# THE DICTIONARY OF NATIONAL BIOGRAPHY

Founded in 1882 by GEORGE SMITH

Edited by SIR LESLIE STEPHEN and SIR SIDNEY LEE

From the Earliest Times to 1900

VOLUME VI

DRANT—FINAN

# THE DICTIONARY OF NATIONAL BIOGRAPHY

THE Dictionary comprises three distinct works:

**(1) The Main Dictionary to 1900.**
This was edited by Sir LESLIE STEPHEN and Sir SIDNEY LEE and published 1885–1900. It was completed (to 1900) by the issue of a supplement. In its present form the main Dictionary comprises over 30,000 lives in 30,500 pages, 22 volumes.

**(2) The Twentieth Century D.N.B.**
This consists of volumes covering (approximately) a decade each:

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*b.* 1912–1921, edited by H. W. C. DAVIS and J. R. H. WEAVER. With a cumulative index covering 1901–1921.

*c.* 1922–1930, edited by J. R. H. WEAVER. With a cumulative index covering 1901–1930.

*d.* 1931–1940, edited by L. G. WICKHAM LEGG. With a cumulative index covering 1901–1940.

*e.* 1941–1950, edited by L. G. WICKHAM LEGG and E. T. WILLIAMS. With a cumulative index covering 1901–1950.

*f.* 1951–1960, edited by E. T. WILLIAMS and HELEN M. PALMER. With a cumulative index covering 1901–1960.

**(3) The Concise D.N.B.**
Part 1, Epitome of the Main Dictionary to 1900.
Part 2, Epitome of 1901–1950.

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VOLUME VI

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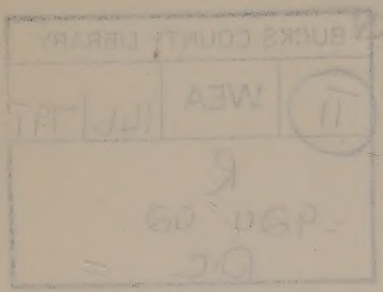

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# NOTE

In reprinting the twenty-two volumes of the main Dictionary in 1921–2 and again in 1937–8 it seemed best to leave the text unaltered. The bulk of the corrections hitherto received or collected by the present Publishers is insignificant when compared with the magnitude of the work, and would not justify the issue of a 'new edition' purporting to supersede the editions now in the libraries and in private hands. The collection and classification of such corrections for future use is, however, being steadily carried on; and students of biography are invited to communicate their discoveries to the Publishers.

Two changes have been made in reprinting:—

1. The lists of Contributors originally prefixed to each of the sixty-six volumes, and later combined in twenty-two lists, have been combined in one list which is now printed in Volume 1 only.

2. In using the main Dictionary (to 1900) it is necessary to remember that it is in *two* alphabetical series: Vols. 1–21, and the supplementary Vol. 22, in which were added lives of persons who had died too late for inclusion in their places (as well as lives of some who had been accidentally omitted). It has been sought to mitigate the inconvenience arising from this by adding to the index at the end of each volume those names, occurring in Vol. 22, which belong to the same part of the alphabet. These 'supplementary' names are added at the bottom of each page. It is thus possible to ascertain, by reference to a single volume, whether any person (who died before 1901) is or is not in the 22-volume Dictionary.

The opportunity has been taken, in accordance with the wishes of the donors, to commemorate upon each title-page the name of the munificent Founder.

# CONTENTS OF VOLS. 1–22


1. Memoir of George Smith, by Sidney Lee, first published in September 1901 in the first volume of the original edition of the Supplement.

A Statistical Account of the D.N.B., first published in June 1900 as a preface to Volume 63 of the original issue of the Dictionary.

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| Abbadie–Beadon | = Vols. | 1–3 | as originally published | | | 1885. |
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| 3. Brown–Chaloner | = ,, | 7–9 | ,, | ,, | | 1886–7. |
| 4. Chamber–Craigie | = ,, | 10–12 | ,, | ,, | | 1887. |
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| 22. Supplement | = ,, | 64–66 | ,, | ,, | | 1901. |

With a Prefatory Note, first published in September 1901 in the first volume of the original edition of the Supplement.


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Note.—*Vols.* 1–21, *as originally issued* 1885–1890, *were edited by Sir Leslie Stephen; Vols.* 22–26, 1890–1891, *by Sir Leslie Stephen and Sir Sidney Lee; Vols.* 27–66, 1891–1901, *by Sir Sidney Lee.*

# DICTIONARY

OF

# NATIONAL BIOGRAPHY



**DRANT, THOMAS** (*d.* 1578?), divine and poet, son of Thomas Drant, was born at Hagworthingham in Lincolnshire; matriculated as pensioner of St. John's College, Cambridge, 18 March 1558, proceeded B.A. 1560–1, was admitted fellow of his college 21 March 1560–1, and commenced M.A. 1564. On the occasion of Queen Elizabeth's visit to the university in August 1564 he composed copies of English, Latin, and Greek verses, which he presented to her majesty. At the commencement in 1565 he performed a public exercise (printed in his 'Medicinable Morall') on the theme 'Corpus Christi non est ubique.' He was domestic chaplain to Grindal, who procured for him the post of divinity reader at St. Paul's. In 1569 he proceeded B.D., and on 28 July in that year he was admitted by Grindal's influence to the prebend of Chamberlainwood in the church of St. Paul's. On 8 Jan. 1569–70 he preached before the court at Windsor, strongly rebuking vanity of attire. He was admitted to the prebend of Firles in the church of Chichester 21 Jan. 1569–70, to the rectory of Slinfold in Sussex 31 Jan., and to the archdeaconry of Lewes 27 Feb. On Easter Tuesday 1570 he preached a sermon at St. Mary Spital, London, denouncing the sensuality of the citizens; and he preached another sermon at the same place on Easter Tuesday 1572. He had some dispute with Dr. William Overton, treasurer of the church of Chichester, and afterwards bishop of Lichfield and Coventry, whom he accused in the pulpit of pride, hypocrisy, ignorance, &c. He is supposed to have died about 17 April 1578, as the archdeaconry of Lewes was vacant at that date.

Drant is the author of: 1. 'Impii cuiusdam Epigrammatis qvod edidit Richardus Shacklockus . . . Apomaxis. Also certayne of the speciall articles of the Epigramme, refuted in Englyshe,' 1565, 4to, Latin and English. 2. 'A Medicinable Morall, that is, the two Bookes of Horace his Satyres Englyshed. . . . The wailyngs of the prophet Hieremiah, done into Englyshe verse. Also epigrammes,' 1566, 4to. Some copies have at the back of the title a dedicatory inscription, 'To the Right Honorable my Lady Bacon, and my Lady Cicell, sisters, fauourers of learnyng and vertue.' The rhymed translation of Horace's satires is wholly devoid of grace or polish. Among the miscellaneous pieces that follow the translation of Jeremiah are the English and Latin verses that Drant presented to the queen on her visit to Cambridge in 1564, English verses to the Earl of Leicester, and Latin verses to Chancellor Cecil. In 1567 appeared: 3. 'Horace his arte of Poetrie, pistles, and Satyrs, Englished and to the Earle of Ormounte, by Tho. Drant, addressed,' 4to. Drant found the labour of translating Horace difficult, for in the preface he writes: 'I can soner translate twelve verses out of the Greeke Homer than sixe oute of Horace.' 4. 'Greg. Nazianzen his Epigrams and Spiritual Sentences,' 1568, 8vo. 5. 'Two Sermons preached, the one at S. Maries Spittle on Tuesday in Easter weeke 1570, and the other at the Court of Windsor . . . the viij of January . . . 1569,' n. d. [1570?], 8vo. 6. 'A fruitful and necessary Sermon specially concernyng almes geving,' n. d. [1572?], 8vo, preached at St. Mary Spittle on Easter Tuesday 1572. 7. 'In Solomonis regis Ecclesiastem . . . paraphrasis poetica,' 1572, 4to, dedicated to Sir Thomas Heneage. 8. 'Thomæ Drantæ Angli Advordingamii Præsul. Ejusdem Sylva,' 4to, undated, but published not earlier than 1576, for it is dedicated 'Edmvndo Grindallo Cantuario Archipræsuli,' and in 1576 Grindal

was appointed to the see of Canterbury. In the British Museum is preserved Queen Elizabeth's presentation copy, with manuscript dedicatory verses (on the fly-leaf), in which Drant speaks of an unpublished translation of the Book of Job:—

once did I with min hand
*Job* mine thee give in low and loyal wise.

In 'Sylva' (pp. 79–80) is a copy of verses headed 'De seipso,' in which, he observes—

Sat vultu laudandus eram, flavusque comarum;
Corpore concrevi, turbæ numerandus obesæ.

There are Latin verses to Queen Elizabeth, Grindal, Parker, Lord Buckhurst, and others, and on pp. 85–6 are verses in Drant's praise by James Sandford in Greek, Latin, Italian, and French. Commendatory Latin verses by Drant are prefixed to Foxe's 'Acts and Monuments,' 1570; Sadler's translation of Vegetius's 'Tactics,' 1572; Carter's annotations to Seton's 'Dialectica,' 1574; Alexander Neville's 'Kettus,' 1575; Llodowick Lloyd's 'Pilgrimage of Princes,' n. d. He has a copy of English verses before Peterson's 'Galateo,' 1576. In the correspondence of Spenser and Gabriel Harvey allusion is made to Drant's rules and precepts for versification. 'I would heartily wish,' writes Spenser to Harvey in 1580, 'you would either send me the rules and precepts of arte, which you observe in quantities, or else followe mine that M. Philip Sidney gaue me, being the very same which M. Drant deuised, but enlarged with M. Sidney's own iudgement, and augmented with my obseruations' (Harvey, *Works*, ed. Grosart, i. 36). In 'Pierces Supererogation' Harvey uses the expression 'Dranting of verses' (*ib.* ii. 131). Drant's unpublished works included a translation of the 'Iliad,' as far as the fifth book, a translation of the Psalms, and the 'Book of Solomons Prouerbs, Epigrames, and Sentences spirituall,' licensed for press in 1567. Extracts from sermons that he preached at Chichester and St. Giles, Cripplegate, are preserved in Lansdowne MS. 110. Tanner ascribes to him 'Poemata varia et externa, Paris, 15 . . ., 4to.'

[Cooper's Athenæ Cantabrigienses; Strype's Annals, ii. 2, 379–80 (1824); Ames's Typogr. Antiq. (Herbert), pp. 654, 858, &c.; Nichols's Progresses of Queen Elizabeth, iii. 36–8; Corser's Collectanea; Ritson's Bibliographia Poetica; Drant's Works.] A. H. B.

DRAPENTIER, JAN (*fl.* 1674–1713), engraver, was the son of D. Drapentier or Drappentier, a native of Dordrecht, who engraved some medals commemorative of the great events connected with the reign of William and Mary, and also a print with the arms of the governors of Dordrecht, published by Balen in his 'Beschryving van Dordrecht' (1677). Jan Drapentier seems to have come to England and worked as an engraver of portraits and frontispieces for the booksellers. These, which are of no very great merit, include portraits of William Hooper (1674), Sir James Dyer (1675), Richard Baxter, the Earl of Athlone, Viscount Dundee, Dr. Sacheverell, the seven bishops, and others. He is probably identical with the Johannes Drapentier who by his wife, Dorothea Tucker, was father of a son Johannes, baptised at the Dutch Church, Austin Friars, on 7 Oct. 1694. He was largely employed in engraving views of the country seats of the gentry, &c., in Hertfordshire for Chauncy's history of that county (published in 1700). Later in life he seems to have returned to Dordrecht, where a Jan Drapentier became engraver to the mint, and engraved several medals commemorative of the peace of Ryswick and other important events down to the treaty of Utrecht in 1713. He also engraved an allegorical broadside commemorating the latter event. An engraving of the House of Commons in 1690 is signed 'F. Drapentier sculpsit.'

[Strutt's Dict. of Engravers; Franks and Grueber's Medallic History of England; Kramm's Levens en Werken der Hollandsche Kunstschilders; Moens's Registers of the Dutch Church, Austin Friars; Bromley's Cat. of Engraved British Portraits; Lowndes's Bibl. Man.] L. C.

DRAPER, EDWARD ALURED (1776–1841), colonel, a cousin of General Sir William Draper [q. v.], was born at Werton, Oxfordshire, 22 Oct. 1776, and was educated at Eton, where he displayed abilities. While at Eton he was made a page of honour to George III, and seems to have acquired the lasting friendship of the king's sons. He was appointed ensign in the 3rd foot guards in 1794, and became a lieutenant and captain in 1796. He served with his regiment in Holland and Egypt. As a brevet-major he accompanied Lieutenant-general Grinfield to the West Indies as military secretary in 1802, and brought home the despatches after the capture of St. Lucia in 1803, receiving the customary step and gratuity of 500*l*. Early in 1806 Sir Thomas Picton, then a brigadier-general, was brought to trial for acts of cruelty alleged to have been committed during his brief government of the island of Trinidad. Draper, who had known Picton in the West Indies, brought out an 'Address to the British Public' (London, 1806), in which, with much irrelevant detail, he broadly charged Picton's two official colleagues in Trinidad, Colonel William

Fullarton [q. v.] and the Right Hon. John Sullivan, with wilful and corrupt misrepresentation, upon which the latter filed a criminal information against Draper for libel. Draper was convicted before the court of king's bench and was sentenced to and underwent three months' imprisonment, which drew forth much sympathy from his friends, the first to visit him after his arrival in Newgate being the Prince of Wales, attended by Sir Herbert Taylor. Draper served with his battalion in the Walcheren expedition, but was afterwards compelled by pecuniary difficulties to sell his commission, despite the efforts of his friends to save it. In 1813 he was appointed chief secretary in the island of Bourbon (Réunion), and virtually administered the government during the temporary suspension of the acting governor, Colonel Keating. When Bourbon reverted to France, Draper was removed to Mauritius, and held various posts, as chief commissioner of police, acting colonial secretary, acting collector of customs, civil engineer and surveyor-general, registrar of slaves, stipendiary magistrate of Port Louis, and treasurer and paymaster-general. On one occasion his independent line of action displeased the governor, General Hall, who suspended him, but on the case being referred home, Draper was reinstated and Hall recalled. In 1832, during the government of Sir Charles Colville, a new difficulty arose. The home government desired the appointment of Mr. Jeremie to the office of procureur-general. The appointment was repudiated by the whole of the inhabitants. A question then arose before the council, of which Draper was a member, whether Jeremie should be upheld in his appointment or sent home. Draper took the popular side, and became the leader of the opposition party, to which Governor Colville gave way, and ordered Jeremie home. Before the latter returned again, Draper had been ordered by the home government to be dismissed from his appointments. He returned to England, and after an interview with William IV was awarded a pension of 500*l.* a year until another appointment could be found for him in Mauritius. Soon after he was appointed joint stipendiary of Port Louis, and later colonial treasurer and paymaster-general, which post he held up to his death, 22 April 1841.

Draper was a man of agreeable manners, and, apart from the powerful interest he appears to have had at home, was a popular official. In his young days he was known in racing circles as a gentleman rider, and he inaugurated racing in Mauritius. In 1822 he married Mlle. Krivelt, a creole lady, by whom he had several children, two of whom, a son, afterwards in the colonial service, and a daughter, married to the late General Brooke, son of Sir Richard Brooke, bart., survived him.

[A very florid biographical notice of Draper appeared in Gent. Mag. new ser. xvi. 543; Draper's Address to the British Public (London, 1806), and some remarks on his case appended to the Case of P. Finnerty (London, 1811), may be consulted; also Parl. Papers, Reps. 1826, iii. 87, 1826–7, vi. 287, containing evidence on the state of affairs which led up to the Jeremie dispute. Some ex parte pamphlets relating to the latter are in Brit. Mus. Cat. under 'Jeremie, John, the younger.'] H. M. C.

DRAPER, JOHN WILLIAM, M.D., LL.D. (1811–1882), chemist, born at St. Helen's, near Liverpool, on 5 May 1811, was educated at Woodhouse Grove School. Here he showed scientific tastes, and, after some instruction from a private teacher, he completed his studies at University College, London. Shortly after attaining his majority Draper emigrated to the United States (in 1833), whither several members of his family had preceded him. He studied at the university of Pennsylvania, where he took the degree of doctor of medicine in 1836, presenting as his thesis an essay on 'The Crystallisation of Camphor under the Influence of Light.' Draper contributed several papers on physiological problems to the 'American Journal of Medical Sciences,' which led to his appointment in 1836 as professor of chemistry and physiology at Hampden Sidney College, Virginia. Here his capabilities for original scientific research found full play, and the publication of his results brought him the offer of the professorship of chemistry and physiology in the university of New York, a post which he accepted in 1839. In 1841 he took an active part in organising a medical department in connection with the university, acting as secretary until 1850, when he succeeded Dr. Valentine Mott as president, an office which he held till 1873.

Draper married young; he had three sons and three daughters. Of his sons Henry Draper (*b.* 1837) became famous as an astronomer and spectroscopist, and John Christopher Draper attained equal celebrity for his researches in physiology. Their father spent the latter part of his life in a quiet retreat at Hastings, on the Hudson, a few miles from New York city. He died on 4 Jan. 1882, and was buried in Greenwood cemetery, Long Island.

Draper distinguished himself in the departments of molecular physics, of physiology, and of chemistry. The results of his work appeared mainly in the 'American Journal

of Science,' the 'Journal of the Franklin Institute,' and the 'Philosophical Magazine.' His principal papers were devoted to investigations concerning the phenomena of light and heat, and these their author collected and republished in one volume in 1878 under the title of 'Scientific Memoirs, being experimental contributions to a Knowledge of Radiant Energy.' In 1835 he published accurate experiments showing that Mrs. Somerville and others were incorrect in their supposition that steel can be magnetised by exposure to violet light. In 1837 he commenced a series of researches upon the nature of the rays of light in the spectrum. Using the then little-known spectroscope, Draper showed first that all solids become self-luminous at a temperature of 977° F., and that they then yield a continuous spectrum; and that as the temperature of the body rises it emits more refrangible rays, the intensity of the rays previously emitted also increasing. In 1843 Draper photographed the dark lines in the solar spectrum, and in 1857 he showed the superiority of diffraction over prismatic spectra. He devoted special energy to the study of the ultra-violet, or, as he styled them, tithonic rays, showing the presence of absorptive bands in them, as well as in the ultra-red rays. His latest papers —'On the Distribution of Heat and of Chemical Force in the Spectrum'—which appeared in the 'Philosophical Magazine' for 1872, may be considered as a summary of his views on the subject. His conclusions that 'every radiation can produce some specific effect,' and that it is a misnomer to limit the term of 'chemical rays' to those at the violet end of the spectrum, for 'we must consider the nature of the substance acted upon as well as the light,' are now generally accepted.

In 1839 Draper obtained portraits, for the first time, by the daguerreotype process. Early in 1840 Draper succeeded in taking the first photograph of the moon; 'the time occupied was twenty minutes, and the size of the figure about one inch in diameter.' In 1851 he secured phosphorescent images of the moon. To measure the chemical intensity of light Draper devised in 1843 a chlor-hydrogen photometer, an instrument which was subsequently perfected and employed by Bunsen and Roscoe. Draper was among the first, if not the first, to obtain photographs of microscopic objects by combining the camera with the microscope. He used daguerreotypes obtained in this way to illustrate his lectures on physiology given at the university of New York between 1845 and 1850. Draper applied his studies on capillary attraction to explain the motion of the sap in plants, and between 1834 and 1856 he published several papers upon this and kindred subjects, including the passage of gases through liquids, the circulation of the blood, &c. In 1844 and 1845 Draper carefully studied the elementary body chlorine, showing that it existed in two states—active and passive—and examining the action of light upon it and its compound with silver (silver chloride). The action of light upon plants formed the subject of another research (1843), and Draper showed that it was the yellow rays which were chiefly instrumental in the production of chlorophyll. Besides these detached 'Memoirs,' Draper wrote two valued text-books of science, a 'Text-book of Chemistry' (1846), and a 'Human Physiology' (1856), each of which passed through several editions.

In 1875 the American Academy of Arts and Sciences gave Draper the Rumford medal for his 'Researches in Radiant Energy,' the president justly declaring him to have taken 'a prominent rank in the advance of science throughout the world.' Draper was led, as he declares, by his physiological studies, to apply to nations the same laws of growth and development, presenting the results in his 'History of the Intellectual Development of Europe' (1862), a book which has been translated into many languages. Another work which has been highly praised for its impartiality and philosophical elevation is Draper's 'History of the American Civil War,' published 1867–70. In 1874 Draper wrote the 'History of the Conflict between Science and Religion,' to which Professor Tyndall wrote the preface. By many Draper has been regarded as a materialist, but he was a theist and a firm believer in a future state. In the Royal Society's 'Catalogue of Scientific Papers' Draper's name is appended to fifty-one, besides three written in conjunction with W. M. Higgins.

[American Journal of Science, February 1882; Scientific American (with portrait), 14 Jan. 1882; Nature, 19 Jan. 1882; Report of the Rumford Committee of the American Academy of Arts and Sciences, 1876.] W. J. H.

**DRAPER, Sir WILLIAM** (1721–1787), lieutenant-general, was born in 1721 at Bristol, where his father, Ingleby Draper, was an officer of customs. According to Granger, his grandfather was William Draper of Beswick, near Beverley, a famous Yorkshire fox-hunting squire, noticed in 'Biog. Hist.' iii. 239. His uncle, Charles Draper, was a captain of dragoons (*Gent. Mag.* lxiv. (ii.) 869). After attending Bristol grammar school in his very early years he was soon transferred to

Eton, scholar of King's College, Cambridge, 1740, where he took his B.A. degree in 1744, and subsequently a fellow of his college, and M.A. 1749. Meanwhile, instead of taking holy orders as his friends had intended, he obtained an ensigncy in a regiment of foot then commanded by Lord Henry Beauclerk (afterwards 48th foot, now 1st Northampton), on 26 March 1744 (*Home Off. Mil. Entry Book*, xvii. 466). Beauclerk's regiment, of which Henry Seymour Conway [q. v.] was afterwards colonel, was present at Culloden 16 April 1746, and on 21 May following Draper was appointed adjutant of one of the battalions of the Duke of Cumberland's own regiment, 1st foot guards, in which at first he held no other rank (*ib.* xx. 249). He went to Flanders with the 2nd battalion 1st guards in January 1747 (Hamilton, *Hist. Gren. Guards*, ii. 141), and became lieutenant and captain in the regiment 29 April 1749 (*ib.* app. vol. iii.) He appears at one time to have been aide-de-camp to the second Duke of Marlborough when master-general of the ordnance (*Gent. Mag.* xxvi. 44), and on 23 Feb. 1756 married his first wife, Caroline, second daughter of Lord William Beauclerk, brother of his old colonel and son of the first Duke of St. Albans (*ib.* xxvi. 91).

On 14 Nov. 1757 Draper, still a lieutenant and captain 1st foot guards, was commissioned as lieutenant-colonel commandant to raise a regiment of foot a thousand strong for service in the East Indies. The regiment took rank as the 79th foot, but in an early impression of the army list for 1758 figures wrongly as the 64th. The rendezvous was at Colchester. The regiment was partly formed of companies drafted entire from the 4th, 8th, and 24th foot, and the authorities appear to have considered the old-fashioned wooden ramrods good enough for it, in place of steel (see *War Office Marching Books* and *Warrant Books*, under date). Draper arrived at Madras with the regiment, which lost fifty men by 'Brest fever' (ship-typhus) on the way out, in the Pitt Indiaman on 14 Sept. 1758 (Orme, ii. 368), and at its head repeatedly distinguished himself during the siege of Fort St. George from November 1758 to January 1759 (*ib.* pp. 390–459). When Stringer Lawrence resigned on account of ill-health in February 1759, the command of the troops in Madras devolved on Draper, who was too ill to take it up, and returned home soon afterwards (*ib.* ii. 463). Early in 1760 Draper was appointed deputy quartermaster-general of a projected secret expedition under Major-general Kingsley (*Home Off. Mil. Entry Book*, xxvi. 5). The expedition was originally intended to proceed to Mauritius and Bourbon (Réunion), but this was changed, and it was secretly instructed to rendezvous at Quiberon for an attack on the fortress of Belle Isle, on the coast of Brittany. Various circumstances, including the death of the king, delayed the operations, and on 13 Dec. 1760 the authorities, as the season was so far advanced, ordered the troops, which had been long on board ship at Spithead, to be relanded (Beatson, *Nav. and Mil. Memoirs*, ii. 420, iii. 167 *n.*) Draper held no rank in the expedition which captured Belle Isle the year after. He was promoted colonel 19 Feb. 1762, and in June that year again arrived at Madras with the rank of brigadier-general, in the Argo frigate, to assume command of an expedition against Manilla. His original instructions are preserved among Lord Leconfield's manuscripts, and are printed at length in 'Hist. MSS. Comm.' 7th Rep. 316 et seq. Under Draper and Admiral Cornish the expedition appeared off Manilla unexpectedly 25 Sept. 1762. A landing was effected with great difficulty owing to the advanced season, and on 6 Oct. 1762 the place was carried by assault with comparatively little opposition, the victors accepting bills on Madrid for a million sterling in lieu of pillage (Beatson, ii. 496–515, iii. 185 *n.*) Draper returned home at once and presented the Spanish standards to his old college. On Wednesday, 4 May 1763, 'the Spanish standards taken at Manilla by General Draper, late fellow, were carried in procession to King's College chapel by the scholars of the college. A Te Deum was sung, and the Rev. W. Barford, fellow and public orator, delivered a Latin oration. The flags were placed on either side of the altar-rails, but were afterwards removed to the organ-screen' (Cooper, *Annals of Cambridge*, iv. 327). The state of affairs at Manilla after Draper's departure is detailed in 'Calendar Home Off. Papers,' 1760–5, pp. 584–9. The Spanish court refusing to recognise the treaty, Draper strongly urged the government to insist on payment of the ransom, his share of which amounted to 25,000*l.* He published his views in a pamphlet entitled 'Colonel Draper's Answer to the Spanish Arguments claiming the Galleon and refusing Payment of the Manilla Ransom from Pillage and Destruction' (London, 1764). But the government were not in a position to press the matter, and Draper, recognising the hopelessness of the case, let it drop. He had been in 1761 appointed governor of Great Yarmouth, a post worth 150*l.* a year, and on 13 March 1765 he was made colonel of the 16th foot, his old corps, the 79th, having ceased to exist. On 4 March 1766 he received

permission to exchange with Colonel Gisborne to the Irish half-pay of the late 121st (king's royal volunteers), a brief-lived regiment of foot lately disbanded in Ireland, and to retain his lieutenant-governorship on the English establishment as well (see *Calendar Home Off. Papers*, 1766–9, pars. 96, 136). He was made K.B. the same year. On 21 Jan. 1769 appeared in the 'Public Advertiser' the first of the famous letters of Junius, containing an attack on various high personages, and among others on the Marquis of Granby, then commander-in-chief. Draper, who appears to have been rather vain of his scholarship, and claimed 'very long, uninterrupted, and intimate friendship' with Granby, replied in a letter dated 26 Jan. 1769, defending Granby against the aspersions of his anonymous assailant. Junius retorted with sarcasms on Draper's tacit renunciation of the Manilla claims, and on his exchange with Colonel Gisborne, the latter, an everyday transaction, being represented as 'unprecedented among soldiers.' 'By what accident,' asked Junius, 'did it happen that in the midst of all this bustle and all these claims for justice to your injured troops, the name of the Manilla ransom was buried in a profound, and since then an uninterrupted silence? Did the ministers suggest any motive powerful enough to tempt a man of honour to desert and betray his fellow-soldiers? Was it the blushing ribbon which is now the perpetual ornament of your person? or was it the regiment which you afterwards (a thing unprecedented among soldiers) sold to Colonel Gisborne? or was it the governorship, the full pay of which you are content to hold with the half-pay of an Irish colonel?' (Junius, second letter). Draper in reply stated that in September 1768 he and Admiral Sir S. Cornish had waited on Lord Shelburne in respect of the Manilla claims, and had been frankly told, as by previous secretaries of state, that their rights must be sacrificed to the national convenience. He continued (Draper's second letter): 'On my return from Manilla his majesty, by Lord Egremont, informed me that I should have the first vacant red ribbon, as a reward for my services in an enterprise which I had planned as well as commanded. The Duke of Bedford and Mr. Grenville confirmed these assurances many months before the Spaniards had protested the ransom bills. To accommodate Lord Clive, then going upon a most important service in Bengal, I waived my claim to the vacancy which then happened. As there was no other vacancy until the Duke of Grafton and Lord Rockingham were joint ministers, I was then honoured with the order, and it is surely no small honour to me that in such a succession of ministers they were all pleased to think that I deserved it; in my favour they were all united. On the reduction of the 79th foot, which served so gloriously in the East Indies, his majesty, unsolicited by me, gave me the 16th foot as an equivalent. My reasons for retiring are foreign to the purpose; let it suffice that his majesty was pleased to approve of them; they are such as no one can think indecent who knows the shocks that repeated vicissitudes of heat and cold, of changes and sickly climates will give the strongest constitutions in a pretty long course of service. I resigned my regiment to Colonel Gisborne, a very good officer, for his Irish half-pay and 200*l.* Irish annuities, so that, according to Junius, I have been bribed to say nothing more of the Manilla ransom and to sacrifice those brave men by the strange arrangement of accepting 380*l.* per annum and giving up 800*l.*' Junius then insinuated that Draper had made a false declaration on accepting his half-pay, which Draper likewise disproved. The correspondence ended with Junius's seventh letter. It was reopened on the republication of Junius's letters by Draper repeating his denials of Junius's statements and defending the Duke of Bedford against the gross accusations of the latter. It finally closed with Draper's 'Parting Word to Junius,' dated 7 Oct. 1769, and Junius's reply. The correspondence was subsequently published under the title of 'The Political Contest' (London, 1769). Draper was credited with the authorship of the letters signed 'Modestus,' replying to Junius's observations on the circumstances attending the arrest by civil process of General Gansell of the guards, but in a footnote to Wade's 'Junius,' i. 235, it is stated that the writer in the 'Public Advertiser' using that signature was a Scottish advocate named Dalrymple.. While the controversy was at its height Draper lost his wife, who died on 1 Sept. 1769, leaving no issue. Draper left England soon after for a tour in the northern provinces of America, which were then beginning to attract travellers. He arrived at Charleston, North Carolina, in January 1770; journeyed north through Maryland, where he met with a distinguished reception, and at New York the same year married his second wife, Susanna, daughter of Oliver De Lancey, senior, of that city, afterwards brigadier-general of loyalist provincials during the war of independence, and brother of Chief-justice James De Lancey (Drake, *Am. Biog.*) The lady's family was wealthy, but she appears to have received a pension of 300*l.* a year from the Irish civil establishment soon after her marriage (*Calendar Home*

*Off. Papers*, 1770–2, p. 638). Draper became a major-general in 1772. In 1774 Horace Walpole speaks of him as the probable second in command of the reinforcements going to America, and as writing plans of pacification in the newspapers (*Letters*, vi. 135, 155). Before and after his second marriage Draper resided at Manilla Hall, Clifton Downs, now the convent of La Mère de Dieu, where he erected a cenotaph to the thirty officers and one thousand men of the old 79th who fell in the East Indies in 1758–65. He became a lieutenant-general in 1777. In 1778 he lost his second wife, who left one child, a daughter born in 1773, who survived her parents, and on 17 March 1790 married John Gore. She died a widow at Hot Wells on 26 July 1793 (*Gent. Mag.* lx. (i.) 273, lxiii. (ii.) 674).

In 1779 Draper was appointed lieutenant-governor of Minorca, under Lieutenant-general Hon. James Murray, at a salary of 730*l.* a year and allowances. He served through the famous defence of Fort St. Philip against a combined force of French and Spaniards from August 1781 until February 1782, when want and the ravages of the scurvy compelled the plucky little garrison to accept honourable terms (Beatson, v. 618–22, vi. note; also *Ann. Reg.* 1782, app. 241). There appears to have been no cordiality between Draper and Murray, and shortly before the end of the siege Draper was suspended by Murray. After their return home Draper preferred twenty-nine charges of misconduct of the most miscellaneous character against the governor, who was tried by a general court-martial, presided over by Sir George Howard, K.B., which sat at the Horse Guards in November–December 1782 and January 1783. The court honourably acquitted Murray of all charges save two—some arbitrary interference with auction dues in the island, and the issue of an order on 15 Oct. 1781 tending to discredit and dishonour the lieutenant-governor—for the which he was sentenced to be 'reprimanded.' The king approved the finding and sentence, but in recognition of Murray's past services dispensed with any reprimand other than that conveyed by the finding. The king also 'expressed much concern that an officer of Sir Wm. Draper's rank and distinguished character should have allowed his judgment to be so perverted by any sense of personal grievance as to view the general conduct of his superior officer in an unfavourable light, and in consequence to exhibit charges against him which the court after diligent investigation have considered to be frivolous and ill-founded.' Lest some intemperate expressions let fall by Draper should lead to further consequences, the court dictated an apology to be signed by Draper and accepted by Murray. The matter then ended. Newspaper accounts of the trial describe Murray as 'very much broke,' but Draper looked 'exceedingly well and in the flower of his age; his star was very conspicuous and his arm always carefully disposed so as never to eclipse it.' The proceedings of the court were published from the shorthand notes of Mr. Gurney, but as Draper's rejoinder to Murray's defence, though read before the court, was not included therein, Draper published it under the title 'Observations on the Hon. Lieutenant-general Murray's Defence' (London, 1784, 4to). In a letter to Lord Carmarthen, dated in 1784 (*Brit. Mus. Addit. MS.* 28060, f. 153), Draper urges his claims, stating that his lieutenant-governorship, his wife's fortune in America, and his just claims to the Manilla ransom have all been sacrificed to save the country further effusion of blood and treasure. During the remainder of his life Draper lived chiefly at Bath, where he died 8 Jan. 1787. He was buried in the abbey church, where was erected a tablet to his memory bearing a Latin epitaph composed by his old fellow-student at Eton and Cambridge, Christopher Anstey of the 'Bath Guide' [q. v.] A copy of the epitaph is given in 'Gent. Mag.' lx. (ii.) 1127.

[The best biographical notices of Draper are in Georgian Era, vol. ii.; Gent. Mag. lvii. (i.) 91; and the notes to Letters of Junius, ed. by Wade, in Bohn's Standard Library, but all contain inaccuracies, especially in the military details. Among the authorities consulted in the above memoir in addition to those cited are Corry's Hist. of Bristol, ii. (natives) 292 (1818, 4to); Eton Registrum Regale; Cantabrigienses Graduati, vol. i.; War Office Records; Army Lists; Hamilton's Hist. Gren. Guards (1872, 8vo); Orme's Hist. of Mil. Trans. in Indoostan (London, 1763); Beatson's Nav. and Mil. Memoirs (1793, 8vo); Walpole's Letters, ed. Peter Cunningham, vols. ii. iii. iv. vi. viii.; Calendars Home Office Papers; Brit. Mus. Cat. of Printed Books, under 'Draper;' Gent. Mag., the more important notices in which occur in xxxiv. 590, xxxix. 68–71, 371, 430 (controversy with Junius), (ib. 537–8 Modestus and Junius), lvii. (i.) 91, and lx. (ii.) 1127.] H. M. C.

DRAXE, THOMAS (*d.* 1618), divine, was born at Stoneleigh, near Coventry, Warwickshire, 'his father being a younger brother of a worshipfull family, which for many years had lived at Wood-hall in Yorkshire' (Fuller, *Worthies*, ed. 1662, 'Warwickshire,' p. 125). His name does not occur in the pedigree given by Hunter (*South Yorkshire*, ii. 108), nor in that by Glover (*Yorkshire, Visitation of*, 1584–

1585, ed. Foster, p. 342). He received his education at Christ's College, Cambridge, as a member of which he afterwards proceeded B.D. In 1601 he was presented to the vicarage of Dovercourt-cum-Harwich, Essex (framed succession list of vicars in Harwich Church), but, disliking the east coast, he left a curate in charge, and lived variously at Coventry and at Colwich in Staffordshire (Prefaces to *Works*). A few years before his death he returned to Harwich, 'where,' says Fuller, who gives the wrong year of his death, 'the change of the Aire was conceived to hasten his great change' (*Worthies*, loc. cit.) He was buried at Harwich on 29 Jan. 1618 (parish register). 'A pious man and an excellent preacher,' Draxe was author of: 1. 'The Churches Securitie; together with the Antidote or Preservative of ever waking Faith . . . Hereunto is annexed a . . . Treatise of the Generall Signes . . . of the Last Judgement,' 4to, London, 1608. 2. 'The Worldes Resurrection, or the general calling of the Jewes. A familiar Commentary upon the eleventh Chapter of Saint Paul to the Romaines,' 4to, London, 1608 (with new title-page, 4to, London, 1609). 3. The Sicke-Man's Catechisme; or Path-way to Felicitie, collected and contrived into questions and answers, out of the best Divines of our time. Whereunto is annexed two prayers,' 16mo (London), 1609. 4. 'Calliepeia; or a rich Store-house of Proper, Choice and Elegant Latine Words and Phrases, collected for the most part out of all Tullies works,' 8vo, London, 1612 (the second impression, enlarged, 8vo, London, 1613; another edition, 8vo, London, 1643). 5. 'Novi Cœli et nova Terra, seu Concio vere Theologica, . . . in qua creaturarum vanitas et misera servitus, earundem restitutio, . . . et . . . corporis humani resurrectio, in eadem substantia . . . describuntur et demonstrantur,' 8vo, Oppenheim, 1614. 6. 'Bibliotheca scholastica instructissima. Or, Treasurie of Ancient Adagies and Sententious Proverbes, selected out of the English, Greeke, Latine, French, Italian, and Spanish,' 8vo, London, 1633, a posthumous publication, the preface of which is dated from 'Harwich, Julii 30, 1615' (another edition, 8vo, London, 1654). Fuller also states that Draxe 'translated all the works of Master Perkins (his countryman and collegiat) into Latine, which were printed at Geneva,' 2 vols. fol., 1611–18.

[Authorities as above; Fuller's Hist. of Univ. of Cambridge (Nichols), p. 137; Newcourt's Repertorium, ii. 220; Brit. Mus. Cat.] G. G.

DRAYCOT, ANTHONY (*d.* 1571), divine, belonged to an old family of that name and place in Staffordshire. He was principal of White Hall (afterwards included in Jesus College), Oxford, and of Pirye Hall adjoining. On 23 June 1522 he was admitted bachelor of canon law, taking his doctor's degree on 21 July following (*Reg. of Univ. of Oxford*, Oxf. Hist. Soc., i. 72). He held the family rectory of Draycot. On 11 Dec. 1527 he was instituted to the vicarage of Hitchin, Hertfordshire (Clutterbuck, *Hertfordshire*, iii. 36), which he exchanged on 5 March 1531 for the rectory of Cottingham, Northamptonshire (Bridges, *Northamptonshire*, ii. 299). He became prebendary of Bedford Major in the church of Lincoln, 11 Feb. 1538–9 (Le Neve, *Fasti*, ed. Hardy, ii. 107), was archdeacon of Stow, 15 Jan. 1542–3 (*ib.* ii. 80), and archdeacon of Huntingdon, 27 July 1543 (*ib.* ii. 52), both in the same church of Lincoln. On 2 Dec. 1547 he was appointed by convocation head of a committee to draw up a form of a statute for paying tithes in cities (Strype, *Memorials of Cranmer*, 8vo ed., i. 221). He was chancellor for a time to Longland, bishop of Lincoln, and to Baine, bishop of Coventry and Lichfield, in which offices he acted with the greatest cruelty against the protestants (Foxe, *Acts and Monuments*, ed. Townsend, v. 453, vii. 400–1, viii. 247–50, 255, 630, 638, 745, 764). In 1553 he was one of the committee for the restitution of Bishop Bonner (Strype, *Memorials*, 8vo ed., vol. iii. pt. i. p. 36). On 8 Sept. 1556 he was admitted prebendary of Longdon in the church of Lichfield (Le Neve, *Fasti*, ed. Hardy, i. 614). At Elizabeth's accession he refused to take the oath of supremacy, and was accordingly stripped of all his preferments, except the rectory of Draycot, which he contrived to keep. In 1560 he was a prisoner in the Fleet (*Cal. State Papers*, Dom. Addenda 1547–65, p. 524). From 'An Ancient Editor's Note-book,' printed in Morris's 'Troubles of our Catholic Forefathers' (3rd series, p. 35), where, however, there is some confusion of dates, we learn that 'Dr. Draycott, long prisoner, at length getting a little liberty, went to Draycot, and there died,' 20 Jan. 1570–1 (monumental inscription preserved in Dodd, *Church Hist.*, 1737, i. 516).

[Erdeswicke's Survey of Staffordshire (Harwood), p. 252; Wood's Fasti Oxon. (Bliss), i. 59, 61, 106; Gillow's English Catholics, ii. 105; General Index to Strype's Works (8vo), i. 239; Lansd. MS. 980, f. 282.] G. G.

DRAYTON, MICHAEL (1563–1631), poet, was born at Hartshill, near Atherstone, Warwickshire, in 1563. He states in his epistle to Henry Reynolds that he had been a page, and it is not improbable that he

was attached to the household of Sir Henry Goodere of Powlesworth; for in a dedicatory address prefixed to one of his 'Heroical Epistles' (Mary, the French queen, to Charles Brandon) he acknowledges that he was indebted to Sir Henry Goodere for the 'most part' of his education. Aubrey says that he was the son of a butcher; but Aubrey also describes Shakespeare's father as a butcher. We have it on Drayton's own authority ('The Owle,' 1604) that he was 'nobly bred' and 'well ally'd.' There is no evidence to show whether he was a member of either university. His earliest work, 'The Harmonie of the Church,' a metrical rendering of portions of the scriptures, was published in 1591. Prefixed is a dedicatory epistle, dated from London, 10 Feb. 1590–1, 'To the godly and vertuous Lady, the Lady Jane Deuoreux of Merivale,' in which he speaks of the 'bountiful hospitality' that he had received from his patroness. This book, which had been entered in the 'Stationers' Register,' 1 Feb. 1590–1, under the title of 'The Triumphes of the Churche,' for some unknown reason gave offence and was condemned to be destroyed; but Archbishop Whitgift ordered that forty copies should be preserved at Lambeth Palace. Only one copy, belonging to the British Museum, is now known to exist. 'A Heavenly Harmonie of Spirituall Songs and Holy Hymnes,' 1610 (unique), is the suppressed book with a different title-page. In 1593 appeared 'Idea. The Shepheards Garland. Fashioned in nine Eglogs. Rowlands Sacrifice to the Nine Muses.' These eclogues, which were written on the model of the 'Shepherd's Calendar,' afterwards underwent considerable revision. There was room for improvement, the diction being frequently harsh and the versification inharmonious, though much of the lyrical part is excellent. In the fourth eclogue there is introduced an elegy, which was afterwards completely rewritten, on Sir Philip Sidney; and it is probably to this elegy (not, as some critics have supposed, to a lost poem) that N[athaniel ?] B[axter ?], in speaking of Sidney's death, makes reference in 'Ourania,' 1606:

> O noble Drayton! well didst thou rehearse
> Our damages in dryrie sable verse.

In 1593 Drayton published the first of his historical poems, 'The Legend of Piers Gaveston,' 4to, which was followed in 1594 by 'Matilda, the faire and chaste Daughter of the Lord Robert Fitzwater.' Both poems, after revision, were reprinted in 1596, with the addition of 'The Tragicall Legend of Robert, Duke of Normandie,' the volume being dedicated to Lucy, countess of Bedford. After the dedicatory epistle comes a sonnet to Lady Anne Harington, wife of Sir John Harington. There is also an address to the reader, in which Drayton states that 'Matilda' had been 'kept from printing' because the stationer 'meant to join them together in one little volume.' The statement is curious, for the 1594 edition of 'Matilda' is dedicated to Lucy, daughter of Sir John Harington, afterwards Countess of Bedford, and must have been published with Drayton's knowledge. A poem in rhymed heroics on the subject of 'Endymion and Phœbe,' n.d., 4to, entered in the 'Stationers' Register' 12 April 1594, was doubtless published in that year. Lodge quotes from it in 'A Fig for Momus,' 1595. There are some interesting allusions to Spenser, Daniel, and Lodge. It was not reprinted, but portions were incorporated in 'The Man in the Moone,' and the dedicatory sonnet to the Countess of Bedford was included in the 1605 collection of Drayton's poems.

Before leaving Warwickshire Drayton paid his addresses to a lady who was a native of Coventry and who lived near the river Anker. In her honour he published, in 1594, a series of fifty-one sonnets under the title of 'Ideas Mirrovr: Amours in Quatorzains,' 4to. Drayton attached no great value to the collection, for twenty-two of the sonnets printed in 'Ideas Mirrovr' were never reprinted. The lady (celebrated under the name 'Idea') to whom the sonnets were addressed did not become the poet's wife, but he continued for many years to sing her praises with exemplary constancy. In the 1605 collection of his poems he has a 'Hymn to his Lady's Birth-place,' which is written in a strain of effusive gallantry. The magnificent sonnet, 'Since there's no help, come let us kiss and part,' first appeared in the 1619 folio. An epistle, 'Of his Lady's not coming to town,' first published in the 1627 collection, shows that his devotion, after thirty years' service, was unchanged. All his biographers agree that he lived and died a bachelor; but it is to be noticed that Edmond Gayton (not a very sure guide), in 'Festivous Notes on Don Quixote,' 1654, p. 150, states that he was married.

The first poem planned on a large scale is 'Mortimeriados,' published in 1596, and republished with many alterations in 1603, under the title of 'The Barrons Wars.' To the revised edition Drayton prefixed an address to the reader, in which he states that, 'as at first the dignity of the thing was the motive of the dooing, so the cause of this my second greater labour was the insufficient handling of the first.' Originally the poem had been written in seven-line stanzas, but in the second edition the 'ottava rima' was

substituted, 'of all other the most complete and best proportioned.' Drayton was constantly engaged in revising his works, and 'The Barons' Wars' saw many changes before it reached its final shape. 'Mortimeriados' was dedicated, in nine seven-line stanzas, to the Countess of Bedford; but when, in 1603, Drayton reissued the poem, he withdrew the dedication and cancelled various references to his patroness. In the eighth eclogue of 'Poemes Lyrick and Pastorall,' n.d. (1605?), he inveighs against a certain Selena, who had temporarily befriended 'faithfull Rowland,' but had afterwards transferred her patronage to 'deceitfull Cerberon.' Rowland is the pastoral name which Drayton had adopted for himself; Cerberon's personality is matter for conjecture; but it is more than probable that Selena was intended for the Countess of Bedford. The invective was cancelled in later editions.

'England's Heroicall Epistles,' 1597, his next work of importance, is the most readable of Drayton's longer works. The book was modelled on Ovid's 'Heroides,' and Drayton has shown himself to be no unworthy pupil of the skilful Roman artist. A second edition appeared in 1598; a third, with the addition of the sonnets, in 1599; a fourth in 1602, again with the sonnets; and a fifth, with 'The Barons' Wars,' in 1603. Historical notes are appended to each epistle; and to each pair of epistles (with a few exceptions) Drayton prefixed a dedication to some distinguished patron. In the dedication to the Earl of Bedford he mentions the obligations under which he stood to the family of the Haringtons, and states that he had been commended to the patronage of Sir John Harington's daughter, Lucy, countess of Bedford, by 'that learned and accomplished gentleman Sir Henry Goodere (not long since deceased), whose I was whilst hee was, whose patience pleased to beare with the imperfections of my heedles and unstayed youth.'

From Henslowe's 'Diary' it appears that Drayton was writing for the stage between 1597 and 1602. He wrote few plays singlehanded, but worked with Henry Chettle [q. v.], Thomas Dekker [q. v.], and others. In December 1597 he was engaged with Munday on a lost play called 'Mother Redcap.' On 20 Jan. 1598–9 he received three pounds 'in earneste of his playe called Wm. Longberd' (*Diary*, ed. Collier, p. 142), and on the following day he acknowledged the receipt of 'forty shillinges of Mr. Phillip Hinslowe, in part of vi$^{li}$, for the playe of Willm. Longsword' (*ib.* p. 95). Probably both entries refer to the same lost play. In 1599 he wrote the 'First Part of Sir John Oldcastle,' with Wilson, Hathway, and Munday; and in January 1599–1600 he was engaged with the same authors on 'Owen Tudor.' There was a 'Second Part of Sir John Oldcastle;' but it is not clear whether it was written by the four playwrights or whether Drayton was solely responsible. 'The First Part of the true and honorable History of the Life of Sir John Oldcastle' was published in 1600 in a corrupt form. Some copies fraudulently bear Shakespeare's name on the title-page. In May 1602 Drayton wrote, with Dekker, Webster, Middleton, and Munday, a play which Henslowe calls 'too harpes' ('Two Harpies'). The anonymous 'Merry Divel of Edmonton,' 1608, has been attributed to Drayton on the authority of Coxeter, but no evidence has been adduced in support of Drayton's claim.

There is a tradition that Drayton was employed by Queen Elizabeth on a diplomatic mission in Scotland. In an obscure passage of the satirical poem 'The Owle,' 1604, he states that he went in search of preferment 'unto the happie North,' and 'there arryv'd, disgrace was all my gayne.' On the accession of James he published 'To the majestie of King James. A gratulatorie Poem,' 1603, 4to, and in the following year gave a further proof of his loyalty in 'A Pæan Triumphall: composed for the societie of the Goldsmiths of London congratulating his Highnes Magnificent Entring the Citie,' 1604. But his hopes of gaining advancement from James were rudely disappointed; his compliments met with indifference and contempt. Many years afterwards (1627) in an epistle to his friend George Sandys he refers to the ill-treatment that he had experienced. Chettle, in 'England's Mourning Garment,' n.d. (1603), hints that he had been too hasty in paying his addresses to the new sovereign:

> Think 'twas a fault to have thy Verses seene
> Praising the King ere they had mournd the Queen.

In 1604 appeared 'The Owle,' an allegorical poem, in imitation of Spenser's 'Mother Hubbard's Tale,' on the neglect shown to learning. If Drayton had not expressly stated that it was written earlier than the 'Gratulatorie Poem,' it would be reasonable to assume that it was inspired by indignation at the treatment that he had received from the king. 'The Owle' was dedicated to the young Sir Walter Aston [q. v.], to whom he also dedicated the 1603 edition of 'The Barrons Wars' and 'Moyses in a Map of his Miracles,' 1604. From a passage in the last-named poem it has been hastily inferred that Drayton had witnessed at Dover the destruction of the Spanish armada. At his investiture as knight

of the Bath in 1603 Sir Walter Aston made Drayton one of his esquires (Douglas, *Peerage*, ed. Wood, i. 127), a title which Drayton afterwards used somewhat ostentatiously. In 'Poems: by Michaell Draiton Esquire,' 1605, the word 'Esquire' is made to occupy a line by itself. About 1605 appeared the undated 'Poemes Lyrick and Pastorall: Odes, Eglogs, the Man in the Moone,' 8vo, with a dedication to Sir Walter Aston. The volume contains some of Drayton's choicest work. Here first appeared the famous 'Ballad of Agincourt,' which is unquestionably the most spirited of English martial lyrics; the fine ode 'To the Virginian Voyage,' the charming canzonet 'To his coy Love,' the address 'To Cupid,' and other delightful poems. Two of the odes ('Sing we the Rose' and the address to John Savage) were never reprinted; the rest of the volume, after revision, was included in the 1619 folio. The collection of 'Poems,' 1605, 8vo, with commendatory verses by Thomas Greene, Sir John Beaumont, Sir William Alexander, &c., embraces 'The Barons' Wars,' 'England's Heroical Epistles,' 'Idea,' and the 'Legends.' Other editions appeared in 1608, n. d., 1610, and 1613. The edition of 1610 has at the end an additional leaf containing a commendatory sonnet by Selden. In 1607 Drayton published another of his legends, 'The Legend of Great Cromwell,' which was republished with alterations in 1609, and was included in the 1610 'Mirour for Magistrates.'

The first eighteen songs of Drayton's longest and most famous poem, 'Poly-Olbion, or a Chorographicall Description of all the Tracts, Rivers, Mountaines, Forests, and other Parts . . . of Great Britaine,' fol., appeared in 1613, with an engraved as well as a printed title-page, a portrait by Hole of Prince Henry, to whom the work was dedicated, and eighteen maps. To each song are appended copious annotations, full of antiquarian learning, by John Selden. A second part, containing songs xix–xxx, was written later, and the complete poem (with commendatory verses before the second part by William Browne, George Wither, and John Reynolds) was published in 1622. Selden's annotations are confined to the first part. It is not surprising that Drayton experienced some difficulty in finding a publisher for so voluminous a work. In a letter to William Drummond of Hawthornden, dated 14 April 1619, he writes: 'I thank you, my dear, sweet Drummond, for your good opinion of "Poly-olbion." I have done twelve books more; . . . but it lieth by me, for the booksellers and I are in terms. They are a company of base knaves, whom I both scorn and kick at.' The nature of the subject made it impossible for the poem to be free from monotony. The 'Poly-Olbion' is a truly great work, stored with learning of wide variety, and abounding in passages of rare beauty. It was the labour of many years, for so early as 1598 Francis Meres reported that 'Michael Drayton is now in penning in English verse a poem called "Pola-olbion."' Prince Henry, to whom it was dedicated, held Drayton in esteem; for it appears from Sir David Murray's account of the privy purse expenses of the prince that Drayton was an annuitant to the expense of 10*l.* a year.

In 1619 Drayton collected into a small folio all the poems (with the exception of the 'Poly-Olbion') that he wished to preserve, and added some new lyrics. The collection consists of seven parts, each with a distinct title-page dated 1619, but the pagination is continuous. In some copies the general title-page is undated; in others it bears date 1620. At the back of the general title-page is a portrait of Drayton, engraved by Hole, and round the portrait is inscribed 'Effigies Michaelis Drayton, Armigeri, Poetæ Clariss. Ætat. suæ L. A Chr. CIↃ. DC. XIII.' A fresh volume of miscellaneous poems, 'The Battaile of Agincourt,' &c., appeared in 1627, sm. fol. Here was published for the first time the dainty and inimitable fairy poem, 'Nimphidia.' 'The Shepheards Sirena' and 'The Quest of Cynthia' are agreeably written, though the latter poem is far too long. 'The Battaile of Agincourt' (not to be confused with 'The Ballad of Agincourt') and 'The Miseries of Queen Margarite' contain some spirited passages, but tax the reader's patience severely. Among the 'elegies' is the interesting 'Epistle to Henry Reynolds,' in which Drayton delivers his views on the merits of various contemporary English poets. It may be doubted whether Drayton had any great liking for the drama; his praise of Shakespeare is tame in comparison with his enthusiasm for Spenser. One epistle is addressed to William Browne of Tavistock, and another to George Sandys, the translator of Ovid's 'Metamorphoses;' both are written in a tone of sadness. 'An Elegie vpon the death of the Lady Penelope Clifton' and 'Vpon the three Sonnes of the Lord Sheffield, drowned in Humber' had previously appeared in Henry Fitzgeoffrey's 'Certayn Elegies,' 1617. At the beginning of the volume are commendatory verses by I. Vaughan, John Reynolds, and the fine 'Vision of Ben Jonson on the Muses of his friend, M. Drayton,' which opens with the question whether he was a friend to Drayton. When he visited William Drummond of Hawthornden in 1619, Jonson stated that 'Drayton feared him; and he [Jonson] esteemed not of him [Drayton],'

spoke disparagingly of the 'Poly-Olbion,' and had not a word to say in Drayton's praise.

Drayton's last work was 'The Muses Elizium lately discovered by a new way over Parnassus . . . Noahs floud, Moses his birth and miracles. David and Golia,' 1630, 4to. The pastorals were dedicated to the Earl of Dorset, and at p. 87 there is a fresh dedication to the Countess of Dorset, preceding the sacred poems. Of 'Noah's floud' and the two following poems there is little to be said; but 'The Muses Elizium,' a set of ten 'Nimphalls,' or pastoral dialogues, is full of the quaint whimsical fancy that inspired 'Nimphidia.' The description of the preparations for the Fay's bridal in the eighth 'Nimphall' is quite a *tour de force*.

Drayton died in 1631 and was buried in Westminster Abbey, where a monument was erected to him by the Countess of Dorset. The inscription ('Do, pious marble, let thy readers know,' &c.) is traditionally ascribed to Ben Jonson. It is quite in Jonson's manner, but it has also been claimed for Randolph, Quarles, and others. In Ashmole MS. 38, art. 92, are seven three-line stanzas which purport to have been 'made by Michaell Drayton, esquier, poet laureatt, the night before hee dyed.' There is a portrait of Drayton at Dulwich College, presented by Cartwright the actor. In person he was small, and his complexion was swarthy. He speaks of his 'swart and melancholy face' in his 'Legend of Robert, Duke of Normandy.' His moral character was unassailable, and he was regarded by his contemporaries as a model of virtue. 'As Aulus Persius Flaccus,' says Meres in 1598, 'is reputed among all writers to be of an honest life and upright conversation, so Michael Drayton (*quem toties honoris et amoris causa nomino*) among schollers, souldiers, poets, and all sorts of people is helde for a man of vertuous disposition, honest conversation, and well-governed carriage.' Similar testimony is borne by the anonymous author of 'The Returne from Pernassus.' His poetry won him applause from many quarters. He is mentioned under the name of 'Good Rowland' in Barnfield's 'Affectionate Shepheard,' 1594, and he is praised in company with Spenser, Daniel, and Shakespeare in Barnfield's 'A Remembrance of some English Poets,' 1598. Lodge dedicated to him in 1595 one of the epistles in 'A Fig for Momus.' In 1596 Fitzgeoffrey, in his poem on Sir Francis Drake, speaks of 'golden-mouthed Drayton musicall.' A very clear proof of his popularity is shown by the fact that he is quoted no less than a hundred and fifty times in 'England's Parnassus,' 1600. Drummond of Hawthornden was one of his fervent admirers. Some letters of Drayton to Drummond are published in the 1711 edition of Drummond's works. Another Scotch poet, Sir William Alexander, was his friend. Jonson told Drummond that 'Sir W. Alexander was not half kinde unto him, and neglected him, because a friend to Drayton.' In his epistle to Henry Reynolds he mentions 'the two Beaumonts' (Francis Beaumont and Sir John Beaumont) and William Browne as his 'deare companions and bosome friends.' Samuel Austin in 'Urania,' 1629, claims acquaintance with Drayton. There is no direct evidence to show that Shakespeare and Drayton were personal friends, but there is strong traditional evidence. The Rev. John Ward, sometime vicar of Stratford-on-Avon, states in his manuscript note-book that 'Shakespear, Drayton, and Ben Jhonson had a merry meeting, and, itt seems, drank too hard, for Shakespear died of a feavour there contracted.' The entry was written in 1662 or 1663. In the 1594 and 1596 editions of 'Matilda' there is a stanza relating to Shakespeare's 'Rape of Lucrece.' It was omitted in later editions, but no inference can be drawn from the omission, for Drayton was continually engaged in altering his poems. A stanza relating to Spenser was also omitted in later editions. Some critics have chosen to suppose that Drayton was the rival to whom allusion is made in Shakespeare's sonnets. It is not uninteresting to notice that Drayton was once cured of a 'tertian' by Shakespeare's son-in-law, Dr. John Hall (*Select Observations on English Bodies*, 1657, p. 26).

Drayton has commendatory verses before Morley's 'First Book of Ballets,' 1595; Christopher Middleton's 'Legend of Duke Humphrey,' 1600; De Serres's 'Perfect Use of Silk-wormes,' 1607; Davies's 'Holy Rood,' 1609; Murray's 'Sophonisba,' 1611; Tuke's 'Discourse against Painting and Tincturing of Women,' 1616; Chapman's 'Hesiod,' 1618; Munday's 'Primaleon of Greece,' 1619; Vicars's 'Manuductio,' n. d. [1620?]; Holland's 'Naumachia,' 1622; Sir John Beaumont's 'Bosworth Field,' 1629. Some of these poetical compliments are subscribed only with the initials 'M. D.' Poems of Drayton are included in 'England's Helicon,' 1600; some had been printed before, but others were published for the first time. There are verses of Drayton, posthumously published, in 'Annalia Dubrensia,' 1636. An imperfect collection of Drayton's poems appeared in 1748, fol., and again in 1753, 4 vols. 8vo; but his poetry was little to the taste of eighteenth-century critics. From a well-known passage of Goldsmith's 'Citizen of the World' it would seem that his very name had passed

into oblivion. Since the days of Charles Lamb and Coleridge his fame has revived, but no complete edition of his works has yet been issued. In 1856 Collier edited for the Roxburghe Club a valuable collection of the rarer works: 'The Harmonie of the Church,' 'Idea. The Shepheards Garland,' 'Ideas Mirrour,' 'Endimion and Phœbe,' 'Mortimeriados,' and 'Poemes Lyrick and Pastorall.' The Rev. Richard Hooper in 1876 issued an edition of the 'Poly-Olbion' in three volumes. Facsimile reprints of the early editions were issued by the Spenser Society 1885–92, with an introduction by Prof. Oliver Elton, 1895. A volume of selections from Drayton's poems was edited by the present writer in 1883. Minor poems were 'chosen and edited' by Cyril Brett, Oxford, 1907.

[O. Elton's Michael Drayton, A Critical Study, with bibliography, 1905; Memoir by Collier, prefixed to the Roxburghe Club collection of Drayton's Poems, 1856; Collier's Bibl. Cat.; Corser's Collectanea; Hazlitt's Bibliographical Collections; Bibliotheca Heberiana, pt. iv.; Addit. MS. 24491 (Hunter's Chorus Vatum); Henslowe's Diary.] A. H. B.

**DRAYTON, NICHOLAS DE** (*fl.* 1376), ecclesiastic and judge, was appointed warden of King's College, Cambridge, on 1 Dec. 1363, with a salary of fourpence a day, and an allowance of eight marcs per annum for robes. In 1369 he was suspected of heresy, and the Bishop of London was authorised to commit him to prison (20 March). In 1376 he was appointed a baron of the exchequer. The date of his death is uncertain. He is commonly described as 'magister.'

[Rymer's Fœdera, ed. Clarke, iii. pt. ii. 716, 889, 1064; Foss's Lives of the Judges.] J. M. R.

**DREBBEL, CORNELIS** (1572–1634), philosopher and scientific inventor, born in 1572 at Alkmaar in Holland, was the son of Jacob Drebbel, of a family of good position. He shared a house at one time with Hubert Goltzius, whose sister he married. In early life he executed some etchings, including a set of the 'Seven Liberal Arts' after Hendrik Goltzius, the 'Judgment of Solomon' after Karel van Mander, &c., and a bird's-eye view of Alkmaar, the original plate of which was preserved in the town hall there, permission being given in 1747 to Gysbert Boomkamp to publish it in his 'Alkmaer en derzelfs Geschiedenissen.' Drebbel, however, devoted most of his time to philosophy, i.e. science and mathematics, and soon gained great repute. About 1604 he came to England, perhaps accompanying his friend Constantyn Huygens, or at the instance of Sir William Boreel. He was favourably received by James I, who took a great interest in his experiments, and gave him an annuity and, apparently, lodgings in Eltham Palace. Drebbel here perfected an ingenious machine for producing perpetual motion, which he presented to the king, and which became one of the wonderful sights of the day. It is alluded to by Ben Jonson in one of his Epigrams, and in his comedy of 'The Silent Woman' (act v. scene 3), and also by Peacham in his 'Sights and Exhibitions in England' (prefixed to Coryat's 'Crudities, 1611). Drebbel's machine is described and figured by Thomas Tymme in 'A Dialogue Philosophicall, wherein Nature's secret closet is opened, &c., together with the wittie invention of an artificial perpetuall motion, presented to the King's most excellent Maiestie,' 1612. On 1 May 1610 the Duke of Würtemberg, then on a tour in England, went to Eltham to see the machine, and his secretary describes Drebbel as 'a very fair and handsome man, and of very gentle manners, altogether different from such like characters.' Drebbel's fame reached the ears of the emperor of Germany, Rudolph II, himself an ardent student of science and philosophy, who entreated James I to allow Drebbel to come to his court at Prague to exhibit his inventions. After the emperor's death, in 1612, Drebbel seems to have again returned to England; but he revisited Prague, having been appointed tutor to the son of the emperor Ferdinand II. He had just settled down in great prosperity when Prague was captured by the elector palatine, Frederick V, in 1620, and Drebbel not only lost all his possessions, but was thrown into prison, from which he was only released at the personal intercession of the king of England. He then returned to England, and in 1625 attended James's funeral. In 1626 he was employed by the office of ordnance to construct water engines. He was also sent out by the Duke of Buckingham in the expedition to La Rochelle, being in charge of several fireships, at a salary of 150*l.* per month. He was one of a company formed to drain the fens and levels of eastern England. He died in London in 1634. Drebbel, who has been styled by some critics as a mere alchemist and charlatan, was highly thought of by such scientific authorities as Peiresc, Boyle, and others. Besides the machine for perpetual motion, he has been credited with the invention of the microscope, telescope, and thermometer, but he was more probably the first to introduce these important discoveries into England. He also invented a submarine boat, which was navigable, without the use of artificial light, from Westminster to Greenwich, and machines for

producing rain, lightning, thunder, or extreme cold at any time. The last-named experiment he is reported to have performed on a summer's day in Westminster Hall before the king, with the result of driving all his audience hastily from the building. He is further credited with the invention of an extraordinary pump, an 'incubator' for hatching fowls, an instrument for showing pictures or portraits of people not present at the time —possibly a magic lantern—and other ingenious arrangements for light or reflection of light. He is also stated to have discovered the art of dyeing scarlet, which he communicated to his son-in-law, Dr. Kufler, from whom it was called 'Color Kuflerianus.' Pepys (*Diary*, 14 March 1662) mentions that Kufler and Drebbel's son Jacob tried to induce the admiralty to adopt an invention by Drebbel for sinking an enemy's ship. This they alleged had been tried with success in Cromwell's time. It seems to have been an explosive acting directly in a downward direction. Drebbel wrote, in Dutch, a treatise on the 'Nature of the Elements' (Leyden, 1608, German translation; Haerlem, 1621, Dutch; Frankfort, 1628, Latin translation). This work and a tract on the 'Fifth Essence,' together with a letter to James I on 'Perpetual Motion,' were issued in Latin at Hamburg, 1621, and Lyons, 1628. His portrait was engraved on wood by C. von Sichem, and on copper by P. Velyn, and is to be found in some editions of his works.

[W. B. Rye's England as seen by Foreigners temp. Eliz. and James; Biographie Universelle; the Imperial Dictionary of Universal Biography; Karel van Mander's Vies des Peintres (ed. Hymans), ii. 270; Immerzeel (and Kramm), Levens en Werken der Hollandsche en Vlaamsche Kunstschilders, &c.] L. C.

DREGHORN, Lord (1734–1796), Scottish judge. [See Maclaurin, John.]

DRELINCOURT, PETER (1644–1722), dean of Armagh, born in Paris 22 July 1644, was the sixth son of Charles Drelincourt (1595–1629), minister of the reformed church in Paris, and author of 'Les Consolations de l'Ame contre les Frayeurs de la Mort' (Geneva, 1669), translated by Marius D'Assigny [q.v.] as the 'Christian's Defence against the Fear of Death,' 1675. To the fourth edition of the translation (1706) Defoe added his 'Apparition of Mrs. Veal.' Peter graduated M.A. in Trinity College, Dublin, 1681, and LL.D. 1691. Having been appointed chaplain to the Duke of Ormonde, lord-lieutenant of Ireland, he became in 1681 precentor of Christ Church Cathedral, Dublin; in 1683 archdeacon of Leighlin; and 28 Feb. 1690–1 dean of Armagh, retaining his archdeaconry, and holding at the same time the rectory of Armagh. He died there 7 March 1721–2, and was buried in the cathedral, where a fine monument by Rysbrach was erected by his widow to his memory. On a mural tablet, in Latin, is a minute account of his origin and promotions, and on the front of the sarcophagus an inscription in English verse. It alludes to the erection in Armagh of the 'Drelincourt Charity School' by the dean's widow, who endowed it with 90*l.* per annum. To their daughter, Viscountess Primrose, the citizens of Armagh are chiefly indebted for a plentiful supply of water. Drelincourt's only publication is 'A Speech made to . . . the Duke of Ormonde, Lord-Lieutenant of Ireland, and to the . . . Privy Council. To return the humble thanks of the French Protestants lately arriv'd in this kingdom; and graciously reliev'd by them,' 4to, Dublin, 1682.

[Todd's Catalogue of Dublin Graduates; Cotton's Fasti Ecclesiæ Hibernicæ, ii. 53, 398, iii. 33, v. 91; Stuart's Historical Memoirs of Armagh, pp. 518, 539.] B. H. B.

DRENNAN, WILLIAM (1754–1820), Irish poet, son of the Rev. Thomas Drennan, presbyterian minister at Belfast, was born in that city on 23 May 1754. He was educated at the university of Glasgow, where he took the degree of M.A. in 1771, and he then proceeded to Edinburgh to study medicine. At Edinburgh he was noted as one of the most distinguished students of his period, not only in medicine, but in philosophy; he became a favourite pupil and intimate friend of Dugald Stewart, and after seven years of study took his M.D. degree in 1778. After practising his profession for two or three years in his native city, he moved to Newry, where he settled down, and where he first began to take an interest in politics and literature. In the great political movement in Ireland of 1784, Drennan, like all the other Ulstermen who had felt the influence of Dugald Stewart, took a keen interest. His letters to the press, signed 'Orellana, the Irish Helot,' attracted universal attention. In 1789 he moved to Dublin, where he soon got into good practice, and became a conspicuous figure in the social life of the Irish capital. Drennan was a member of the jovial club of the 'Monks of the Screw,' a friend of Lysaght and Curran, and well known for his poetical powers. In politics he continued to take a still deeper interest; he was a member of the political club founded in 1790 by T. A. Emmett and Peter Burrowes, and in June 1791 he wrote the original prospectus of the famous society of the

United Irishmen. Of this society he was one of the leaders; he was several times its chairman in 1792 and 1793, and as an eloquent writer was chosen to draw up most of its early addresses and proclamations (for a list of these, see MADDEN, *Lives of the United Irishmen*, 2nd series, p. 267). He was tried for sedition and acquitted on 26 June 1794, after an eloquent defence by Curran, but after that date he seems to have withdrawn from the more active projects of his friends and from complicity in their plots, and he was not again molested by the authorities. But his beautiful lyrics, published first in the 'Press' and in the 'Harp of Erin,' show how deeply he sympathised with his old associates, and they were soon famous throughout the length and breadth of Ireland. In 1791 he published his poem, 'To the Memory of William Orr,' sometimes called the 'Wake of William Orr,' which was followed in 1795 by 'When Erin first rose,' and in 1798 by 'The Wail of the Women after the Battle' and 'Glendalough.' These are the most famous of Drennan's lyrics, and on them his fame chiefly rests. He is also claimed as the first Irish poet who ever called Ireland by the name of the Emerald Isle. The troubles of 1798 brought his political career to a close, and on 3 Feb. 1800 he married an English lady of some wealth, and in 1807 left Dublin altogether. He settled in Belfast, but gave up practice and devoted himself solely to literary pursuits. He founded the Belfast Academical Institution, and started the 'Belfast Magazine,' to which he largely contributed. In 1815 he published his famous lyrics in a volume as 'Fugitive Pieces,' and in 1817 a translation of the 'Electra' of Sophocles. After a quiet middle age, he died at Belfast on 5 Feb. 1820, and was buried in that city, being carried to the grave by six protestants and six catholics. Drennan was possessed of real poetical genius, but his fame was overshadowed by that of Moore, to whom many of Drennan's best poems have been frequently attributed.

[Madden's Lives of the United Irishmen, 2nd ser. 2nd ed. pp. 262–70; Madden's History of Irish Periodical Literature; Webb's Compendium of Irish Biography; Glendalloch and other poems, with a life of the author by his sons, J. S. and W. Drennan.] H. M. S.

DREW, EDWARD (1542?–1598), recorder of London, eldest son of Thomas Drew (*b.* 1519), by his wife Eleanora, daughter of William Huckmore of the county of Devon, appears to have been born at the family seat of Sharpham, in the parish of Ashprington, near Totnes, and spent some time at the university. An entry in the register of Exeter College, Oxford, records the payment in 1557 by a Mr. Martyn of 2*s.* for the expenses of Drew, a scholar of the college (*Register*, ed. Boase, p. 201). He does not appear to have taken a degree, but proceeding to London devoted himself to the study of the law, and was admitted a student of the Inner Temple in November 1560, being then probably of the usual age of eighteen. He obtained a lucrative practice both in London and in his native county, and rapidly attained high legal distinctions. He became a master of the bench of the Inner Temple in 1581, and Lent reader in 1584; his shield of arms with this date still remains in Inner Temple Hall.

In Michaelmas term 1589 Drew, with seven other counsel, was appointed serjeant-at-law. Two of his associates in the honour of the coif (John Glanvil and Thomas Harris) were like him natives of Devon, and Fuller has preserved a popular saying about the three serjeants, current in their day, that 'One gained, spent, gave as much as the other two' (*Worthies*, 1811, i. 283). Drew seems to answer best to the first description, his success in pleading enabling him to purchase large estates in Combe Raleigh, Broadhembury, Broad Clist, and elsewhere. In 1586 he was co-trustee, with other eminent lawyers, of certain manors belonging to George Cary of Devonshire. He was elected member of parliament for Lyme Regis in October 1584, and for Exeter in 1586 and again in November 1588; in 1592 he was appointed recorder of Exeter. On 17 June in the same year he succeeded Chief-justice Coke as recorder of London, and became M.P. for the city. A speech of the usual fulsome kind is preserved in Nichols's 'Progresses of Queen Elizabeth' (iii. 228), made by Drew to the queen in 1593 when presenting the newly elected lord mayor, Sir Cuthbert Buckle, for her majesty's approval. On 27 March 1594 Drew resigned the recordership, having been appointed justice of assize and gaol delivery for Essex and Kent, and was presented by the city for his faithful service with 'a basin and ewer of silver-gilt containing one hundred ounces.'

Drew became queen's serjeant in 1596, and was much employed about this time by the privy council in the examination of political prisoners and in various legal references (*State Papers*, Dom. Ser. 1591–4, 1595–7). Risdon, his countryman and contemporary, writing some fifteen years after his death, says that his 'knowledge and counsel won him a general love' (*Surv. of Devon*, 1811, p. 43). His death appears to have been sudden, and is ascribed by John Chamberlain, in a letter dated 4 May 1598, to gaol fever caught while

riding the northern circuit with Mr. Justice Beaumont, who also died on 22 April (CHAMBERLAIN'S *Letters*, Camd. Soc. 8). His will was signed, probably *in extremis*, on 25 April 1598, and proved in the P. C. C. on 16 May following (LEWYN, p. 44). Drew sold the family seat of Sharpham for 2,250*l.*, and erected the mansion of Killerton on the site of some monastic buildings in the parish of Broad Clist. Here he lived, and was buried in the parish church, where a sumptuous monument remains in the south aisle, erected to his and his wife's memory in 1622, with a Latin inscription in prose and verse. By his wife, Bridget Fitzwilliam of Lincolnshire, he had four sons and three daughters, all of whom survived him. Thomas, his eldest son and heir, was knighted by Charles I, and removed the family mansion from Killerton to Grange in the parish of Broadhembury, which has ever since remained the seat of the family.

[Prince's Worthies of Devon, 1810, pp. 334–7; Tuckett's Devonshire Pedigrees, p. 62; Masters of the Bench of the Inner Temple, 1883, p. 15; Return of Names of Members of Parl. 1878; Lysons's Magna Britannia, Devonshire; Dugdale's Orig. Jurid. p. 188, &c.; Burke's Hist. of the Commoners, iv. 672.] C. W–H.

DREW, GEORGE SMITH (1819–1880), Hulsean lecturer, son of George Drew, tea dealer, of 11 Tottenham Court Road, London, was born at Louth, Lincolnshire, in 1819. Admitted a sizar of St. John's College, Cambridge, on 22 Jan. 1839, he took his B.A. degree as 27th wrangler in 1843, and was ordained the same year (*College Register*). After serving a curacy at St. Pancras, London, for about two years, he was presented to the incumbency of the Old Church, St. Pancras, in 1845 (*Gent. Mag.* new ser. xxiv. 298), and to that of St. John the Evangelist, in the same parish, in 1850 (*ib.* xxxiv. 85). He was one of the earliest promoters of evening classes for young men, and published three lectures in support of the movement in 1851 and 1852. He had taken his M.A. degree in 1847, and became vicar of Pulloxhill, Bedfordshire, in 1854 (*ib.* xliii. 74). During the winter and spring of 1856–7 he made a tour in the East, and as the result he composed a book published as 'Scripture Lands in connection with their History,' 8vo, London, 1860; 2nd edition, 8vo, London, 1862, and again, 8vo, London, 1871. Drew was vicar of St. Barnabas, South Kensington, from 1858 till 1870, was select preacher to the university of Cambridge in 1869–70, and rector of Avington, Hampshire, during 1870–3, but returned to London in the last named year as vicar of Holy Trinity, Lambeth, a preferment which he retained until his death. In 1877 he was elected Hulsean lecturer at Cambridge, and the following year he published his discourses in a volume entitled 'The Human Life of Christ revealing the order of the Universe.... With an Appendix,' 8vo, London, 1878. Drew, who was a fellow of the Royal Geographical Society, and at one time an active member of the British Association, died suddenly at Holy Trinity vicarage, 21 Jan. 1880. He married, 20 May 1845, Mary, eldest daughter of William Peek of Norwood, Surrey (*ib.* xxiv. 189). His other writings are: 1. 'Eight Sermons, with an Appendix,' 8vo, London, 1845. 2. 'The Distinctive Excellencies of the Book of Common Prayer. A Sermon [on Lamentations, iii. 41] preached in Old St. Pancras Church; with a preface containing a brief history of that church,' 8vo, London, 1849. 3. 'Scripture Studies, or Expository Readings in the Old Testament,' 12mo, London, 1855. 4. 'Reasons of Faith, or the order of the Christian Argument developed and explained; with an Appendix,' 8vo, London, 1862; 2nd edition, 8vo, London, 1869. 5. 'Bishop Colenso's Examination of the Pentateuch examined; with an Appendix,' 8vo, London, 1863. 6. 'Ecclesia Dei,' 8vo, London, 1865. 7. 'Church Life,' 8vo, London, 1866. 8. 'Korah and his Company; with other Bible teachings on subjects of the day, etc.,' 8vo, London, 1868. 9. 'Ritualism in some Recent Developments,' 8vo, London, 1868. 10. 'Church Restoration: its Principles and Methods,' 8vo, London, 1869. 11. 'Divine Kingdom on Earth as it is in Heaven,' 8vo, London, 1871. 12. 'Nazareth: its Life and Lessons,' 8vo, London, 1872. 13. 'The Son of Man: his Life and Ministry,' 8vo, London, 1875. 14. 'Reasons of Unbelief; with an Appendix,' 8vo, London, 1877. He also wrote largely in Fairbairn's 'Imperial Bible Dictionary,' Cassell's 'Bible Dictionary,' the 'Christian Observer,' the 'Contemporary Review,' and the 'Sunday Magazine.' Some of his works exhibit much scholarship.

[Guardian, 28 Jan. 1880, p. 108 col. 3, p. 109 col. 3; Crockford's Clerical Directory (1879), p. 282; Brit. Mus. Cat.] G. G.

DREW, JOHN (1809–1857), astronomer, was born at Bower Chalk, Wiltshire, in 1809. His father dying when he was but a year old, his education depended mainly upon his own exertions, which were so effectual that at the age of fifteen he was prepared to enter upon the profession of a teacher. After two years spent as assistant in a school at Melksham, he removed to Southampton, where he made his permanent abode, and conducted a

school ably and successfully during sixteen years. His first celestial observations were made with a three and a half foot refractor, for which he substituted later an excellent five-foot achromatic by Dollond, mounted equatorially, and in 1847 installed in a small observatory, built by him for its reception in his garden (*Monthly Notices*, x. 68). With the help of a fine transit-circle by Jones, acquired soon after, and of the Beaufoy clock, lent by the Royal Astronomical Society, he very accurately determined the time, and supplied it during many years to the ships leaving Southampton.

He published in 1835 'Chronological Charts illustrative of Ancient History and Geography,' which he described as 'a system of progressive geography;' and in 1845 'A Manual of Astronomy: a Popular Treatise on Descriptive, Physical, and Practical Astronomy, with a familiar Explanation of Astronomical Instruments, and the best methods of using them.' A second edition was issued in 1853. At the Southampton meeting of the British Association in 1846, Drew was appointed one of the secretaries of the mathematical section, and printed for the use of the association a pamphlet 'On the Objects worthy of Attention in an Excursion round the Isle of Wight, including an Account of the Geological Formations as exhibited in the Sections along the Coast.' Shortly afterwards he determined upon instituting systematic meteorological observations, and summarised the results for 1848 to 1853 inclusive, in two papers on the 'Climate of Southampton,' read before the British Association in 1851 and 1854 respectively (*Report*, 1851, p. 54; 1854, p. 29). Invited to assist in the foundation of the Meteorological Society in 1850, he sought, as a member of the council, to forward its objects by writing a series of papers 'On the Instruments used in Meteorology, and on the Deductions from the Observations,' which were extensively circulated among the members of the society, and formed the groundwork of a treatise on 'Practical Meteorology,' published by Drew in 1855, and re-edited by his son in 1860. His last work was a set of astronomical diagrams, published by the Department of Science and Art in 1857, faithfully representing the moon, planets, star-clusters, nebulæ, and other celestial objects (*Monthly Notices*, xvi. 14). Among the papers communicated by him to the Royal Astronomical Society (of which he was elected a member on 9 Jan. 1846), may be mentioned one on the 'Telescopic Appearance of the Planet Venus at the time of her Inferior Conjunction, 28 Feb. 1854' (*ib.* xv. 69), recording a considerable excess of the observed over the calculated breadth of the crescent. Drew died after a long illness at Surbiton in Surrey, on 17 Dec. 1857, aged 48. He was a corresponding member of the Philosophical Institute of Bâle, and had taken a degree of doctor in philosophy at the university of the same place.

[Monthly Notices, xviii. 98; the same in Mem. R. Astr. Soc. xxvii. 126; André et Rayet, L'Astronomie Pratique, i. 166; Royal Society's Cat. of Scientific Papers.] A. M. C.

DREW, SAMUEL (1765–1833), metaphysician, born 6 March 1765, was the son of Joseph Drew, by his second wife, Thomasin Osborne. Joseph Drew made a hard living in a cottage near St. Austell, Cornwall, by streaming for tin and a little small farming. He had been impressed by a sermon from Whitefield and was one of the early Cornish methodists. Samuel was put to work in the fields at seven years old, his parents receiving 2*d.* a day for his labour. His mother died in 1774, when his father married again; and Samuel, finding home disagreeable, was apprenticed to a shoemaker at St. Blazey when between ten and eleven. He was a wild lad and joined in smuggling adventures, but was discouraged for a time (as he always asserted) by meeting one night a being like a bear with fiery eyes which trotted past him and went through a closed gate in a supernatural manner. Soon afterwards he ran away from his master, but was found at Liskeard and brought back to his father, who, after some difficulties, was now prospering as a farmer at Polplea, near Par. He afterwards worked for a time at Millbrook, Plymouth, and was nearly drowned in a smuggling adventure, from which he had not been deterred by any bogey. Returning to his home he became journeyman shoemaker in a shop at St. Austell in January 1785. The death of an elder brother, who had been a studious youth of religious principles, and the funeral sermon preached upon him by Adam Clarke [q.v.], had a great effect upon his mind, and he joined the Wesleyan society in June 1785. He took a keen interest in politics, began to read all the books he could find, and was much impressed by a copy of Locke's 'Essay.' He set up in business for himself in 1787. He became a class-leader and a local preacher in 1788; and though some accusation of heresy led to his giving up the class-leadership for many years, he continued to preach through life. On 17 April 1791 he married Honour Hills. He began to write poetry, always kept a note-book by the side of his tools, and used to write with his bellows for a desk. His first publication was 'Remarks upon Paine's "Age of

Reason,"' caused by some controversy with a freethinking friend, which appeared in 1799 and was favourably noticed in the 'Anti-Jacobin Review' for April 1800. He made the acquaintance of the antiquary John Whitaker, the vicar of Ruan-Lanihorne, and of John Britton [q. v.] In July 1800 he published some 'Observations' upon R. Polwhele's 'Anecdotes of Methodism,' defending his sect against Polwhele's charges. Whitaker now encouraged him to complete a book upon which he had long meditated, which was finally published by subscription in 1802. It was entitled 'Essay on the Immateriality and Immortality of the Soul.' It had much success. After the first publication he sold the copyright to a Bristol bookseller for 20*l.* After four editions had appeared in England and two in America, he brought out a fifth with additions in 1831, which he sold for 250*l.* His old adversary Polwhele generously reviewed him with high praise in the 'Anti-Jacobin' for February 1803. He became famous as the 'Cornish metaphysician,' and made many friends among the clergy, though he declined to become a candidate for the orders of the church of England. He formed a close intimacy with Adam Clarke, through whose influence he was elected in 1804 a member of the Manchester Philological Society. Another friend was the Rev. Dr. Thomas Coke [q. v.], who was writing various books for the Wesleyan conference. He was also superintendent of the Wesleyan missions, and, being overwhelmed with work, employed Drew to write for him. The books appeared under the name of Coke, and were in fact from his notes, but it seems that Drew was the chief author, though he did not complain of the concealment of his name. In 1806 he was invited through Clarke to revise metaphysical works for the 'Eclectic Review,' but the connection did not last long. In 1809 he published an 'Essay on the Identity and Resurrection of the Body,' which attracted little notice, though it reached a second edition in 1822. About the same time he began to write an essay for the Burnett prize [see BURNETT, JOHN, 1729–1784], which, however, was adjudged in 1814 to J. L. Brown and J. B. Sumner. He published his essay in 1820; but it did not attract much notice.

In 1814 he undertook a history of Cornwall. Part of it had been written by F. Hitchins, on whose death the composition was entrusted to Drew. Though Drew is only described as editor, he wrote the greatest part. It is not more than a fair compilation.

In 1819 he moved to Liverpool, again through the recommendation of Clarke. He was to edit the 'Imperial Magazine,' started in March 1819, and superintend the business of the 'Caxton Press.' A fire destroyed the buildings at Liverpool, and the business was transferred to London, where Drew settled. Here he was employed in absorbing work, which seems to have tried his health. Hopes of making a provision for retirement to Cornwall were disappointed by pecuniary losses. He made short visits to Cornwall, during one of which his wife died at Helston, 19 Aug. 1828, at the house of a son-in-law. Drew rapidly declined in strength after this blow. He returned to his work in London, but died at Helston 29 March 1833, while staying with his son-in-law. He had seven children, of whom six survived him.

Drew's writings are interesting as those of a self-taught metaphysician, who seems to have read nothing on his first publication except Locke and Watts. It cannot be said, however, that his arguments show more than a strong mind, quite unversed in the literature of the subject. He appears to have been a very honourable and independent man, strongly attached to his family, and energetic as a preacher and writer.

[Life by his eldest son (2nd edit.), 1835; Autobiographical sketch prefixed to Essay on Identity, &c. 1809; Polwhele's Biographical Sketches of Cornwall, i. 96–103; Boase and Courtney's Bibliotheca Cornubiensis; Smiles's Self-Help.] L. S.

DRING, RAWLINS (*fl.* 1688), physician, son of Samuel Dring, born at Bruton, Somersetshire, was educated at Wadham College, Oxford, of which he became first scholar and a fellow in 1682. He proceeded B.A. 27 June 1679, M.A. 24 May 1682. Then entering on the physic line, he practised at Sherborne, Dorsetshire. He was the author of 'Dissertatio Epistolica ad amplissimum virum & clarissimum pyrophilum J. N. Armigerum conscripta; in qua Crystallizationem Salium in unicam et propriam, uti dicunt, figuram, esse admodum incertam, aut accidentalem ex Observationibus etiam suis, contra Medicos & Chymicos hodiernos evincitur,' 16mo, Amsterdam, 1688. According to Wood, 'the reason why 'tis said in the title that it was printed at Amsterdam is because the College of Physicians refused to license it, having several things therein written against Dr. Martin Lister.'

[Wood's Athenæ Oxon. (Bliss), iv. 738; Wood's Fasti Oxon. (Bliss), ii. 369, 383.] G. G.

DRINKWATER, JOHN (1762–1844), historian of the siege of Gibraltar. [See BETHUNE.]

DROESHOUT, MARTIN (*fl.* 1620–1651), engraver, belonged to a Netherlandish family, of which numerous members were

settled in England. In the registers of the Dutch Church, Austin Friars, published by W. J. C. Moens, F.S.A. (Lymington, 1884), there are several entries concerning the family, the name being spelt Droeshout, Droshaut, Drossaert, Drussoit, &c. From these, and from a return of foreigners living in London in 1593 (HAMPER, *Life of Sir William Dugdale*, appendix), it appears that about 1590 Michael Droeshout of Brussels, 'a graver in copper, which he learned in Brussels,' after sojourning in Antwerp, Friesland, and Zeeland, came to London, where John Droeshout, painter, and Mary, or Malcken, his wife, had been settled for some twenty years, who seem to have been his parents. Michael Droeshout, from whose hand there exists a curious allegorical engraving of the 'Gunpowder Plot,' married on 17 Aug. 1595 Susanna van der Ersbek of Ghent, and, among other children, was father of John Droeshout, baptised 16 May 1596, and of Martin Droeshout, baptised 26 April 1601. There was also a Martin Droeshout, apparently brother of Michael, who was twice married at the Dutch Church, viz. on 26 Oct. 1602 to Anna Winterbeke of Brussels, and 30 Oct. 1604 to Janneker Molyns of Antwerp. He was granted denization on 20 Jan. 1608, being described as 'Martin Droeshout, painter, of Brabant' (*Cal. State Papers*, Dom. Ser., James I). A Martin Droeshout was admitted a member of the Dutch Church in 1624, and it is with one of these, probably the younger, that we may identify the artist known throughout the literary world as the engraver of the portrait of William Shakespeare prefixed to the folio edition of his works published in 1623, with the well-known lines by Ben Jonson affixed below it. This is considered by Mr. George Scharf, C.B., F.S.A. ('On the Principal Portraits of Shakespeare,' *Notes and Queries*, 23 April 1864), as having the first claims to authenticity, since it is professedly a portrait of the great dramatist. He further says that 'a general feeling of sharpness and coarseness pervades Droeshout's plate, and the head looks very large and prominent with reference to the size of the page and the type-letters around it; but there is very little to censure with respect to the actual drawing of the features. On the contrary, they have been drawn and expressed with great care. Droeshout probably worked from a good original, either a "limning" or crayon-drawing, which having served its purpose became neglected and is now lost.' Besides the portrait of Shakespeare, Droeshout engraved numerous other portraits, some of which are of extreme rarity, and also title-pages for booksellers. His engravings are executed in a stiff and dry manner, which, however, occasionally attains to some excellence; there may be instanced the full-length portraits of George Villiers, duke of Buckingham, and of James, marquis of Hamilton. Among other portraits were John Fox, Mountjoy Blount, earl of Newport, General William Fairfax, Sir Thomas Overbury, Dr. Donne, Hilkiah Crooke, and others. In the print room at the British Museum are some rare sets of engravings of the 'Sibyls' and the 'Seasons.' Contemporary with Martin Droeshout, and pursuing the same profession in a similar but inferior style, was JOHN DROESHOUT (1596–1652), who may be identified with the John Droeshout mentioned above as an elder brother of Martin Droeshout. He was employed by booksellers, for whom he engraved portraits of Arthur Johnston, John Babington, Richard Elton, John Danes, Jeffrey Hudson, and others, besides other frontispieces and broadsides. He also engraved a set of plates to 'Lusitania Liberata,' by Don Antonio de Souza, including some portraits of the kings of Portugal. In his will, dated 12 Jan. 1651–2, and proved 18 March 1651–2 (P. C. C., Somerset House, 55, Bowyer), he describes himself as 'of St. Bride's, Fleet Street, London, Ingraver,' and mentions his wife Elizabeth, his nephew Martin, his two sons-in-law, Isaac Daniell and Thomas Alford, and his servant or apprentice, Thomas Stayno.

[Redgrave's Dict. of Artists; Nagler's Monogrammisten, iii. 2243, iv. 1733; Granger's Biogr. Hist. of England; Bromley's Cat. of Engraved English Portraits; Lowndes's Bibl. Man.; information from Mr. W. J. C. Moens, F.S.A.; authorities cited above.] L. C.

DROGHEDA, first MARQUIS and sixth EARL (1730–1822). [See MOORE, CHARLES.]

DROGHEDA, VISCOUNTS. [See MOORE, SIR GARRET, first VISCOUNT, 1560?–1627; MOORE, SIR CHARLES, second VISCOUNT, 1603–1643.]

DROGHEDA, WILLIAM OF (*d.* 1245?), canonist. [See WILLIAM.]

DROKENSFORD, JOHN DE (*d.* 1329), bishop of Bath and Wells, born probably at Drokensford, now Droxford, Hampshire, was controller of the wardrobe to Edward I in 1291, and continued to hold that office until 1295, when he appears as keeper of the wardrobe (STEVENSON, *Documents*, i. 204, ii. 16). These offices kept him in constant attendance at court. He accompanied Edward in the expeditions he made to Scotland in 1291 and 1296. In 1297 he discharged the duties of treasurer during a vacancy. The next year he was again busy in Scotland, and he appears to have again accompanied

Edward I on the expedition of 1303-4. His services were rewarded with ecclesiastical preferments; he was rector of Droxford, of Hemingburgh and Stillingfleet in Yorkshire, and of Balsham in Cambridgeshire; he held prebends in Southwell and four other collegiate churches in England, besides certain prebends in Ireland; was installed as prebendary in the cathedral churches of Lichfield, Lincoln, and Wells; and was chaplain to the pope (Le Neve; Wharton; *Calendar*). His secular emoluments were also large, for he appears to have had five residences in Surrey, Hampshire, and Kent, besides a sixth estate in Chute Forest, Wiltshire, and a grant of land in Windsor Forest (*Calendar*). He is sometimes incorrectly styled chancellor, or keeper of the great seal, simply because on one occasion, as keeper of the wardrobe, he had charge of the great seal for a few days during a vacancy. After the death of Edward I he ceased to hold office in the wardrobe, and in the first year of Edward II sat in the exchequer as chancellor (Madox). On 25 Dec. 1308 the king, in sending his *congé d'élire* to the chapters of Bath and Wells, nominated him for election; he received the temporalities of the see on 15 May 1309, was consecrated at Canterbury on 9 Nov., and was enthroned at Wells about twelve months afterwards. During the first four years of his episcopate he was seldom in his diocese; 'political troubles,' he writes, in December 1312, 'having hindered our residence' (*Calendar*). In later years, though often in London and elsewhere, and paying an annual visit to his private estates, he was also much in Somerset. He did not make either Bath or Wells his headquarters, but moved about constantly, attended apparently by a large retinue, from one to another of the manor-houses, sixteen or more in number, attached to the see and used as episcopal residences. Magnificent and liberal, he was, like many of his fellow-bishops, a worldly man, and by no means blameless in the administration of his patronage, for he conferred a prebend on a member of the house of Berkeley who was a layman and a mere boy, and in the bountiful provision he made for his relations out of the revenues of his church he was not always careful to act legally (*ib.*) He had some disputes with his chapter which were settled in 1321 (Reynolds). Although he was left regent when the king and queen crossed over to France in 1313, and was one of the commissioners to open parliament, he found himself 'outrun in the race for secular preferment' in the reign of Edward II, and probably for this reason was hostile to the king (Stubbs). He joined in the petition for the appointment of ordainers in March 1310 (*Ann. Londin.* p. 170). In July 1321 he and others endeavoured to arrange a peace between the king and the malcontent lords at London (*Ann. Paulini*, p. 295). At the same time he was concerned in the rebellion against Edward, and in February 1323 the king wrote to John XXII and the cardinals complaining of his conduct, and requesting that he should be translated to some see out of the kingdom (*Fœdera*). He signed the letter sent by the bishops to the queen in 1325 exhorting her to return to her husband, and on 13 Jan. 1327 took the oath to support her and her son at the Guildhall of London (*Ann. Paulini*, p. 323). He died at his episcopal manor-house at Dogmersfield, Hampshire, on 9 May 1329, and was buried in St. Katharine's Chapel in his cathedral church, where his tomb is still to be seen. Two months before his death he endowed a chantry to be established at the altar nearest to his grave.

[Bishop Hobhouse's Calendar of Drokensford's Register (Somerset Record Soc., printed for subscribers); Stevenson's Documents illustrative of the History of Scotland (Rolls Ser.); Le Neve's Fasti (Hardy); Wharton's Anglia Sacra, i. 568; Godwin, De Præsulibus, p. 375; Foss's Judges, iii. 86; Madox's Hist. of the Exchequer, ii. 30; Rymer's Fœdera, iii. 989, ed. 1705; Annales Londin.; Annales Paulini, ap. Chronicles, Edw. I and Edw. II, ed. Stubbs (Rolls Ser.); Stubbs's Constitutional History, ii. 355; Reynolds's Wells Cathedral, pp. 145, 147.] W. H.

DROMGOOLE, THOMAS, M.D. (1750?–1826?), was born in Ireland somewhere about the middle of the eighteenth century, and took his medical degree at the university of Edinburgh. He settled as a physician in Dawson Street, Dublin, and became a prominent member of the catholic board, which met at the beginning of the century to further the cause of catholic emancipation. Dromgoole was an anti-vetoist, that is, he was opposed to the purchase of freedom for the catholics at the price of giving the government a veto in the appointment of their bishops. In 1813 he made some vigorous speeches on the subject, overthrowing Grattan's contention in the House of Commons that the veto was approved in Ireland, and materially contributing to the temporary defeat of the Catholic Emancipation Bill. In the following year his speeches were published, together with an anonymous 'Vindication,' said by Mr. W. J. Fitzpatrick to have been written by Dr. Lanigan, who also, according to the same authority, was the real author of the speeches, though they were 'enunciated through the ponderous trombone of Dromgoole's nasal

twang.' Sheil, describing Dromgoole's mode of emphasising the end of each sentence in his speeches by knocking loudly on the ground with a heavy stick, spoke of him as 'a kind of rhetorical paviour.' Dromgoole's ill-timed outspokenness brought a hornets' nest about his ears; he was satirised by Dr. Brennan under the name of 'Dr. Drumsnuffle,' and was at last driven into exile, ending his days at Rome under the shadow of the Vatican. He probably died between 1824 and 1829.

[W. J. Fitzpatrick's Irish Wits and Worthies, ch. xxiv.; Wyse's Catholic Association of Ireland, i. 161.] L. C. S.

DROPE, FRANCIS (1629?–1671), arboriculturist, a younger son of the Rev. Thomas Drope, B.D., vicar of Cumnor, Berkshire, and rector of Ardley, near Bicester, Oxfordshire, was born at Cumnor vicarage about 1629, became a demy of Magdalen College, Oxford, in 1645, three years after his brother John, and graduated as B.A. in 1647. In 1648 he was ejected, having probably, like his brother, borne arms for the king, and he then became an assistant-master in a private school, kept by one William Fuller, at Twickenham. At the Restoration he proceeded M.A. (23 Aug. 1660), and in 1662 was made fellow of his college. He subsequently graduated as B.D. (12 Dec. 1667), and was made a prebendary of Lincoln (17 Feb. 1669–1670). He died 26 Sept. 1671, and was buried in the chancel of Cumnor Church. His one work, 'A Short and Sure Guide in the Practice of Raising and Ordering of Fruit-trees,' is generally described as posthumous, being published at Oxford, in 8vo, in 1672. The work is eulogised in the 'Philosophical Transactions,' vol. vii., No. 86, p. 5049, as written from the author's own experience.

Drope's elder brother, JOHN (1626–1670), was demy of Magdalen College, Oxford, in 1642; proceeded B.A. 12 July 1645; 'bore arms for the king' in the garrison of Oxford; was made fellow of his college in 1647, being ejected by the parliamentary visitors the next year; became master at John Fetiplace's school at Dorchester about 1654; proceeded M.A. at the Restoration (23 Aug. 1660); was restored to his fellowship; studied physic, which he practised at Borough, Lincolnshire, and died at Borough in October 1670. He was a poet on a small scale, and published 'An Hymenæan Essay' on Charles II's marriage in 1662, a poem on the Oxford Physic Garden, 1664, and other poems which Wood read in manuscript.

[Wood's Athenæ Oxon. ed. Bliss, iii. 941; Fasti, ii. 103, 228, 299; Felton's Portraits of Writers on Gardening, p. 31.] G. S. B.

DROUT, JOHN (*fl.* 1570), poet, was, as we learn from the title-page of his only known work, an attorney of Thavies Inn. He is author of a black-letter tract of thirty leaves, entitled 'The pityfull Historie of two louing Italians, Gaulfrido and Barnardo le vayne, which ariued in the countrey of Grece, in the time of the noble Emperoure Vaspasian. And translated out of Italian into Englishe meeter,' &c., 12mo, London, 1570. In dedicating 'this, the first frutes of my trauell,' to Sir Francis Jobson, knt., lieutenant of the Tower, Drout mentions his parents as still living, and expresses his own and their obligations to Jobson. In 1844 John Payne Collier reprinted twenty-five copies of this piece from a unique copy. Collier doubts whether Drout really translated the story from the Italian, and suggests that Drout describes it as a translation so that he might take advantage of the popularity of Italian novels. In his preliminary remarks upon 'Romeo and Juliet,' Malone, whose sole knowledge of Drout's book was derived from its entry in the 'Stationers' Registers,' supposed it to be a prose narrative of the story on which Shakespeare's play was constructed (MALONE, *Shakespeare*, ed. Boswell, vi. 4). It is not in prose, and only a part relates to the history of Romeo and Juliet; it is in the ordinary fourteen-syllable metre of the time, divided into lines of eight and of six syllables. It is merely valuable to the literary antiquary.

[Arber's Transcript of Stationers' Registers, i. 204 *b*; Lowndes's Bibl. Manual (Bohn), ii. 869, voce 'Gaulfrido,' Appendix, p. 250; Athenæum, 26 April 1862, p. 563.] G. G.

DRUE, THOMAS (*fl.* 1631), dramatist, is the author of an interesting historical play, 'The Life of the Dvtches of Svffolke,' 1631, 4to, which has been wrongly attributed by Langbaine and others to Thomas Heywood. The play was published anonymously, but it is assigned to Drue in the 'Stationers Registers' (under date 13 Nov. 1629) and in Sir Henry Herbert's 'Office-book.' Another play, 'The Bloodie Banquet. By T. D.,' 1620, 4to, has been attributed without evidence to Drue. An unpublished play, the 'Woman's Mistake,' is ascribed in the 'Stationers' Registers,' 9 Sept. 1653, to Robert Davenport [q. v.] and Drue. Possibly the dramatist may be the Thomas Drewe who in 1621 published 'Daniel Ben Alexander, the converted Jew, first written in Syriacke and High Dutch by himselfe. Translated . . . into French by S. Lecherpiere. And out of French into English,' 4to.

[Arber's Transcript of Stationers' Registers, iv. 188; Chalmers's Supplemental Apology, p. 217.] A. H. B.

DRUITT, ROBERT (1814–1883), medical writer, the son of a medical practitioner at Wimborne, Dorsetshire, was born in December 1814. After four years' pupilage with Mr. Charles Mayo, surgeon to the Winchester Hospital, he entered in 1834 as a medical student at King's College and the Middlesex Hospital, London. He became L.S.A. in 1836, and M.R.C.S. in 1837, and settled in general practice in Bruton Street, Berkeley Square. In 1839 he published the 'Surgeon's Vade-Mecum,' by which he is best known. Written in a very clear and simple style, it became a great favourite with students, and the production of successive editions occupied much of the author's time. The eleventh edition appeared in 1878, and in all more than forty thousand copies were sold. It was reprinted in America, and translated into several European languages. In 1845 Druitt became F.R.C.S. by examination, and in 1874 F.R.C.P., later receiving the Lambeth degree of M.D. He practised successfully for many years, and also engaged in much literary work, having for ten years (1862–72) edited the 'Medical Times and Gazette.' He was an earnest advocate of improved sanitation, and from 1856 to 1867 was one of the medical officers of health for St. George's, Hanover Square. From 1864 to 1872 he was president of the Metropolitan Association of Medical Officers of Health, before which he delivered numerous valuable addresses. In 1872 his health broke down, and he for some time lived in Madras, whence he wrote some interesting 'Letters from Madras' to the 'Medical Times and Gazette.' On his retirement 370 medical men and other friends presented him with a cheque for 1,215*l.* in a silver cup, 'in evidence of their sympathy with him in a prolonged illness, induced by years of generous and unwearied labours in the cause of humanity, and as a proof of their appreciation of the services rendered by him as an author and sanitary reformer to both the public and the profession.' After an exhausting illness he died at Kensington on 15 May 1883. In 1845 he married a Miss Hopkinson, who with three sons and four daughters survived him.

Druitt was a man of wide culture, being well versed in languages, as well as in science and theology. Church music was one of his special studies, and as early as 1845 he wrote a 'Popular Tract on Church Music.' A man of reserved manners, he was both a wise and a sympathetic friend. Besides his principal work, Druitt wrote a small work on 'Cheap Wines, their use in Diet and Medicine,' which appeared first in the 'Medical Times and Gazette' in 1863 and 1864, and was twice reprinted in an enlarged form in 1865 and 1873. In 1872 he contributed an important article on 'Inflammation' to Cooper's 'Dictionary of Practical Surgery.' Among his minor writings may also be mentioned his paper on the 'Construction and Management of Human Habitations, considered in relation to the Public Health' (*Trans. R.I.B.A.* 1859–60).

[Medical Times and Gazette, 19 and 26 May 1883, pp. 561, 600–1.] G. T. B.

DRUMCAIRN, Lord (1563–1637), Scottish judge. [See Hamilton, Sir Thomas, Earl of Melrose.]

DRUMMOND, ALEXANDER (*d.*1769), consul, author of 'Travels through the different Countries of Germany, Italy, Greece, and parts of Asia, as far as the Euphrates, with an Account of what is remarkable in their present State and their Monuments of Antiquity' (London, 1754, fol.), was son of George Drummond of Newton, and younger brother of George Drummond, lord provost of Edinburgh [q. v.] Of his early years there is no account. He started on his travels, viâ Harwich and Helvoetsluys, in May 1744, reached Venice in August and Smyrna in December that year, and Cyprus in March 1745. His observations by the way, and in excursions, made in the intervals of what appear to have been commercial pursuits, during residence in Cyprus and Asia Minor in 1745–50, are given in his book in the form of letters, mostly addressed to his brother, and accompanied by some curious plates. In one of these excursions he reached Beer, on the Euphrates. Drummond was British consul at Aleppo in 1754–6. He died at Edinburgh on 9 Aug. 1769. A portrait was engraved.

[Anderson's Scottish Nation (Edinb. 1859–63), ii. 66; Watt's Bibl. Brit.; Drummond's Travels, ut supra; Court and City Registers, 1753–7; Scots Mag. 1769, xxxi. 447.] H. M. C.

DRUMMOND, ANNABELLA (1350?–1402), queen of Scotland, daughter of Sir John Drummond of Stobhall, was the wife of Robert III of Scotland and mother of James I. The family of Drummond derive their name from Drymen in Stirlingshire, but trace their descent from Maurice, a Hungarian, who is said to have accompanied Edgar Etheling and his sisters to Scotland from Hungary in 1068, and to have been made, by Malcolm Canmore, after his marriage with Margaret, steward of Lennox. His descendant, Sir John de Drummond of Drymen, taken prisoner by Edward I, but released in 1297, had, by the daughter of the Earl of Menteith, Sir Malcolm de Drummond, who fought with Bruce at Bannockburn. His eldest son, a

second Sir Malcolm, died in 1348, leaving three sons, John, Maurice, and Walter. His daughter Margaret married, first, Sir John Logie; secondly, David II in 1363, very shortly after the death of his first wife, Joanna, daughter of Edward II. From David she was divorced by the Scottish bishops in 1370. She appealed to the pope, but the terms of his sentence, if pronounced, are not known. This marriage, deemed discreditable probably from her having been the king's mistress before the death of her first husband, brought the Drummonds into royal favour, and among other gifts was the grant through the queen of the lands of Stobhall, Cargill, and Kynloch to Malcolm de Drummond, her nephew, in 1368 (*Exchequer Rolls*, ii. 298). Sir John, by his marriage to Mary, heiress of Sir William de Montefex, acquired other estates, Kincardine and Auchterarder in Perthshire, and had by her four sons (Sir Malcolm, who married Isobell, countess of Mar, but left no issue; Sir John, who succeeded to the family estates; William, who married the heiress of Airth and Cumnock, the ancestor of the Drummonds of Cumnock and Hawthornden; Dougal, bishop of Dunblane) and three daughters, of whom the eldest was Annabella.

Her family, which had thus grown in importance by alliance with royal and other noble houses, was at the height of prosperity in the second half of the fourteenth century. In 1367 Annabella married John Stewart of Kyle (afterwards Robert III), the eldest son of Robert the high steward, who was created in 1367 Earl of Atholl, and next year Earl of Carrick. Four years before her aunt Margaret Logie married David II. The double connection of the aunt with the king and her niece with the son of the presumptive heir produced jealousy, and, according to Bower, the high steward and his three sons were cast into separate prisons at the suggestion of the queen. Her divorce led to their release and restoration to their former favour (Fordun, Bower's Continuation, xiv. 34).

In 1370 Robert the steward, grandson of Bruce, by his daughter Marjory, succeeded to the crown as Robert II on the death of David II. John, earl of Carrick, the husband of Annabella, eldest son of the steward by his first wife, Elizabeth Mure of Rowallan, was born about 1337. Tall and handsome in person, but inactive by disposition, and lamed by a horse's kick, the Earl of Carrick was even less fitted to be a king than his father. He allowed the reins of government during his father's life as well as his own to fall into the hands of his ambitious brother, Robert, earl of Fife; while his younger brother, Alexander, earl of Buchan, the Wolf of Badenoch, earned that name by his lawless rapacity in the district of Moray. During the reign of his father the Earl of Carrick was keeper of Edinburgh Castle, for which he had five hundred merks a year as salary (*Exchequer Rolls*, 1372, ii. 393, iii. 66-87). In this capacity he continued the buildings of David's tower, begun in the former reign, and received payments for munitions and provisions, which point to his personal residence with Annabella in the Castle. Annabella received during her father-in-law's reign payment of several sums for ward of land, probably assigned to her as her marriage portion. In 1384 her husband was invested by parliament with authority to enforce the law, owing to the incapacity of his father, and in April of the following year he was directed to inflict punishment on the Katherans of the north; but at a council in Edinburgh on 1 Dec. 1388 he was superseded by his brother, the Earl of Fife, already chamberlain and keeper of Stirling Castle, who was elected guardian of the kingdom, with the power of the king, until Robert's eldest son, the Earl of Carrick, should recover health, or his (the earl's) son and heir become of an age fit for governing. This son was David, afterwards Duke of Rothesay, a boy of ten, to whom Annabella, after a long period of marriage without issue, gave birth in 1378 (*Act Parl.* i. 555-6). Robert II dying twelve years after, the Earl of Carrick succeeded, exchanging his name of John, of ill omen through the recollection of Baliol and John of England, for that of Robert III. Robert II was buried at Scone on 13 Aug. 1390; on the 14th Robert III was crowned; on the 15th, the feast of the Assumption, Annabella was crowned queen; and on the 16th the oaths of homage and fealty were taken by the barons, a sermon being each day preached by one of the bishops, that on the queen's coronation by John of Peebles, bishop of Dunkeld. In the parliament of the following March 1391 an annuity of 2,500 merks was granted to the queen from the counties of Edinburgh, Aberdeen, Perth, Linlithgow, Dundee, and Montrose, and another of 640*l.* was then or soon after settled on her son David, earl of Carrick (*Exchequer Records*, iii. 252, 288). During the first eight years of Robert III, Scotland, having been included in the truce of Lenlingham, was at peace with England, and the chief power was retained by the Earl of Fife, but as his salary for the office of guardian of the kingdom does not appear in the records after 1392, it is possible that he may have ceased to hold it and the king attempted to govern. In 1394 Queen Annabella appears on the scene in

a tantalising correspondence, of which two letters only have been preserved from her to Richard II. They relate to a proposed marriage between a relation of Richard and one of the royal children of Scotland, whether a son or daughter is uncertain. In the first, dated 28 May, while expressing her desire for the alliance, she says the time for the conference proposed by Richard is too soon, as the king is in a distant part of Scotland, and requests Richard, if the king has appointed a more convenient time, to send some of his councillors to make a good conclusion of the matter. In the second, of 1 Aug., she mentions that she has just borne an infant son, James by name, and that the king, then in the Isles, had named 1 Oct. for the conference. The infant James cannot have been the member of the royal family intended, so it must have been either his elder brother David or one of his sisters, or perhaps another brother Robert, called the steward, who died young, and is only known from entries in the Exchequer Records (1392, iii. 390, 400). Nothing, however, came of the proposed marriage. In a council at Scone in January 1398 David, the heir-apparent, was created Duke of Rothesay, and his uncle, the Earl of Fife, Duke of Albany. The king's ill-health still continuing, Rothesay, now in his twentieth year, was appointed governor of the realm for three years, but with the advice of a council of which the Duke of Albany was principal member. At the same council Queen Annabella complained of the failure to pay her annuity, and letters were directed to the customars of the burghs, and also to the chamberlain, ordering its payment without delay in future. Albany had since 1382 held that office, which gave him the control of the royal revenues.

In the same year as the council of Scone the queen held a great tournament in Edinburgh, in which twelve knights, of whom the chief was her son David, duke of Rothesay, took part. The marriage of Rothesay two years later to Elizabeth Douglas, daughter of Archibald the Grim, earl of Douglas, although he had been before promised to Elizabeth, daughter of the Earl of March, led to the revolt of that nobleman and an invasion of Scotland by Henry IV, who in 1399 had dethroned Richard II. Henry advanced as far as Edinburgh, where he besieged the castle, but declining a personal combat offered by Rothesay, and unable to take the castle, he returned home. Albany, it is probable, had supported the Earl of March, while the queen and council favoured the alliance of the heir to the kingdom with the Earl of Douglas. The deaths within one year (1401–2) of the queen, the Earl of Douglas, and Irail, the good bishop of St. Andrews, were a fatal blow to the endeavour to restrain the ascendency of Albany. It became a proverb, says Bower, that then the glory of Scotland fled, its honour retreated, and its honesty departed. Not many months after the queen's death Rothesay was deposed from his office of regent and found first a prison at Falkland, and then an early and obscure tomb at Lindores.

Though doubts have been raised, the suspicion that Albany was his murderer is confirmed by the course of events. At a council in Edinburgh on 16 May 1402 a declaration of the innocence of Albany and the Earl of Douglas in the arrest and death of Rothesay suggests, like a similar remission to Bothwell, the probability of their guilt. In 1403 Sir Malcolm Drummond, brother of the queen, was murdered by Alexander, a natural son of the Wolf of Badenoch.

James, now heir-apparent, was despatched by his father to the court of France, but captured by a vessel of Henry IV in February, and the aged and infirm monarch himself died on 4 April 1406. The whole power of the kingdom was henceforth absorbed by Albany as regent. While other points are doubtful in this period of Scottish history, the character of Annabella Drummond has been praised by all historians. Wyntoun pronounces on her this panegyric:

> Dame Annabill, qwene off Scotland
> Faire, honorabil, and plesand,
> Cunnand, curtays in hir efferis,
> Luvand, and large to strangeris.

She died at Scone in 1402, and was buried at Dunfermline. A small house at Inverkeithing of two stories, both vaulted, is still pointed out by tradition as her residence. When the present writer visited it, it was a lodging-house for navvies, and as Dunfermline was so near it can only have been occasionally, if ever, occupied by the queen, perhaps for bathing.

Besides James, afterwards king, the Duke of Rothesay, and Robert, who died young, the offspring of her marriage were four daughters —Margaret, who married Archibald Tyneman, fourth earl of Douglas, and duke of Touraine in France; Mary, who had four husbands: first in 1397, George Douglas, earl of Angus, second, 1409, Sir James Kennedy of Dunmore, third, William, lord of Graham, and in 1425 Sir William Edmonston of Duntreath; Elizabeth, who married Sir James Douglas of Dalkeith; Egidia, who was not married.

A portrait of Queen Annabella by Jamesin at Taymouth, engraved in Pinkerton's 'Scottish Gallery,' vol. ii., who thinks it may have

been taken from her tomb at Dunfermline, well represents the graciousness and beauty for which she was celebrated. Some of its features may be traced in her son James I, and his daughters Margaret, the wife of the dauphin, afterwards Louis XI, and Isobel, wife of Francis, Duke of Bretagne.

[Acts Parl. Scot. vol. i.; Fordun, Wyntoun, and the Book of Pluscarden; Exchequer Rolls, vols. ii. and iii., and Burnet's Preface to vol. iv., where many important dates are fixed; Pinkerton's Hist. of Scotland; History of the House of Drummond.] Æ. M.

DRUMMOND, EDWARD (1792–1843), civil servant, second son of Charles Drummond, banker, of Charing Cross, by Frances Dorothy, second daughter of the Rev. Edward Lockwood, was born 30 March 1792, and became at an early age a clerk in the treasury, where he was successively private secretary to the Earl of Ripon, Canning, Wellington, and Peel. So highly did the duke think of him that he expressed his satisfaction in the House of Lords at having secured his services. Having been seen travelling alone in Scotland in Peel's carriage and coming out of Peel's London house by a madman named Daniel Macnaghten, a wood-turner of Glasgow, who had some grudge against Peel, Drummond was shot by him in mistake for Peel between the Admiralty and the Horse Guards, Whitehall, as he was walking towards Downing Street, 20 Jan. 1843. He was shot in the back, and though he managed to walk to his brother's house and the ball was extracted that evening, he died after suffering but little pain at 9 A.M., 25 Jan., at Charlton, near Woolwich, where he was buried 31 Jan. Some controversy arose as to the treatment of his wound, which was said to have been unskilful (see pamphlet by J. Dickson, 1843). Macnaghten was acquitted on the ground of insanity.

[Gent. Mag. 1789 and 1843; Raikes's Journal, iv. 249; Life of Prince Consort, i. 162; Times, 21 and 27 Jan. 1843.] J. A. H.

DRUMMOND, GEORGE (1687–1766), six times lord provost of Edinburgh, was born there 27 June 1687. His father, also George Drummond, was first master of the Edinburgh Merchants' Hall in 1681. He displayed at an early age a considerable aptitude for figures, and is said to have made in his eighteenth year most of the calculations for the committee of the Scottish parliament when negotiating with a committee of the English parliament the financial details of the contemplated union. He was appointed, 16 July 1707, accountant-general of excise on its introduction into Scotland. He was an ardent supporter of the Hanoverian succession, and he is described as in 1713 working actively to defeat the designs of the Scottish Jacobites. In 1715 he is said to have raised a company of volunteers and with them to have joined the Duke of Argyll and the royal forces employed in suppressing the Earl of Mar's insurrection. The statement that he wrote on horseback a letter from the field, which gave the magistrates of Edinburgh the first news of the battle of Sheriffmuir, 13 Nov. 1715, is not confirmed by any record of the incident in the council minutes. He seems to have become a member of that body in 1715. In 1717 he was elected by it treasurer to the city, in 1722 dean of guild, and in 1725 lord provost. At this last period he is described as exercising dictatorial power in the general assembly of the kirk (Wodrow, iii. 200). At the age of seventeen Drummond had become deeply religious (Grant, i. 365). He had been appointed a commissioner of customs 10 Feb. 1723, at 1,000*l.* a year, Allan Ramsay, though a Jacobite, welcoming in some cordial verses the promotion of 'dear Drummond' (*Poems*, i. 375). He was a commissioner of excise for a first time 1725–7. In 1727 he became a commissioner for improving fisheries and manufactures in Scotland.

With Drummond's first provostship began a new era in the history of modern Edinburgh. The government and patronage of the university were in the hands of the town council, and from 1715 until Drummond's death nothing was done without his advice. A medical faculty was established and five new professorships instituted. Chairs were given to a number of eminent men, from Alexander Monro secundus and Colin M'Laurin to Adam Ferguson and Hugh Blair, and through Drummond Robertson the historian became principal of the university. In the first year of his provostship Drummond revived a dormant scheme for the establishment of an infirmary on a small scale by procuring the allocation to that object of the stock of the fishery company, of which he had been chief manager, and which was being dissolved. The scheme took effect in 1729, but Drummond never rested until he had procured the funds for a far larger institution, and its erection on the site where it remained until recent years. The charter incorporating, 25 Aug. 1736, the Royal Infirmary named him one of its managers, and he was prominent in the ceremony when its foundation-stone was laid, 2 Aug. 1738. He and Alexander Monro were constituted the building committee. He was called at the time 'the

father of the infirmary,' and after his death there was placed in its hall his bust by Nollekens (since transferred to the New Royal Infirmary), with an inscription by Principal Robertson proclaiming that to him 'this country is indebted for all the benefits which it derives from the Royal Infirmary.' Drummond Street, in its vicinity, was called after him.

Drummond had married in 1707 a wife who died in 1718. His second wife, a daughter of Sir James Campbell of Aberuchill (his colleague on the board of customs), whom he married in 1721, died in 1732. These two wives bore him fourteen children. He fell into embarrassments in spite of his large income as commissioner of customs. They prevented him from marrying a morbidly pietistic lady of whose name only the initials 'R. B.' are given, to whom he was much attached, and in the efficacy of whose prayers and accuracy of whose predictions he had a superstitious faith. There is a great deal about her in the fragments of his manuscript diary, from the middle of 1736 to the last weeks of 1738, preserved in the library of the university of Edinburgh (see the account of it with extracts in GORDON, ii. 364–8). His circumstances were probably not improved by his surrender of his office of commissioner of customs and his re-appointment to a commissionership of excise, 1737–8, but in January 1739, having apparently broken off the singular connection with 'R. B.,' he was relieved from his money difficulties by marrying a third and wealthy wife.

With the rebellion of 1745 Drummond was foremost in calling for and organising resistance on the part of the citizens of Edinburgh to its occupation by the rebels. Through his efforts a body of volunteers was raised, and at his persuasion they were ready to march out of Edinburgh, and, with some regulars, meet the enemy in the open. Drummond, who was captain of the first or College company, found himself, however, unsupported by the authorities, and the zeal of the volunteers melted away until the only course left was to consent to their disbandment. Home (iii. 54 *n.*) has charged Drummond with simulating martial ardour in order to make himself popular in view of the approach of the usual time for the municipal elections, but this accusation is rebutted by Dr. Carlyle, who was himself a member of the College company of volunteers (*Autobiography*, pp. 119–20). Drummond's own account of the collapse is to be found in the report (*State Trials*, xviii. 962, &c.) of the evidence which he gave at the trial of Archibald Stewart, the then provost of Edinburgh, for neglect of duty, against whom he was a principal witness. With the surrender of Edinburgh Drummond joined Sir John Cope's force, and after witnessing its defeat at Prestonpans is said to have accompanied Cope to Berwick, and thence to have corresponded with the government. In 1745 the usual autumn elections had not taken place in Edinburgh. Those of 1746 the government ordered to be determined by a poll of the citizens instead of by partial co-optation. Drummond was elected provost, both of the two lists of candidates which were circulated being headed with his name.

In 1750–1 Drummond was a third time lord provost, and in 1752 he prefixed a printed letter commendatory (*Scots Mag.* lxiv. 467) to copies of proposals for carrying on certain public works in the city of Edinburgh, which were drawn up by Gilbert Elliot (the third baronet), and which included one for an application to parliament to extend the 'royalty' of the city northward, where the New Town of Edinburgh is now. A portion of the scheme was sanctioned by an act of parliament passed in 1753 (26 George II, cap. 36), in which Drummond was named one of the commissioners for carrying it out. On 3 Sept. in the same year the works were begun by Drummond laying, as grand-master of the Scotch Freemasons, the first stone of the Edinburgh Royal Exchange, before what has been described as the greatest concourse of people that had ever assembled in Edinburgh (LYON, p. 217). To promote this and other improvements Drummond became a fourth time lord provost, 1754–5. In 1755, his third wife having died in 1742, he married a fourth, a rich English quakeress with 20,000*l.*, and then probably it was that he became the owner of Drummond Lodge, at that time an isolated country house on the site of what is now Drummond Place, also called after him, and in the heart of the New Town of Edinburgh. There, on stated days, he kept an open table. In 1755 he was appointed one of the trustees of the forfeited estates, and a manager of the useful Edinburgh Society for the Encouragement of the Arts, Sciences, Manufactures, and Agriculture. Appointed lord provost for two years a fifth time in 1758, he took in hand the extension of Edinburgh northward, necessary steps to which were the draining of the North Loch and the erection of a bridge over its valley. The extension of the royalty northward met, like most of Drummond's schemes of improvement, with much opposition, and a bill authorising it which was introduced in parliament had to be abandoned. With the second year of Drummond's sixth and last provostship, 1762–3, the draining of the North Loch was effected, and the erection of the bridge with funds derived

from loans and voluntary subscriptions decided on.

As acting grand-master of the Scotch Freemasons, Drummond laid the foundation-stone of the North Bridge on 21 Oct. 1763. The year after his death was passed the act extending the royalty over the fields to the north of the city, and the foundation-stone was laid of the first house in the New Town of Edinburgh. Drummond died at Edinburgh on 4 Nov. 1766, and was buried in the Canongate churchyard, near the grave of Adam Smith. He received a public funeral such as his native city had seldom witnessed. Sir A. Grant (i. 304) calls him 'the greatest ædile that has ever governed the city of Edinburgh, and the wisest and best disposed of all the long list of town councillors and provosts who during 275 years acted as patrons of the college or university.' Drummond was of the middle size, and his manners were conciliatory and agreeable. In advanced age the dignity of his person was such that, according to Dr. Somerville (p. 45), a stranger entering a meeting of Edinburgh citizens for the consideration of important business would at once have selected Drummond as the fittest person to take the lead in council. He was an easy and graceful public speaker. There are specimens of his official correspondence in Maitland's 'History of Edinburgh,' and a few of his letters on university matters in Thomson's 'Life of Cullen,' 1832. In the 'Miscellany of the Abbotsford Club,' i. 419, &c. is printed 'Provost Drummond's Account of the Discussion in the House of Commons upon the application of Daniel Campbell, Esq. of Shawfield for compensation for his losses by the riot in Glasgow,' caused by the imposition of an excise duty on ale. The letter is dated 25 March 1725, and contains a lively and graphic description of a parliamentary debate. Drummond had a town house in 'Anchor Close,' High Street (Lyon, p. 207). Besides Drummond Lodge he seems to have had at one time a country house at Colinton, near Edinburgh, where there are to be seen cedars grown from seed sent him by his brother Alexander [q. v.] who was consul at Aleppo (*New Statistical Account of Scotland*, 1832, i. 112). A sister of theirs gained considerable notoriety as a quaker preacheress throughout the kingdom, in the course of her expeditions raising money for her brother's scheme of a Royal Infirmary, and once delivering an address before Queen Caroline, the consort of George II. Her later career was an unhappy one (see the account of her in Chambers, iii. 559, &c.)

[Memoir of Drummond in Scots Mag. for 1802, vol. lxiv., abridged in Chambers's Biog. Dict. of Eminent Scotsmen; Sir Alexander Grant's Story of the University of Edinburgh during its first three hundred years, 1884; Bower's Hist. of the University of Edinburgh, 1817, &c.; Autobiography of Dr. Alexander Carlyle, 1860; Howell's State Trials; Chambers's Domestic Annals of Scotland from the Revolution to the Rebellion of 1745, 1861; Home's Hist. of the Rebellion in 1745 (in vol. iii. of Works, 1822); Wodrow's Analecta (Maitland Club publications); Lyon's Hist. of the Lodge of Edinburgh, No. I., 1873; Somerville's My own Life and Times; Poems of Allan Ramsay, 1800; Maitland's and Arnot's Histories of Edinburgh; authorities cited; communications from Mr. William Skinner, city clerk of Edinburgh, and Mr. R. S. Macfie, Dreghorn, Mid-Lothian.] F. E.

**DRUMMOND, Sir GORDON** (1772–1854), general, fourth son of Colin Drummond, by the daughter of Robert Oliphant of Rossie, N.B., entered the army as an ensign in the 1st regiment, or Royal Scots, in 1789, which he joined in Jamaica. He was rapidly promoted, and became lieutenant in the 41st regiment in March 1791, captain in January 1792, major of the 23rd regiment in January 1794, and lieutenant-colonel of the 8th, or king's Liverpool regiment, on 1 March 1794. This regiment, with which he was more or less connected for the rest of his life, he joined in the Netherlands, and served at its head during the campaign of 1794 and the winter retreat of 1794–5, and especially distinguished himself at Nimeguen. From September 1795 to January 1796 he served in Sir Ralph Abercromby's campaign in the West Indies, and in 1799, after having been promoted colonel on 1 Jan. 1798, he accompanied the same general to the Mediterranean with his regiment, first to Minorca and then to Egypt, where his regiment formed part of Cradock's brigade. Drummond distinguished himself throughout the campaign in Egypt, and commanded his regiment in the battles of 8, 13, and 21 March, and at the capture of Cairo, and then of Alexandria. When the campaign was over he took his regiment first to Malta and then to Gibraltar, and left it in 1804 to take command of a brigade on the home staff in England. On 1 Jan. 1805 he was promoted major-general, and in May of that year he took command of a division in Jamaica, which he held while his old comrade, Sir Eyre Coote (1762–1823) [q. v.], was governor and commander-in-chief of that colony until August 1807. In December 1808 Drummond was transferred to the staff in Canada, and was retained there after his promotion to the rank of lieutenant-general on 4 June 1811 as second in command to Sir George Prevost. He played a most important part throughout the American war of 1812–14 upon the Cana-

dian frontier, but his most important feat of arms was winning the battle of Niagara on 25 July 1814. The year 1813 had been marked by many disasters to the inadequate English fleet on the great lakes, and it was not until 1814 that Drummond, after receiving reinforcements from the Peninsular regiments, was able to make a real impression on the American troops. He had his forces, amounting in all to not more than 2,800 men, conveyed across Lake Erie to Chippewa, and they had hardly established themselves near the Niagara Falls before they were fiercely attacked by the American troops under General Brown. The attacks lasted until midnight, when the Americans were at last totally repulsed with heavy loss; but the fierceness of the battle may be judged by the fact that the English casualties amounted to no less than 878 men killed, wounded, and missing, including Major-general Phineas Riall, Drummond's second in command, who was wounded and taken prisoner. Drummond immediately followed up his success by attacking the enemy's headquarters at Fort Erie, which had been actually carried on 25 Aug., when a terrible explosion caused a panic, and the fort which had been so hardly gained was evacuated by his troops. He remained in front of Fort Erie, repulsed a violent assault made upon his position on 18 Sept., and on 6 Nov. successfully occupied that post, which was abandoned by the American troops. Peace was concluded with the United States in the following year, but the services of the army which had wiped out the disgrace of the defeats of 1813 were not forgotten, and Drummond was gazetted a K.C.B. Drummond returned to England in 1815, and after being made colonel of the 97th regiment in 1814, of the 88th in 1819, of the 71st in 1824, of the 49th in 1829, and promoted general in 1825, he was transferred in 1846 to the colonelcy of his old regiment, the 8th, which had distinguished itself at the battle of Niagara in 1814. He was made a G.C.B. in 1827, and died in Norfolk Street, Park Lane, London, on 10 Oct. 1854, aged 82.

[Royal Milit. Cal.; Gent. Mag. December 1854; Belsham's American War of 1814; Despatches in Lond. Gazette.] H. M. S.

DRUMMOND, HENRY (1786–1860), politician, eldest son of Henry Drummond, banker, of the Grange, Hampshire, by his wife Anne, daughter of Henry Dundas, first Viscount Melville [q. v.], was born in 1786. His father died in 1794, and his mother marrying again and going to India about 1802, the boy was left in charge of his grandfather, Lord Melville, and at his house often saw and became a favourite of Pitt. From his seventh to his sixteenth year he was at Harrow, and afterwards passed two years at Christ Church, Oxford, but took no degree. He became a partner in the bank at Charing Cross, and continued for many years to attend to the business. In 1807 he made a tour in Russia, and on his return to England married Lady Henrietta Hay, eldest daughter of the ninth earl of Kinnoull. He had two daughters by her, one of whom married Lord Lovaine, and the other Sir Thomas Rokewood Gage, bart. In 1810 he entered parliament as M.P. for Plympton Earls, and succeeded in getting passed the act (52 Geo. III, c. 63) against embezzlement by bankers of securities entrusted to them for safe custody; but after three years his health failed, and he retired. In June 1817, 'satiated with the empty frivolities of the fashionable world,' he broke up his hunting establishment and sold the Grange, and was on his way with his wife to the Holy Land, when, under circumstances which he seems to have thought providential, he came to Geneva as Robert Haldane was on the point of leaving it, and continued Haldane's movement against the Socinian tendencies of the venerable company and the consistory, the governing bodies at Geneva. His wealth and zeal made him so formidable that he was summoned before the council of state, and thought it safer to withdraw from his house at Sécheron, within the Genevese jurisdiction, to a villa, the Campagne Pictet, on French soil, whence for some time he carried on the movement of reform. He addressed and published a letter to the consistory, circulated Martin's version of the scriptures, encouraged the ministers rejected by the company to form a separate body, which was done 21 Sept. 1817, despatched at his own cost a mission into Alsace, and in 1819 helped to found the Continental Society, and continued for many years largely to maintain it (A. Haldane, *Lives of the Haldanes*). Though accustomed to attack the political economists, he in 1825 founded the professorship of political economy at Oxford. He was an enthusiastic supporter and one of the founders of the Irvingite church, in which he held the rank of apostle, evangelist, and prophet. It was at Drummond's house at Albury, Surrey, that at Advent 1826 the 'little prophetic parliament' of Irving, Wolff, and others met for six days' discussion of the scriptures, when the catholic apostolic church was practically originated. Edward Irving introduced Drummond to Carlyle, who caustically described 'his fine qualities and capacities' and 'enormous conceit of himself' in his 'Reminiscences' (ed. Norton, ii. 199). When Carlyle dined with Drummond at Belgrave Square in August 1831, he wrote that he was 'a

singular mixture of all things—of the saint, the wit, the philosopher—swimming, if I mistake not, in an element of dandyism' (FROUDE, *Life of Carlyle*, 1795–1835, ii. 177). Drummond built a church for the Irvingites at Albury at a cost of 16,000*l.*, and Irvingism long prevailed in the locality. He also supported its quarterly magazine, the 'Morning Watch,' visited Scotland as an apostle in 1834, was ordained an angel for Scotland in Edinburgh, and was preaching on miracles in the chief church of the body as late as 1856. He believed that he heard supernatural voices at Nice; and in 1836 Drummond posted down to the Archbishop of York at Nuneham to tell him of the approaching end of the world (*Greville Memoirs*, 1st ser. iii. 333; MCCULLAGH TORRENS, *Life of Lord Melbourne*, ii. 176). He was returned to parliament in 1847 as member for West Surrey, and held that seat till his death. He was a tory of the old school, but upon his election did not pledge himself to any party. He always voted for the budget on principle, no matter what the government of the day might be. In 1855 he supported the ministry under the attacks upon them for their conduct of the war, declaring that the house was 'cringing' to the press, was a member of Roebuck's committee of inquiry, and prepared a draft report, which was rejected. He was particularly active during the debates upon the Divorce Bill in 1857. He was a frequent speaker and a remarkable figure in the house, perfectly independent, scarcely pretending to consistency, attacking all parties in turn in speeches delivered in an immovable manner, and with an almost inaudible voice, full of sarcasm and learning, but also of not a little absurdity. He spoke especially on ecclesiastical questions, in support of the Ecclesiastical Titles Bill and of the inspection of convents, and against the admission of Jews to parliament. (For descriptions of his character see KINGLAKE, *Crimean War*, 6th ed. vii. 317; HOLLAND, *Recollections*, 2nd ed. p. 156; *Quarterly Review*, cxxxii. 184; OLIPHANT, *Life of Edward Irving*, 4th ed. pp. 176, 203.) He wrote many pamphlets, most of which were republished with his speeches after his death by Lord Lovaine, and several religious and devotional works, and brought out at great cost one volume of a 'History of Noble British Families' (1846). He was a generous landlord, allowing allotments to his labourers at Albury as early as 1818. He died at Albury 20 Feb. 1860.

[Memoir in Lord Lovaine's edition of his work; Croker Papers; Oliphant's Life of E. Irving; Gent. Mag. December 1860.] J. A. H.

**DRUMMOND, JAMES**, first BARON MADERTY (1540?–1623), second son of David, second lord Drummond, by his wife, Lilias, eldest daughter of William, second lord Ruthven, was born about 1540. He was educated with James VI, who throughout his life treated him with marked favour. On his coming of age his father gave him the lands and titles of the abbey of Inchaffray in Strathearn, in virtue of which possession he was known as 'commendator' of Inchaffray. He also had charters of the baronies of Auchterarder, Kincardine, and Drymen in Perthshire and Stirling, 3 Sept. 1582, and 20 Oct. of the lands of Kirkhill. In 1585 he was appointed a lord of the bedchamber by James VI. He was with the king at Perth 5 Aug. 1600, during the so-called Gowrie plot, and afterwards gave depositions relative to the affair. In 1609 (31 Jan.) the king converted the abbey of Inchaffray into a temporal lordship, and made Drummond a peer, with the title of Lord Maderty, the name being that of the parish in which Inchaffray was situated. He had further charters of Easter Craigton in Perthshire, 23 May 1611; of the barony of Auchterarder (to him and his second son), 27 July 1615; and of the barony of Innerpeffray, 24 March 1618. He died in September 1623. He married Jean, daughter of James Chisholm of Cromlix, Perthshire, who through her mother was heiress of Sir John Drummond of Innerpeffray, which property she brought into her husband's family, and by her he had two sons (John, second lord Maderty, and James of Machany) and four daughters, Lilias, Jean, Margaret, and Catherine.

[Douglas and Wood's Peerage of Scotland, ii. 550; Anderson's Scottish Nation, iii. 529.] A. V.

**DRUMMOND, JAMES**, fourth EARL and first titular DUKE OF PERTH (1648–1716), was elder son of James, third earl, prisoner at the battle of Philiphaugh, 13 Sept. 1645, who died 2 June 1675. His mother, who died 9 Jan. 1656, was Lady Anne Gordon, eldest daughter of George, second marquis of Huntly. He was educated at St. Andrews, and visited France and possibly Russia. On 18 Jan. 1670 he married Lady Jane Douglas, fourth daughter of William, first marquis of Douglas, and he succeeded to the earldom at his father's death in 1675 (DOUGLAS, *Peerage of Scotland*). The depressed condition of his family made him ready to take any measures for improving it, and at the end of 1677 he wrote to Lauderdale to offer his co-operation in the worst act of that governor's rule of Scotland—the letting loose of the highlanders upon the disaffected western shires (*Lauderdale Papers*, Camden Soc. iii.

93). At the suggestion of the bishops of Scotland he was added to the committee of council which accompanied the army (*ib.* p. 95), and was himself made a member of the privy council in 1678 (Douglas). Apparently dissatisfied with this reward he joined the 'party,' as it was called, the body of Scottish nobles who opposed Lauderdale in this year under the leadership of Hamilton, their chief ground of complaint being this very invasion of the west, in which Perth had eagerly assisted, and he was one of those who came to London in April 1678 and acted in concert with Shaftesbury and the Duke of Monmouth. In the reports made to Lauderdale he is spoken of as 'busy and spiteful,' and as one of the 'chief incendiaries' among the parliamentary opposition who were then engaged upon their last attack on Lauderdale (*Lauderdale Papers*, iii. 132). The efforts of the 'party' succeeded so far that to weaken their influence orders were sent to despatch the highlanders from the west, but failed as regarded Lauderdale himself. He then returned with the 'party' to Scotland, and took part in the opposition to Lauderdale in the convention of July 1678 (*ib.* p. 249). During 1681 he was in partnership with William Penn in the settlement of East New Jersey (*Hist. MSS. Comm.* 6th Rep. 700 *b*). In August 1682 he was one of the commissioners for the trial of the mint in Scotland (*ib.* p. 658 *a*), and as such took part in the prosecution of the treasurer-deputy, Charles Maitland of Haltoun, Lauderdale's brother, for peculation. During this year he was again at Whitehall. He was at this time in confidential communication with Archbishop Sancroft, expressing his love of 'the church of England, of which I hope to live and die a member' (Clarke, *Letters of Scottish Prelates*, p. 40). On 16 Nov. 1682 he was made justice-general and extraordinary lord of session; and he presided at the trial of Sir Hugh Campbell of Chesnock for treason. He did his best for the crown, since the estate, if confiscated, was promised to one of Charles's illegitimate children, but he was unable to force the jury to find a verdict of guilty. He was also, by the influence of the Duchess of Portsmouth, made one of the seven who formed the cabinet for the management of Scottish affairs (Omond, *Lord Advocates of Scotland*, i. 223). In 1684 Perth attached himself to the faction of his kinsman, the Duke of Queensberry, in opposition to that of Aberdeen, the lord chancellor. On the dismissal of Aberdeen, Perth succeeded to the chancellorship, and was also made, on 16 July 1684, sheriff principal of the county of Edinburgh and governor of the Bass. For ten years, Burnet says, he had seemed incapable of an immoral or cruel action, but was now deeply engaged in the foulest and blackest of crimes (*Hist. own Time*, i. 587). He is especially notorious as having added to the recognised instruments of torture that of the thumbscrew, and as having thereby extracted, especially from Spence, who was supposed to be in concert with Argyll, confessions which the boot could not extort. On the death of Charles II he was continued in office by James II. As late as July 1685 he was still in correspondence with Sancroft about 'the best and most holy of churches;' he mentioned an occasion on which he had preferred James's life to his own, and said significantly, 'So now, whenever the occasion shall offer, life, fortune, reputation, all that should be dear to an honest man and a christian, shall go when my duty to God and his vicegerent calls for it.' On 1 July he again wrote, lamenting that he was 'least acceptable where I study most to please' (Clarke, pp. 68, 71, 76, 82). This could refer to nobody but James. He speedily found the right method of making himself more acceptable. James had just published the celebrated papers in vindication of the catholic faith found in Charles's strong box. Perth declared himself convinced by their arguments, and prevailed on his brother, John Drummond [q. v.], Lord Melfort, to join him in his apostasy. He had meanwhile quarrelled with Queensberry, lord treasurer of Scotland, his former patron, and the quarrel was brought before James. Previous to the conversion James had determined to dismiss Perth, but after it Queensberry, a staunch protestant, was himself turned out, having merely a seat on the treasury commission, and Perth and Melfort became the chief depositaries of the royal confidence (Burnet, i. 653). After the death of his first wife, Perth married Lilias, daughter of Sir James Drummond of Machany, by whom he had four children. This lady dying about 1685, Perth within a few weeks married his first cousin, Lady Mary Gordon, daughter of Lewis, third marquis of Huntly, and widow of Adam Urquhart of Meldrum. With her, according to Burnet (i. 678), Perth had had an intrigue of several years' standing, without waiting for the necessary dispensation from Rome. The pope remarked that they were strange converts whose first step was to break the laws of the church, and was with difficulty prevailed upon to grant the dispensation. Perth now established a private chapel in his house at Edinburgh, and a cargo of popish trinkets and vestments arrived at Leith. The mob rose, attacked Perth's house and insulted his wife.

The troops fired on the people. Several of the ringleaders were captured and hanged. Perth, believing that Queensberry was the author of the attack, in vain promised a pardon to one of them if he would accuse his rival (FOUNTAINHALL, 31 Jan., 1 Feb. 1685–6). He was now the chief agent in the catholic administration of Scotland, and when James announced to the privy council his intention of fitting up a chapel in Holyrood he carried through the council an answer couched in the most servile terms (MACAULAY, i. 619). He succeeded, however, in inducing James to revoke the proclamation ordering all officials, civil and military, to give up their commissions and take out new ones without taking the test, and to receive remissions for this breach of the law at the price of 8*l.* each. He was entrusted also with the negotiations which James opened with the presbyterians (BALCARRES, *Memoirs* Bannatyne Club). In 1687 he was the first to receive the revived order of the Thistle. In the same year he resigned the earldom of Perth and his heritable offices in favour of his son and his son's male heir (DOUGLAS).

When James retreated from Salisbury before William, the people, in the absence of the troops, whom Perth had unwisely disbanded, rose in Edinburgh. Perth, who was detested equally for his apostasy and his cruelty, departed under a strong escort to his seat of Castle Drummond. Finding himself unsafe there, he fled in disguise over the Ochil mountains to Burntisland, where he gained a vessel about to sail to France. He had, however, been recognised, and a boatful of watermen from Kirkcaldy pursued the vessel, which, as it was almost a dead calm, was overtaken at the mouth of the Forth. Perth was dragged from the hold in woman's clothes, stripped of all he had, and thrown into the common prison of Kirkcaldy. Thence he was taken to Stirling Castle, and lay there until he was released in June or August 1693 on a bond to leave the kingdom under a penalty of 5,000*l.* He went at once to Rome, where he resided for two years, when he joined James's court at St. Germain. He received from James the order of the Garter, was made first lord of the bedchamber, chamberlain to the queen, and governor to the Prince of Wales. On the death of James II he was, in conformity with the terms of the king's will, created Duke of Perth. He died at St. Germain on 11 May 1716, and was buried in the chapel of the Scotch College at Paris. He is described as very proud, of middle stature, with a quick look and a brown complexion, and as telling a story 'very prettily.' By his third wife, who died in 1726, he had three children.

[Authorities cited above.] O. A.

DRUMMOND, JAMES, fifth EARL and second titular DUKE OF PERTH (1675–1720), was the eldest son of James Drummond, fourth earl of Perth [q. v.], by his first wife, Jane, fourth daughter of William, first marquis of Douglas. He joined his uncle Melfort in France shortly after the deposition of James II. He began studying at the Scotch College, Paris, but on James going to Ireland joined the expedition, and was present at all the engagements of the campaign. He then resumed his studies in Paris, and afterwards travelled in France and Italy. In 1694 his father, released on condition of his leaving Scotland, met him at Antwerp after five years' separation, and describes him as 'tall, well-shaped, and a very worthy youth.' He had recently danced before the French and Jacobite courts at Versailles with great approbation. The young man was allowed in 1695 to return to Scotland, but was so much a prey to melancholy that his father sent him word 'to be merry, for a pound of care will not pay an ounce of debt.' In 1707 he was one of the Scotch Jacobites who conferred with Colonel Hooke, the Pretender's envoy, and though a catholic he stipulated that there should be security for the protestant religion. In 1708 he collected two hundred men at Blair Athol in expectation of the Pretender's arrival. For this he was summoned to Edinburgh, sent to London, and imprisoned in the Tower. In 1713 he made over his estates to his infant son. In the rising of 1715 he undertook with two hundred of his highlanders and some Edinburgh Jacobites to surprise Edinburgh Castle, but the scheme miscarried. He commanded the cavalry at Sheriffmuir. He escaped from Montrose in February 1716 with the Pretender and Lords Melfort and Mar, and after five days' passage reached Gravelines. He was subsequently with the Pretender at Rome and in Spain. He died at Paris in 1720 and was buried beside his father at the Scotch College, where his white marble monument still exists. His widow, Jane, daughter of the fourth Marquis of Huntly, entertained Charles Edward for a night at Drummond Castle in 1746, and was nine months a prisoner at Edinburgh for collecting taxes for him. She died at a great age at Stobhall in 1773.

[Perth's Letters, Camden Society, 1845; Luttrell's Journal; Epitaph at Scotch College; Douglas and Wood's Peerage of Scotland, ii. 364.] J. G. A.

DRUMMOND, JAMES, sixth EARL and third titular DUKE OF PERTH (1713–1747), born 11 May 1713, was eldest son of James Drummond, fifth earl of Perth [q. v.] He was brought up by his mother at Drummond

Castle till his father's death, when his mother took him and his younger brother John to France. This step gave great offence to the boy's kinsmen and to the Scotch Jacobites, who feared that it might entail a confiscation of the estates, and would be held up to odium by the whigs. They accordingly urged the Pretender to interfere, but he replied that as she pleaded her husband's repeated injunctions, and her anxiety for a catholic education for her children, he could do nothing. The boy was accordingly educated at Douay, then sent to Paris to learn accomplishments, and is said to have excelled in mathematics. On reaching manhood he returned to Scotland, interested himself in agriculture and manufactures, and, though his father's attainder had deprived him of a legal title, styled himself and was recognised by his neighbours as Duke of Perth. In July 1745 the authorities resolved on arresting him as a precautionary measure, and Sir Patrick Murray and Campbell of Inveraray undertook to effect this under the guise of a friendly visit. This treacherous scheme miscarried, for when after dinner they disclosed their errand he asked leave to retire to a dressing-room, escaped by a back staircase, crept through briars and brambles past the sentinels to a ditch, lay concealed till the party had left, borrowed of a peasant woman a horse without saddle or bridle, and in September joined the Young Pretender at Perth. When Murray was afterwards a prisoner at Prestonpans, Perth's only revenge was the ironical remark, 'Sir Patie, *I* am to dine with *you* to-day.' He conducted the siege of Carlisle, where he ignored his superior officer, Lord George Murray, in a way which made the latter proffer his resignation, but the quarrel was appeased. During the retreat from Derby he was sent with a hundred horse to hurry up the French reinforcements, but passing through Kendal with his escort a little in advance he narrowly escaped capture in his carriage. Anxious to avoid useless bloodshed, he told his men to fire over the heads of the mob. His servant was knocked off his horse by a countryman, who rode off with it and with the portmanteau containing a large sum of money, and Perth had to renounce his mission. He was not at the battle of Falkirk, having been left with two thousand men to continue the siege of Stirling. His chief exploit was the surprising of Lord Loudon's camp, 29 March 1746. He had secretly collected thirty-four fishing boats, crossed Dornoch Firth from Portmahamock, and jumping into four feet of water was the first to land, but the success would have been much greater had not a long parley with an outpost enabled the main body to escape. Four vessels laden with arms, victuals, uniforms, plate, and furniture, were, however, captured. At Culloden he commanded the left wing. On his standard-bearer bringing him next day the regimental colours he exclaimed, 'Poor as I am, I would rather than a thousand pounds that my colours are safe.' The French ship Bellone ultimately rescued Perth, with his brother, Sheridan, and Hay, but, exhausted by fatigues and privations, he died on board, 13 May 1746, and the ship being detained by contrary winds his body had to be committed to the deep. His name was inserted in the act of attainder passed the same month. Douglas's description of him, 'bold as a lion in the field of battle, but ever merciful in the hour of victory,' seems fully justified. The Perths, indeed, are a striking instance of the moral superiority of the later over the earlier Jacobites.

Perth's brother JOHN (*d.* 1747), fourth duke, was also educated at Douay, showed decided military tastes, passed through several grades in the French army, then raised the Royal Scotch regiment, and was sent in December 1745 with this and other reinforcements to Scotland. He called upon six thousand Dutch soldiers to withdraw, as having capitulated in Flanders and promised not to serve against France. Hessians had to be sent for to take their place. His tardiness in joining Charles Edward is not easy to explain, for he was repeatedly urged to hasten his movements, but his march was perhaps through a hostile country, and the firths were watched by English cruisers. He came up just before the battle of Falkirk, and mainly contributed to its success, taking several prisoners with his own hand, having a horse killed under him, and receiving a musket-shot in the right arm. On the siege of Stirling being raised he covered the rear. At Culloden he was posted in the centre, and prevented the retreat from becoming a rout. He died, without issue, at the siege of Bergen-op-Zoom in 1747, and was succeeded by his uncle John, son of James, first duke, by his second wife, who died, also without issue, in 1757. John's half-brother Edward, sixth duke, son of the first duke by his third wife, was a zealous Jansenist, and was confined in the Bastille for his opinions, his wife (a daughter of Middleton) being twice refused the last sacraments and obliged to apply for judicial compulsion. He died at Paris in 1760, being the last male descendant of the first duke.

[Letters of Eguilles, Revue Rétrospective, 1885-6; Lockhart Papers; Douglas and Wood's Peerage.] J. G. A.

DRUMMOND, JAMES (1784?–1863), botanical collector, elder brother of Thomas Drummond (*d.* 1835) [q. v.], was elected associate of the Linnean Society in 1810, at which time he had charge of the Cork botanic garden. In 1829 he emigrated to the then newly established colony of Swan River, Western Australia, and ten years later began to make up sets of the indigenous vegetation for sale, but previously several of his letters giving accounts of his widely extended journeys for plants had been published by Sir William Hooker in his various journals. Dr. Lindley's 'Sketch of the Vegetation of the Swan River,' 1839, was drawn up from Drummond's early collections, the botany of that part of the Australian continent then being little known. He died in Western Australia 27 March 1863, aged 79. The genus *Drummondia* was created by De Candolle to commemorate his botanic services, but that genus is now merged in *Mitellopsis*. *Drummondia* of Hooker has not been accepted by bryologists, the species being referred to *Anodontium* of Bridel, but finally *Drummondita*, a genus of Diosmeæ, was founded by Dr. Harvey in 1855.

[Proc. Linn. Soc. (1863-4), pp. 41–2; Lasègue's Bot. Mus. Delessert, p. 282; Bentham's Flora Australiensis, i. 10*; Hooker's Journal Bot. (1840), ii. 343; Hooker's Kew Journal (1850), ii. 31, (1852) iv. 188, (1853) v. 115, 403.] B. D. J.

DRUMMOND, JAMES (1816–1877), subject and history painter, born in 1816, was the son of an Edinburgh merchant, noted for his knowledge of the historical associations of the Old Town. On leaving school he entered the employment of Captain Brown, the author of works on ornithology and cognate subjects, as a draughtsman and colourist. He did not, however, remain long in that situation, and found more congenial work in the teaching of drawing, on giving up which he became a student in the School of Design, under Sir William Allan [q. v.] He was eighteen years of age when he first exhibited in the Royal Scottish Academy; the subject was 'Waiting for an Answer.' In the following year's exhibition Drummond was represented by 'The Love Letter,' and in 1837 by 'The Vacant Chair.' He was enrolled as an associate of the academy in 1846, and was elected an academician in 1852. In 1857 he was chosen librarian of the academy, and in the following year, along with Sir Noel Paton and Mr. James Archer, was entrusted with the task of preparing a report upon the best mode of conducting the life school of the academy. This report was presented to the council in November of the same year, and met with unanimous approval. On the death of W. B. Johnstone, R.S.A., in 1868, Drummond was appointed to the office of curator of the National Gallery. From an early period of his life he devoted himself closely to the study of historical art; his treatment of such subjects was distinguished no less by imaginative grasp and power than by the care with which he elaborated the archæological details. Among his large pictures of an historical nature are 'The Porteous Mob' (which was purchased and engraved by the Association for the Promotion of the Fine Arts in Scotland, and now hangs in the National Gallery of Scotland), 'Montrose on his way to Execution,' 'The Covenanters in Greyfriars Churchyard,' 'Old Mortality,' 'John Knox bringing Home his Second Wife,' 'Peace,' and 'War.' The last two pictures were exhibited in the Royal Academy of London, and were purchased by the prince consort. 'War' was engraved for the 'Art Journal.' Drummond also painted numerous minor works of a similar type, some of which were illustrative of such incidents as Sir Walter Scott at an old bookstall, and James VI on a visit to George Heriot's shop. For Lady Burdett-Coutts he painted the view of Edinburgh Castle from the window of her ladyship's sitting-room in the Palace Hotel, with portraits of the baroness and her friend Mrs. Brown. He was one of the most active members of the Royal Scottish Society of Antiquaries, member of the council, and curator of the museum. At the meetings of the society he read numerous papers, which were generally illustrated. He died in Edinburgh on 12 Aug. 1877.

[Redgrave's Dict. of Artists; Art Journal, 1877, p. 336.] L. F.

DRUMMOND, JAMES LAWSON, M.D. (1783–1853), professor of anatomy, younger brother of William Hamilton Drummond, D.D. [q. v.], was born at Larne, co. Antrim, in 1783. His school years were passed at the Belfast Academy, and he received a surgical training at the Belfast Academical Institution. After acting as navy surgeon in the Mediterranean for some years (1807–13), he retired from the service (21 May 1813), and went to Edinburgh for further study. On 24 June 1814 he graduated M.D. at Edinburgh, exhibiting a thesis on the comparative anatomy of the eye. He at once began practice in Belfast. In 1817 he volunteered a course of lectures on osteology at the Academical Institution, and succeeded in obtaining the establishment of a chair of anatomy, of which he was elected (15 Dec. 1818) to be the first occupant. This post he

held until 1849, when the collegiate department of the institution was merged in the Queen's College (opened in November 1849). His retirement was partly due to the circumstance that in the previous year he had broken his leg, and the accident had told upon his general health. He was one of the leading projectors of the botanic gardens at Belfast (1820); and in conjunction with seven other gentlemen (locally known as his apostles) he founded the Belfast Natural History Society (5 June 1821). This society began in 1823 to make collections of objects of scientific interest, and at length laid the foundation-stone (4 May 1830) of a museum, which was opened on 1 Nov. 1831. In 1840 the society enlarged its title to 'Belfast Natural History and Philosophical Society.' Benn speaks of Drummond as 'an able promoter of all scientific and literary matters in Belfast.' He died at his residence, 8 College Square North, adjoining the museum, on 17 May 1853, and was buried at Ahoghill, co. Antrim, on 19 May. He was thrice married—first to a lady named Getty; secondly to Catharine Mitchell; thirdly, to Eliza O'Rorke—but had no issue. His third wife survived him.

Besides papers in the 'Transactions' of the Royal Society of Edinburgh, and articles in the 'Magazine of Natural History' and the 'Belfast Magazine' (a periodical which began in 1825), he was the author of: 1. 'Thoughts on the Study of Natural History,' Belf. 1820, 12mo (anon., consists of an address in seven chapters to the proprietors of the Academical Institution, recommending the foundation of a museum). 2. 'First Steps to Botany,' 1823, 12mo. 3. 'Letters to a Young Naturalist,' 1831, 12mo (the most popular of his works, and in its time very serviceable in the promotion of scientific tastes). 4. 'First Steps to Anatomy,' 1845, 12mo. He was an able draughtsman, and illustrated his own works. At the time of his death he had nearly ready for the press a work on conchology, and another on the wild flowers of Ireland.

[Belfast Daily Mercury, News Letter, and Northern Whig, all of 20 May 1853; Benn's Hist. of Belfast, 1880, ii. 232; Proceedings of Belf. Nat. Hist. and Philos. Soc., 1882, p. 13 sq.; private information.] A. G.

**DRUMMOND, JOHN,** first **Baron Drummond** (*d.* 1519), statesman, ninth successive knight of his family, was the eldest son of Sir Malcolm Drummond of Cargill and Stobhall, Perthshire, by his marriage with Mariot, eldest daughter of Sir David Murray of Tullibardine in the same county. He sat in parliament 6 May 1471, under the designation of dominus de Stobhall. On 20 March 1473–4 he had a charter of the offices of seneschal and coroner of the earldom of Strathearn (*Registrum Magni Sigilli Regum Scotorum*, ed. Paul, 1424–1513, p. 236), in which he was confirmed in the succeeding reign (*ib.* p. 372). In 1483 he was one of the ambassadors to treat with the English, to whom a safe-conduct was granted 29 Nov. of that year; again, on 6 Aug. 1484, to treat of the marriage of James, prince of Scotland, and Anne de la Pole, niece of Richard III. He was a commissioner for settling border differences nominated by the treaty of Nottingham, 22 Sept. 1484; his safe-conduct into England being dated on the ensuing 29 Nov. He was raised to the peerage by the title of Lord Drummond, 29 Jan. 1487–8. Soon after he joined the party against James III, and sat in the first parliament of James IV, 6 Oct. 1488. In this same year he was appointed a privy councillor and justiciary of Scotland, and was afterwards constable of the castle of Stirling. In 1489 the so-called Earl of Lennox rose in revolt against the king. He had encamped at Gartalunane, on the south bank of the Forth, in the parish of Aberfoyle, but during the darkness of the night of 11 Oct. was surprised and utterly routed by Drummond (Buchanan, *Rer. Scotic. Hist.* lib. xiii. c. v.) As one of the commissioners to redress border and other grievances, Drummond had a safe-conduct into England 22 May 1495, 26 July 1511, 24 Jan. 1512–13, and 20 April 1514 (Hardy, *Syllabus of Rymer's Fœdera*, ii. 729, 743, 745; *Letters and Papers of Hen. VIII*, ed. Brewer, i. 274, 316, 448, 478, 789). In 1514 Drummond gave great offence to many of the lords by promoting the marriage of his grandson, Archibald Douglas, sixth earl of Angus, with the queen-dowager Margaret. Lyon king-at-arms (Sir William Comyn) was despatched to summon Angus before the council, when Drummond, thinking that he had approached the earl with more boldness than respect, struck him on the breast. In 1515 John, duke of Albany, was chosen regent, but because Drummond did not favour the election he committed him (16 July) a close prisoner to Blackness Castle, upon an allegation that he had used violence towards the herald (*Letters &c. of Henry VIII*, vol. ii. pt. i. pp. 187, 205, 520). He was tried capitally, found guilty, and his estates forfeited. However, he was not long in coming to terms with Albany. With other lords he signed the answer of refusal to Henry VIII, who had advised the removal of Albany, to which his seal is affixed, 4 July 1516, and in October he announced his final separation from the

queen's party (*ib.* pp. 643, 772). He was in consequence released from prison and freed from his forfeiture, 22 Nov. 1516. He died at Drummond Castle, Strathearn, in 1519, and was buried in the church of Innerpeffray. He was succeeded by his great-grandson David. In Douglas's 'Peerage of Scotland' (ed. Wood, ii. 361) Drummond is absurdly stated to have married 'Lady Elisabeth Lindsay, daughter of David, duke of Montrose.' His wife was Elizabeth Lindsay, daughter of Alexander, fourth earl of Crawford, and by her he had three sons and six daughters. Malcolm, the eldest son, died young; David, master of Drummond, is not mentioned in the pedigrees, but is now believed to have been the chief actor in the outrage on the Murrays at Monivaird Church, for which he was executed after 21 Oct. 1490 (*Exchequer Rolls of Scotland*, ed. Burnett, vol. x. p. l, with which cf. *Accounts of the Lord High Treasurer, Scotland*, ed. Dickson, vol. i. pp. cii–civ); William was living in March 1502–3; and John was ancestor of the Drummonds of Innerpeffray and of Riccarton. Of the daughters, Margaret [q. v.], mistress of James IV, was poisoned in 1501; Elizabeth married George, master of Angus, and was great-grandmother of Henry, lord Darnley; Beatrix married James, first earl of Arran; Annabella married William, first earl of Montrose; Eupheme, the wife of John, fourth lord Fleming, was poisoned in 1501; and Sibylla shared a like fate. Drummond was the common ancestor of the viscounts of Strathallan and of the earls of Perth and Melfort.

[Douglas's Peerage of Scotland (Wood), ii. 360–1; Malcolm's Memoir of the House of Drummond, pp. 67–86; Registrum Magni Sigilli Regum Scotorum (Paul), 1424–1513, (Paul and Thomson) 1513–46; Exchequer Rolls of Scotland (Burnett), vols. vii–x.; Accounts of the Lord High Treasurer, Scotland (Dickson), vol. i.; Cal. State Papers, Scottish Ser. (1509–89), p. 1; Letters and Papers of Hen. VIII (Brewer), 1509–16.] G. G.

**DRUMMOND, JOHN**, first EARL and titular DUKE OF MELFORT (1649–1714), was the second son of James, third earl of Perth. In 1673 he was captain of the Scotch foot guards. In 1677 his elder brother, James, fourth earl of Perth [q. v.], in a letter to Lauderdale offering to assist in dragooning the covenanters, complains of the family's decay, but honours soon fell thick upon them. In 1679 Drummond became deputy-governor of Edinburgh Castle, in 1680 lieutenant-general and master of the ordnance, in 1681 treasurer-depute of Scotland under Queensberry, and in 1684 secretary of state for Scotland. In 1685 he was created Viscount Melfort, with a grant from the crown of Melfort, Argyllshire, and other estates. In 1686 he was raised to an earldom, and exchanged Melfort for Riccarton, Cessnock, &c., Cessnock, worth 1,000*l.* a year, having by a shameless act of spoliation been taken from Sir Hugh Campbell. The reversion of these peerages was to the issue of his second marriage with Euphemia, daughter of Sir Thomas Wallace of Craigie, his sons by his first wife (a Fifeshire heiress, Sophia Lundey or Lundin, daughter of Margaret Lundey and Robert Maitland, Lauderdale's brother) being passed over as staunch protestants. Melfort and his brother, in order to supplant Queensberry, had declared themselves converted to catholicism by the controversial papers found in Charles II's strong box, and paraded by James II as a proof that Charles had always been a catholic. According to Burnet this double conversion was suggested by Perth and reluctantly adopted by Melfort; but the latter so far surpassed his brother in ability and unscrupulousness that the scheme was more likely his. Whereas, moreover, Perth's conversion appears to have acquired sincerity, Melfort's character never inspired confidence either in his political or his religious professions. It is, however, but fair to state that their mother, Lady Anne Gordon, was a catholic. For three years the two brothers ruled Scotland. Melfort, one of the first recipients of the revived order of the Thistle, was in London when William of Orange landed. He hastily provided for the worst by resigning his estates to the crown and having them regranted to his wife, with remainder to his son John. He advocated a wholesale seizure of influential whigs and their relegation to Portsmouth; but Sunderland's plan of rescinding all arbitrary measures prevailed. He was one of the witnesses to the will executed by James (17 Nov. 1688), and on the desertion of Churchill was meant to succeed him in the bedchamber. Quitting England before his master he landed at Ambleteuse 16 Dec. (N.S.), and countersigned James's letter to the privy council, which reached London 8 (18) Jan. 1689. His wife, with her son, speedily joined him, thus virtually abandoning her claim to the estates, and his Edinburgh house was pillaged by the mob, the charters and other papers being destroyed or dispersed. One of the handsomest men of his time, an accomplished dancer, of an 'active, undertaking temper,' as the 'Stuart Papers' euphemistically style his arrogant and monopolising disposition, Melfort acquired unbounded influence over James, and his adversaries never felt themselves secure except by keeping him at a distance from the king. Perth's suggestion that it was his wife who incited him to abuse that

influence by soliciting favours and prerogatives is a fraternal excuse which cannot be accepted. In March 1689 Melfort accompanied James to Ireland, but became so obnoxious both to the Irish Jacobites and to the French envoy, Avaux, that James was constrained in September to send him back to France on the plea of reporting on the situation and requesting reinforcements. Avaux asserts that Melfort had been afraid to show his face in Dublin by daylight, and would have to leave by night. He had countersigned and doubtless drawn up James's imprudent threatening letter to the Scotch convention; and Claverhouse, when he invited the king to cross over from Ireland, stipulated that Melfort should not be employed in Scotch business. Mary of Modena, like her husband, was under Melfort's spell, so that Louis XIV found it necessary to remove him from St. Germain by despatching him as Jacobite envoy to Rome. One Porter, who had already held that post, and was on his way back from Ireland, found himself forestalled, and had to remain in France. At Rome Melfort, according to the gossip of the time, pressed Innocent XII for a loan of money, but was told the expenses of his election had left him bare. What is more certain is that on the false report of William III's death he wrote a letter of congratulation to the dethroned queen. Meanwhile his estates had been sequestrated, and in February 1691 a large quantity of goods belonging to him, said to be worth 5,000*l.* or 6,000*l.*, were seized in London. These may have included the Vandycks, Rubens, and other pictures, sold for the benefit of his creditors in 1693, when Evelyn tells us that Whitehall was thronged with great lords, and that the paintings went 'dear enough.' By the end of 1691 Melfort was back at St. Germain, and with the Prince of Wales and Lord Powis was made K.G. Middleton's arrival in April 1693 put an end to his ascendency. James, however, commissioned him to forward to the pope his proclamation of April 1693, drawn up in England and reluctantly signed by him, in which he promised good behaviour if reinstated, and Melfort assured his holiness that the pledges offered to the church of England were not to be taken too seriously. In 1695 Melfort as a Jacobite refugee was attainted, and his arms publicly torn at Edinburgh market cross. In 1696, however, it was reported that he had vainly asked James's permission to return to England. Certain it is that he was banished to Rouen, but in the following year was allowed to live in Paris and pay occasional visits to St. Germain, his bedchamber salary being restored. In 1697 it was believed in London that he was about to return under a pardon. In 1701 the postmaster-general, Sir Robert Cotton, found in the Paris mail-bag a letter addressed by Melfort at Paris to Perth at St. Germain. It spoke of the existence of a strong Jacobite party in Scotland, and of Louis XIV as still contemplating a Jacobite restoration. This letter, submitted by William to both houses as a proof of French perfidy, gave great offence to Louis, who, even had he then meditated a rupture of the treaty of Ryswick, would not have made Melfort his confidant. In London the seizure of the letter was really or ostensibly attributed to accident; but in France, where the mode of making up the mails was of course best known, Melfort was believed to have written the letter with a view to its reaching London and embroiling the two countries. He was consequently banished to Angers, and never saw James again; but the latter on his deathbed directed that Melfort should be recalled, and that the dukedom secretly conferred on him years before should be publicly assumed. St. Simon, however, no bad judge of character, shared to the last the suspicions of Melfort's infidelity. His character manifestly will not clear him from such suspicions, but he was apparently too deeply committed to James's cause for treachery to profit him, yet Marlborough is said to have been informed by one of Melfort's household of the intended plan of operations in Scotland in 1708. Melfort expired at Paris in 1714 after a long illness. His widow, a great beauty in her time, died at St. Germain in 1743, at the age of ninety. By his first wife he had three sons, James, Robert, and Charles, and three daughters, Ann, Elizabeth, and Mary; by his second, six sons, John (second duke), Thomas (in the Austrian service), William (a priest), Andrew (a French officer), Bernard (who died in childhood at Douay), and Philip (a French officer), besides several daughters, two of whom were married successively to the Spanish Marquis Castelblanco. The male line by Melfort's first marriage died out in 1800 with Baron Perth, to whom the Drummond estates had been restored, and who bequeathed them to his daughter, Lady Willoughby de Eresby. John, the second earl or duke (1682–1754), took part in the rising of 1715, and was succeeded by his son James, who, having lost his feet in the German wars, could not go to Scotland in 1745, but sent his brother Louis, comte de Melfort, who was wounded and captured at Culloden. The fourth duke, James Louis, and the fifth, his brother Charles Edward, a catholic prelate, unsuccessfully claimed the Drummond estates, the French revolution having deprived them of the county of Lus-

san, acquired by the second duke's marriage. Their nephew, George Drummond, obtained in 1853 the repeal of the attainder, and his recognition as Earl of Perth and Melfort, though without recovering any of the estates.

[Historical Facts regarding the succession, &c., by the Earl of Perth, Paris, 1866; Burnet's History of my own Time; Luttrell's Brief Relation; Douglas's Peerage of Scotland; Lauderdale Papers, Camd. Soc.] J. G. A.

DRUMMOND, MARGARET (1472?–1501), mistress of James IV of Scotland, was probably the youngest of the five daughters of John, first lord Drummond [q. v.] by his wife, Lady Elizabeth Lindsay, daughter of Alexander, fourth earl of Crawford. The period at which her intimacy with James IV commenced has been very generally misapprehended. It is represented by Tytler, Burton, Strickland, and other writers on the history of Scotland that in 1488, immediately on his accession, the boy-king lived at Linlithgow in splendour and constant festivity with his girl-mistress. But these statements are based only on the frequent payments for dress and other things, as recorded in the 'Treasury Accounts of Scotland,' made to the 'Lady Margaret,' who was not, as these authors have supposed, Margaret Drummond, but was without doubt the king's aunt, Lady Margaret Stewart. The first entry in the accounts referring to 'M. D.' (under which initials, or as 'Lady Margaret of D.,' Margaret Drummond is invariably mentioned) occurs in May 1496, and there is no evidence that her connection with the king was of earlier date. From that time onwards entries concerning her are frequent. On 9 June 1496 she was placed under the care of Sir John and Lady Lindsay at Stirling Castle, where she remained till the end of October, when she was transferred to the charge of Sir David Kinghorn at Linlithgow. In March of the following year further payments were made to Lady Lindsay 'for M. D.'s expenses, eleven days she was in Stirling when she passit hame.' In this same year Margaret bore the king a daughter, who was known by the name of Lady Margaret Stewart, and who was married successively to Lord Huntly, the Duke of Albany, and her cousin, Sir John Drummond. The intercourse of Margaret Drummond with James IV, who was passionately attached to her, probably continued to her death, which occurred in 1501 under circumstances of grave suspicion. It is commonly said that a poisoned dish was served to her at breakfast, and that she and her two sisters—Eupheme, wife of Lord Fleming, and Sybilla—who happened to be at table with her, all ate of it and died of the effects. Another tradition is that the poison was administered to them at a morning celebration of the holy communion. That the three sisters died together from poisoning is tolerably certain, but the authorship of the crime remains unknown. It has been variously attributed to the jealousy of certain noble families (in *Hist. of Noble British Families*, 1846, vol. ii. pt. xvii., the Kennedys are named) and to the designs of the courtiers, who believed that while Margaret lived the king would refuse to marry; but this latter story is falsified by a deed preserved in the 'Fœdera' (xii. 707), which shows that before Margaret's death James IV had bound himself to marry Margaret Tudor. In a letter addressed many years afterwards by this queen to Lord Surrey (*Cotton. MS.* Calig. B. 1, fol. 281) she incidentally speaks of 'Lord Fleming [who] for evil will he had to his wife [Eupheme Drummond] caused poison three sisters, and one was his wife; and this is known as truth in all Scotland.' The bodies of the three ladies Drummond were buried in Dunblane cathedral, in a vault the position of which was marked by three blue-marble stones; these stones, though more than once removed, still remain in the choir of the cathedral, but there is now no trace of any inscription on them. The child of Margaret Drummond was brought up at the king's expense, and in the 'Treasury Accounts' appear payments made at regular intervals for several years to priests to sing masses for the mother's soul. It has been sometimes supposed that the ballad of 'Tay's Bank' alludes to Margaret and was possibly written by James IV.

There is no sufficient foundation for the story, repeated, among others, by Don Pedro de Ayala (*Cal. of Letters and State Papers relating to England and Spain*, ed. Bergenroth, i. 170), Moreri (*Grand Dictionnaire*, 1740), and Agnes Strickland (*Lives of the Queens of Scotland*, ed. 1850, i. 20), that James IV was privately married to Margaret Drummond, but was compelled to wait for a dispensation from the pope before he could make the fact public, since he and his wife were within the degrees of consanguinity prohibited by the canon law. The relationship between the two was most remote, they being cousins in the fifth degree, through their common ancestor Sir John Drummond, whose daughter, Annabella [q.v.], was married to Robert III of Scotland.

[Harl. MS. 4238, fol. 312; David Malcolm's Genealogical Memoir of the Most Noble and Ancient House of Drummond, Edinburgh, 1808; Accounts of Lord High Treasurer of Scotland,

ed. T. Dickson, vol. i. pref. p. cxxxii and passim; Tytler's History of Scotland, 3rd ed., iii. 444, 519. The story of Margaret Drummond and her sisters has been embodied, with a greater admixture of romance than fact, in the Yellow Frigate, a novel by James Grant.] A. V.

DRUMMOND, PETER ROBERT (1802–1879), biographer, the son of a small farmer, was born and educated in the parish of Madderty, Perthshire, and in early life worked as a carpenter. He attained skill as a maker of picture-frames, and in this way was brought a good deal into the society of picture-dealers and gained some knowledge of art. In after years he became an enthusiastic collector of pictures and engravings. While at Glasgow as assistant in the shop of an uncle, a provision merchant, his love of literature first developed itself. Towards the close of 1832 he opened a circulating library at 15 High Street, Perth. This supplied a want much felt at the time in the town. During the same year he made the acquaintance of Robert Nicoll, the poet [q. v.], then apprenticed to Mrs. Robertson, a grocer, on the opposite side of the street. By Drummond's advice Nicoll gave up grocery and started a bookselling business in Dundee. A few years later Drummond was able to move to larger premises at 32 High Street, where, relinquishing to a large extent his circulating library, he entered fully into the bookselling trade. He was here the means of introducing Jenny Lind, Grisi, and other famous singers to Perth audiences. From 32 High Street Drummond removed to 46 George Street, and there commenced the erection of what is now the Exchange Hotel. He intended to use the premises as a printing office, and perhaps to start a newspaper. He resolved, however, to turn farmer, and completing the building as an hotel, he made over his bookselling business to his cousin John, and took the holding of Balmblair, in the parish of Redgorton, Perthshire, from Lord Mansfield. About 1859 he exhibited his collection of pictures in the Exchange Hall. By 1873 he had retired from farming, and henceforth devoted himself to the preparation of his books. He died suddenly at his house, Ellengowen, Almond Bank, about three miles to the north-west of Perth, on 4 Sept. 1879, in his seventy-seventh year, and was buried at Wellshill cemetery, Perth, on the 9th. A few days after appeared his 'Perthshire in Bygone Days: one hundred Biographical Essays,' 8vo, London, 1879. Another work, 'The Life of Robert Nicoll, poet, with some hitherto uncollected Pieces,' 8vo, Paisley (printed) and London, 1884, was edited by his son, James Drummond. His intention was to have issued with it a complete edition of Nicoll's poems when the copyright in the old edition had expired. Both books contain many amusing stories, and are creditable specimens of local literature. Drummond wrote several pamphlets on political and agricultural subjects, and frequently contributed to the 'Scotsman' and the Perth press. In 1850 he published a pamphlet entitled 'The Tenants and Landlords *versus* the Free Traders, by Powdavie,' the aim of which was not the advocacy of a protective system, but of justice to the agricultural interest. An ingenious mechanic, Drummond gained a medal at the exhibition of 1851 for a churn; he also invented an agricultural rake which received honourable mention at the exhibition of 1862.

[Information from Mr. James Drummond; Perthshire Constitutional, 8 Sept. 1879, p. 2, col. 3, p. 3, col. 2; Perthshire Advertiser, 5 Sept. 1879, p. 2, col. 6, and 11 Sept., p. 2, col. 8; Perthshire Courier, 9 Sept. 1879, p. 3, col. 2.] G. G.

DRUMMOND, ROBERT HAY (1711-1776), archbishop of York, second son of George Hay, viscount Dupplin (who succeeded his father as seventh earl of Kinnoull, 1719), and Abigail, the youngest daughter of Robert Harley, earl of Oxford, lord high treasurer, was born in London on 10 Nov. 1711. His birth is mentioned by Swift in the 'Letters to Stella,' and his infancy is thus referred to by Bentley in the dedication of his edition of Horace to Lord Oxford, 8 Dec. 1711: 'Parvulos duos ex filia nepotes, quorum alter a matre adhuc rubet.' When six years old he was 'carried' by Matthew Prior to Westminster School, of which Dr. Freind was then head-master, where he remained 'admired,' we are told, 'for his talents, and beloved for the pleasantry of his manners, and forming many valuable friendships among his schoolfellows.' While a boy at Westminster, when acting in 'Julius Cæsar' before George II and Queen Caroline, his intrepidity in proceeding with his part when his plume of ostrich feathers had caught fire attracted the notice of the queen, who continued his warm patroness till her death in 1737. From Westminster he removed to Christ Church, Oxford. Having taken his B.A. degree 25 Nov. 1731, he joined his cousin, Thomas, duke of Leeds, in the 'grand tour,' from which he came home in 1735, in the opinion of his uncle not only 'untainted, but much improved' (Earl of Oxford to Swift, 19 June 1735). He had been originally destined for the army, but on his return to England he went back to Christ Church, took his M.A. degree 13 June 1735, and read divinity with a view to his entrance into holy

orders. In the year of his ordination he was presented by his uncle to the family living of Bothal, Northumberland, and by the influence of Queen Caroline, when only in his twenty-fifth year, appointed to a royal chaplaincy. In 1739, as heir of his great-grandfather, William, first viscount Strathallan, who had entailed a portion of his Perthshire estates to form a provision for the second son of the Kinnoull family, he assumed the name and arms of Drummond. As royal chaplain he gained the confidence and esteem of George II, whom he attended during the German campaign of 1743, and on 7 July of that year preached the thanksgiving sermon for the victory of Dettingen before the king at Hanau. On his return to England he entered on a prebendal stall at Westminster, to which he had been appointed by his royal patron in the preceding April (Le Neve, ed. Hardy, iii. 366). On 9 June 1745 he was admitted B.D. and D.D. at Oxford. Drummond was consecrated bishop of St. Asaph in Kensington Church 24 April 1748. The thirteen years spent by him in this see were among the happiest of his life. He was deservedly respected, and we are told that he 'constantly mentioned the diocese with peculiar affection and delight.' He would seem to have dispensed the large patronage of the see with sound judgment. He was not, however, in advance of his age. He made no attempt to popularise the church among the Welsh-speaking population of the diocese, and publicly expressed his hope that 'that people would see it their best interest to enlarge their views and notions, and to unite with the rest of their fellow-subjects in language as well as in government' (*Charity Schools Sermon*, 1753). In 1761 Drummond was translated to Salisbury. Here, however, he remained only a few months. He was elected to Salisbury in June; the following August the see of York became vacant by the death of Archbishop Gilbert, and Drummond was at once chosen as his successor. 'Previous to the coronation,' writes Horace Walpole, 'the vacant bishoprics were bestowed. York was given to Drummond, a man of parts and of the world,' and 'a dignified and accomplished prelate.' His election took place 3 Oct., and his confirmation 23 Oct. As a proof of the high esteem in which he was held and of his reputation as a preacher, he was selected while archbishop-designate to preach the sermon at the coronation of George III and Queen Charlotte, 22 Sept. 1761. This sermon was pronounced by contemporary critics as 'sensible and spirited,' and 'free from fulsome panegyrick.' The style is dignified and the language well chosen, and the relative duties of monarch and subjects are set forth without flattery and without compromise. Drummond now became lord high almoner to the young king. He is stated to have reformed many abuses connected with the office, and to have put a stop to the system by which persons of rank and wealth had been accustomed to make use of the royal bounty to secure a provision for persons having private claims upon them. During the life of George II Drummond, who was a whig and an adherent of the Duke of Newcastle, exercised considerable political power, and was an influential speaker in the House of Lords. In 1753, when a charge was laid before the privy council against Bishop Johnson of Gloucester, together with Mr. Stone and William Murray, afterwards Lord Mansfield [q. v.], of having drunk the Pretender's health, he defended his old schoolfellows with so much earnestness and eloquence that he secured their acquittal, and the proposed inquiry was negatived in the House of Lords by a large majority, George II remarking that 'he was indeed a man to make a friend of.' The change of policy which speedily followed the accession of George III, when indignities were heaped upon the leading members of the old whig party, aroused the indignation and disgust of the archbishop. Except when his duty as a churchman called for it, he ceased his attendance at the House of Lords, and retiring to his own private mansion at Brodsworth in Yorkshire, of which we are told he 'made an elegant retreat,' he devoted himself to the vigorous oversight of his diocese and the education of his children, which he personally superintended. In 1749 he married Henrietta, daughter of Peter Auriol, a merchant of London, by whom he had a numerous family. He instructed his children himself. History, of which he had an extensive and accurate knowledge, was his favourite subject, and his son gratefully records 'the perspicuous and engaging manner' in which he imparted his instruction, and the lucidity with which he traced the continuity and connection of all history, sacred and profane, 'with the zeal and fervour of honest conviction.' For the use of his children he drew up some clear and comprehensive chronological tables. As a bishop he was certainly quite on a level with the standard of his age. A somewhat extensive collection of his letters existing in manuscript proves him to have been a good, sensible, practical man of business. In his religious views he was strongly opposed to Calvinism, and did not scruple to express freely his dislike of passages in the Articles and Homilies which appeared to favour those tenets. He fully shared in the suspicion which in that

age of formality attached to the term 'enthusiasm,' which he vehemently denounced, while he was equally ardent in defence of what he styled 'the decent services and rational doctrines of the church of England.' Noble manners, an engaging disposition, affable and condescending address, a genial and good-humoured bearing, even if some allowance is made for partiality in description, make up an attractive portrait. His hospitality was generous, even to excess, and if the gossip of the day is to be credited his own example did not place any severe restraint on the clergy who gathered round his table. On his death Horace Walpole speaks of him as 'a sensible, worldly man, but much addicted to his bottle' (WALPOLE, *Last Diaries*, ii. 8–9). His son more guardedly records that 'wherever he lived hospitality presided; wherever he was present elegance, festivity, and good humour were sure to be found. His very failings were those of a heart warm even to impetuosity.' His open-handed, generous character was manifested in the splendid additions he made to the archiepiscopal palace at Bishopthorpe, where he also erected a new gateway, ornamented the chapel at great cost, and rebuilt the parish church in the taste of the day. It deserves notice that, in an age when the fine arts suffered from prevalent neglect, the archbishop proved himself a liberal patron of English artists (LECKY, *Hist. of England in the Eighteenth Cent.* vi. 161). In 1766 he lost his eldest daughter at the age of sixteen, and in 1773 his wife died. He never recovered this last blow, and died at Bishopthorpe 10 Dec. 1776. By his own desire he was buried under the altar of the parish church, with as little pomp as possible. Of his five sons the eldest, Robert Auriol, succeeded his uncle, Thomas Hay [q. v.], as ninth earl of Kinnoull, 1787. Six of the archbishop's sermons which had been printed separately at the time of their delivery were collected by his youngest son, the Rev. George Hay Drummond, and published in one volume, Edinburgh, 1803, together with a short memoir and 'A Letter on Theological Study.' These sermons display clearness of thought and force of expression, the matter is sensible and to the point, the composition is good, and the language dignified. The 'Letter on Theological Study' was written to a young friend, and not intended for publication. The advice as to the selection of books is very sensible, and free from narrowness, wide reading being recommended, including works not strictly theological. A portrait by Sir Joshua Reynolds was engraved by Watson. A small medallion portrait is prefixed to his sermons.

[Memoirs of his life by his son, prefixed to his Sermons; Cassan's Lives of the Bishops of Salisbury, pp. 284–303; Walpole's History and Diaries; sources referred to in the article.]

E. V.

**DRUMMOND, SAMUEL** (1765–1844), portrait and historical painter, was born in London on 25 Dec. 1765. His father fought for the Pretender in 1745, and in consequence was obliged to leave the country for some time. At the age of fourteen Samuel ran off to sea, but after six or seven years he left the service, and determined to devote himself to art. Without having had any instruction he began by drawing portraits in crayons, and for several years he was employed upon the 'European Magazine.' He then attempted painting in oil, and exhibited for the first time some portraits at the Society of Artists in 1790. In 1791 he sent to the Royal Academy 'Wilton's First Sight of Olivia' and two other pictures; in 1793, two sea-pieces, with some portraits; in 1801, 'The Woodman;' and in 1804, 'The Drunken Seaman ashore' and 'Crazy Jane.' In 1808 he was elected an associate of the Royal Academy, where many years later he succeeded Archer James Oliver as curator of the painting school. He gained some repute by his naval subjects, such as the 'Death of Nelson,' exhibited at the British Institution in 1807, the 'Battle of Trafalgar,' and the 'Battle of the Nile,' exhibited at the same place in 1825, the first two of which have been engraved, and a large picture of 'Admiral Duncan receiving the Sword of the Dutch Admiral De Winter after the Battle of Camperdowne,' exhibited in 1827, a commission from the directors of the British Institution, by whom it was presented to Greenwich Hospital. In 1829 he sent to the British Institution 'The Gallantry of Sir Walter Raleigh.' His principal occupation was portrait-painting, but he also painted landscapes, in which he imitated the Florentine pictures of Wilson. His later works were chiefly subjects from the Bible and the poets, some of which have been engraved. Between 1790 and 1844 he exhibited 303 pictures and drawings at the Royal Academy, and 101 at the British Institution and other London exhibitions. In the latter part of his life his circumstances became reduced, and he frequently received assistance from the funds of the Royal Academy. He died in London on 6 Aug. 1844.

Portraits by him of the elder Charles Mathews, the comedian, and of Richard Parker, the leader of the mutiny at the Nore, were in the National Portrait Exhibition of 1867. In the National Portrait Gallery are a portrait in oil of Sir Marc Isambard

Brunel, exhibited at the Royal Academy in 1836, and a miniature on ivory of Mrs. Fry.

[Redgrave's Dict. of Artists of the English School, 1878; Sandby's Hist. of the Royal Academy of Arts, 1862, i. 397; Seguier's Critical and Commercial Dict. of the Works of Painters, 1870; Royal Academy Exhibition Catalogues, 1791–1844; British Institution Exhibition Catalogues (Modern), 1807–43.] R. E. G.

**DRUMMOND, THOMAS** (*d.* 1835), botanical collector, was the younger brother of James (1784?–1863) [q. v.] He was born in Scotland, and during the early part of his life was at Don's nursery, Forfar. He first became known to botanists by his distributed sets of mosses, 'Musci Scotici,' and afterwards was attached as assistant-naturalist to Dr. Richardson in Sir John Franklin's second land expedition. He accordingly sailed from Liverpool 16 Feb. 1825, and reached New York on the 15th of the following month. The expedition moved westward by the river Hudson and lakes Ontario and Winnipeg to the Mackenzie river. Drummond quitted the main party at Cumberland House to explore the Rocky Mountains. In the spring of 1831 Drummond journeyed on foot by the Alleghany Mountains, reaching St. Louis in July, where he fell ill. In consequence of this delay he was unable to join the fur traders on their expedition to the north. He therefore was compelled to confine his explorations to New Orleans and thereabouts. Hence he made a botanical tour in Texas; at Velasco an attack of cholera prostrated him, but on recovering he continued his labours. He embarked finally for Havana 9 Feb. 1835, and died at that port early in March. The plants sent home by Drummond were described by Sir William Hooker in his 'Flora Boreali-Americana,' his 'Journal of Botany,' and 'Companion to the Botanical Magazine.'

[Lasègue's Bot. Mus. Delessert, pp. 196–8, 204; Hooker's Bot. Misc. (1830), i. 178–219; Hooker's Journal Bot. (1834), i. 50–60, (1840) ii. 187.] B. D. J.

**DRUMMOND, THOMAS** (1797–1840), engineer and administrator, was born in Edinburgh on 10 Oct. 1797. His father, James Drummond, was a member of the society of writers to the signet and the representative of a branch of a Scotch family of ancient lineage. James Drummond married in 1792 Elizabeth, daughter of James Somers of Edinburgh, a lady of personal attractions and great force of character. Thomas was the third child of this marriage. At the age of thirteen he entered the university of Edinburgh. Professor Leslie said of him: 'No young man has ever come under my charge with a happier disposition or more promising talents.' In 1813 he became a cadet at Woolwich, and in 1815 entered the royal engineers. Drummond's progress at Woolwich was rapid, and the esteem in which he was held by his teachers great. 'At the last examination,' he writes on 13 April 1813, 'I got from the bottom of the sixth academy to be fifth in the fifth academy, by which I took fifty-five places and was made by Captain Gow (the commanding officer) head of a room.' Professor Barlow spoke of his originality, independence, 'steady perseverance,' and kindliness of heart, which were distinguishing traits at every period of his life.

In 1819 Drummond became acquainted with Colonel Thomas Frederick Colby [q. v.] in Edinburgh, and in 1820 joined that officer in the work of the ordnance survey. Drummond was now twenty-three years of age, and he entered into his new labours with zeal. He devoted himself with increased energy to his favourite studies, mathematics and chemistry, in which he made rapid progress under Professors Brand and Faraday at the Royal Institution. Among the difficulties felt in carrying out the survey the labour of making observations in murky weather was very great. This labour was minimised by the scientific genius of Drummond. His two inventions—a lime-light, better known as 'the Drummond light,' and an improved heliostat, an instrument consisting of a mirror connected with two telescopes, and used for throwing rays of light in a given direction—immensely facilitated the work of observation both by day and night, and armed the survey officers with powerful weapons for carrying on their operations. The light soon made a sensation in the scientific world. Sir John Herschel describes the impression produced when the light was first exhibited in the Tower: 'The common Argand burner and parabolic reflector of a British lighthouse were first exhibited, the room being darkened, and with considerable effect. Fresnel's superb lamp was next disclosed, at whose superior effect the other seemed to dwindle, and showed in a manner quite subordinate. But when the gas began to play, the lime being brought now to its full ignition and the screen suddenly removed, a glare shone forth, overpowering, and as it were annihilating, both its predecessors, which appeared by its side, the one as a feeble gleam which it required attention to see, the other like a mere plate of heated metal. A shout of triumph and of admiration burst from all present.'

In 1824–5 the survey of Ireland commenced, and in the autumn of the latter

year the light was brought into requisition. The triangulation commenced by observations between Divis mountain, near Belfast, and Slieve Snaght, the highest hill of Innishowen, a distance of sixty-seven miles. It was essential that a given point on Slieve Snaght should be observed from Divis, but though the work of observation was carried on from 23 Aug. to 26 Oct. the required point could not be sighted. Then the Drummond light was brought into play, with a result of which General Larcom has given a graphic account. Drummond's skill was also used in perfecting the Colby, or, as they are sometimes called, the Colby-Drummond compensation bars, by means of which the base of Lough Foyle—the most accurately measured base in the world according to Sir John Herschel—was measured [see COLBY, THOMAS FREDERICK]. In 1829 Drummond was engaged in rendering the limelight which he had discovered fit for lighthouse purposes. Experiments were tried to test its efficiency, and we have an account of the most important of these from an eye-witness. Several lights were exhibited from a temporary lighthouse at Purfleet in competition with the Drummond light, and Captain Basil Hall, who witnessed the exhibition, wrote to Drummond: 'The fourth light was that which you have devised, and which, instead of the clumsy word "lime," ought to bear the name of its discoverer. The Drummond light, then, the instant it was uncovered elicited a sort of shout of admiration from the whole party as being something much more brilliant than we had looked for. The light was not only more vivid and conspicuous, but was peculiarly remarkable from its exquisite whiteness. Indeed, there seems no great presumption in comparing its splendour to that of the sun, for I am not sure that the eye would be able to look at the disc of such light if its diameter were made to subtend half a degree.'

The superior brilliancy of the light having been established, the cost of production was very great, and Drummond was engaged in devising means for lessening the expense of manufacturing gas, management, &c., when in 1831 he glided into politics. In that year Drummond met Brougham at the house of a common friend, Mr. Bellenden Ker. An intimacy soon sprang up between them. Other political acquaintances were by degrees formed, Drummond's worth was quickly recognised, and when the time came for appointing the boundary commission in connection with the great Reform Bill Drummond was made head of the commission. For his services in connection with the commission a pension of 300*l.* a year was conferred on him, but with characteristic independence he declined after two years to accept it any longer. The business of the boundary commission over, Drummond's political friends resolved to keep him among them. In 1833 he became private secretary to Lord Althorp, then chancellor of the exchequer. In 1835 he was appointed under-secretary at Dublin Castle, and entered upon his great work of the administration of Ireland. Drummond arrived in Ireland at a critical moment in the history of the country. The Catholic Emancipation Act of 1829 had not brought contentment in its train, because the administration of the law continued one-sided and unjust. Admitted by law to political posts, catholics were excluded in fact; and all political power still remained in the hands of the protestant ascendency minority. Under these circumstances, O'Connell carried on an agitation for the repeal of the union from 1830 to 1835, and used his great influence in Ireland to thwart the executive and embarrass successive administrations. After the general election of 1835 O'Connell held the balance between the two great English parties, and finally threw his weight into the scale in favour of the whigs. With his aid the whigs, under Lord Melbourne, came into office, and a compact was practically made between the government and the Irish leader.

The basis of this compact—known as the Lichfield House compact—was that O'Connell should suspend the demand for repeal, and that the government should pass remedial measures for Ireland and administer the affairs of the country on principles of justice and equality. The Irish administration was nominally entrusted to Lord Mulgrave, the lord-lieutenant, and Lord Morpeth, the chief secretary, but Drummond was really in command.

He was practically the governor of the country, and for five years managed its affairs with wisdom, firmness, and justice, making the executive at once strong, popular, and efficient. Prior to his arrival Ireland was the scene of political agitation, social disorder, and religious feuds. The Orangemen, irritated and alarmed at the emancipation of the catholics, had formed an army of not less than two hundred thousand men to uphold the prerogatives of the dominant class. Orange processions and armed demonstrations terrorised Ulster and overshadowed the executive in Dublin. Catholic peasants struggled fiercely to overthrow the tithe system, and fought pitched battles with the military and police. The agrarian war raged with wonted fury, faction fights disgraced the land, and O'Connell loudly called for the

repeal of the union as the only remedy for his country's ills. Drummond was equal to the situation. While engaged on the ordnance survey he had studied the Irish question on the spot. He was moved by the miseries of the people, touched by the injustice to which they were subjected, and pained by the evidence of misrule which everywhere met his eye. Ireland became to him a second fatherland, and he entered upon his labours full of zeal for the national welfare and determined to administer the law with even-handed justice. Drummond set out for Ireland on 18 July 1835. On 19 Nov. following he married, in England, Miss Kinnaird, the ward and adopted daughter of Richard ('Conversation') Sharp [q. v.], an accomplished, attractive, and intelligent woman, who entered into his labours with sympathy and zest. In December 1835 Drummond took up his residence at the under-secretary's lodge in the Phœnix Park, Dublin. His attention was first directed to the organisation of an effective police force. Prior to his time the police were an inefficient, partisan, and corrupt body. Catholics were practically excluded from the force, and public confidence in consequence withdrawn from it. 'Order' in Dublin was maintained by four hundred underpaid, worn-out, and drunken watchmen, while throughout the provinces the force formed rather a centre of disturbance than a security for peace. Under Drummond the four hundred Dublin watchmen were replaced by a thousand able and efficient constables, while that great constabulary force, now grown to ten thousand men, and composed chiefly of catholic peasants, was formed to justify the belief of Drummond that the peace could best be kept in Ireland by trusting Irishmen, when fairly treated, to keep it. Drummond's innovation startled many minds, but an experience of seventy years has proved the soundness of his judgment. Drummond found the local magistrates as untrustworthy as the old police. In his own language he 'clipped their wings' by practically placing over them stipendiaries who acted directly under his authority. These stipendiaries administered the law with great justice and won the confidence of the people, hitherto withheld from the petty session courts. The Orange Society was almost supreme in the land, keeping alive the bitter feeling of sectarian hate. In Drummond's time the old Orange Society was completely broken up. Orange lodges which existed in the army were disbanded, secret signs and pass-words, then in use, were discovered and prohibited; Orange processions were put down, Orange magnates reprimanded, and the organisation entirely stripped of the power for mischief and disturbance which it had so long possessed. The notorious faction fights, which were of constant occurrence in the south, met with treatment of equal vigour. It had been the practice to allow the faction fighters to settle their differences among themselves. Drummond reprimanded the police for their listlessness, urged them to vigorous action, and under pain of dismissal ordered the chiefs to prevent the coming together of the opposing factions. Finding that the holding of fairs was made the occasion of many of those faction fights, he suppressed numerous fairs where the business was insignificant but the disorder great. The tithe war was a great difficulty to Drummond. From 1830 to 1834 it had raged fiercely. Tithes were collected at the point of the bayonet, peasants were shot down and bayonetted by police, and police were stoned and pitchforked by peasants. Parliament had declared that the tithe system needed reform, but the church insisted that, pending reform, tithes should at all hazards be collected. Drummond set himself to keep the peace pending tithe reform. He refused to force six million catholics to pay tithes to the church of eight hundred thousand protestants while parliament was preparing to reform or abolish the tithe system. But he took precautions to protect from violence all who were engaged in exercising their legal rights. Police were no longer despatched as tithe collectors to shoot down peasants, but peasants were not allowed to assault or slay the agents of the law. The executive no longer appeared as the instrument of a class, but it did not degenerate into a weapon of the popular party. This impartiality was new to the people and won their hearts. Legal rights harshly exercised were no longer enforced, and the people, finding an executive bent on justice, and powerful to protect as well as punish, showed a disposition, hitherto unknown, to obey the law. The peace was kept until the Tithe Commutation Act of 1838 reformed the system, and relieved the peasantry from at least the direct payment of the obnoxious impost. The agrarian war also engaged Drummond's attention. In 1833 a strong 'coercion' act had been passed to put down agrarian disturbances, but it had so far failed that in 1834 the lord-lieutenant declared that 'it was more safe to violate the law than obey it.' Drummond understood the land question in all its bearings. He was far too sound an administrator not to be aware that, whatever might be the causes of disturbance, law and order should be upheld and outrages put down with a strong hand. Abandoning the old methods, he enforced the ordinary

law with vigour. The abandonment of coercion made him popular with the masses of the people, and even those who sympathised with the agrarian organisations forgot the severity in the justice of the ruler. For the first and only time in Irish history an organisation of Irish peasants was formed to help the executive in bringing agrarian offenders to justice, and this society was formed in the very centre of agrarian disturbances itself—Tipperary. There was no difficulty in getting evidence against agrarian offenders; there was no difficulty in getting juries to convict where the evidence was clear. While arresting and punishing offenders against the law, Drummond cautioned the landlords to be circumspect in the exercise of their legal powers, and in a famous letter, which has made an epoch in Irish history, told them that 'property has its duties as well as its rights.' The letter was an answer to a communication addressed to the Irish government in 1838 by Lords Glengall, Lismore, and thirty other Tipperary magistrates, relative to the murder of a Mr. Cooper. The magistrates pleaded for more stringent legislation for the suppression of crime. Drummond replied (22 May 1838) with the far-famed sentence, and he continued: 'To the neglect of those duties [i.e. of property] in times past is mainly to be ascribed that diseased state of society in which such crimes take their rise.'

Drummond had to grapple with political agitation as well as social disorders and religious feuds. O'Connell had long been the enemy of every Irish administration. But Drummond conciliated the great agitator, and while he ruled the cry of repeal was silent. O'Connell felt that no ruler responsible to an Irish parliament for the administration of the country could govern with more ability and justice than Drummond. Accordingly he lent the weight of his authority to the support of the executive, and the extraordinary spectacle was for the first time seen of Irish agitator and English administrator working hand in hand to maintain order and uphold the law. No better proof of Drummond's success can be given than by stating that the number of troops in the country two years before his arrival was 23,998; the number when he ceased to rule 14,956, the number seven years after he had ceased to rule 28,108.

Drummond devised schemes for the development of the resources of the country and the employment of the poor. At his suggestion a railway commission, over which he presided, was appointed (October 1836), and proposals were made for the construction by the state of trunk lines from Dublin to Cork, with branches to Kilkenny, Limerick, and Waterford, and from Dublin north to Navan, branching to Belfast and Enniskillen. Unfortunately, owing to political and private jealousies, Drummond's scheme was not carried out. But time has justified his foresight and wisdom in the transaction, and his calculations as to the paying capabilities of the different routes have been singularly verified. Of the work of the commission it has been said 'the labours of the commissioners were most arduous; their report, with the evidence on which it was founded, and the explanatory maps and plans which accompanied it, is one of the ablest ever submitted to parliament.' Of the minor work done by Drummond for Ireland the municipal boundaries commission, the abolition of the hulks at Cork, and the suppression of the disgraceful Sunday drinking booths in the Phœnix Park, Dublin, may be mentioned. Nor should it be forgotten that Drummond was the first man who threw open the doors of Dublin Castle to all comers. Each day he held a levée, to which peer and peasant, landlord and tenant, catholic and protestant could come on equal terms. The gift of conciliation was perhaps the greatest charm of Drummond's character. Before he came to Ireland the Duke of Leinster declared that he would never meet O'Connell; but at Drummond's instance the great duke and O'Connell met on a common platform to promote Drummond's schemes for the welfare of their common country. Drummond was attacked by a faction, and a parliamentary committee was appointed to show that crime had increased under his administration. The upshot of this inquiry was a splendid vindication of his government.

'The inquiry,' says Lord John Russell, 'ended by proving that crime had diminished, and that the increased security for property was demonstrated by this most conclusive test, that five years' more purchase was given for land in 1839 than had been given for seven years' before.' During Drummond's rule, we learn from another authority, Chief Baron Pigott, 'homicide diminished 13 per cent., firing at the person 55 per cent., incendiary fires 17 per cent., attacks upon houses 63 per cent., killing or maiming cattle 12 per cent., levelling houses 65 per cent., illegal meetings, 70 per cent.' In fact, the character of Drummond's government has been summed up in a single sentence by Sir William Somerville, an influential landlord, proprietor, and afterwards chief secretary to the lord-lieutenant. 'What I remark,' he says, 'in Ireland at present [1839] with the greatest satisfaction is the growing feeling of respect for the law.' Drummond sank beneath the

work he had undertaken. He devoted all his energies to public affairs, and he died in the public service. Mrs. Drummond says in 1838: 'I often say that I might as well have no husband, for day after day often passes without more than a few words passing between us.' And 'from last Monday until this morning, a week all but a day, he never even *saw* his baby, although in the same house with her. . . . He is very thin and very much older in appearance than when you last saw him.' Drummond was then suffering from his labours in connection with the railway commission. In 1839 his health became worse, and for a short time he sought rest and change of scene. But in February 1840 he returned little better to Ireland, and resumed his duties. After working nine hours at his office on Saturday, 11 April, he was taken ill on Sunday, and died on Wednesday, 15 April. He was not allowed to see his children, and left a bible for each as 'the best legacy' he could give. He left a message, telling his mother that he remembered her instructions on his deathbed. He requested to be buried in Ireland, the land of his adoption, and in whose service he had lost his life. He was buried at Mount Jerome cemetery, Harold's Cross, Dublin, on 21 April 1840. Though the funeral was intended to be private, it partook of a public character. It was attended by almost every person of importance in the state or city. The whole populace joined in the procession. In 1843 a statue, executed by the Irish artist Hogan, was erected by public subscription to Drummond's memory, and placed in the City Hall, Dublin. Drummond left three daughters: Mary Elizabeth, who in 1863 married Mr. Joseph Kay, Q.C., author of 'The Social Condition and Education of the People of Europe,' and 'Free Trade in Land' [see KAY, JOSEPH]; Emily, and Fanny, who died in 1871.

[R. Barry O'Brien's Life and Letters of Drummond, 1889; McLennan's Memoir of Thomas Drummond, 1867; Webb's Compendium of Irish Biography; Hansard's Annual Register; public press from 1835 to 1840; Madden's Ireland and its Rulers.] R. B. O'B.

**DRUMMOND, WILLIAM** (1585–1649), of Hawthornden, poet, was eldest son of John Drummond, first laird of Hawthornden, in the parish of Lasswade, seven miles from Edinburgh. The father, born in 1553, became gentleman-usher to James VI in 1590; was knighted in 1603 when he came to England with James; died in 1610, and was buried at Holyrood. The family was a branch of the Drummonds of Stobhall, whose chief representative became Earl of Perth on 4 March 1604–5. Through Annabella Drummond [q. v.], daughter of Sir John of Stobhall, who married Robert III of Scotland in 1357 and was the mother of James I, the poet claimed relationship with the royal family. His mother, Susannah, was sister of William Fowler, a well-known burgess of Edinburgh, who was private secretary to Queen Anne of Denmark, and accompanied her to England in 1603. William was born at Hawthornden 13 Dec. 1585. He had three younger brothers, James, Alexander, and John, and three sisters, Ann, Jane, and Rebecca. After spending his boyhood at the Edinburgh High School, he proceeded to Edinburgh University; benefited by the tuition of John Ray, the humanity professor, and graduated M.A. in 1605. In 1606 he paid a first visit to London while on his way to the continent to study law. His father was residing with the court at Greenwich as gentleman-usher to the king (*Reg. Privy Council of Scotland*, ed. Masson, vii. 490). William bought and read the recent books of such writers as Sidney, Lyly, and Shakespeare, and in June, July, and August 1606 described in letters to a Scottish friend the court festivities which celebrated the visit of Queen Anne's father, King Christian of Denmark. In 1607 and 1608 Drummond attended law lectures at Bourges and Paris; studied Du Bartas and Rabelais; read Tasso and Sannazzaro in French translations, and sent home accounts of the pictures in the Paris galleries.

In 1609 he was again in Scotland, and his sister Ann married John Scot, afterwards of Scotstarvet, Fifeshire, his lifelong friend. A year later he revisited London, and on his return home his father's death (1610) made him laird of Hawthornden. Abandoning all notion of practising law, he retired to his estate and read assiduously in almost all languages. His library numbered 552 volumes, including fifty of the latest productions of contemporary English poets. It was only after much reading that Drummond attempted poetic composition, and, following the example of Sir William Alexander [q. v.], he wrote in English rather than in Scotch. A poetic lament on the death of Prince Henry, 'Tears on the Death of Meliades,' was his earliest publication (1613), and came from the press of Andro Hart of Edinburgh. At the same time he edited a collection of elegies by Chapman, Rowley, Wither, and others, under the title of 'Mausoleum, or the Choisest Flowres of the Epitaphs,' Edinburgh (Andro Hart), 1613.

In 1614 Drummond visited Menstrie, and introduced himself to William Alexander [q. v.], who received him kindly, and was thenceforward one of his regular correspon-

dents. Sir Robert Kerr (afterwards Earl of Ancrum), Sir Robert Aytoun, and Sir David Murray were also friendly with him, and interested him in English and Scottish politics. But Drummond rarely left Hawthornden, and divided his time between poetry and mechanical experiments. About 1614 he fell in love with the daughter of one Cunningham of Barns (near Crail, Fifeshire). A marriage was arranged, but she died in 1615, before it could take place. In 1616 he published a book of poems embodying his love and grief, together with some earlier songs and madrigals. A second edition quickly followed.

In 1617 Drummond celebrated James I's visit to Scotland with a long poetic panegyric entitled 'Forth Feasting.' Henceforth London society interested itself in his poetic efforts, and in the summer of 1618 he was cheered by a visit from one Joseph Davis, who brought a flattering message from Michael Drayton, one of Drummond's favourite authors. An amiable correspondence followed. In one letter Drummond suggested that Drayton, who had quarrelled with his London publishers, should publish the last books of the 'Polyolbion' with his own publisher, Andro Hart of Edinburgh. In his 'Epistle on Poets and Poetry' Drayton speaks highly of 'my dear Drummond.' Late in 1618 Drummond made the personal acquaintance of Ben Jonson. Jonson had walked from London to Edinburgh in August, but there is no proof that the expedition was made, as Drummond's early biographers assert, in order to make Drummond's acquaintance. Before Christmas Jonson visited Drummond at Hawthornden, and remained for two or three weeks. Drummond took careful notes of his conversation, which chiefly turned on literary topics, and although they corresponded in effusive terms subsequently, Drummond's private impression of Jonson was not favourable. When leaving Edinburgh in January 1619, Jonson promised Drummond that if he died on the road home, all that he had written while in Scotland should be forwarded to Hawthornden. At the same time Drummond undertook to send to London accounts of Edinburgh, Loch Lomond, and other notable Scottish scenes, for Jonson to incorporate in a projected account of his Scottish tour; but this work was not completed. In 1620 Drummond was seriously ill. Three years later fire and famine devastated Edinburgh, and Drummond in deep depression issued a volume of religious verse ('Flowers of Zion'), together with a philosophic meditation on death (in prose) entitled 'The Cypresse Grove.' A second edition appeared in 1630. Meanwhile Drummond was corresponding with Sir William Alexander about James I's translation of the Psalms, and some of his suggestions were adopted. An extravagantly eulogistic sonnet commemorated James's death in 1625.

On 29 Sept. 1626 a draft of a three years' patent was prepared for certain mechanical inventions which Drummond had recently perfected. Sixteen were specified, and most of them were military appliances. The first was described as a cavalry weapon, or box-pistol; among the others were new kinds of pikes and battering-rams, telescopes and burning-glasses, together with instruments for observing the strength of winds, for converting salt water into sweet, and for measuring distances at sea. The patent was finally granted 24 Dec. 1627. In the same year (1627) Drummond presented to Edinburgh University a collection of five hundred books, which are still kept together in a separate room of the university library. A catalogue drawn up by the donor was printed by John Hart, Andro Hart's successor. Drummond was out of Scotland in 1628 and in 1629, but was at home in May 1630, and soon afterwards paid a visit to his dead wife's relations at Barns. In July 1631 Drayton wrote to Drummond renewing their old acquaintanceship, and early in 1632 Drummond, on learning of Drayton's death, expressed deep grief in a letter to Alexander, then Viscount Stirling. In the same year he married, his wife being Elizabeth, sister of James Logan of Monarlothian, and granddaughter of Sir Robert Logan of Restalrig.

Soon after his second marriage Drummond's pride in his ancestry was hurt by a claim put forth by William Graham, earl of Menteith, to the earldom of Strathearn. Menteith's pretensions reflected on the legitimacy of Robert III of Scotland, the husband of Drummond's ancestress Annabella Drummond. The poet opened a correspondence on the subject with the head of his clan, John Drummond, earl of Perth; drew up a genealogy of the family, and sent a tractate in manuscript to Charles I in December 1632, entitled 'Considerations to the King,' in which he tried to confute Menteith's claim, and suggested that Menteith should be punished for his presumption. After preparing for his kinsman an essay on 'Impreses,' he set to work on a 'History of Scotland [1424–1542] during the Reigns of the Five Jameses,' all of whom were direct descendants of Robert III and Annabella Drummond. His brother-in-law, Scot of Scotstarvet, encouraged him in the work, but it was not printed until after Drummond's death. In May 1633 he furnished the speeches and poems for the entertainment which celebrated Charles I's long-delayed coronation at

Edinburgh, and in 1638 published the last of his works issued in his lifetime, 'A Pastorall Elegie' on the death of Sir Anthony Alexander, son of his friend Alexander, earl of Stirling. In 1638, too, Drummond rebuilt his house at Hawthornden, and stayed with Scot of Scotstarvet while the work was in operation.

In the political turmoil that preceded the civil wars in Scotland Drummond played as small a part as possible. Although a conservative he resented the persecution of Lord Balmerino, who had openly protested against Charles I's ecclesiastical policy (*Letter to Robert Kerr, Earl of Ancrum*, 2 March 1635). He amused himself by privately distributing political squibs among his intimate friends, and there he handled all parties with equal severity. An appeal for peace addressed to king, priests, and people, entitled 'Irene, or a Remonstrance for Concord, Amity and Love,' had a wide circulation in manuscript in 1638. The rise of the covenanters in arms was a heavy blow, but the importunity of his neighbours, the Earl of Lothian of Newbattle Abbey and Porteous the parson of Lasswade, seems to have led him to sign the covenant, although he was no friend to the cause. Similarly he was compelled to contribute to the support of the army raised in 1639 to invade England, but in his manuscript tracts he earnestly dissuaded his countrymen from venturing on active hostilities (cf. *The Magical Mirror, or a Declaration upon the Rising of the Noblemen, Barons, Gentlemen, Burgesses in Arms*, 1 *April* 1639; *Queries of State*; *The Idea*; and *Load Star*). In 'A Speech to the Noblemen,' &c., dated 2 May 1639, he emphatically warned them that civil war could only end in a military dictatorship. In 'Considerations to the Parliament,' dated September 1639, he sarcastically recommended fifty-eight new laws, one of which was to allow the provost of Edinburgh to pray in the cathedral to the accompaniment of pistol-shots instead of the organ, and another to authorise schoolboys to expel their masters every seventh year and choose their own teachers. During the first outbreak (the first bishops' war) the Marquis of Douglas invited Drummond to stay with him, and took his advice about a projected publication of a family history. The Earl of Perth entreated the poet to visit him during the second outbreak in 1640, but Drummond declined to leave home in both instances, and was entrusted in the second war with some slight military duties, which he performed with great reluctance. In February 1639-40 he lost his friend Stirling, and among the Drummond papers are notes for a poem to his memory, which was to be entitled 'Alphander,' but there is no further trace of it. When Charles I came to Scotland at the end of the war in 1641, Drummond wrote a 'Speech for Edinburgh to the King,' in which he plainly declared himself opposed to the covenanters, and later in 1642, when Scotland was distracted by the conflicting appeals of Charles I and his parliament, Drummond circulated a tract entitled '*Σκιαμαχία*,' in which he defended the royalists for petitioning the privy council in the king's favour. He protested against the solemn league and covenant in 'Remoras for the National League between Scotland and England' in 1643. But he apparently signed the new covenant soon afterwards, and compounded with his conscience by composing severely sarcastic verses on the presbyterians and their English allies. The circulation of these pieces in manuscript was wide enough to give Drummond a bad reputation, and he was more than once summoned before 'the circular tables' (i.e. covenanting committees) to account for his conduct. He defended himself by elaborate arguments in favour of the liberty of opinion and the press, and the charges were not pressed. In 1643 Drummond helped to secure the election of an ex-bishop, James Fairly, to the vacant parish of Lasswade.

Drummond strongly sympathised with Montrose. On 28 Aug. 1645 Montrose—at the head of the royalist army—issued orders that Drummond was not to be molested by his men, and that the Hawthornden property was to be specially protected. Drummond wrote to Montrose offering to place his 'Irene' at his disposal, and Montrose replied by inviting Drummond to bring the paper to him at Bothwell. After Montrose's defeat, and just before his escape to Norway in 1646, he addressed (19 Aug.) a letter of thanks to Drummond for his 'good affection' and 'all his friendly favours.' In 'Objections against the Scots answered' (1646) Drummond supported a proposal to negotiate with Charles I. When in 1648 the Scots resolved to resort again to arms in the king's behalf, Drummond vehemently pleaded for the appointment of the royalist Duke of Hamilton as leader of the Scottish army, and wrote a 'Vindication of the Hamiltons' in reply to a pamphlet which affected to deprecate the appointment from a royalist point of view. The execution of the king is said to have hastened Drummond's death. The poetry he wrote in his late years chiefly consisted of sonnets on the death of friends, or religious verses. All indicated a settled gloom. In April 1649 he was revising his genealogy of

the Drummond family. On 4 Dec. following he died at Hawthornden, and was buried in the church of Lasswade. Colonel George Lauder wrote a very pathetic poem on his death, entitled 'Damon.' All his brothers and sisters except James died before him. By his second marriage Drummond had nine children—five sons and four daughters—but only two sons and a daughter survived him. The daughter Elizabeth married Dr. Henderson, an Edinburgh physician. The younger son Robert died in 1607. The heir, William, was knighted by Charles II; inherited land at Carnock from another branch of the family, and died in 1713. Sir William's granddaughter, Mary Barbara, whose second husband, Bishop William Abernethy, took the surname of Drummond [see DRUMMOND, WILLIAM ABERNETHY], succeeded to the Hawthornden property, and was the last lineal descendant of the poet. She died in 1789.

In 1655 there was printed in London a volume of Drummond's prose works. The editor was a 'Mr. Hall of Gray's Inn,' and some copies contain a dedication to Scot of Scotstarvet, signed by Drummond's eldest son, William. The title ran: 'The History of Scotland from the year 1423 until the year 1524: containing the Lives and Reigns of James the I, the II, the III, the IV, the V. With several Memorials of State during the Reigns of James VI and Charles I.' Only 'The Cypresse-Grove'—the prose meditation on death—first issued in 1623, had been published before, but the 'Memorials of State' did not include Drummond's emphatically royalist tracts, like the 'Irene' and the 'Σκιαμαχία,' some of which were destroyed by Drummond's relatives. A second posthumous volume, 'Poems by that most famous Wit, William Drummond,' was issued by the same London publisher in 1656. All that had been already published was here reprinted, together with some sixty new sonnets, madrigals, and elegies. Edward Phillips, Milton's nephew, edited this collection, and spoke extravagantly of Drummond's genius. An epigram by Arthur Johnston and an English poem by Archbishop Spottiswoode are among the commendatory verses. A few copies contain a dedication to Scot of Scotstarvet. This edition of Drummond's poems was reissued in 1659. In 1683 there was issued anonymously at Edinburgh a macaronic or dog-Latin poem in hexameters, entitled 'Polemo-Middinia inter Vitarvam et Nebernam'—a farcical account of a quarrel between the tenants of Scot of Scotstarvet and those of his neighbour, Cunningham of Barns. This was reprinted at Oxford in 1691 and edited by Edmund Gibson, afterwards bishop of London, together with James V's 'Christ's Kirk on the Green,' and in this volume Drummond was positively declared to be the author. The facts that no mention of such a work is found in the Hawthornden MSS. and that Drummond never claimed it in his lifetime make its authorship doubtful. But when in 1711 Bishop Sage and Ruddiman prepared the chief collected edition of Drummond's works in both verse and prose, this piece was included and its authenticity distinctly asserted in the prefatory memoir. The folio of 1711 includes all Drummond's extant prose tracts and many of his letters, together with all the previously printed poems and some additional verse hitherto unprinted. Among the latter are some vesper hymns, translated from Latin, which had already appeared without an author's name in the Roman catholic primer first printed at St. Omer by John Heigham in 1619, and republished in the primer of 1632. That a sturdy protestant like Drummond should have contributed to a Roman catholic service-book looks at a first glance so improbable that the authenticity of these hymns has been questioned. Internal evidence, however, favours their attribution to Drummond. The editor of the 1632 primer distinctly states, too, that they 'are a new translation done by one of the most skilfull in English Poetrie,' and it is quite possible that Drummond made the translation on one of his early visits to the continent (ORBY SHIPLEY, *Annus Sanctus*, pref., 1884; *Athenæum*, 1885, i. 376). Reissues of Drummond's poems appeared in 1832 (by the Maitland Club), in 1833 (by Peter Cunningham), and in 1857 (by W. D. Turnbull). These editions include many poems from the Drummond MSS. A complete edition (ed. W. C. Ward) appeared in 'Muses' Library,' 1894.

In 1782 Dr. Abernethy Drummond, the husband of the poet's last lineal descendant, presented a mass of his manuscripts to the Scottish Society of Antiquaries. In 1827 David Laing carefully arranged these papers in fifteen volumes and published extracts from them in the 'Archæologia Scotica,' iv. 57–110, 224–70. Besides transcripts of his poems and tracts, the manuscripts contain Drummond's notes of his conversations with Ben Jonson, lists of the books he read from 1606 to 1614, and many more letters than those published in the folio of 1711. A reprint of the 'Conversations with Jonson' was issued by the Shakespeare Society in 1842.

A portrait by Gaywood, prefixed to the 1655 volume, was re-engraved for the 1711 edition and for Masson's 'Life' (1873).

Drummond is a learned poet, and is at his best in his sonnets. Italian influence is always perceptible, and his indebtedness to Guarini

is very pronounced. Yet sonnets like those on 'Sleep' and the 'Nightingale' possess enough natural grace and feeling to give them immortality, and borrowed conceits are often so cleverly handled by Drummond that he deserves more praise than their inventor. His madrigals show a rare command of difficult metres, but are less sprightly than could be wished. The elegy on Prince Henry, which has been compared with 'Lycidas,' is solemnly pathetic. Drummond anticipated Milton in using the metre of the 'Hymn of the Nativity.' The prose of 'The Cypresse-Grove' is majestic and suggests Sir Thomas Browne, but the historical and political tracts are not noticeable for their style. Drummond's political epigrams and satires are dull and often pointless.

[The Life of Drummond by Professor Masson (1873) is an elaborate monograph on the poet's literary and political position and influence. See also Archæologia Scotica, iv.; memoirs prefixed to the 1711 edition of Drummond's Works, and to the 1894 edition of the Poems; Corser's Collectanea Anglo-Poetica.] S. L.

DRUMMOND, WILLIAM, first Viscount of Strathallan (1617 ? – 1688), royalist general, was the fifth and youngest son of John Drummond, second Baron Maderty, by his wife, Helen, eldest daughter of Patrick Lesly, commendator of Lindores. His father was among the first of the nobility who joined the Marquis of Montrose at Bothwell after the battle of Kilsyth in 1645, for which he suffered imprisonment. Born in 1617 or 1618, Drummond was educated at the university of St. Andrews. From 1641 to 1645 he served with Colonel Robert Monro in Ireland, and subsequently with the latter's nephew, Sir George Monro, who succeeded to the Irish command. He was present when Sir George put the Marquis of Argyll to flight at Stirling in 1648. During the same year he again went over to Ireland and joined the Marquis of Ormonde, then in arms for the king. In 1648–9 he was in London. There, says Burnet, Drummond was recommended by some friends among the covenanters to Cromwell. He happened to hear Cromwell's discussion with the commissioners sent from Scotland to protest against putting the king to death, and he afterwards told Burnet that 'Cromwell had plainly the better of them at their own weapon, and upon their own principles' (*Own Time*, Oxford edition, i. 71–3). After witnessing the preparations for the execution of the king, the next day he joined Charles II in Holland. At the battle of Worcester in 1651, where he commanded a brigade, he was taken prisoner and carried to Windsor, but managed to escape and reach the king at Paris. He soon afterwards landed at Yarmouth, and contrived to reach Scotland disguised as a carrier, bearing with him the royal commission. He was with the royalists under the Earl of Glencairn in the highlands in 1653, where his kinsman, Andrew Drummond, brother of Sir James Drummond of Machanay, commanded a regiment of Athole-men, and continued in their ranks until they were dispersed by the parliamentary general, Morgan, at the end of 1654 (Burnet, i. 103–4). He now sought permission of Charles to enter the Muscovite service. Accordingly in August 1655 he accompanied his friend Thomas Dalyell [q. v.] to Russia (*Egerton MS.* 15856, f. 69 *b*), where he quickly gained the favour of the czar, Alexis Michaelovitch, and was appointed colonel, afterwards lieutenant-general, of the 'strangers,' and governor of Smolensko (*ib.* i. 368). There, as he himself says, he 'served long in the wars at home and abroad against the Polonians and Tartars' (*Genealogie of the most Ancient House of Drummond*). After the Restoration it was not without great difficulty that Charles prevailed on the czar to allow Drummond to leave his dominions. He returned to England in 1665, bringing with him a flattering testimonial of his services from Alexis (*Addit. MS.* 21408). In January 1666 the king appointed him major-general of the forces in Scotland, with a seat on the council (*Cal. State Papers*, Dom. 1666–7, pp. 18, 575). He was thought to have become a severe disciplinarian; 'he had yet too much of the air of Russia about him,' says Burnet (i. 499). With Dalyell he was popularly supposed to have introduced torture by the thumbscrew, 'having seen it in Moscovia' (Lauder, *Historical Notices of Scotch Affairs*, Bannatyne Club, ii. 557). In 1667 he went to London to urge upon the king the necessity of a standing army and the harshest measures against the refusers of the declaration (Wodrow, *Church of Scotland*, ed. Burns, ii. 81). Little accustomed to brook contradiction, he found himself in constant conflict with Lauderdale, who on 29 Sept. 1674 caused him to be imprisoned in Dumbarton Castle on a mere surmise of his having corresponded with some of the exiled covenanters in Holland (Wodrow, ii. 270; Burnet, ii. 56–7; *Addit. MS.* 23137, f. 49). On being released by order dated 24 Feb. 1675–6 (Wodrow, ii. 357), he was restored to his command, and between 1678 and 1681 received the honour of knighthood. He represented Perthshire in the parliament of 1669–74, in the convention of 1678, and in the parliaments of 1681–2 and 1685–6 (Foster, *Members of Parliament*, Scotland, 2nd edition,

p. 105). Towards the end of March 1678 he, along with the Duke of Hamilton and others, made a journey to court in order to represent the grievances of the country to the king (Wodrow, ii. 449, 453). In 1684 he was appointed general of the ordnance. On the accession of James II the following year he was nominated lieutenant-general of the forces in Scotland, and a lord of the treasury. In April 1684, on the resignation of his brother David, third baron Maderty, 'to save expences,' he succeeded to that title (Lauder, *Historical Notices*, Bannatyne Club, ii. 535), and was created Viscount of Strathallan and Baron Drummond of Cromlix, by patent 6 Sept. 1686. In March 1686 he accompanied the Duke of Hamilton and Sir George Lockhart to Westminster to confer with the king, who had proposed that, while full liberty should be granted to the Roman catholics in Scotland, the persecution of the covenanters should go on without mitigation. Drummond, although a loose and profane man, 'ambitious and covetous,' had yet sufficient sense of honour to restrain him from public apostasy. In the significant phrase of a relative, he lived and died 'a bad christian but a good protestant.' On returning to Edinburgh he joined with his colleagues in declaring that he could not do what the king asked (Macaulay, *Hist. of England*, vol. ii. ch. vi. pp. 117, 121). He died at the end of March (not January) 1688 (Luttrell, *Relation of State Affairs*, 1857, i. 436), and was buried at Innerpeffray on 4 April, aged 70. His funeral sermon by Principal Alexander Monro of Edinburgh contains many interesting details of his life. After his return to Scotland he married Elizabeth, daughter of Sir Archibald Johnston, lord Warriston, and widow of Thomas Hepburn of Humbie, Haddingtonshire. By this lady, who was buried at St. George's, Southwark, in 1679, he had one daughter, Elizabeth, married to Thomas, sixth earl of Kinnoull, and a son William, second viscount of Strathallan. The latter died 7 July 1702. Drummond's male line failed on the death of his grandson William, third viscount, 26 May 1711, at the age of sixteen. Drummond, who had 'a great measure of knowledge and learning' (Burnet, i. 416), drew up in 1681 a valuable history of his family, a hundred copies of which were privately printed by David Laing, 4to, Edinburgh, 1831 (Lowndes, *Bibl. Manual*, ed. Bohn, ii. 677). A few of his letters to Glencairn, Tweeddale, Lauderdale, and Lady Lauderdale, are preserved among the Additional MSS. in the British Museum (*Addit. MS.* 4156; *Index to Cat. of Additions to the MSS.* 1854–75, p. 447).

[Douglas's Peerage of Scotland (Wood), ii. 551–2; Malcolm's Memoir of the House of Drummond, pp. 101–3; Monro's Sermons, 8vo, London, 1693, pp. 476–502; Patrick Gordon's Diary (Spalding Club), passim; Diaries of the Lairds of Brodie (Spalding Club); Burton's Hist. of Scotland, 2nd ed. vii. 69; Lauder's Historical Notices of Scottish Affairs (Bannatyne Club); Lauder's Historical Observes of Memorable Occurrents (Bannatyne Club); Wodrow's Church of Scotland, ed. Burns, II. iv.] G. G.

DRUMMOND, WILLIAM, fourth Viscount of Strathallan (1690–1746), Jacobite, born in 1690, was the fourth but eldest surviving son of Sir John Drummond, knt., of Machany, Perthshire, by his wife, Margaret, daughter of Sir William Stewart, knt., of Innernytie. His father, grandson of the Hon. Sir James Drummond of Machany, second son of James Drummond, first lord Maderty[q. v.], and colonel of the Perthshire foot in the 'engagement' to rescue Charles I in 1648, was outlawed in 1690 for his attachment to the house of Stuart. On 26 May 1711 Drummond succeeded his cousin William as fourth Viscount of Strathallan. He was among the first to engage in the rising of 1715, and was taken prisoner at the battle of Sheriffmuir, 13 Nov. of that year, and carried to Stirling, but under the act of grace passed in 1717 was not subjected to prosecution or forfeiture at that time (Browne, *History of the Highlands*, ed. 1845, ii. 326, 355). In 1745, within a fortnight after Prince Charles Edward raised his standard at Glenfinnan, Drummond joined him with reinforcements at Perth, and was left commander-in-chief of the prince's forces in Scotland when the latter marched into England. At the battle of Culloden, 14 April 1746, he commanded with Lord Pitsligo the Perth squadron in the second line of the highland army (*ib.* iii. 242), and was unhorsed at the final charge of the English forces. Endeavouring to remount with the assistance of a servant, he was run through the body by an officer of dragoons, and died soon afterwards (Chambers, *Rebellion of* 1745–6, ed. 1869, p. 311 *n.*) Bishop Forbes states that the officer was Colonel Howard, whom Drummond, 'resolving to die in the field rather than by the hand of the executioner,' had purposely attacked (*Jacobite Memoirs*, ed. Chambers, p. 296). He had married (contract dated 1 Nov. 1712) Margaret, eldest daughter of Margaret, baroness Nairne, and Lord William Murray, whose devotion to the cause of the chevalier led to her imprisonment in the castle of Edinburgh from 11 Feb. to 22 Nov. 1746 (Johnstone, *Memoirs of the Rebellion*, 3rd ed. p. 152), and by her had seven sons and six daughters. She died at

Machany 28 May 1773. James, the eldest son, also took part in the rebellion of 1745, and was included in the act of attainder passed 4 June 1746 as 'James Drummond, eldest son of William, viscount of Strathallan,' although he had then actually succeeded his father in that title. He died at Sens in Champagne, 22 June 1765.

[Douglas's Peerage of Scotland (Wood), ii. 553–5; Malcolm's Memoir of the House of Drummond, pp. 110–15; Chambers's Rebellion of 1745–6, ed. 1869, pp. 68, 258, 270, 311; Miscellany of the Spalding Club, vol. i.] G. G.

DRUMMOND, Sir WILLIAM (1770?–1828), scholar and diplomatist, was a member, and eventually the head, of the Drummonds of Logie-Almond. He may perhaps be identified with the William, son of John Drummond of Perth, who matriculated at Christ Church, Oxford, 24 Jan. 1788, aged 18 (Foster, *Alumni Oxon.* i. 389). He first attracted attention as an author by a learned work entitled 'A Review of the Governments of Sparta and Athens' (London, 1795). In 1795 he was returned to parliament in the tory interest for the borough of St. Mawes, and in the following parliament, which lasted from 1796 to 1802, he sat for Lostwithiel. Diplomacy, however, attracted him rather than debate. In 1801 he was sent as envoy extraordinary and minister plenipotentiary to the court of Naples, when he was sworn of the privy council, and in 1803 as ambassador to the Ottoman Porte, when he was honoured with the order of the Crescent, which was confirmed by license in the 'London Gazette,' 8 Sept. 1803. As ambassador he does not appear to have played a very active part. 'I do not know Mr. Drummond,' wrote Nelson on 16 Jan. 1804, 'but I am told he is not likely to make the Porte understand the intended purity of our cabinet' (*Nelson Despatches*, v. 374). In 1806 he was once more envoy extraordinary to the court of Naples, and embarked in an unsuccessful scheme for securing the regency of Spain to Prince Leopold of Sicily. His diplomatic career came to an end in 1809 (for his appointments consult Haydn's *Book of Dignities*). In the previous year he had been one of the claimants of the Roxburghe peerage (*Roxburghe Peerage; Minutes of Evidence before the Committee of Privilege*). Meanwhile he had published 'Philosophical Sketches on the Principles of Society and Government' (anonymous) in 1793; 'The Satires of Persius, translated,' followed in 1798; and a philosophical treatise entitled 'Academical Questions' in 1805. In 1810 he published, in conjunction with Robert Walpole, 'Herculanesia, or Archæological and Philological Dissertations, containing a manuscript found among the ruins of Herculaneum.' The first part of a poem in blank verse on 'Odin' was published in 1817; in it Odin is identified with Pharnaces, the son of Mithridates. The same hardihood of speculation marks Drummond's most important work—'Origines, or Remarks on the Origin of several Empires, States, and Cities,' such as Assyria and Babylon, which was published in four volumes from 1824 to 1829. But perhaps his most daring writing was 'Œdipus Judaicus,' printed for private circulation in 1811. It is an attempt to prove that many parts of the Old Testament are allegories, chiefly derived from astronomy (thus Joshua is a type of the sun in the sign of Ram, Jericho the moon in her several quarters), and was accompanied by a very polemical preface, published separately. This curious anticipation of modern theories professed to be written from the standpoint of a theist. It was very severely handled by George D'Oyly [q. v.], who accused Drummond of appropriating the ideas of Charles François Dupuis, and there were several other replies. Some one, probably Drummond himself, criticised his critics under the nom de guerre of 'Vindex,' in 'Letters to the Rev. G. D'Oyly' (1812). Towards the end of his life Drummond lived chiefly abroad, and he died at Rome on 29 March 1828. He was made a fellow of the Royal Society on 4 April 1799, and a D.C.L. (Oxford) on 3 July 1810.

[Gent. Mag. 1828, ii. 90; for a criticism of Odin see the Eclectic Review, new ser. viii. 77, and for one on the Œdipus Judaicus the Quarterly Review, ix. 329.] L. C. S.

DRUMMOND, WILLIAM ABERNETHY (1719?–1809), bishop of Edinburgh, born in 1719 or 1720, was descended from the family of Abernethy of Saltoun in Haddingtonshire. He at first studied medicine, and took the degree of M.D., but was subsequently for many years minister of an episcopalian church in Edinburgh. Having paid his respects to Prince Charles Edward, when he held his court at Holyrood in 1745, he was afterwards exposed to much annoyance and even danger on that account, and was glad to avail himself of his medical degree, and wear for some years the usual professional costume of the Edinburgh physicians. He took the additional surname of Drummond on his marriage, 3 Nov. 1760, to Mary Barbara, widow of Robert Macgregor of Glengarnock, and daughter and heiress of William Drummond of Hawthornden, Midlothian, grandson of the poet (Burke, *Peerage*, 1887, p. 444; *Gent. Mag.* xxx. 542).

He was consecrated bishop of Brechin at Peterhead, 26 Sept. 1787, and a few weeks later was elected to the see of Edinburgh, to which the see of Glasgow was afterwards united. About the middle of February 1788 the news reached Scotland that on 31 Jan. of that year Prince Charles Edward had died at Rome. Drummond was the first among the bishops to urge that the time had now come for the episcopalians to give a public proof of their submission to the house of Hanover by praying in the express words of the English liturgy for the king and royal family. This was accordingly done throughout Scotland on 25 May. A bill of 'relief for pastors, ministers, and lay persons of the episcopal communion in Scotland' having been prepared, Drummond, with Bishops Skinner and Strachan, set out for London in April 1789 to promote its progress through parliament. Drummond continued bishop of Edinburgh till 1805, when, on the union of the two classes of episcopalians, he resigned in favour of Dr. Daniel Sandford. He retained, however, his pastoral connection with the clergy in the diocese of Glasgow till his death, which took place at his residence, Hawthornden, 27 Aug. 1809, at the age of eighty-nine or ninety (*Scots Mag.* lxxi. 719). His wife died at Edinburgh, 11 Sept. 1789, in her sixty-eighth year (*ib.* li. 466), having had an only child, a daughter, who died before her. Drummond was a good theologian and well-meaning, but, says Russel, 'his intemperate manner defeated in most cases the benevolence of his intentions, and only irritated those whom he had wished to convince' (Keith, *Cat. of Scottish Bishops*, ed. Russel, Append., p. 529; with which cf. Skinner, *Annals of Scottish Episcopacy*, p. 480). He wrote several small tracts, among which may be mentioned: 1. 'A Dialogue between Philalethes and Benevolus: wherein M. G. H.'s defence of Transubstantiation, in the Appendix to his Scripture Doctrine of Miracles displayed, is fully examined and solidly confuted. With some Observations on his Scripture Doctrine of Miracles,' 12mo, Edinburgh, 1776. 2. 'A Letter to the Clergy of his Diocese, 8 March 1788,' 8vo, Edinburgh, 1788. 3. 'A Letter to the Lay Members of his Diocese, April 1788. With large notes,' 8vo, Edinburgh, 1788. He also furnished a preface and notes to Bishop Jolly's abridgment of Charles Daubeny's 'Guide to the Church,' 8vo, Edinburgh, 1799. His letters to Bishops Douglas and Skinner, mostly on the recognition of the Scotch episcopal church of the Hanoverian line of succession, are among the Egerton and Additional MSS. in the British Museum (*Index to the Cat. of Additions to the MSS.* 1854–75, p. 448). Drummond presented in 1782 to the Edinburgh University the manuscripts of William Drummond of Hawthornden [q. v.], the ancestor of his wife.

[Keith's Cat. of Scottish Bishops (Russel), Appendix, pp. 529, 545; Skinner's Annals of Scottish Episcopacy, pp. 68, 76, 83, 84, 479–80; Foster's Baronetage (1882), p. 190; Cat. of Library of Advocates, ii. 76.] G. G.

**DRUMMOND, WILLIAM HAMILTON**, D.D. (1778–1865), poet and controversialist, eldest son of William Drummond, surgeon, R.N., by his wife Rose (Hare), was born at Larne, co. Antrim, in August 1778. His father, paid off in 1783, died of fever soon after entering on a practice at Ballyclare, co. Antrim. His mother, left without resources, removed to Belfast with her three children, and went into business. Drummond, after receiving an education at the Belfast Academy, under James Crombie, D.D. [q. v.], and William Bruce, D.D. (1757–1841) [q. v.], was placed in a manufacturing house in England. Harsh usage turned the thoughts of the sensitive boy from the prospects of commercial life, and at the age of sixteen he entered Glasgow College (November 1794) to study for the ministry. Straitened means interrupted his course, and left him without a degree, but he acquired considerable classical culture, and as a very young student began to publish poetry, in which the influence of the revolutionary ideas of the period culminating in 1798 is apparent. Leaving Glasgow in 1798 he became tutor in a family at Ravensdale, co. Louth, pursuing his studies under the direction of the Armagh presbytery, with which he connected himself on the ground of its exacting a high standard of proficiency from candidates for the ministry. In 1799, returning to Belfast, he was transferred to the Antrim presbytery, and licensed on 9 April 1800. He at once received calls from First Holywood and Second Belfast, and accepting the latter was ordained on 26 Aug. 1800, the presiding minister being William Bryson [q. v.] He became popular, especially as a preacher of charity sermons, and dealt little in topics of controversy. On his marriage he opened a boarding-school at Mount Collyer, and lectured on natural philosophy, having among his pupils Thomas Romney Robinson, the astronomer. He was one of the first members of the Belfast Literary Society (founded 23 Oct. 1801), and contributed to its transactions several of his poems. Bishop Percy of Dromore sought his acquaintance, and obtained for him the degree of D.D. from Marischal College, Aber-

deen (29 Jan. 1810). In 1815 he was an unsuccessful candidate for the chair of logic and belles-lettres in the Belfast Academical Institution, and on 15 Oct. in that year he was called to Strand Street, Dublin, as colleague to James Armstrong, D.D. [q. v.] Installed on 25 Dec., he entered on the chief charge of his long life. He was soon elected a member of the Royal Irish Academy, contributed frequently to its Transactions, held for many years the office of its librarian, and took a scholarly interest in Celtic literature. His poetical pieces, versified from ancient Irish sources, are graceful paraphrases rather than close translations. Most of his writings show traces of very wide reading. His house was crammed with the heterogeneous results of an insatiable habit of book-collecting.

Some years after his settlement in Dublin Drummond came out as a polemic, exhibiting in this capacity a degree of sharpness and vivacity which seemed a rather remarkable outcome of his gentle and genial temperament. In two instances (in 1827 and 1828) he took advantage of discussions between disputants of the Roman catholic and established churches as occasions for bringing forward arguments for unitarian views; and in the controversies thus provoked he was always ready with a reply. His essay on 'The Doctrine of the Trinity' is the best specimen of his polemics. His 'Life of Servetus' is a continuous onslaught on what he supposed to be unamiable tendencies of Calvinism.

Drummond's tastes were simple, and in harmony with the thorough kindliness of his disposition. A character singularly sweet and pure was enlivened by a bright vein of humour. His fine countenance dignified a short stature. He was very near-sighted, and without an ear for music. In old age he suffered from attacks of apoplexy, under which his powers of recollection were gradually extinguished. He died at Lower Gardiner Street, Dublin, on 16 Oct. 1865, and was buried at Harold's Cross cemetery, near Dublin, on 20 Oct. He married, first, Barbara, daughter of David Tomb of Belfast, and had several children, of whom William Bruce Drummond and two daughters survived him; and secondly, Catherine (*d.* 22 April 1879), daughter of Robert Blackley of Dublin, by whom he left issue Robert Blackley Drummond, minister of St. Mark's, Edinburgh; James Drummond, LL.D., principal of Manchester New College, London, and a daughter; another daughter by the second marriage died before him.

Drummond as a poet is natural, pleasing and melodious, rich in pathos, and full of enthusiasm. He is at his best in his very vigorous hymns, the use of which has not been limited to his own denomination.

The following is a full list of his poems: 1. 'Juvenile Poems: By a Student of the University of Glasgow' [1795], 8vo. 2. 'Hibernia. A Poem. Part the First,' Belfast, 1797, 8vo (apparently all published). 3. 'The Man of Age,' Belfast, 1797, 8vo ('of age' means 'aged'); 2nd edition, in which 'some things are suppressed,' Glasgow, 1798, 8vo (to this edition is added an ode on the death of Robert Burns). 4. 'The Battle of Trafalgar; a Poem in two books,' 1806, 12mo (contributed to Belfast Literary Society, 3 March). 5. 'The First Book of T. Lucretius Carus on the Nature of Things. Translated into English verse,' Edinb., 1808, 16mo (Belfast Literary Society, 7 March). 6. 'The Giant's Causeway,' Belfast, 1811, 8vo (three books, with two maps and five plates; Belfast Literary Society, 2 March 1807). 7. 'An Elegiac Ballad on the Funeral of the Princess Charlotte,' Dublin, 1817, 8vo (anon.) 8. 'Who are the Happy,' &c., Dublin, 1818, 8vo (appended are other poems and thirty-three hymns). 9. 'Clontarf,' Dublin, 1822, 18mo (anon.) 10. 'Bruce's Invasion of Ireland,' Dublin, 1826, 16mo. 11. 'The Pleasures of Benevolence,' 1835, 12mo. 12. 'Ancient Irish Minstrelsy,' Dublin, 1852, large 12mo (eight of the pieces in this volume had already appeared in vol. ii. of Hardiman's 'Irish Minstrelsy,' 1831). Of his many controversial works, including several separate sermons, it may suffice to mention 13. 'The Doctrine of the Trinity,' 1827, 8vo; 2nd edition, 1827, 8vo; 3rd edition, 1831, 8vo (reprinted also in America). 14. 'Unitarian Christianity the Religion of the Gospel,' 1828, 8vo. 15. 'Unitarianism no feeble and conceited Heresy,' 1829, 8vo (addressed to Archbishop Magee, in reply to a publication by a layman, P. Dixon Hardy, commended by Magee). 16. 'Original Sin,' 1832, 8vo. 17. 'An Explanation and Defence of the Principles of Protestant Dissent,' 1842, 8vo (in reference to proceedings taken against unitarian trustees by Duncan Chisholm, *alias* George Matthews). Apart from polemics were 18. 'Humanity to Animals,' 1830, 8vo. 19. 'An Essay on the Rights of Animals,' 1838, 12mo. His biographical publications are 20. 'Funeral Sermon for James Armstrong, D.D.,' Dublin, 1840, 12mo. 21. 'Autobiography of Archibald Hamilton Rowan, with additions,' &c., Dublin, 1840, 12mo. 22. 'The Life of Michael Servetus,' &c., 1848, 12mo. Besides papers in the 'Transactions of the Royal Irish Academy,' may be mentioned his academy prize essay, 23. 'The Poems of Ossian,' Dublin, 1830, 4to (defends Macpherson's authorship). Posthumous was

24. 'Sermons,' 1867, 8vo (with memoir and two portraits).

[Memoir by J. S. Porter, prefixed to posthumous sermons, 1867; Armstrong's Appendix to Martineau's Ordination Service, 1829, p. 77; Unitarian Herald, 27 Oct. 1865, p. 345 (biog. notice, by J. S. Porter); MS. records of Antrim presbytery; private information.] A. G.

**DRUMMORE**, Lord (1690–1755), Scottish judge. [See under Dalrymple, Sir Hew.]

**DRURY**, Sir DRU or DRUE (1531 ?–1617), courtier, the fifth but third surviving son of Sir Robert Drury, knt., of Hedgerley, Buckinghamshire, by his wife Elizabeth, daughter and heir of Edmund Brudenell, was born probably in 1531 or 1532. He was a younger brother of Sir William Drury [q. v.] Throughout the reigns of Elizabeth and James I he was gentleman-usher of the privy chamber. He seems to have kept in the good graces of the queen, except on one occasion (*Cal. State Papers*, Dom. 1547–80, p. 170). In September 1579 he received the honour of knighthood at Wanstead, Essex (Metcalfe, *A Book of Knights*, p. 133). In November 1586 he was sent to Fotheringay to assist Sir Amias Paulet in the wardership of Mary Queen of Scots (*Cal. State Papers*, Scottish Ser., ii. 1015, 1018). He was nominated lieutenant of the Tower in 1595–6. Drury, whom Camden describes as a sincere, honest man, and a puritan in his religion ('Annals of Elizabeth,' in Kennett, *Hist. of England*, ii. 501), died at his seat, Riddlesworth, Norfolk, 29 April 1617, aged about eighty-six, though on his monument the age of ninety-nine is absurdly given (Le Neve, *Monumenta Anglicana*, i. 59). His will of 7 July 1613 was proved in P. C. C. 31 May 1617 (registered 39, Weldon). He married, first, Elizabeth, daughter of Sir Philip Calthorpe, knt., who had been twice married, first to Sir Henry Parker, K.B., eldest son of Henry, lord Morley, and secondly, after 1550, to Sir William Woodhouse, knt., of Waxham, Norfolk; she brought him a moiety of Riddlesworth. In 1582 he married for his second wife Catherine, daughter and heiress of William Finch of Linsted, Kent, acquiring with her the manor of Sewards in that parish, and Perry Court at Preston in the same county. By this lady, who died 13 Sept. 1601, aged 45, and was buried at Linsted, he had an only son, Drue Drury (created a baronet 7 May 1627; died 23 April 1632), and three daughters: Elizabeth, wife of Sir Thomas Wingfield, knt., but afterwards wife of Henry Reynolds; Anne, wife of Sir Robert Boteler, knt.; and Frances. Some interesting letters from Drury and his second wife to Sir Julius Cæsar, written in 1588, 1596, and 1603–14, are to be found in the Lansdowne and Additional MSS. in the British Museum.

Drury is to be distinguished from a Drue Drury of Eccles and Rollesby, Norfolk, who married Anne, daughter and coheiress of Thomas, sixth baron Burgh of Gainsborough, and was knighted at Whitehall 23 July 1603, before the coronation of the king (Metcalfe, *A Book of Knights*, p. 147).

[Addit. MS. 19127, ff. 181, 183, 187; Letter-book of Sir Amias Paulet, ed. Morris; Blomefield's Norfolk (8vo), i. 278, 280, 281, 283; Hasted's Kent (fol.), ii. 681 *y*, 689, 810; Cullum's Hawsted and Hardwick, 2nd edit., p. 133; General Index to Strype's Works (8vo), i. 240; Chamberlain's Letters (Camd. Soc.), p. 40; Fuller's Worthies (1662), Norfolk, p. 272; Hist. of Norfolk (by J. Chambers), ii. 719–21; Notes and Queries, 2nd ser. vii. 89, 137, viii. 324, 5th ser. viii. 349, 393, ix. 257, 6th ser. iv. 101.] G. G.

**DRURY**, DRU (1725–1803), naturalist, was born 4 Feb. 1725 in Wood Street, London. Drury claimed descent from Sir Dru Drury [q. v.] His father was a silversmith, and married four times. Mary Hesketh was the mother of Dru and of seven others, who all died young. The boy was carefully educated, and assisted his father in the business. When Dru was twenty-three his father resigned it to him, and he married, 7 June 1748, Esther Pedley, a daughter of his father's first wife by her former husband, and thus became possessed of several freehold houses in London and Essex, which brought him an annual income of between 250*l.* and 300*l.* In 1771 he purchased a silversmith's stock and shop at 32 Strand. Here he made nearly 2,000*l.* per annum for some years, but failed, as it seems from no fault of his own, in 1777. He behaved most honourably to his creditors, and by their assistance was able to recommence business in the next year. His wife died in 1787. He had by her seventeen children, of whom all except three, who survived him, died young. In 1789 he retired from trade and gave up the business to his son. From the time when he began life on his own account he had been an eager student of entomology, inserting advertisements in foreign papers which solicited specimens either by exchange or purchase. His cabinets soon became famous. Donovan speaks of his 'noble and very magnificent collections.' Smeathman (himself distinguished by his researches among the termites or white ants) was one of his most valued collectors. Thus he expended large sums in order to enrich his cabinets with new specimens. He now spent his time between Broxbourne,

where he still amused himself collecting insects, and London. He was also a lover of gardening and of angling in the Lea and New River. His favourite amusements for several years consisted in making wines from different kinds of fruit, and conducting experiments in distillation. Always of an active mind, speculations connected with obtaining gold led him to engage many travellers, especially Lewin, to join his projects. These generally turned out disappointments to all parties. At length he removed to Turnham Green, but a complication of ailments began to weigh him down. He died of stone, 15 Dec. 1803, his love for insects continuing to the last, and was buried in the church of St. Martin's-in-the-Fields, London. His daughter married Mr. André (a relative of Major André), a merchant in the city.

Entomology was much advanced by Drury's writings, but even more by the excellent figures which accompanied them, the work of Moses Harris. His descriptions often lack scientific precision; but his notices of the libellulidæ and of the insects of Sierra Leone are specially valuable. Some of his papers came into Mr. Westwood's hands. Drury's collection was remarkably fine, many of the specimens being unique. It had taken thirty years in its formation. His cabinets were sold by auction at his death, and brought 614*l.* 8*s.* 6*d.*, with about 300*l.* more for the cabinets, books, and copper-plates of the illustrations. One cabinet is said to have contained eleven thousand insects. Linnæus, Kirby, and Fabricius each held Drury in high estimation, and named insects after him. Together with Pallas, the younger Linnæus, and Haworth, they were wont to correspond with him. His 'Exotic Entomology' was in part translated into German, and annotated by G. W. F. Panzer, 1785.

Drury was a man of the highest honour, upright and religious, active both in mind and body, and devotedly attached to entomology. His works are: 1. 'Illustrations of Natural History, exhibiting upwards of 240 figures of Exotic Insects,' 3 vols. 4to, London, 1770–82. 2. 'Illustrations of Exotic Entomology, with upwards of 650 figures and descriptions of new Insects.' This was edited with notes by J. O. Westwood, 3 vols. 4to, London, 1837, the original volumes being very rare. 3. 'Directions for Collecting Insects in Foreign Countries,' about 1800, a flyleaf of three pages, which he sent all over the world, and which was translated into several languages. 4. 'Thoughts on the Precious Metals, particularly Gold, with directions to Travellers, &c., for obtaining them, and selecting other natural riches from the rough diamond down to the pebble-stone,' 1801, 8vo, London. He styles himself in this 'goldsmith to her majesty,' and was an F.L.S. Its directions are very miscellaneous, and range from clothing and diet to crystallography.

[Bibl. Zoologiæ, Agassiz and Strickland, ii. 266; Life by Lieutenant-colonel C. H. Smith in the Naturalists' Library, i. 17–71, from materials supplied by Drury's grandsons; Discourse on the Study of Natural History and Taxidermy and Biography, pp. 51, 171, by W. Swainson, in Lardner's Cabinet Cyclopædia; Gent. Mag. 1804, vol. lxxiv. pt. i. p. 86; Memoir by J. O. Westwood prefixed to Exotic Entomology.] M. G. W.

DRURY, HENRY (1812–1863), archdeacon of Wilts, eldest son of Henry Joseph Thomas Drury (1778–1841), by his wife Caroline, daughter of A. W. Taylor of Boreham Wood, Hertfordshire, and grandson of Joseph Drury (1750–1834), was born at Harrow 11 May 1812. After passing through Harrow with distinction he was admitted minor pensioner of Caius College, Cambridge, 14 June 1831, and began residence in the following October (*College Register*). In 1833 he won the Browne medal for the Latin ode, and in 1835 that for the epigrams. An eye complaint prevented further academic successes as an undergraduate. In 1837 he took the ordinary B.A. degree, proceeding M.A. in 1840. In 1838 he became classical lecturer at Caius, but, having been ordained, he left Cambridge in 1839 to take sole charge of Alderley, Gloucestershire, a curacy which he exchanged the following year for that of Bromham, Wiltshire. Drury, together with some friends, projected and published the 'Arundines Cami,' a collection of translations into Latin and Greek verse by different Cambridge men. The first edition was published in a beautiful form in 1841, and four subsequent editions appeared during Drury's lifetime; a sixth, after his death, was edited by Mr. H. J. Hodgson in 1865. These successive editions contained several new pieces. Drury became rector of Alderley in 1843, and two years later vicar of Bremhill with Foxham and Highway, Wiltshire, a preferment which he received from Dr. Denison, bishop of Salisbury, to whom, and his successor in the see, Dr. Hamilton, he was examining chaplain. In 1855 he was installed prebendary of Shipton in Salisbury Cathedral, was appointed chaplain to the House of Commons by Mr. Speaker Denison in 1857 (*Gent. Mag.* 3rd ser. iii. 454), and became archdeacon of Wilts in July 1862. He died at Bremhill 25 Jan. 1863, after two days' illness. On 13 Dec. 1843 he married Amelia Elizabeth, eldest daughter of the Rev. Giles Daubeny,

rector of Lydiard Tregoze, Wiltshire (*Gent. Mag.* new ser. xxi. 194). 'After taking holy orders,' writes Mr. H. J. Hodgson, 'Mr. Drury proved himself a sound theologian and a valuable assistant to the bishop of his diocese, an earnest preacher, and an active parish priest. . . . As a friend and companion he was most genial and affectionate, possessed of lively wit and humour, full of anecdote and badinage, but tempered with excellent tact and judgment, all combined with a modesty and absence of self-assertion.

[Information kindly communicated by H. J. Hodgson, esq., and the Master of Caius; Burke's Landed Gentry, 4th edit., p. 395; Gent. Mag. 3rd ser. xiv. 660–1; Crockford's Clerical Directory, 1860, p. 175.] G. G.

**DRURY, HENRY JOSEPH THOMAS** (1778–1841), scholar, son of the Rev. Joseph Drury [q. v.], by Louisa, daughter of Benjamin Heath, D.C.L., of Exeter, was born at Harrow on 27 April 1778, and educated at Eton and King's College, Cambridge (B.A. 1801, M.A. 1804), of which society he became a fellow. Drury became under-master, and afterwards master, of the lower school at Harrow, and among his pupils was Lord Byron (see a letter from Byron to Drury dated 18 Oct. 1814 in Moore's *Life of Lord Byron*). In 1820 he was presented to the rectory of Fingert. He died at Harrow on 5 March 1841. By his wife, Caroline, daughter of A. W. Taylor of Boreham Wood, Hertfordshire, he had a son Henry [q. v.]

Drury had a great reputation in his day as a classical scholar, but contented himself with editing selections from the classics for the use of Harrow School. He also formed a most valuable library of the Greek classics, both printed editions and manuscripts, which was sold after his death, two parts in 1827 for 8,917*l.* 13*s.*, and the third in 1837 for 1,693*l.* He was an original member of the Roxburghe Club, London, and contributed to their collection a reprint of 'Cock Lorell's Boat' (1817) and 'The Metrical Life of Saint Robert of Knaresborough' (1824), from a manuscript in his possession, which was deciphered and transcribed by Joseph Haslewood the bibliographer. Among Drury's numerous friends were Dr. Dibdin the bibliographer, who mentions him several times in 'The Bibliographical Decameron,' and Lord Byron. In Moore's 'Life of Lord Byron' are to be found several letters from the poet to his former tutor, written in affectionate terms and without much regard to the propriety usually preserved in a correspondence with a divine.

[Gent. Mag. 1841, new ser. xvi. 323; some additional facts are to be found in Heathiana: Notes Genealogical and Biographical of the family of Heath, privately printed, 1881.] L. C. S.

**DRURY, JOSEPH** (1750–1834), headmaster of Harrow School, son of Thomas Drury, a member of an old Norfolk family, was born in London on 11 Feb. 1750, was admitted scholar of Westminster in 1765, and was elected to Trinity College, Cambridge, in 1768 (Welch). He found himself unable to continue his residence at Cambridge through lack of means, and in 1769, on the recommendation of Dr. Watson, afterwards bishop of Llandaff, he obtained an assistant-mastership at Harrow under Dr. Sumner. On the appointment of Dr. Heath to the headmastership in 1771 Drury was almost persuaded to join in the secession of Samuel Parr, who set up an opposition school at Stanmore, taking with him one of the undermasters and several boys; he decided to remain loyal to the ancient foundation, became one of Heath's most efficient assistants, and on 5 Aug. 1775 married his youngest sister, Louisa, daughter of Benjamin Heath, D.C.L. (*Heathiana*, p. 22). On the resignation of Dr. Heath in 1785 Drury, who was then in his thirty-sixth year, was elected to succeed him. He graduated B.D. in 1784 and D.D. in 1789. He held the head-mastership for twenty years. When Heath left, the number of boys at the school was a little over two hundred, a slight diminution took place during Drury's earlier years of office, and in 1796 the numbers were only 139. After a period of depression the school increased rapidly under his management, and in 1803 numbered 345 boys, among whom were many who afterwards became famous, and an extraordinarily large number of the nobility for the size of the school (Thornton). This increase, which marks an epoch in the life of the school, must be ascribed mainly to the character of the head-master. As a teacher Drury was eminently successful, and while he insisted on scholarship taught his boys to appreciate classical literature, and encouraged Latin and English composition both in prose and verse, and the practice of public recitation. His influence over his boys may be judged by the feelings he inspired in such a difficult pupil as Lord Byron [q. v.] Though he was a firm disciplinarian the boys considered him a kind master, they knew that he was sincerely anxious for their welfare, and they admired his dignified manners and easy address. Byron speaks most warmly of him in a note to 'Childe Harold,' canto iv. st. 75, and under the name of Probus in 'Childish Recollections' and lines 'On a Change of Masters' in 'Hours of Idleness.' He appears to have been the first head-master

who exempted the higher forms from flogging; he disliked flogging, and the system of monitorial caning seems to have grown up in his time. The ill-health of his wife and his own desire for rest and for country pursuits led him to resign the head-mastership in 1805; he retired to Dawlish, Devonshire, where he had already purchased an estate called Cockwood, and there occupied himself in farming his land, in the duties of a magistrate, and the pursuits of a country gentleman. He became acquainted with Edmund Kean the elder when acting at Exeter in 1810–11, went to see him act in different characters night after night, warmly admired his talents, and helped to establish him at Drury Lane Theatre. For some years he was vicar of Aldwinkle, Northamptonshire; he did not reside there, and held the living on condition of resigning it to a son of the patron, Lord Lilford; his only other church preferment was the prebend of Dultincote in Wells Cathedral, to which he was instituted in 1812. He died at Cockwood on 9 Jan. 1834, at the age of eighty-four, and was buried at St. Leonard's, Exeter. Drury left three sons, all in holy orders: Henry Joseph Thomas [q. v.], for forty-one years assistant-master of Harrow, the father of the Rev. Benjamin Heath Drury, late assistant-master of Harrow; Benjamin Heath, assistant-master of Eton; and Charles, rector of Pontesbury, Shropshire, and one daughter, Louisa Heath, the wife of John Herman Merivale, commissioner of bankruptcy. Mark Drury, the second master of Harrow, who was a candidate for the head-mastership in 1805 (Moore, *Life of Byron*, p. 29), was Drury's younger brother.

[Annual Biography and Obituary, xix. 1–36, contains a memoir of Drury by his youngest son, Charles; Thornton's Harrow School, pp. 191–214; Welch's Alumni Westmonast. pp. 383, 388; Drake's Heathiana, p. 22; Le Neve's Fasti, i. 203; Byron's Childe Harold, iv. 75, and Hours of Idleness; Moore's Life of Byron, ed. 1847, pp. 19, 20, 29, 66, 89, 103, 117, 267; information kindly supplied by the Rev. Benjamin Heath Drury.] W. H.

**DRURY, Sir ROBERT** (*d.* 1536), speaker of the House of Commons, eldest son of Roger Drury, lord of the manor of Hawsted, Suffolk, by Felicia, daughter and heir of William Denton of Besthorpe, Norfolk, was educated at the university of Cambridge, and probably at Gonville Hall. He figures with his father as commissioner of array for Suffolk in 1487 (*Materials for the Reign of Henry VII*, Rolls Ser., ii. 135). He was a barrister-at-law and a member of Lincoln's Inn, being mentioned in the list preserved by Dugdale among the 'governors' of that society in 1488–9, 1492–3, and 1497 (*Orig.* 258), but the date of his admission is uncertain. On 17 Oct. 1495 he was elected speaker of the House of Commons, being then knight of the shire for Suffolk (*Rot. Parl.* vi. 459). This parliament produced many private acts and one public statute of importance, whereby it was enacted that 'no person going with the king to the wars shall be attaint of treason' (11 Hen. VII, c. i.) Bacon characterises this measure as 'rather just than legal and more magnanimous than provident,' but praises it as 'wonderful, pious, and noble' (Bacon's *Works, Literary and Professional*, ed. Spedding, i. 159). In 1501 he obtained from Pope Alexander VI a license to have a chapel in his house, 'the parish church being a mile distant and the road subject to inundations and other perils.' On 29 Aug. 1509 he attested the document whereby Henry VIII renewed his father's treaty with Scotland, and he was also one of the commissioners appointed to receive the oath of the Scottish king and to treat for the redress of wrongs done on the border (Rymer, *Fœdera*, xiii. 262, 263, 264). On 12 March 1509–10 he obtained a license to impark two thousand acres of land, and to fortify his manors in Suffolk (*Letters and Papers . . . Henry VIII*, i. 143). Between June 1510 and February 1512–13 inclusive he was engaged with various colleagues in the attempt to pacify the Scottish border by peaceful methods, and to obtain redress for wrongs committed (Rymer, *Fœdera*, xiii. 276, 301, 346). He witnessed the marriage of the Princess Mary on 9 Oct. 1514 (*Letters and Papers . . . Henry VIII*, i. 898), was appointed knight for the body in 1516 (*ib.* vol. ii. pt. i. p. 872), was one of a commission appointed to examine suspects arrested in the district of St. Martin's-in-the-Fields in July 1519 (*ib.* vol. iii. pt. i. p. 129), was present on the Field of the Cloth of Gold in 1520, and on 10 July of the same year was in attendance on the king when he met the Emperor Charles at Gravesend (*ib.* 241, 243, 326). In 1521 he was a commissioner for perambulating and determining the metes and bounds of the town of Ipswich (*ib.* 469). In 1522 he was in attendance on the king at Canterbury (*ib.* 967). In 1523 and 1524 he was chief commissioner for the collection of the subsidy in Suffolk and town of Ipswich, and in 1524 he was a commissioner for the collection of the loan for the French war (*ib.* 1365, 1366, 1457, vol. iv. pt. i. pp. 82, 238). He is mentioned in 1526 as one of the legal or judicial committee of the privy council, ranking in point of precedence next after Sir Thomas More (*ib.* pt. iii. 3096). In 1530 he was one of the commissioners of gaol delivery for Ipswich

(*ib.* 2919), was appointed commissioner of sewers for Suffolk in December 1534, and died on 2 March 1535-6 (*ib.* vii. 596, viii. 75). He was buried in St. Mary's Church, Bury St. Edmunds, under a stone monument, the wooden palisade of the tomb bearing the inscription, 'Such as ye be some time were we, such as we are such shall ye be. Miserere nostri.' Drury married twice. By his first wife, Anne, daughter of Sir William Calthorpe, knight, of Burnham-Thorpe, Norfolk, he had issue (besides daughters) Sir William Drury, who succeeded him at Hawsted, and Sir Robert Drury of Hedgerley, Buckinghamshire, father of Sir William Drury [q. v.], lord president of Munster, and of Sir Dru Drury [q. v.] By his second wife, Anne, relict of Edward, lord Grey, he had no issue.

[Cullum's Hawsted, pp. 131, 142, 145; Cooper's Athenæ Cantabr. i. 56; Manning's Lives of the Speakers.] J. M. R.

DRURY, ROBERT (1567–1607), catholic divine, born of a gentleman's family in Buckinghamshire in 1567, was educated in the English College of Douay, then temporarily removed to Rheims, where he arrived 1 April 1588. He received the minor orders at Rheims on 18 Aug. 1590, and on the 17th of the following month he, with several other students, was sent to the college lately founded at Valladolid by Philip II of Spain for the education of the English clergy. After being ordained priest there, he was sent in 1593 to England, where he zealously laboured on the mission, chiefly in London and its vicinity. He was one of the appellant priests who opposed the proceedings of the archpriest Blackwell [see BLACKWELL, GEORGE]; and his name occurs among the signatures attached to the appeal of 17 Nov. 1600, dated from the prison at Wisbech (DODD, *Church Hist.* ii. 259). He was also one of the thirteen secular priests who, in response to the queen's proclamation, subscribed the celebrated protestation of allegiance (31 Jan. 1602–3), which was drawn up by William Bishop [q. v.], afterwards bishop of Chalcedon (BUTLER, *Hist. Memoirs of the English Catholics*, 3rd edit. ii. 56–65). In 1606 the government of James I imposed upon catholics a new oath, which was to be the test of their civil allegiance. About this time Drury was apprehended, brought to trial, and condemned to death for being a priest and remaining in this realm, contrary to the statute of 27 Eliz. He refused to save his life by taking the new oath, and consequently he was drawn to Tyburn, hanged, and quartered on 26 Feb. 1606–7.

'A true Report of the Arraignment, Tryall, Conviction, and Condemnation of a Popish Priest named Robert Drewrie' appeared at London, 1607, 4to, and is reprinted in the 'Harleian Miscellany,' vol. iii.

[Challoner's Memoirs of Missionary Priests (1742), ii. 16; Douay Diaries, pp. 218, 232, 234; Morris's Troubles of our Catholic Forefathers, iii. 329; Gillow's Bibl. Dict.; Panzani's Memoirs, p. 85.] T. C.

DRURY, ROBERT (1587–1623), jesuit, born in Middlesex in 1587, was son of William Drury [q. v.], D.C.L., judge of the prerogative court (who was converted to the catholic faith *in articulo mortis*), and his wife, Mary, daughter of Sir Richard Southwell of Woodrising, Norfolk, a relative of Father Robert Southwell the poet. He was educated in London, and at the age of fourteen was sent to the English College at Douay, where he began his course of humanities, which he completed at St. Omer. On 9 Oct. 1605 he entered the English College, Rome, for his higher course. After receiving minor orders he joined the Society of Jesus in October 1608, and subsequently he repaired to Posna to finish his theology, arriving there 28 Feb. 1611–12. In 1620 he was rector of the college at St. Omer, and afterwards was sent on the mission to his native country, where he became a distinguished preacher. He was professed of the four vows 8 Sept. 1622. Occasionally he went under the names of Bedford and Stanley.

He lost his life on Sunday, 5 Nov. (N.S.) 1623, at the 'Fatal Vespers' in Blackfriars. On the afternoon of that day about three hundred persons assembled in an upper room at the French ambassador's residence, Hunsdon House, Blackfriars, for the purpose of participating in a religious service by Drury and William Whittingham, another jesuit. While Drury was preaching the great weight of the crowd in the old room suddenly snapped the main summer-beam of the floor, which instantly crashed in and fell into the room below. The main beams there also snapped and broke through to the ambassador's drawing-room over the gate-house, a distance of twenty-two feet. Part of the floor, being less crowded, stood firm, and the people on it cut a way through a plaster wall into a neighbouring room. The two jesuits were killed on the spot. About ninety-five persons lost their lives, while many others sustained serious injuries. The bigotry of the times led some people to regard this calamity as a judgment on the catholics, 'so much was God offended with their detestable idolatrie' (LYSONS, *Environs*, iv. 410). Father John Floyd met the reproach by publishing 'A Word of Comfort to the English

Catholics,' St. Omer, 1623, 4to. A quaint and apparently accurate account of the accident is given in 'The Doleful Even-Song' (1623), written by the Rev. Samuel Clarke, a puritan; and another description will be found in 'The Fatall Vesper' (1623), ascribed to William Crashaw, father of the poet (*Cat. of the Huth Library*, i. 365).

There is a eulogium of Drury in the preface to a book called 'F. Robert Drury's Reliquary' (1624), containing his prayers and devotions. Stow says that he was reputed by his fellow-churchmen to be a man of great learning, and generally admitted to be of good moral life (*Survey of London*, ed. 1633, p. 380).

[Cunningham's Handbook for London (1849), i. 94; Dodd's Church Hist. ii. 410; Diaries of the English College, Douay, pp. 218, 232, 234; Foley's Records, i. 77–97, v. 1007, vi. 235, 247, vii. 211; Fuller's Church Hist. (Brewer), v. 539; Gillow's Bibl. Dict.; Lowndes's Bibl. Man. (Bohn), i. 211; More's Hist. Missionis Anglic. Soc. Jesu, p. 451; Notes and Queries, 3rd ser. x. 447; Oliver's Jesuit Collections, p. 83; Pennant's Account of London (1793), p. 238; Thornbury's Old and New London, i. 199–204.]

T. C.

**DRURY, ROBERT** (*fl.* 1729), traveller, born in London 24 July 1687, was the son of a tavern-keeper, 'well known and esteemed for keeping that noted house called "The King's Head," or otherwise distinguished by the name of the "Beef Stake House."' 'Notwithstanding all the education my father bestowed on me, I could not be brought to think of any art, science, trade, business, or profession of any kind whatsoever, but going to sea.' His father at last consented to let him undertake an East India voyage, and on 19 Feb. 1701 Drury embarked for Bengal in the Degrave Indiaman. The outward voyage was uneventful, but in setting out on her return the vessel ran aground in the river, and upon getting to sea was found to have sprung a leak, which increased to such an extent that it was necessary to run her ashore off the coast of Androy (called by Drury Anterndrœa), the most southern province of Madagascar. The majority of the crew got safe to land, and were at first kindly treated by the native chief, who was highly gratified at the advent of so many white men, whom he expected to be of service to him in his wars. The Englishmen naturally objected, and conceived and executed a plan for seizing the chief's person, and detaining him as a hostage until they should have reached the territory of another petty prince, who was understood to be friendly to white men. The undertaking, ably conceived, was miserably carried out; the Englishmen, continually pursued and harassed, were enticed into surrendering their captive, and having thus parted with their only security were eventually massacred by the natives upon the very border of the friendly territory. Two or three boys were alone spared, of whom Drury was one. He was assigned as a slave to the most barbarous of the nobles of the district, and for some time underwent great hardship, and was in frequent danger of life and limb from his master's brutality. Gradually his condition improved, he obtained a cottage and plot of ground, married a native wife, took part in the civil broils of the inhabitants, and at length found means to escape to a neighbouring chieftain, who protected him. His purpose was to go still further northward to the province which he calls Feraingher (Firenana), beyond the great river Oneghaloye, which he understood to be frequently visited by European ships. He succeeded in escaping, and made his way through a vast uninhabited forest, subsisting on roots and honey and the wild cattle he killed by the way, and crossing the Oneghaloye by help of a float, in great danger from alligators. He found that ships had ceased to visit Feraingher, which was ruined by war, and owed his deliverance to what seemed at first a most untoward event, his capture by the invading and plundering Sakalavas, at this day, next to the Hovas, the leading people in Madagascar. After some cruel disappointments in endeavours to communicate with his countrymen, who occasionally visited the coast, he contrived to convey news of his existence and his condition to his father, who commissioned a ship's captain to ransom him, and he was eventually permitted to depart, after fifteen years' residence on the island.

It is painful, though only what might be expected, to learn that Drury returned to Madagascar in the character of a slave trader, buying slaves to sell again in the Virginia plantations. He appears, however, to have made but one voyage. He afterwards became porter at the India House, and is related by Mr. Duncombe to have had a house in or near Lincoln's Inn Fields, and to have diverted visitors by exhibiting the Madagascar method of hurling javelins in the then unenclosed space. The time of his death is unknown. He died after 1729, when his travels were first published, and before 1743, when in a second edition of his book he was stated to be dead.

Drury's narrative, published in 1729, stands in the very first rank of books of travel and adventure. He had the good fortune to fall in with a most able editor whose identity has

never transpired, but who has been conjectured to be Defoe. His theological views, however, are unlike Defoe's, and he implies, with whatever truth, that he has been on the coast of Guinea. Whoever he was, he was content merely to abridge Drury's artless story and fit it for general reading. Either he or Drury, or both, possessed an eminent dramatic faculty, and great power of bringing scenes and persons vividly before the eye. Drury's religious controversies with the natives are most humorously recounted, and the characters of the various petty chiefs and their wars are a better illustration of a Homeric state of society than most commentaries on the 'Iliad.' The editor betrays a certain bias in one respect; he is evidently a believer in natural religion, as distinguished from revelation, and he involuntarily represents the people of Madagascar as more pious, moral, and innocent than is quite consistent with fact, superior as they really are to most uncivilised nations. In every other point the truth of Drury's narrative has been entirely corroborated, so far as the case admits, by the knowledge since acquired of other parts of the island. The wild and remote district where his lot was cast has hardly been visited since his time, and will be the last portion of Madagascar to be explored.

Later editions of Drury's travels appeared in 1743, 1808, and 1826, the last being vol. v. of the series of autobiographies published by Hunt & Clarke.

[Drury's Madagascar, or Journal during Fifteen Years' Captivity on that Island.] R. G.

**DRURY, Sir WILLIAM** (1527–1579), marshal of Berwick and lord justice to the council in Ireland, third son of Sir Robert Drury of Hedgerley, Buckinghamshire, and his wife Elizabeth, daughter of Edmund Brudenell, esq., was born at Hawstead in Suffolk on 2 Oct. 1527. Having completed his education at Gonville Hall, Cambridge, he attached himself as a follower to Lord Russell, afterwards created Earl of Bedford. Accompanying this nobleman into France on the occasion of the joint invasion of that country by Charles V and Henry VIII in 1544, he took an active part in the sieges of Boulogne and Montreuil, but had the mishap to be taken a prisoner during a skirmish in the neighbourhood of Brussels. On being ransomed he served for a short time at sea, becoming 'an excellent maritimal man.' In 1549 he assisted Lord Russell in suppressing a rebellion that had broken out in Devonshire owing to the reforming and iconoclastic government of the protector Somerset. Though, like his patron, a staunch adherent of the reformed church, he refused to countenance the ambitious designs of the Duke of Northumberland in his attempt to alter the succession, and on the death of Edward VI he was one of the first to declare for Queen Mary. His religion, however, and his connection with the Earl of Bedford rendering his presence distasteful to Mary, he prudently retired from court during her reign (*Collectanea Topographica*, vi. 92; Cullum, *History of Hawsted*, p. 133; Fuller, *Worthies*, Suffolk; Cooper, *Athenæ Cantab.*)

The accession of Elizabeth at once restored Drury to public life; and the government of Mary of Lorraine seeming to call for English interference in Scotland, he was despatched to Edinburgh in October 1559 to investigate the state of parties there, and to view the new fortifications of Leith, then said to be rapidly approaching completion. The propriety of sending him on this secret mission was at first doubted by Cecil, owing to the fact that his brother 'was thought to be an inward man with the emperor's ambassador.' But his conduct speedily removed these suspicions, and confirmed Sir Ralph Sadler's opinion of him as being 'honest, wise, and secret.' Elizabeth having determined to assist the lords of the congregation, and the siege of Leith having been undertaken, Drury had again the misfortune to fall into the enemy's hands; but beyond a short detention he seems to have suffered no other injury, for on 10 Oct. 1560 he married Margaret, daughter of Thomas, lord Wentworth, and widow of John, last lord Williams of Thame, in the church of St. Alphage, London. His experience, prudence, and personal bravery qualifying him for service on the borders, he was, in February 1564, appointed to succeed Sir Thomas Dacre as marshal and deputy-governor of Berwick, an office which he continued to fill until 1576, and his letters to Cecil regarding the progress of events in Scotland are among the most important state documents relative to this period. In April 1567 he received a challenge from Bothwell for uttering foul reproaches against him, but having expressed his willingness to meet him, the earl's ardour cooled and the meeting never took place. The winter of 1569–70 was an anxious time for the wardens of the marches owing to the rising of the northern earls. But the rebellion having been suppressed, and the Earl of Northumberland carried off a prisoner to Lochleven Castle, Drury and Sir Henry Gates were, in January 1570, commissioned to treat with the regent Murray for his surrender. While passing through the streets of Linlithgow on his way to meet them, Murray met his death at the hand of Bothwelhaugh.

Drury too seems to have had at the same time a narrow escape, 'for it was meant by Fernihurst and Buccleuch to have slain him on his return from Edinburgh.' Owing to the nightly raids of the Scots, the state of the north country at this time was such, he wrote to Cecil, 'as it would pity any English heart to see.' And in April 1570 he accompanied the Earl of Sussex on a retaliatory expedition into Scotland. Ninety castles and strongholds razed to the ground and three hundred towns and villages in flames marked the course of the army through Liddisdale, Teviotdale, and the Merse. On 11 May, having been knighted by the lord-lieutenant, Drury, with an army of 180 lances, 230 light horse, and 1,200 foot, again entered Scotland. Marching rapidly to Edinburgh he endeavoured, according to his instructions, to persuade Lethington and Grange to a 'surcease of arms' on Elizabeth's terms; but failing in this he hastened to Glasgow, only to find that the Duke of Chatelherault and the Earl of Westmorland had raised the siege and taken refuge in the highlands. Lord Fleming, however, was at Dumbarton, and with him he endeavoured to open negotiations, which were brought to an abrupt termination by a dastardly attempt to assassinate him, not without, there was good reason for believing, the connivance of Lord Fleming himself, to whom accordingly Sir George Cary sent a challenge, which was declined by that nobleman. On his return journey he razed the principal castles belonging to the Hamiltons and ravaged the whole of Clydesdale with fire and sword. The good effect of these raids proving only temporary, he was despatched in May 1571 into Scotland to discover the relative strength of parties there, and Elizabeth finding from his report that the regent was 'in harder case than was convenient for the safety of the king,' he was ordered 'to travail to obtain a surcease of arms on both sides so that it may be beneficial for the king's party.' His travail was in vain; but while at Leith he again narrowly escaped being shot in the open street. These repeated attempts to take his life caused him considerable anxiety, not so much, he wrote to Lord Burghley, on account of personal danger, but more because of his wife and children. In February 1572 Thomas Randolph was joined with him on the same bootless errand. They were politely received by the regent and by those in the castle; but, finding their intervention ineffectual, they returned to Berwick on 23 April. But the arrival of De Croc in May with instructions from the French king to persuade the queen's party to submit to the regent induced Elizabeth once more to send Drury to assist in negotiating a peace. Fearing that he might never return from a journey so fraught with danger, he besought Lord Burghley to extend his favour to his wife and children if he chanced to end his life in her majesty's service. On 12 July he wrote that he had again been attacked on the highway; this being the eighth shot that had been discharged at him in Scotland after the like sort. With De Croc playing his own game little good could be expected from the negotiations; and having heard that a request had been made to Burghley that some more efficient person than himself might be sent, he expressed his hope that their wish might be granted, 'for he would sooner serve the queen in Constantinople than among such an inconstant and ingrate people.' At last Elizabeth determined to reduce the recalcitrants by force; and once more, in April 1573, he appeared in Edinburgh; this time with an English army and a heavy train of artillery at his back. The castle having refused to submit, he planted his guns with skill and care. On 21 May the assault commenced. Day and night the batteries blazed, and on the 28th the castle surrendered. With its capture, the death of Maitland, and the execution of Kirkcaldy of Grange, the civil war came practically to an end. Drury, it is said, was greatly distressed at the fate of Kirkcaldy, 'for he was a plain man of war and loved Grange dearly.' A few days before his death Kirkcaldy said of Drury that 'he had ever found him deal uprightly in his sovereign's cause,' and there can be little doubt that it was his probity of conduct that caused him to be so much hated and detested by the time-serving men around him. It ought to be remarked that the very vague and probably malicious charge preferred against him of 'taking' the crown jewels of Scotland is without foundation in fact (Sadler, *State Papers*, i.; Machyn, *Diary*, p. 244; *Calendar of Foreign Papers*, vii. viii. ix. x.; *Calendar relating to Scotland*, i.; Churchyard, *Chips*; Melville, *Memoirs*; Birrell, *Diary*; *Register of the Privy Council of Scotland*, ii. 247, 330).

In 1574, owing to the threatening state of affairs in Ireland, the privy council had half determined to send him with an army into Munster. But the danger passed away, and with it the necessity for immediate action. In 1576, however, Elizabeth having given her consent to the re-establishment of a resident government in Munster and Connaught, he was persuaded, much to the satisfaction of Sir Henry Sidney, to accept the post of president of Munster. No sooner had he been

established in his government than he proceeded to reduce the province to order and obedience. The nobility and gentry were obliged to enrol the names of their followers and become sureties for their good and peaceable behaviour; assessments levied for the maintenance of the army and the increase of the revenue; Limerick Castle repaired and other garrisons fortified; the practice of coyne and livery suppressed; sheriffs appointed in Desmond and Thomond; assizes held at Cork, Waterford, Limerick, and Kilkenny, and four hundred natives hanged for malpractices within a year. His government was severe, but he found the natives on the whole well inclined to justice, though the anger of the nobles was hot against him for his interference between them and their peasantry, especially in the matter of coyne and livery. But troublous days were at hand, and Sidney, foreseeing what he was unable to resist, obtained the appointment of Drury as lord justice on 26 April 1578, and shortly afterwards took his departure into England. Hardly had he received the sword of state when the country was convulsed by the landing of James Fitzmaurice and Dr. Sanders in Kerry on 18 July 1579, and the subsequent rising of the Earl of Desmond. Stricken down though he was with 'the disease of the country,' and barely able to sit in his saddle, the lord justice determined 'to stand stoutly to the helm,' and Colonel Malby having inflicted a defeat on the rebels he proceeded about the end of September to take the field against them. But before he was able to accomplish his purpose he was obliged to return to Waterford, where he died about 13 Oct. 1579. His body was embalmed and taken to Dublin, where, after lying in state for some time, it was buried almost secretly in St. Patrick's Cathedral, the funeral obsequies being left to a more convenient season. Subsequently a monument bearing his effigy was erected in his honour, no vestige of which now remains. He was a man of sincere piety; faithful to his trust and loyal to his queen; severe in his government, but endeavouring to be scrupulously just (*Carew Cal.* ii.; Hamilton, *Irish Cal.* ii.; Cox, *Hibernia Anglicana*, i.; Mason, *History of St. Patrick's Cathedral*).

[There is a fairly accurate but incomplete life in Cooper's Athenæ Cantabrigienses. The sources of information mentioned in it have, however, been for the most part superseded by the publication of the Calendars of State Papers as noticed above.] R. D.

DRURY, WILLIAM (*d.* 1589), civilian, third son of John Drury of Rougham, Suffolk, by Elizabeth, daughter of John Goldingham of Belstead in the same county, was educated at Trinity Hall, Cambridge, where he took the degree of LL.B. in 1553. He was appointed regius professor of civil law in the university of Cambridge, with a salary of 40*l.* per annum, on 30 Jan. 1558–9, and took the degree of LL.D. in 1560 (Rymer, *Fœdera* (Sanderson), xv. 502). Admitted advocate at Doctors' Commons on 5 May 1561, he shortly afterwards became secretary to Archbishop Parker (Coote, *Catalogue of Civilians*, 45; *Parker Correspondence* (Parker Soc.), p. 363). In 1562 Parker appointed him his commissary for the faculties. He was also a member of the ecclesiastical commission as early as 1567, and on 28 June of that year was appointed visitor of the churches, city, and diocese of Norwich. Drury was one of the civilians consulted by Elizabeth in 1571 on the important points of international law raised by the intrigues of the Bishop of Ross on behalf of Mary Stuart. Briefly stated, the questions were (1) whether an ambassador plotting insurrection, or aiding and abetting treason against the sovereign to whom he was accredited, did not forfeit his privileges as an ambassador and become amenable to the ordinary law of the land; and (2) whether a deposed and refugee sovereign was capable by international law of having an ambassador in his land of asylum in such sense as to clothe the ambassador with the personal inviolability ordinarily belonging to his rank. The civilians answered the first question in a sense adverse to the ambassador, and their decision was held at the time conclusive, and acted on accordingly; but, though much discussed since, it has not been generally approved by publicists, or frequently followed in practice by statesmen. The second question they answered in the affirmative, adding, however, the proviso, 'so long as he do not exceed the bounds of an ambassador.' The case is generally regarded by publicists as the *locus classicus* on the subject (*Burghley State Papers* (Murdin), p. 18; Phillimore, *International Law*, 3rd ed. ii. 161, 205). On 28 Nov. 1574 Drury received from Archbishop Parker a grant of the advowson of Buxted, Sussex, to hold jointly with the archbishop's son John, and at some date not later than 21 April 1577 he was appointed master of the prerogative court of Canterbury. He was also appointed, on 12 Nov. 1577, *locum tenens* for Dr. Yale, Archbishop Grindal's vicar-general (Grindal, *Remains*, 446; Strype, *Parker* (fol.), i. 121, 248, 253, ii. 476; Strype, *Whitgift* (fol.), i. 80; Strype, *Grindal* (fol.), p. 231). At this time he seems to have incurred some suspicion of popish views (*Cal. State Papers*, Dom. 1547–80, p. 576). He was sworn master ex-

traordinary in chancery on 10 Oct. 1580, and master in ordinary in chancery 10 Feb. 1584–5 (Monro, *Acta Cancellariæ*, p. 547). In 1584 he was consulted as to the best mode of defending the revenues of the church against an apprehended confiscation by the crown under cover of a writ of *melius inquirendum*. An opinion drawn up by him on this occasion, in which he advises the collection of evidence to prove that 'the tenth part of the fruits of the land is not possessed by the clergy,' and certain propositions in the nature of argument to strengthen the case, are preserved in Strype's 'Annals,' iii. pt. i. (fol.), 230–2, and App. bk. i. No. xli. He died shortly before Christmas 1589 (Lodge, *Illustrations*, ii. 382), and was buried in the church of St. Mary Magdalen, Old Fish Street, London. Drury married Mary, daughter of Sir Richard Southwell of Woodrising, Norfolk, by whom he had issue four sons and two daughters. He resided at Brett's Hall, in the parish of Tendring, Essex (Morant, *Essex*, i. 471). His wife survived him, and married Robert Forth, LL.D., civilian (*Coll. Top. et Gen.* iii. 310). His eldest son, John, was knighted in 1604. Another son, Robert (1587–1623), is noticed above.

[Nichols's Progresses (James I), p. 465; Cullum's Hawsted, p. 129; Morant's Essex, ii. 311; Cooper's Athenæ Cantabr. ii. 74.] J. M. R.

DRURY, WILLIAM (*fl.* 1641), dramatist, was an English gentleman ('nobilis Anglus') 'of singular parts and learning,' and it has been conjectured that he was a nephew of William Drury the civilian [q. v.] He was for some time imprisoned in England on account of his adherence to the catholic religion, but about 1616 he was released through the intercession of Count Gondomar, the Spanish ambassador in London. In October 1618 he began to teach poetry and rhetoric at the English College at Douay. He wrote three Latin plays in verse, which were exhibited with great applause, first privately in the refectory of the college, and afterwards publicly in the quadrangle. These are: 1. 'Alvredus sive Alfredus, Tragi-Comœdia ter exhibita in seminario Anglorum Duaceno ab ejusdem collegii Juventute, Anno Domini M.DC.XIX.,' Douay, 1620, 16mo (on the history of Alfred the Great and his subsequent deliverance of his people). At the end of the volume is a poem entitled 'De venerabili Eucharistia ab apibus inventa et mirabiliter servata, de qua scribit Cæsarius, lib. 9, cap. 8. Carmen elegiacum.' 2. 'Mors, comœdia.' Printed with the preceding work, Douay, 1620, 16mo. Death and the Devil, in person, play the principal parts in this curious drama, or rather farce, of which Douce speaks in laudatory terms in his book on Holbein's 'Dance of Death' (edit. 1858, p. 156). 3. 'Reparatus, sive Depositum. Tragico-Comœdia.' First published, together with the two preceding works, in Drury's 'Dramatica Poemata,' Douay, 1628, 12mo; reprinted at Antwerp, 1641, 12mo.

[Dodd's Church Hist. ii. 425; Duthillœul, Bibl. Douaisienne, 1842, nos. 168, 770, 1509; Lowndes's Bibl. Man. (Bohn), p. 667; Gillow's Bibl. Dict.; Catalogue of Printed Books in British Museum.] T. C.

DRY, Sir RICHARD (1815–1869), Tasmanian statesman, born at Elphin, near Launceston in the island of Tasmania, on 15 June 1815, was educated at a private school in Campbell Town. In February 1844 he was nominated to a seat in the old council by Sir John Eardley Wilmot, then the lieutenant-governor, and afterwards formed one of the 'patriotic six' who opposed Wilmot's financial schemes. They resigned in 1846, as a protest against Wilmot's unconstitutional government, but were subsequently reappointed when Sir William Thomas Denison succeeded Wilmot as lieutenant-governor. Dry became one of the prominent members of the anti-transportation league, and in 1851, when representative institutions were first introduced into Tasmania, he was elected member for Launceston. On 30 Dec. 1851 Dry was chosen speaker of the new legislative council, and soon afterwards an address to the queen strongly remonstrating on the influx of criminals was adopted by the majority of the council. After further struggles on the part of the colonists, it was at length officially notified, in May 1853, that transportation had absolutely ceased. In 1855 Dry resigned the office of speaker, and visited Europe for the sake of his health. He was knighted by letters patent in March 1858. In 1862 he was elected to the legislative council as member for Tamar, and in November 1866 became colonial secretary and premier, in the place of James Whyte, whose government Dry had successfully opposed on the question of direct taxation. He died in office on 1 Aug. 1869, in his fifty-fifth year, and was buried in Hagley Church, the chancel of which was erected to his memory by his fellow-colonists. Fenton states that Dry 'was perhaps the most popular statesman Tasmania ever possessed.' This was in great measure due to his tact and conciliatory demeanour, which secured him the respect of his supporters and opponents alike. Dry inherited a large estate at Quamby from his father, who had left Ireland during the political troubles of the 18th century, and amassed a considerable fortune in the land

of his adoption. Dry married Clara, daughter of George Meredith of Cambria, Great Swan Port, but left no issue.

[Fenton's Hist. of Tasmania (1884), passim; Melbourne Age for 9 Aug. 1869, p. 3; Heaton's Australian Dict. of Dates (1879), p. 58; West's Hist. of Tasmania (1852), i. 252; London Gazette, 1858, vol. i. pt. ii. p. 1415.] G. F. R. B.

DRYANDER, JONAS (1748–1810), botanist, was born in Sweden in 1748. He was sent by his uncle, Dr. Lars Montin, to whom his education was entrusted, first to the university of Gottenburg and afterwards to that of Lund, where he graduated in 1776, his thesis being published as 'Dissertatio Gradualis Fungos regno vegetabili vindicans,' Lund, 4to, 1776. Attracted by the fame of Linnæus, he then proceeded to Upsala, and having subsequently acted as tutor to a nobleman he came to England, and in 1782, on the death of his friend Solander, succeeded him as librarian to Sir Joseph Banks at Dean Street, Soho. Dryander afterwards became librarian to the Royal Society, and was one of the original fellows, the first librarian, and a vice-president of the Linnean Society, founded by his friend, Sir J. E. Smith, in 1788. When the society was incorporated in 1802, Dryander was the chief author of its laws. He was the main author of the first edition of Aiton's 'Hortus Kewensis,' published in 1789, and of part of the second edition, issued between 1810 and 1813, and he edited Roxburgh's 'Plants of the Coromandel Coast,' between 1795 and 1798; but his 'magnum opus' was the 'Catalogus Bibliothecæ Historico-Naturalis Josephi Banks, Baronetti,' London, 1796–1800, 5 vols., of which Sir James Smith writes that 'a work so ingenious in design and so perfect in execution can scarcely be produced in any science.' Dryander died at the Linnean Society's house in Soho Square 19 Oct. 1810. A portrait of him by George Dance, 1796, was lithographed by W. Daniell in 1812, and his services to botany were commemorated by his friend Thunberg in the genus *Dryandra*, a group of South African Proteaceæ.

[Mem. and Corresp. of Sir J. E. Smith, i. 165; Nichols's Lit. Anecd. ix. 43; Encyclopædia Britannica.] G. S. B.

DRYDEN, JOHN (1631–1700), poet, was born 9 Aug. 1631 at Aldwinkle All Saints, Northamptonshire (the precise day is doubtful; Malone, p. 5). His father was Erasmus, third son of Sir Erasmus Dryden, bart., of Canons Ashby, Northamptonshire; his mother was Mary, daughter of Henry Pickering, rector of Aldwinkle from 1597 to 1637, in which year he died, aged 75. Erasmus and Mary Dryden were married 21 Oct. 1630 at Pilton, near Aldwinkle (*Notes and Queries*, 2nd ser. xii. 207). The Drydens (or Dridens), originally settled in Cumberland, had moved into Northamptonshire about the middle of the sixteenth century. Erasmus Dryden after his marriage lived at Tichmarsh, where the Pickerings had a seat. John Dryden had 'his first learning' at Tichmarsh, where his parents were buried, and where, in 1722, a monument was erected to him and them by Elizabeth Creed, daughter of his first cousin, Sir Gilbert Pickering. He was admitted to a scholarship at Westminster; Busby was his head-master, and Locke and South among his contemporaries. He was elected to a scholarship at Trinity College, Cambridge, admitted 11 May, and matriculated 6 July, 1650. Dryden remembered Busby's floggings till the day of his death (To Montague, October 1699), but sent his two eldest sons to the school. Two letters addressed to Busby about these boys in 1682 show that Dryden respected his old master, to whom he inscribed a translation of the fifth satire of Persius in 1693. Dryden, as appears from a note to the translation of the third satire, had translated it for Busby when a schoolboy, and performed many similar exercises. Dryden also contributed an elegy in 1649 to the 'Tears of the Muses on the death of Henry, Lord Hastings;' and in 1650 prefixed a commendatory poem to the 'Epigrams' of John Hoddesdon. The only known fact about his academical career is that in July 1652 he was 'discommuned,' and had to apologise in hall for contumacy to the vice-master. Some perversion of this story probably gave rise to the scandal told by Shadwell that he had been in danger of expulsion for saucily traducing a 'nobleman' (Shadwell, *Medal of John Bayes*). He graduated as B.A. in January 1654, but never obtained a fellowship.

Dryden's father died in June 1654, and left a small estate at Blakesley to his son. Malone estimates this at 60*l.* a year, of which 20*l.* went to his mother until her death in 1676 (Malone, pp. 440–1). Dryden, for whatever cause, did not proceed to his M.A. degree, probably, as Christie suggests, because the fee then payable by the owner of a life estate would have swallowed up seven-eighths of his yearly income. A letter, written in 1655 to his cousin Honor, daughter of his uncle Sir John Dryden, in the conventional language of contemporary gallantry, indicates a passing fit of lovemaking of no importance. The lady, who was a beauty, remained unmarried, and died about 1714 at Shrewsbury (Bell, *Dryden*, i. 19). On leaving Cambridge Dryden seems to have found employ-

ment in London. Both Drydens and Pickerings had taken the popular side in the civil war. His grandfather, Sir Erasmus, had been imprisoned by Charles for refusing 'loan money' (CHRISTIE, *Dryden*, pp. xvii, 329). His father was a justice of the peace for Northamptonshire, and is said to have been a 'committee-man' under the Commonwealth. His first cousin, Sir Gilbert Pickering (son of his father's sister by Sir John Pickering, eldest brother of his maternal grandfather), was one of the judges on the king's trial, though absent on the day of sentence. He was chamberlain to Cromwell and nominated a peer by him in 1658. Shadwell says (*Medal of John Bayes*) that Dryden began life as clerk to this cousin. Upon Cromwell's death (3 Sept. 1658) Dryden wrote his 'Heroic Stanzas,' which were published, with two other poems, by Edmund Waller and Sprat (afterwards bishop of Rochester). By an unlucky collocation his next publications were the 'Astræa Redux,' celebrating the Restoration, and a 'Panegyric' upon the king's coronation. A line in the poem on Cromwell (saying that he essayed

To stanch the blood by breathing of the vein)

was afterwards interpreted to mean that the panegyrist of Charles had approved of the execution of Charles's father. The phrase clearly refers to Cromwell's energy in the war, nor can it be said that the poem shows puritan sympathies. It proves only that Dryden was quite willing to do poetical homage to the power which then seemed to be permanently established. The order which followed the Restoration was no doubt more congenial. Sir Gilbert Pickering, though he escaped punishment, except incapacitation for office, could no longer help his cousin.

Dryden now lodged with Herringman, a bookseller in the New Exchange, for whom, according to later and improbable scandal, he worked as a hack-writer. Herringman published his books until 1679. Here he became acquainted with Sir Robert Howard, a younger son of the royalist Earl of Berkshire. A poem by Dryden is prefixed to a volume published in 1660 by Howard, to whom he acknowledged many obligations in the preface to his 'Annus Mirabilis.' On 1 Dec. 1663 Dryden married Lady Elizabeth Howard, his friend's sister (see SHARPE'S *Peerage*, under 'Howard, Earl of Suffolk,' and BELL, p. 24). The marriage was at St. Swithin's, London, and the consent of the parents is noted on the license, though Lady Elizabeth was then about twenty-five. She was the object of some scandals, well or ill founded; it was said that Dryden had been bullied into the marriage by her brothers (*Dryden's Satire to his Muse*, attributed to Lord Somers, though disavowed by him and reprinted in 'Supplement to Works of Minor Poets,' 1750, pt. ii.); and a letter written by her to the second Earl of Chesterfield (CHESTERFIELD, *Letters*, 1829, p. 95) shows questionable intimacy with a dissolute nobleman. A small estate in Wiltshire was settled upon them by her father (see Dedication to 'Cleomenes'). The lady's intellect and temper were apparently not good; her husband was treated as an inferior by her social equals, and neither his character nor the conditions of his life afford a presumption for his strict fidelity. Scandal connected his name with that of an actress, Ann Reeve (SHADWELL, *Epistle to the Tories*). An old gentleman, who gave his recollections to the 'Gentleman's Magazine' for 1745 (p. 99), professed to have eaten tarts with Dryden's 'Madam Reeve' at the Mulberry Garden. Our knowledge, however, is very imperfect, and it is certain that both Dryden and his wife were warmly attached to their children.

Dryden was already making his way. On 26 Nov. 1662 he had been elected a member of the Royal Society. In his epistle to Walter Charleton he speaks of Bacon, Gilbert, Boyle, and Harvey. A more congenial employment was provided by the opening of the two theatres—the King's, directed by Killigrew, and the Duke's, directed by D'Avenant. Dryden had begun and laid aside a play with a royalist moral, of which the Duke of Guise was the hero. His first acted play, the 'Wild Gallant,' was performed at the King's Theatre in February 1663, and failed. A poem to Lady Castlemaine acknowledges the favour shown to the author by the king's mistress. His second play, the 'Rival Ladies,' a tragi-comedy, succeeded fairly at the same theatre later in the same year. On 3 Feb. 1664 Pepys records that he saw Dryden, 'the poet I knew at Cambridge,' at the coffee-house in Covent Garden with 'all the wits of the town.' In August Pepys saw and admired the 'Rival Ladies.' Dryden had helped Sir Robert Howard in the 'Indian Queen,' a tragedy upon Montezuma, brought out with great splendour and marked success in January 1664. He produced a sequel, the 'Indian Emperor,' which was brought out with the same scenes and dresses in the beginning of 1665, and repeated the success of its predecessor.

The theatres were closed from May 1665 till the end of 1666 by the plague and the fire of London. Dryden retired for some time to Charlton in Wiltshire, a seat of his father-in-law, Lord Berkshire, where his eldest son

was born. He composed two remarkable works during his retreat—the 'Annus Mirabilis,' which, with occasional lapses into his juvenile faults, shows a great advance in sustained vigour of style; and the 'Essay on Dramatic Poesy,' which appeared in 1668 and included part of a rather sharp controversy with Sir Robert Howard. Dryden had written the tragic scenes of the 'Rival Ladies' in rhyme, and had defended the practice in a preface to the published play in 1664. The 'Essay' defends the same thesis in answer to some criticisms in Howard's preface to his own plays (1665), and, like all Dryden's critical writings, is an interesting exposition of his principles. A contemptuous reply followed from Howard in the preface to his 'Duke of Lerma,' and a 'Defence' by Dryden in 1668. The friendship of the two disputants was not permanently broken off. They were on friendly terms during the last years of Howard's life. He died in 1698.

With the reopening of the theatres Dryden again became active. A comedy called 'Secret Love, or the Maiden Queen,' was produced at the King's Theatre in March 1667. Pepys was enraptured with the play and with the acting of Nell Gwyn, who was beginning her career on the stage. In the same year Dryden produced 'Sir Martin Mar-all,' one of his most successful plays, founded on a translation of Molière's 'L'Étourdi' by the Duke of Newcastle, and an alteration of the 'Tempest,' for which, however, D'Avenant seems to have been chiefly responsible. Both plays were produced at the Duke's Theatre. Their success had so raised Dryden's reputation that he now made a contract with the company of the King's Theatre. From a petition of the company to the lord chamberlain in 1678 (first printed by Malone), it appears that Dryden undertook to provide three plays a year, and received in return a share and a quarter out of the twelve shares and three quarters held by the whole company. He failed to provide the stipulated number of plays, not always producing one in a year; but he received his share of profits, amounting at first to 300*l.* or 400*l.* a year. The theatre was burnt in 1672, and debts were contracted for the rebuilding, which cost about 4,000*l.* Dryden's profits were consequently diminished. The company say that upon his complaint they allowed him the customary author's 'third night' for his 'All for Love' (1678), although as a shareholder he had no right to this payment, and they protest against his giving a new play, 'Œdipus,' to the rival Duke's company without compensating his own shareholders. The result does not appear, nor Dryden's answer, if he made one.

In 1668 the Archbishop of Canterbury, at the king's request, conferred upon Dryden the degree of M.A. In 1670 he had the more solid appointments of poet laureate and historiographer. Malone points out that among the powerful patrons who may have helped him at this season were Lord Clifford, Sir Charles Sedley, Lord Buckhurst (Earl of Dorset), Lord Mulgrave, and the Duchess of Portsmouth. He acknowledges general obligations in various dedications; but we may believe that he was appointed on his merits. D'Avenant, who died in 1668, was his predecessor in the first, and James Howell, who died in 1666, in the last appointment. The offices were now joined in one patent, with a salary of 200*l.* a year and a butt of canary wine. Dryden was also to have the two years' arrears since D'Avenant's death. His whole income, including his private estate and fees from dedications and profits from publication, is estimated by Malone (pp. 440–6) as reaching at the highest (1670–6) 557*l.* a year, afterwards falling to 420*l.* till the loss of his offices on the revolution. The salary, however, was so ill paid that in 1684 it was four years in arrear. An additional salary of 100*l.* a year was granted to him some time before 1679 (*Treasury Warrants*, first published by Peter Cunningham in notes to Johnson's 'Lives,' i. 334, and by R. Bell in edition of Dryden's 'Poems,' 1854). His income would have been a good one for the time if regularly received, but it was mainly precarious.

Between 1668 and 1681 Dryden produced about fourteen plays of various kinds. His comedies have found few apologists. Whatever their literary merits, they gave offence even at the time by their license. Pepys condemns his next venture, 'An Evening's Love, or the Mock Astrologer' (1668) (from the *Feint Astrologue* of the younger Corneille, and the *Dépit Amoureux*), partly upon this ground, and Evelyn mentions it as a symptom of the degeneracy and pollution of the stage. Another play called 'Ladies à la Mode,' produced in September of the same year, and apparently a complete failure, is only known from Pepys's mention. (Mr. Gosse thinks that it may perhaps be identified with a play called 'The Mall, or the Modish Lovers,' published in 1674 with a preface by 'J. D.,' Saintsbury, *Dryden*, p. 58.) Two were performed in 1672, the 'Marriage à la Mode,' which succeeded, and the 'Assignation,' which failed. A comedy called 'The Kind Keeper, or Mr. Limberham,' produced in 1678, was withdrawn after three days on account of the enmity of the vicious persons attacked by its honest satire, according to Dryden; according to others, because the satire, honest or not, was disgusting.

The published version, though apparently purified from the worst passages, is certainly offensive enough.

Dryden adopted other not very creditable devices to catch the public taste. In 1673 he produced the tragedy 'Amboyna, or the Cruelties of the Dutch to the English Merchants,' a catchpenny production intended to take advantage of the national irritation against the Dutch, then threatened by the Anglo-French alliance. In a similar manner Dryden took advantage of the Popish plot, by a play named 'The Spanish Friar, or the Double Discovery,' performed in 1681. It is a bitter attack upon the hypocrisy and licentiousness attributed to the catholic priesthood. A more singular performance was the 'State of Innocence,' an opera, which is founded upon Milton's 'Paradise Lost' (published 1669). Aubrey states that Dryden asked Milton's permission to put his poem into rhyme, and that Milton replied, 'Ah! you may tag my verses if you will.' In the preface Dryden speaks of 'Paradise Lost' as 'one of the greatest, most noble, and sublime poems which either this age or nation hath produced.' The admiration was lasting. Richardson, in his notes to 'Paradise Lost' (1734, p. cxix), tells a story, which is certainly inaccurate in details (Malone, p. 113), to the effect that Dryden said to Lord Buckhurst (afterwards Earl of Dorset), 'This man cuts us out and the ancients too.' His famous epigram upon Milton was first printed in Tonson's folio edition of 'Paradise Lost' in 1688.

Dryden's most important works during this period were the 'heroic tragedies.' Of these 'Tyrannic Love, or the Royal Martyr,' and the two parts of 'Almanzor and Almahide, or the Conquest of Granada,' appeared in 1669 and 1670. Nell Gwyn appeared in all three, and it is said that she first attracted Charles II when appearing as Valeria in 'Tyrannic Love.' Dryden's last (and finest) rhymed tragedy, 'Aurengzebe, or the Great Mogul' (which Charles II read in manuscript, giving hints for its final revision), was produced in 1675. The dedication to John Sheffield, lord Mulgrave (afterwards Duke of Buckinghamshire), states that he was now desirous of writing an epic poem, and he asks Mulgrave to use his influence with the king to obtain some means of support during the composition. He says, probably with sincerity, that he never felt himself very fit for tragedy, and that many of his contemporaries had surpassed him in comedy. The subjects which he had considered, as appears from his 'Discourse on Satire' (1693), were Edward the Black Prince and King Arthur. He had still some hopes of 'making amends for ill plays by an heroic poem;' and Christie suggests that the pension of 100*l.* a year was a result of this application. Dryden, however, instead of carrying out this scheme, devoted himself to writing his finest play, 'All for Love.' Abandoning his earlier preference for rhyme, he now 'professed to imitate the divine Shakespeare,' and produced a play which, if inferior to the noble 'Antony and Cleopatra,' may be called a not unworthy competitor. Dryden, it may be noted, had written a fine encomium upon Shakespeare in his 'Essay of Dramatic Poesy,' and in the prologue to the altered 'Tempest' appears the famous couplet:

> But Shakespeare's magic could not copied be;
> Within that circle none durst walk but he.

At a later period (1679) he brought out an alteration of 'Troilus and Cressida,' the prologue of which contains fresh homage to Shakespeare. Dryden adapted Shakespeare's plays to the taste of the time, but he did more than any contemporary to raise the reputation of their author, whom, contrary to the prevalent opinion, he preferred to Ben Jonson: 'I admire him' (Jonson), 'but I love Shakespeare.' The heroic tragedies, of which Dryden was the leading writer, and which as he admits (Dedication of *Spanish Friar*) led him to extravagant declamation, produced some lively controversy. The famous 'Rehearsal,' in which they were ridiculed with remarkable wit, was first performed in December 1671. It had long been in preparation, the Duke of Buckingham, the ostensible author, receiving help, it is said, from Butler (of 'Hudibras'), Sprat, and others. The hero, Bayes, was first intended for D'Avenant, but after D'Avenant's death in 1668 Dryden became the main object of attack, and passages of his 'Indian Emperor' and 'Conquest of Granada' were ridiculed. 'Bayes' thus became the accepted nickname for Dryden in the various pamphlets of the time. The 'Rehearsal' was brought out at the King's Theatre, in which Dryden had a share, and the part of Amaryllis was taken by Ann Reeve, whose intrigue with him was noticed in the play. Dryden, in his 'Discourse on Satire,' gives his reasons for not retorting, and appears to have taken the assault good-humouredly. He had another literary controversy in 1673. Elkanah Settle had published his 'Empress of Morocco,' with a dedication containing a disrespectful notice of Dryden. Dryden joined with Crowne and Shadwell to attack Settle in a coarse pamphlet, and Settle replied by a sharp attack upon the 'Conquest of Granada.' John Dennis [q. v.] (who went to Cambridge in 1676) reports that Settle was

considered as a formidable rival to Dryden at the time, and was the favourite among the younger men at Cambridge and London.

Another controversy is supposed to account for a singular incident in Dryden's career. He was beaten by some ruffians while returning from Will's coffee-house on the night of 18 Dec. 1679. The supposed instigator of this assault was John Wilmot, earl of Rochester. Dryden had dedicated a play to Rochester in 1673, and had written a letter warmly acknowledging his patronage. But Rochester had taken up some of Dryden's rivals and had a bitter feud with Mulgrave, whose 'Essay on Satire' (written in 1675 and circulated in manuscript in 1679) was perhaps corrected, and was supposed at the time to have been written, by Dryden. The authorship is apparently ascribed to Dryden by Rochester in a letter to Henry Savile (Rochester, *Letters*, 1697, p. 49), probably written in November 1679. The 'Essay' contained an attack upon Rochester, who says in another letter that he shall 'leave the repartee to Black Will with a cudgel' (*ib.* p. 5). The threat was probably fulfilled, but nothing could be proved at the time, although a reward of 50*l.* was offered for a discovery of the offenders. There is little reason to doubt Rochester's guilt, and the libels of the day frequently taunt Dryden with his suffering. The disgrace was supposed to be with the victim. The Duchess of Portsmouth (see Luttrell, i. 30), who was attacked in the 'Essay,' together with the Duchess of Cleveland, as one of Charles's 'beastly brace,' was also thought to have had some share in this dastardly offence.

The erroneous belief that Dryden had taken a share in satirising Charles, and his attack upon the catholics in the 'Spanish Friar,' suggested the hypothesis that Dryden was in sympathy with Shaftesbury's opposition to the court. A libeller even represented him as poet laureate to Shaftesbury in an imaginary kingdom ('Modest Vindication of Shaftesbury' in *Somers Tracts*, 1812, viii. 317); and another said that his pension had been taken from him, and that he had written the 'Spanish Friar' in revenge. He put an end to any such impression by publishing the first of his great satires. The 'Absalom and Achitophel' appeared in November 1681. Shaftesbury had been in the Tower since 2 July, and was to be indicted on 24 Nov. The satire, according to Tate, had been suggested to Dryden by Charles. Although the grand jury threw out the bill against Shaftesbury, the success of the poetic attack was unprecedented. Johnson's father, a bookseller at the time said that he remembered no sale of equal rapidity except that of the reports of Sacheverell's trial. The reputation has been as lasting as it was rapidly achieved. The 'Absalom and Achitophel' is still the first satire in the language for masculine insight and for vigour of expression. Dryden tells us that by the advice of Sir George Mackenzie he had read through the older English poets and had written a treatise (suppressed at Mulgrave's desire) on the laws of versification. He had become a consummate master of style, and had now found the precise field for which his powers of mind fully qualified him. The passage praising Shaftesbury's purity as a judge, which greatly heightens the effect of the satire, was introduced in the second edition. Benjamin Martyn (employed by the fourth Earl of Shaftesbury to write the life of the first) states that this addition was made in return for Shaftesbury's generosity in nominating Dryden's son to the Charterhouse, after the first edition of the satire. The story, highly improbable in itself, is discredited by the fact that Dryden's son Erasmus was admitted to the Charterhouse in February 1683 on the nomination of Charles II, while Shaftesbury himself nominated Samuel Weaver in October 1681, that is, just before the publication. It is now impossible to say what suggested the statement. Dryden at any rate continued his satirical career and his assaults upon Shaftesbury. A medal had been struck in honour of the *ignoramus* of the grand jury, and Charles (according to a story reported by Spence) suggested to Dryden the subject of his next satire, 'The Medal,' which appeared in March 1682. Retorts had already been attempted, and others followed. Buckingham published 'Poetical Reflections,' Samuel Pordage published 'Azaria and Hushai,' and Elkanah Settle 'Absalom Senior or Achitophel Transposed.' The 'Medal' produced the 'Medal Reversed,' by Pordage, 'Dryden's Satire to his Muse' (see above), and the 'Medal of John Bayes,' by Shadwell, who had been on friendly terms with Dryden, but now came forward as the champion of the whigs. Dryden turned upon Shadwell in 'Mac Flecknoe,' a satire of great vigour and finish, which served as the model of the 'Dunciad.' Dryden is said to have thought it his best work ('Dean Lockier,' in Spence's *Anecdotes*, p. 60). It was published on 4 Oct. 1682. On 10 Nov. following appeared a second part of 'Absalom and Achitophel.' It was mainly written by Nahum Tate; but Dryden contributed over two hundred forcible lines and probably revised the whole. Shadwell and Settle again appear as Og and Doeg. A year had thus produced the great satires which show Dryden

at his highest power. Two other works, suggested by contemporary controversy, occupied him at the same time. The 'Religio Laici'—a defence of the Anglican position, which shows his singular power of arguing in verse—was suggested by a translation of Simon's 'Critical History of the Old Testament,' executed by a young friend, Henry Dickinson (the name is ascertained by Duke's poem to Dickinson on the occasion). He also co-operated with Nathaniel Lee in producing the 'Duke of Guise.' The story, which in Dryden's early effort had been intended to suggest a parallel to the English rebellion, was now to be applied to the contest of the court against Shaftesbury and Monmouth. Dryden, however, did his best to extenuate his own responsibility in a 'Vindication' separately published. The Duchess of Monmouth had long been his first and best patroness (Preface to *King Arthur*).

Dryden was now at the height of his reputation as the leading man of letters of the day. He was much sought after as a writer of prologues and epilogues. He contributed both prologue and epilogue to Southerne's first play in February 1682, and, according to Johnson, raised his price on the occasion from two guineas to three (the sums have been stated less probably as four and six guineas and as five and ten guineas, see Malone, p. 456). He contributed prologue and epilogue in the following November for the first play represented by the King's and Duke's Companies, who had now combined at Drury Lane. He contributed a preface to a new translation of Plutarch's 'Lives' in 1683; translated Maimbourg's 'History of the League' in 1684; and published two volumes of 'Miscellaneous Poems' in 1684 and 1685, including contributions from other writers. A letter (undated, but probably of 1683) to Laurence Hyde, earl of Rochester, shows that Dryden was writing under the spur of poverty. He begs for a half-year's salary. He is in ill-health and almost in danger of arrest. His three sons are growing up and have been educated 'beyond his fortune.' 'It is enough,' he says, 'for one age to have neglected Mr. Cowley and starved Mr. Butler.' On 17 Dec. 1683 Dryden was appointed, perhaps in answer to this appeal, a collector of customs in the port of London (Johnson, *Lives*, ed. Cunningham, i. 335). The fixed salary was only 5*l.* a year, but presumably consisted in great part of fees. The dedication to (Laurence Hyde) Lord Rochester of 'Cleomenes' in 1692 shows that Dryden's application for arrears had been to some extent successful. Dryden wrote an opera called 'Albion and Albanius' to celebrate Charles's political successes. It had been rehearsed before the king, and a sequel, 'King Arthur,' was ready when Charles died (5 Feb. 1685). It was produced, with alterations, after James's accession (8 June 1685). The excitement produced by Monmouth's rebellion put a stop to the performance and caused great loss to the company. In an ode to the king's memory Dryden had managed skilfully to insinuate that Charles's encouragement of art had more frequently taken the form of praise than of solid reward. In 1676 Dryden had said (Dedication to *Aurengzebe*) that he lived wholly upon the king's bounty, though in 1693 (*Discourse on Satire*) he complained that the king had encouraged his design for an epic poem with nothing but fair words. He was clearly dependent upon the royal favour for a large part of his income, and the withdrawal of favour would mean ruin. The dependence was now transferred to James II. James continued Dryden's offices (omitting the laureate's butt of sack) and the pension of 100*l.* allowed by Charles. Some months afterwards (19 Jan. 1686) Evelyn notices a report that Dryden, with his two sons and 'Mrs. Nelly (miss to the late king),' were going to mass. The opinion that such converts were equally venal was certainly not unnatural. Macaulay has given his sanction to the opinion by the account in his history, written under the belief (now proved to be erroneous) that the pension of 100*l.* a year was an addition by James instead of a renewal of a previous grant.

The purity of Dryden's motives has been frequently discussed. He has not the presumption in his favour which arises from a sacrifice of solid interests. He was a dependent following a master with a crowd of undoubtedly venal persons. Nor is there the presumption which arises from loftiness of character. Dryden's gross adulation of his patrons was marked by satirists even in his own age (see e.g. 'Letter to the Tories,' prefixed to Shadwell's *Medal of John Bayes*), and he pandered disgracefully to the lowest tastes of his audiences. Nor was the religious change associated with any moral revulsion, or the result of any profound intellectual process. He had been indifferent to religious controversy till he was fifty, and his most marked prejudice was a dislike for priests of all religions, frequently noticed by contemporaries. He had satirised the Roman catholics in the 'Spanish Friar,' when the protestant feeling was excited. It is idle to compare such a conversion to those of loftier minds. But, in a sense, he may well have been sincere enough. In the preface to the

'Religio Laici' he says that he was 'naturally inclined to scepticism in philosophy.' The courtiers of Charles II varied between 'Hobbism' and catholicism. Dryden, first inclined to Hobbism, may well have been led to catholicism by a not unusual route. If all creeds are equally doubtful, a man may choose that which is politically most congenial, or he may accept that which offers the best practical mode of suppressing painful doubts. Dryden's language in the 'Religio Laici,' while retailing the ordinary arguments for the Anglican position, expresses a marked desire for an infallible guide. His critical writings show a mind curiously open to accept new opinions. It may well be that, holding his early creed on very light grounds, he thought that the argument for an infallible church, when presented to him for the first time, was as unanswerable as it appeared for a time to Chillingworth and Gibbon. Though interested motives led him to look into the question, the absence of any strong convictions would make it easy to accept the solution now presented. Once converted, he appears to have grown into a devoted member of the church in his age. He was speedily employed in defence of his new faith. He translated Varillas's 'History of Religious Revolutions.' Burnet asserts (*Defence of his Reflections upon Varillas*) that his own attack upon Varillas caused the publication to be abandoned. He was employed by James to answer Stillingfleet, who had assailed the papers upon catholicism published by James himself and attributed to his first wife and his brother. Some sharp passages followed, in which Stillingfleet had the advantage due to his superior learning and practice in controversy. Dryden's most important work, 'The Hind and the Panther' (said to have been composed at Rushton, a seat of the Treshams in Northamptonshire), was published in April 1687. Although the poem is written in Dryden's best manner, and has many spirited passages, especially the attack upon Burnet as 'the Buzzard,' it must be said that not even Dryden's skill could make versified theological controversy very readable. The most famous retort was by Charles Montagu (afterwards Lord Halifax) and Matthew Prior, called 'The Hind and Panther transversed to the story of the Country Mouse and the City Mouse.' This is a kind of supplement to the 'Rehearsal,' in which Bayes produces a new allegory intended as a parody of 'The Hind and the Panther.' Dean Lockier told Spence (improbably enough) that Dryden wept when speaking of this 'cruel usage' from 'two young fellows to whom he had always been very civil' (Spence, *Anecdotes*, p. 61).

Dryden translated a life of St. Francis Xavier, and in a dedication to the queen declared that her majesty had chosen the saint for a patron and that her prayers might be expected to bring an heir to the throne. When an heir actually appeared (10 June 1688) Dryden brought out a congratulatory poem, 'Britannia Rediviva,' before the end of the month.

The revolution of 1688 put an end to any hopes which Dryden might have entertained from James's patronage. He lost all his offices, Shadwell succeeding him as poet laureate. He received some considerable benefaction from his old friend Buckhurst, now earl of Dorset, which Prior probably exaggerated in a dedication to Dorset's son, where he says that Dorset made up the loss of the laureate's income. Dryden remained faithful to his creed. Recantation, it is true, was scarcely possible, and could have brought nothing but contempt. Dryden, however, behaved with marked dignity during his later years. He laboured at his calling without querulous complaint or abject submission. He returned for a time to dramatic writing. In 1690 were performed a tragedy 'Don Sebastian' and his successful comedy called 'Amphitryon.' 'Don Sebastian' divides with 'All for Love' the claim to be his best play, especially on the strength of the famous scene between Sebastian and Dorax. In 1691 he brought out 'King Arthur,' altered to fit it to the times by omitting the politics. Purcell composed the music, and it had a considerable success. In 1692 he produced 'Cleomenes,' the last act of which, in consequence of his own illness, was finished by Southerne. A tragi-comedy called 'Love Triumphant' was announced as his last play, and failed completely in 1694. Congreve had been introduced to Dryden by Southerne. Dryden recognised the merits of the new writer with generous warmth. He addressed some striking lines to Congreve on the appearance of the 'Double Dealer' (1693), in which the old dramatist bequeathed his mantle and the care of his reputation to the rising young man. Dryden with his disciple came in for a share of the assault made by Jeremy Collier upon contemporary dramatists in 1698. Dryden, with good judgment and dignity, confessed to the partial justice of the attack, though saying, truly enough, that Collier's zeal had carried him too far (Preface to *Fables*).

As his dramatic energy slackened, Dryden laboured the more industriously in other directions. His poem 'Eleonora' (1692), written in memory of the Countess of Abingdon (Chris-

TIE, p. lxvi), was probably written to order and paid for by the widower, as the poet had been unknown to both earl and countess. In 1693 appeared a translation of Juvenal and Persius, in which Dryden was helped by his sons. The 'Discourse on Satire' was prefixed. A third and fourth volume of 'Miscellanies,' to which Dryden contributed, appeared in 1693 and 1694. He now undertook his translation of Virgil. Tradition states (MALONE, 233) that the first lines were written upon a pane of glass at Chesterton House, Huntingdonshire, the seat of his cousin, John Driden (whose name was always thus spelt). Part of the translation was written at Sir William Bowyer's seat, Denham, Buckinghamshire, and part at Lord Exeter's seat, Burleigh. Great interest was taken in the work. Addison wrote the arguments of the books and an 'Essay upon the Georgics.' The book was published by subscription, a system of joint-stock patronage now coming into vogue. 'Paradise Lost' had been thus published in 1688, and Wood's 'Athenæ Oxonienses' in 1691. It is impossible to decide what was the precise result to Dryden. There were 101 subscriptions of five guineas, for which engravings were to be supplied, and 252 at two guineas. It does not appear how the proceeds were divided between Dryden and his publisher Tonson. It seems that Dryden received 50*l.* in addition for each book of his translation. Dryden also received presents from various noble patrons—especially Lord Clifford, Lord Chesterfield, and Sheffield (at this time Marquis of Normanby), to whom the 'Pastorals,' the 'Georgics,' and the 'Æneid' were especially dedicated. Pope, who may have known the facts from Tonson, told Spence that the total received by Dryden was 1,200*l.*, and the estimate is not improbable. Dryden's correspondence with Tonson showed a good many bickerings during the publication. One cause of quarrel was Tonson's desire that the book should be dedicated to William III. Dryden honourably refused; but Tonson had the engravings adapted for the purpose by giving to Æneas the hooked nose of William (DRYDEN, Letter to his son, 3 Sept. 1697). The translation was published in July 1697 and was favourably received. It has since been admired for its own merits of style if not for its fidelity. Bentley, as it seems from a letter to Tonson, 'cursed it heartily' before its publication, whether from an actual perusal does not appear. Swift speaks of it contemptuously in his dedication of the 'Tale of a Tub,' and elsewhere refers bitterly to Dryden. The statement is made by Johnson and Deane Swift (*Essay on Swift*, p. 117) that the hatred was caused by Dryden's remark upon Swift's Odes, 'Cousin Swift, you will never be a poet.' Swift was, however, an exception to the general rule. All the distinguished young men of letters looked up with reverence to Dryden. His 'Virgil' was a precedent for Pope's 'Homer,' which eclipsed the pecuniary results and the literary reputation of the earlier poem.

Having finished Virgil, Dryden set about the work generally called his 'Fables.' It included versions of the first 'Iliad,' of some of Ovid's 'Metamorphoses,' and tales from Chaucer and Boccaccio. By an agreement of 20 March 1699 he was to receive two hundred and fifty guineas from Tonson for ten thousand verses, of which seven thousand five hundred were already in Tonson's hands. The whole sum was to be made up to 300*l.* on the appearance of a second edition, which was not reached till 1713. The volume as published contains some twelve thousand verses. From letters between Dryden and Samuel Pepys it appears that Pepys suggested the 'Good Parson.' Other poems added were an address to his cousin John Driden, and a dedication of 'Palamon and Arcite' to the Duchess of Ormonde. Dryden thought himself successful in these poems and sent them to Charles Montagu, his old antagonist, who was now chancellor of the exchequer. The letter and references in letters to his cousin, Mrs. Steward (daughter of Mrs. Creed), show that he was expecting some favour from government. He says, however, that he cannot buy favour by forsaking his religion. He had refused, though pressed by his friends, to write a complimentary poem upon Queen Mary's death in 1694. His cousin made him what he calls (to Mrs. Steward, 11 April 1700) 'a noble present,' and the Duke of Ormonde is said to have been equally liberal. An improbable tradition (given by Derrick) states the amount of each gift as 500*l.* The 'Fables' again show Dryden's energy of thought and language undiminished by age. Some minor poems had appeared during the same period. The most famous was the 'Alexander's Feast.' A musical society had been formed in London, which held an annual celebration of St. Cecilia's day (22 Nov.) The first recorded performance was in 1683. Dryden composed an ode for the occasion in 1687. (A list of all the odes, with authors and composers, is given in MALONE, 276–80.) He was again invited to write the ode for 1697, and a letter to his son written in September says that he is then writing it. Birch mentions a letter (not now discoverable) in which Dryden speaks of spending a fortnight upon the task. On the other hand, Warton in his 'Essay on Pope' preserves a story that St. John (afterwards the famous Lord

Bolingbroke) found Dryden one morning in great agitation, for which he accounted by saying that he had sat up all night writing the ode. The subject had so impressed him that he had finished it at a sitting. It would be easy to suggest modes of harmonising these statements, but the facts must remain uncertain. It is equally uncertain whether the society did or did not pay him 40*l.*, as Derrick reports on the authority of Walter Moyle, while Dryden tells his son the task was 'in no way beneficial.' The ode was published separately in 1697. Malone (p. 477) preserves the tradition that Dryden confirmed the compliment of a young man (afterwards Chief-justice Marlay) by saying 'A nobler ode never was produced nor ever will be.' Dryden was now breaking in health. A few traditions remain as to his later years. Friends and admirers had gathered round him. He was to be seen at Will's coffee-house, where (the only fact recovered by 'old Swiney' for Johnson's use) he had a chair by the fire in winter and by the window in summer. Ward tells us (*London Spy*, pt. 10) how the young wits coveted the honour of a pinch from Dryden's snuff-box. Dryden spent his evenings at the coffee-house. A few scraps of his talk carefully collected by Malone (pp. 498–510) are, it is to be hoped, unfair specimens of his powers. Fletcher's 'Pilgrim' was performed for the benefit of his son Charles in the beginning of 1700. It was revised by Vanbrugh for the occasion, and Dryden contributed an additional scene, together with a prologue and epilogue (vigorously attacking Blackmore, who had provoked his wrath by an assault in the 'Satire against Wit'), and a 'Secular Masque.' George Granville (afterwards Lord Lansdowne) prepared an adaptation of the 'Merchant of Venice,' to be performed for his benefit. His death caused the profits to be transferred to his son Charles. He had a correspondence with enthusiastic young ladies, especially Mrs. Thomas, to whom he gave the name Corinna; he was courted by John Dennis, then a critic of reputation, as well as by some of higher and in some cases more permanent fame, such as Congreve, Addison, Southerne, Vanbrugh, Granville, and Moyle. Pope, then a boy in his twelfth year, managed to get a sight of him, and he held the post of literary dictator, previously assigned to Ben Jonson, and afterwards to Addison, Pope, and Samuel Johnson. He often visited his relations in the country, and anecdotes show that he played bowls and was fond of fishing. During March and April 1700 he was confined to the house by gout. A toe mortified, and he declined to submit to amputation, which was advised by a famous surgeon, Hobbs. He died with great composure, 1 May 1700, at his house in Gerrard Street. He had lived from 1673 to 1682 in Fetter Lane, Fleet Street, where the house, pulled down in 1887, had a tablet in commemoration, and from 1682 to 1686 in Long Acre (Johnson, *Lives* (Cunningham), i. 320). A tablet affixed to 43 Gerrard Street, Soho, states that he also resided there. He left no will, and his widow having renounced, his son Charles administered to his effects on 10 June. A private funeral was proposed, and Montagu offered to pay the expenses, which explains Pope's famous allusion in the character of Bufo—

He helped to bury whom he helped to starve.

Some of Dryden's friends, including Lord Jeffreys, son of the chancellor, objected. The body was embalmed, and upon Garth's application was allowed to be deposited in the College of Physicians until the funeral on 13 May. On that day Garth pronounced a Latin oration, Horace's 'Exegi monumentum' was sung to music, and the body was buried by the side of Chaucer and Cowley in the 'Poets' Corner' of Westminster Abbey. Dryden's friends filled fifty carriages, and fifty more followed. Farquhar speaks of the ceremony as incongruous and burlesque, 'fitter for Hudibras than him.' The grave remained unmarked until 1720, when a simple monument was erected by the Duke of Buckinghamshire (stirred, it is said, by Pope's inscription upon Rowe, where allusion was made to the 'rude and nameless stone' which covered Dryden). The Duchess of Buckinghamshire substituted the bust by Scheemakers in 1731 for an inferior bust placed upon the first monument.

Mrs. Thomas (Corinna) fell into distress and became one of Curll's authors. She supplied him with a fictitious account of Dryden's funeral addressed to the author of Congreve's life, in which it was published. It was founded, according to Malone, on Farquhar's letter and a poem of Tom Brown's called 'A Description of Mr. D—n's Funeral.' Corinna's misstatements are sufficiently confuted by Malone (pp. 355–82), though they long passed current as genuine.

Lady Elizabeth Dryden, who (according to doubtful traditions recorded by Malone, p. 395) was on distant terms with her husband and his relations in later years, became insane soon after his death, and survived till the summer of 1714. They had three sons. Charles, born at Charlton in 1666, was educated at Westminster, elected to Trinity College, Cambridge, in 1683, and wrote some poems, one of which, in Latin, appeared in

the second 'Miscellany.' He executed the seventh satire for his father's translation of Juvenal in 1692. About that time he went to Italy and was appointed chamberlain to Pope Innocent XII. Here he wrote an English poem which appeared in the fourth 'Miscellany.' He returned to England about 1697 or 1698; administered to his father's effects; was drowned in the Thames near Datchet, and buried at Windsor 20 Aug. 1704. Dryden, who was a believer in astrology, calculated his son's horoscope, and on the strength of it prophesies in 1697 that he will soon recover his health, injured by a fall at Rome. Corinna constructed an elaborate fiction upon this basis, showing that Dryden had foretold three periods of danger to his son; at one of which Charles fell from a (non-existent) tower of the Vatican five stories high and was 'mashed to a mummy' for the time (Wilson, *Life of Congreve*). Malone reprints this narrative (pp. 404–20), which is only worth notice from the use made of it in Scott's 'Guy Mannering.'

John, the second son, born in 1667–8, was also at Westminster, and was elected to Christ Church in 1685. His father preferred to place him under the care of Obadiah Walker, the Roman catholic master of University College. He went to Rome with his brother. He translated the fourteenth satire of Juvenal for his father's version, and wrote the 'Husband his own Cuckold,' performed in 1696, with a prologue by his father, and an epilogue by Congreve. An account of a tour in Italy and Malta, made by him in 1700 in company with a Mr. Cecil, was published in 1776. He died at Rome 28 Jan. 1701.

Erasmus Henry, the third son, born 2 May 1669, was a scholar at the Charterhouse, and 'elected to the university' November 1685. He studied at Douay, entered the novitiate of the Dominicans 1692, was ordained priest in 1694, was at Rome in 1697, residing in the convent of the English Dominicans, and in that year was sent to the convent of Holy Cross, Bornheim, of which he was sub-prior till 1700. He then returned to England to labour on the mission in Northamptonshire (Gillow, *English Catholics*). From 1708 he resided at Canons Ashby, which in that year had passed by will to his cousin Edward, eldest son of the poet's younger brother, Erasmus. In 1710 he became baronet upon the death of another cousin, Sir John Dryden, grandson of the first baronet. He was apparently imbecile at this time and died soon after. He was buried at Canons Ashby, 4 Dec. 1710.

Dryden was short, stout, and florid. A contemporary epigram, praising him as a poet, says 'A sleepy eye he had and no sweet feature,' and a note explains that 'feature' here means 'countenance.' His nickname, 'Poet Squab,' suggests his appearance. A large mole on his right cheek appears in all his portraits. The earliest portrait is said to be that in the picture gallery at Oxford, dated on the back 1655, which is probably an error for 1665. A portrait was painted by Riley in 1683, and engraved by Van Gunst for the Virgil of 1709. Closterman painted a portrait about 1690, from which there is a mezzotint by W. Faithorne, jun. Kneller painted several portraits, one of which was presented by the poet to his cousin, John Driden. It is not now discoverable. From another (about 1698) by Kneller, painted for Jacob Tonson as one of a series of the Kit-Cat Club, there is an engraving by Edelwick in 1700, said to be the best likeness. The original is at Bayfordbury Hall, Hertfordshire. Another portrait by Kneller belonged to Charles Beville Dryden in 1854. A portrait of Dryden was at Addison's house at Bilton; and there was a crayon drawing at Tichmarsh, which afterwards belonged to Sir Henry Dryden of Canons Ashby. A portrait in pencil by T. Forster, taken in 1697, was (1854) in the possession of the Rev. J. Dryden Pigott. Horace Walpole had a small full-length portrait by Maubert. (Further details are given by Malone, pp. 432–7, and Bell, p. 978.)

The affection of his contemporaries and literary disciples proves, as well as their direct testimony, that in his private relations Dryden showed a large and generous nature. Congreve dwells especially upon his modesty, and says that he was the 'most easily discountenanced' of all men he ever knew. The absence of arrogance was certainly combined with an absence of the loftier qualities of character. Dryden is the least unworldly of all great poets. He therefore reflects most completely the characteristics of the society dominated by the court of Charles II, which in the next generation grew into the town of Addison and Pope. His drama, composed when the drama was most dependent upon the court, was written, rather in spite of his nature, to win bread and to please his patrons. His comedies are a lamentable condescension to the worst tendencies of the time. His tragedies, while influenced by the French precedents, and falling into the mock heroics congenial to the hollow sentiment of the court, in which sensuality is covered by a thin veil of sham romance, gave not infrequent opportunity for a vigorous utterance of a rather cynical view of life. The declamatory passages are often in his best style. Whatever their faults, no tragedies comparable to his best work have since been written for the stage. The masculine sense

and power of sustained arguments gave a force unrivalled in English literature to his satires, and the same qualities appear in the vigorous versification of the 'Fables,' which are deformed, however, by the absence of delicate or lofty sentiment. His lyrical poetry, in spite of the vigorous 'Alexander's Feast,' has hardly held its own, though still admired by some critics. His prose is among the first models of a pure English style. Dryden professed to have learned prose from his contemporary Tillotson. Other examples from theologians, poets, and essayists might easily be adduced to show that Dryden had plenty of rivals in the art. The conditions of the time made the old pedantry and conceits unsuitable. Dryden, like his contemporaries, had to write for men of the world, not for scholars trained in the schools, and wrote accordingly. But he stood almost alone as a critic, and if his views were curiously flexible and inconsistent, they are always enforced by sound arguments and straightforward logic. His invariable power of understanding and command of sonorous verse gave him a reputation which grew rather than declined during the next century. The correct opinion was to balance him against Pope, somewhat as Shakespeare had been balanced against Jonson, as showing more vigour if less art. Churchill was his most conspicuous imitator; Gray, like Pope, professed to have learned his whole skill in versification from Dryden. Warton places him just below Pope, and distinctly below Shakespeare, Milton, and Spenser. Scott still places him next to Shakespeare and Milton, and expresses the conservative literary creed of his time. Perhaps the best modern criticism will be found in Lowell's 'Among my Books.'

Dryden's dramatic works (with dates of first performance and publication) are: 1. 'The Wild Gallant,' February 1662–3, 1669. 2. 'The Rival Ladies,' 1663 (?), 1664. 3. 'The Indian Emperor,' 1665, 1667; defence of 'Essay on Dramatic Poesy' added to second edition, 1668. 4. 'Secret Love, or the Maiden Queen,' 1667, 1668. 5. 'Sir Martin Mar-all,' 1667, 1668. 6. 'The Tempest' (with D'Avenant), 1667, 1670. 7. 'An Evening's Love, or the Mock Astrologer,' 1668, 1671. 8. 'Tyrannic Love, or the Royal Martyr,' 1669, 1670. 9, 10. 'Conquest of Granada' (two parts), 1670, 1672; 'Essay on Heroic Plays' prefixed, and 'Essay on Dramatic Poetry of the Last Age' appended. 11. 'Marriage à la Mode,' 1672, 1673. 12. 'The Assignation, or Love in a Nunnery,' 1672, 1673. 13. 'Amboyna,' 1673, 1673. 14. 'The State of Innocence' (not acted), 1674, with apology for heroic poetry and poetic license. 15. 'Aurengzebe,' 1675, 1676. 16. 'All for Love,' 1677–8, 1678. 17. 'The Kind Keeper, or Mr. Limberham,' 1678, 1678. 18. 'Œdipus' (with N. Lee; the first and third acts are Dryden's), 1679, 1679. 19. 'Troilus and Cressida,' 1679, 1679. 20. 'The Spanish Friar,' 1681, 1681. 21. 'The Duke of Guise' (with N. Lee; the first scene, the fourth and half the fifth act are Dryden's), 1682, 1683; a 'Vindication' separately published. 22. 'Albion and Albanius,' 1685, 1685. 23. 'Don Sebastian,' 1690, 1690. 24. 'Amphitryon,' 1690, 1690. 25. 'King Arthur,' 1691, 1691. 26. 'Cleomenes,' 1692, 1692. 27. 'Love Triumphant,' 1693–4, 1694. The 'Essay on Dramatic Poesy' appeared in 1668, and the notes and observations on the 'Empress of Morocco,' in which Dryden had some share, in 1674.

Dryden's original poems appeared as follows: 1. 'Heroic Stanzas, consecrated to the Memory of his Highness Oliver, late Lord Protector,' &c., two editions in 1659, the first probably being that in which it appears as one of 'Three Poems upon the Death of his late Highness,' &c. 2. 'Astræa Redux,' 1660. 3. 'Panegyric on the Coronation,' 1661. 4. 'Annus Mirabilis,' 1667. 5. 'Absalom and Achitophel,' part i. 1681. 6. 'The Medal,' March 1682. 7. 'Mac Flecknoe,' October 1682. 8. 'Absalom and Achitophel,' part ii. (with Nahum Tate), November 1682. 9. 'Religio Laici,' November 1682. 10. 'Threnodia Augustalis,' 1685. 11. 'The Hind and the Panther,' 1687. 12. 'Britannia Rediviva,' 1688. 13. 'Eleonora,' 1692. 14. 'Alexander's Feast,' 1697.

Dryden contributed many small pieces to various collections, some of them subsequently reprinted in his 'Miscellany Poems' (see below). Among them are the poem on the death of Lord Hastings, published in 'Lachrymæ Musarum,' 1649; a poem prefixed to John Hoddesdon's 'Sion and Parnassus,' 1650; and to Sir R. Howard's poems, 1660; to Walter Charleton's 'Chorea Gigantum,' 1663; to Lee's 'Alexander,' 1677; to Roscommon's 'Essay on Translated Verse,' 1680; and to Congreve's 'Double Dealer,' 1694. The ode to 'The Pious Memory of the Accomplished Young Lady Mrs. Anne Killigrew' first appeared in her collected poems, 1686. Songs attributed to Dryden are in the 'Covent Garden Drollery,' 1672, and (see *Notes and Queries*, 1st ser. ix. 95) in 'New Court Songs and Poems,' 1672. The 'Te Deum' and 'Hymn on St. John's Eve' were first published by Sir W. Scott. Dryden wrote between ninety and a hundred prologues and epilogues. A 'Satire against the Dutch,' attributed to him in the 'State Poems' (1704) and dated 1662, is really com-

posed of the prologue and epilogue to 'Amboyna' (1673). Other spurious poems are in the same collection.

Dryden's poetical translations are: 1. 'Juvenal and Persius,' 1693 (the 1st, 3rd, 6th, 10th, and 16th Satire of Juvenal, all Persius, and the 'Essay on Satire' prefixed, are by Dryden; the 7th Satire of Juvenal by his son Charles, and the 14th by his son John). 2. 'Virgil,' 1697 (Knightly Chetwood wrote the life of Virgil, Walsh the preface to the 'Pastorals,' and Addison the preface to the 'Georgics'). 3. 'Fables, Ancient and Modern, translated into Verse from Homer (the first Iliad), Ovid, Boccaccio, and Chaucer, with Original Poems,' 1700.

Dryden also contributed the preface and two epistles to the translation of Ovid's Epistles (1680), and other translations are in the 'Miscellany Poems.' The first volume of these appeared in 1684, containing reprints of his Satires, with translations from Ovid, Theocritus, and Virgil, and some prologues and epilogues. The second volume, with the additional title 'Sylvæ,' appeared in 1685, containing translations from the 'Æneid,' Theocritus, and Horace. The third, with the additional title 'Examen Poeticum,' appeared in 1693, containing translations from Ovid's 'Metamorphoses,' the 'Veni, Creator Spiritus,' epitaphs, and 'Hector and Andromache' from the 6th Iliad. The fourth, called also the 'Annual Miscellany,' appeared in 1694, and contained a translation of the 'Georgics,' bk. iii. Dryden was the author of nearly all the poems in the first two volumes, but only contributed a few poems to the others. A fifth volume, by other writers, appeared in 1704, and a sixth in 1706.

Dryden's prose works, besides the prefaces to plays, &c., mentioned above, included a life of Plutarch, prefixed to translation by various hands, 1683; a translation from Maimbourg's 'History of the League,' 1684; 'Defence of Papers written by the late King . . .,' 1686; translation of Bohours's 'Life of Xavier,' 1688; preface to Walsh's 'Dialogue concerning Women,' 1691; a character of St. Evremont, prefixed to St. Evremont's 'Miscellaneous Essays,' 1692; a character of Polybius, prefixed to a translation by Sir Henry Sheere, 1693; and a prose translation of Dufresnoy's 'Art of Painting,' 1695.

In 1701 Tonson published his dramatic works in 1 vol. folio; an edition in 6 vols. 12mo, edited by Congreve, appeared in 1717. In 1701 Tonson also published his 'Poems on Various Occasions' in 1 vol. folio; an edition in 2 vols. 12mo appeared in 1742; and an edition in 4 vols. (edited by S. Derrick) in 1760. Malone published the 'Critical and Miscellaneous Prose Works' in 4 vols. 8vo in 1800. An edition of the whole works, edited by Scott, in 18 vols. 8vo, appeared in 1808; it was reprinted in 1821, and was reissued, edited by Prof. G. Saintsbury, in 1882–93. 'Essays of John Dryden' were 'selected and edited' by Prof. W. P. Ker (Oxford, 1900, 2 vols.)

[Perfunctory lives of Dryden are in Cibber's Lives of the Poets (1753) and in Derrick's Collective Edition of Dryden's Poems (1760). The first important life was Johnson's admirable performance in the Lives of the Poets (1779–81). The editions by Peter Cunningham (1854) and by Birkbeck Hill (1905) contain some new facts. Malone's badly written but full life (1800) forms vol. i. of the Miscellaneous Prose Works. Scott prefixed an excellent life to the edition of Dryden's Complete Works (1808). The lives by Robert Bell prefixed to the Aldine edition (1854), and especially that by W. D. Christie prefixed to the Globe edition of Dryden's Poems (1870), are worth consulting. See also Dryden by G. Saintsbury in the English Men of Letters Series, and a valuable study of Dryden and his contemporaries in Le Public et les Hommes de Lettres en Angleterre (1660–1744), by Alexandre Beljame (1881).] L. S.

DRYSDALE, JOHN, D.D. (1718–1788), Scottish divine, third son of the Rev. John Drysdale, by Anne, daughter of William Ferguson, was born at Kirkaldy on 29 April 1718, and educated at the parish school in that town. Among his schoolfellows was Adam Smith, with whom he formed a friendship which was preserved throughout life. In 1732 he proceeded to the university of Edinburgh, where he read classics, philosophy, and theology, but took no degree. In 1740 he took orders in the established church of Scotland. For some years he officiated as assistant to the Rev. James Bannatyne, minister of the college church, Edinburgh, and in 1748 he obtained, through the interest of the Earl of Hopetoun, the living of Kirkliston in Linlithgowshire, of which the presentation was in the crown. In 1762 he was presented by the town council of Edinburgh to Lady Yester's Church. A lawsuit took place upon his appointment, the House of Lords ultimately deciding against the claim of the ministers and elders to have a joint right with the council. The call was sustained in the general assembly, even by the opponents of the claim, and Drysdale was admitted 14 Aug. 1764. On 15 April 1765 he received from Marischal College, Aberdeen, the diploma of D.D. In 1767 he vacated Lady Yester's Church to succeed Dr. John Jardine as one of the ministers of the Tron Church, Edinburgh. He was afterwards preferred, on the recommendation of Dr. Robertson, the eminent historian, to a royal chaplaincy, to

which was attached one-third of the emoluments of the deanery of the Chapel Royal. In 1773 he was elected moderator, and in 1778 assistant-clerk, of the general assembly, of which in 1784 he was re-elected moderator, and, by the death of Dr. Wishart in the following year, became principal clerk. He died on 16 June 1788 at his house in Princes Street, Edinburgh. In ecclesiastical politics Drysdale belonged to the 'moderate' party. He was reputed a master of pulpit eloquence. He married the third daughter of William Adam, architect, and was survived by his wife and two daughters, the eldest of whom married Andrew Dalzel [q. v.], professor of Greek in the university of Edinburgh, who edited two volumes of his father-in-law's sermons, with a highly laudatory biography prefixed, Edinburgh, 1788, 8vo.

[Gent. Mag. 1788, p. 565; Life by Dalzel; Brit. Mus. Cat.; Scott's Fasti, i. 60, 63.] J. M. R.

DUANE, MATTHEW (1707–1785), coin collector and antiquary, was born in 1707 (Duane's mural monument; *Gent. Mag.* says 1703). He was a lawyer by profession, and was eminent as a conveyancer. Charles Butler [q. v.] was his pupil, and he published reports of cases in the king's bench under John Fitzgibbon. Duane devoted much of his time to antiquarian studies, especially numismatics. His coin collection was chiefly formed from the Oxford, Mead, Folkes, Webb, Torremozze, and Dutens cabinets. He sold his Syriac medals in 1776 to Dr. William Hunter, who presented them to Glasgow University. Dutens published in 1774 'Explication de quelques Médailles Phéniciennes du Cabinet de M. Duane.' Duane employed F. Bartolozzi to engrave twenty-four plates of the coins of the Greek kings of Syria, a series which he specially collected. These plates were first published in 1803 in Gough's 'Coins of the Seleucidæ.' Bartolozzi was also employed to engrave coins of the kings of Macedonia (from Amyntas I to Alexander the Great) in Duane's collection. The plates were issued in a quarto volume without date. Duane discovered and purchased ten quarto volumes of the 'Brunswick Papers,' and placed them in the hands of Macpherson for the latter's 'Original Papers concerning the Secret History of Great Britain,' &c. 1775. Among his friends was Giles Hussey, the artist, many of whose works he possessed. Duane was a fellow of the Royal Society and of the Society of Antiquaries, and was a trustee of the British Museum, to which institution he presented minerals, antiquities, and miscellaneous objects in 1764–77. He died in Bedford Row, London, on 6 (mural monument) or 7 (*Gent. Mag.*) Feb. 1785, from a paralytic stroke. He was buried in the St. George's porch of St. Nicholas Church, Newcastle, and there is a monument to him on the south wall of the church. His coins and medals were sold by auction 3 May 1785, and a catalogue was printed. His library, together with that of his nephew and heir, Michael Bray, was sold in London in April 1838 by Leigh and Sotheby. Duane married Dorothy, daughter of Thomas Dawson. She died in 1799.

[Mural monument in St. Nicholas, Newcastle, erected by Duane's widow; Gillow's Bibl. Dict. of English Catholics, ii. 132; Butler's Hist. Memoirs of English Catholics (1822), iv. 460; Brand's Hist. of Newcastle, i. 290, 301; E. Mackenzie's Newcastle, i. 261, 262; Gent. Mag. 1785, vol. lv. pt. i. p. 157; Nichols's Lit. Anecd. ii. 280, iii. 37, 147, 497–9, 759, iv. 705, vi. 302, viii. 189, 692; Nichols's Lit. Illustr. viii. 458; Combe's Numm. vet. . . . in Mus. Gul. Hunter, pp. vii, viii; Michaelis's Ancient Marbles in Great Britain, § 65; General Guide to British Museum, 1886.] W. W.

DUBHDALETHE (*d.* 1064) was son of Maelmuire, son of Eochaidh, and had been ferleighinn or lector at Armagh in 1049, when, on the death of Amalgaidh, comharb or successor of St. Patrick, he succeeded to that dignity, thus being the third of that name who held it. He entered on his office on the day of Amalgaidh's death, which proves that the appointment was not made by popular election but on some other principle accepted and recognised by the clergy and people. The lectorship thus rendered vacant was filled by the appointment of Ædh o Forreidh, who had been for seventeen years bishop of Armagh. Sir James Ware, who terms Dubhdalethe archbishop of Armagh, finds a difficulty in the fact of Forreidh having been also bishop during his time. But the comharb of Armagh, or primate in modern language, was not necessarily a bishop, and in the case of Dubhdalethe there is even some doubt whether he was ordained at all. A bishop was a necessary officer in every ecclesiastical establishment like that at Armagh, but he was not the chief ecclesiastic. In 1050 Dubhdalethe made a visitation of Cinel Eoghain, a territory comprising the county of Tyrone and part of Donegal, and brought away a tribute of three hundred cows. In 1055, according to the 'Annals of Ulster,' he made war on another ecclesiastic, the comharb of Finnian, by which is meant the abbot of Clonard, in the south-west of the county of Meath. A fight ensued between the two parties, in which many were killed. The quarrel probably related to some dis-

puted property belonging to one or other of the abbeys concerned. This entry is omitted by the 'Four Masters,' according to a practice not unusual with them of suppressing inconvenient facts.

In 1064 they record his death, and add that 'Maelisa assumed the abbacy.' Thus the duration of Dubhdalethe's primacy was fifteen years. Ware, however, states that, according to the 'Psalter of Cashel,' it was only twelve, 'which,' he says, 'affords some room to suspect that Gilla Patrick MacDonald, who is expressly called archbishop of Armagh in the "Annals of the Four Masters" at 1052, ought to intervene between Amalgaidh and Dubhdalethe, which will pretty well square with the death of the latter in 1065 [1064].' But in fact Gilla Patrick is only termed prior by the 'Four Masters,' and more exactly by the 'Annals of Ulster,' secnab or vice-abbot. St. Bernard of Clairvaux, in his 'Life of Maelmogue or Malachy, Primate of Armagh' (1134–7), refers in severe terms to the usage 'whereby the holy see [Armagh] came to be obtained by hereditary succession,' and adds, 'there had already been before the time of Celsus (*d.* 1129) eight individuals who were married and without orders, yet men of education.' One of these must have been Dubhdalethe, but St. Bernard was in error in viewing the influence of the hereditary principle at Armagh as unusual. The comharbs of St. Finnian, St. Columba, and other famous saints succeeded according to certain rules in which kinship to the founder played an important part. And thus it was that Dubhdalethe succeeded his predecessor on the day of his death, and that Maelisa, on the death of the former, 'assumed' the abbacy.

Dubhdalethe was the author of 'Annals of Ireland,' in which he makes use of the christian era. This is one of the earliest instances in Ireland, if we accept O'Flaherty's opinion, that it only came into use there about 1020. He considered him as contemporary with Mugron, abbot of Hy (*d.* 980), and as he must therefore have been at least sixty-nine years old when he became primate, and may naturally be presumed to have compiled his 'Annals' at an earlier period, he may have been actually the first to use it. His 'Annals' are quoted in the 'Annals of Ulster' (1021), p. 926, and in the 'Four Masters,' p. 978. He is also reported to have been the author of a work on the archbishops of Armagh down to his own time.

[O'Conor's Scriptt. Rer. Hib. iv. 290; Annals of the Four Masters, ii. 587, 887; Ware's Works (Harris), p. 50; Colgan's Trias Thaum. p. 298*b*; Lanigan's Eccles. Hist. iii. 428, 448.] T. O.

DUBOIS, CHARLES (*d.* 1740), treasurer to the East India Company, lived at Mitcham, Surrey, where he had a garden filled with the newest exotics at that time in course of introduction. As regards botany, he seems to have been chiefly a patron rather than a worker; thus he appears as one of twelve English subscribers to Micheli's 'Nova Genera,' 1728. His name, however, occurs as having contributed observations to the third edition of Ray's 'Synopsis,' 1724. His dried plants occupy seventy-four folio volumes, the entire number of specimens being about thirteen thousand, and are in excellent preservation; they form part of the herbarium at the Oxford Botanic Garden. He died 21 Oct. 1740. Brown established his genus *Duboisia* in commemoration.

[Gent. Mag. (1740), x. 525; Nichols's Lit. Illustr., i. 366–76 (mentioned in letters); Daubeny's Oxford Bot. Garden, p. 49.] B. D. J.

DU BOIS, Lady DOROTHEA (1728–1774), authoress, was the eldest daughter of Richard Annesley [q. v.], afterwards sixth earl of Anglesey, by Ann Simpson, daughter of a wealthy merchant of Dublin. She was born in Ireland in 1728, one year after her father had become Lord Altham. In 1737 he succeeded to the earldom. At this time the earl made provision for his countess and her children, assigning 10,000*l.* a year to Dorothea; but about 1740 he repudiated his marriage, declared his children illegitimate, and turned them all out of doors. An action brought by the countess in 1741 resulted in an interim order for a payment by the earl of 4*l.* per week; but this payment was never made, and the ladies suffered the greatest distress. About 1752 Dorothea secretly married Du Bois, a French musician, and became the mother of six children. In 1759 she heard that her father had made a will leaving her 5*s.*, in quit of all demands, as his natural daughter; and in 1760, on recovery from the birth of her sixth child, she undertook a journey to Camolin Park, Wexford, where he was lying ill, to induce him to acknowledge his marriage with her mother. She was repulsed with much indignity by the woman then claiming to be the earl's wife. In 1761 the earl died, his estates devolving on the son of the wife in possession. Lady Dorothea then laid the whole story before the world in 'Poems by a Lady of Quality,' which she dedicated to the king, and published by subscription at Dublin in 1764. In 1765 her mother died. In 1766 Dorothea published 'The Case of Ann, Countess of Anglesey, lately Deceased,' appealing for help to prosecute her claims; with the same object she

issued 'Theodora,' a novel, in 1770, dedicated to the Countess of Hertford. In 1771 she published 'The Divorce,' 4to, a musical entertainment sung at Marylebone Gardens in 1772; and 'The Haunted Grove,' another musical entertainment by her, not printed, was acted at Dublin. About 1772 she brought out 'The Lady's Polite Secretary,' preceded by a 'Short English Grammar.' Meanwhile, the Anglesey estates were subject to lawsuits from various sides, but none of them benefited Lady Dorothea, and her life was passed in bitter poverty. She died in Grafton Street, Dublin, of an apoplectic fit, early in 1774.

[Gent. Mag. xiv. from month to month, xxxvi. 537–9, xlii. 224, 291, xliv. 94; manuscript notes to Theodora, Brit. Mus. copy; the Case; Baker's Biog. Dram. (Reed), i. 210, ii. 168, 285.] J. H.

DU BOIS, EDWARD (1622–1699), painter. [See under Du Bois, Simon.]

DUBOIS, EDWARD (1774–1850), wit and man of letters, son of William Dubois, a merchant in London, originally from the neighbourhood of Neufchatel, was born at Love Lane, in the city of London, 4 Jan. 1774. His education was carried on at home, and he became possessed of a considerable knowledge of the classics and a fair acquaintance with French, Italian, and Spanish. He adopted literature as his profession, and although he was called to the bar at the Inner Temple, on 5 May 1809, he did not meet with sufficient success to abandon his pen. He was a regular contributor to various periodicals, and especially to the 'Morning Chronicle' under Perry. Art notices, dramatic criticisms, and verses on the topics of the day were his principal contributions; and to the last day of his life he retained his position of art critic on the staff of the 'Observer.' When the 'Monthly Mirror' was the property of the eccentric Thomas Hill, it was edited by Dubois, and on Hill's death he was benefited as one of the two executors and residuary legatees by a considerable accession of fortune. Theodore Hook was among his assistants on that periodical, and from Dubois Barham obtained, when writing Hook's life, 'many of the most interesting details' of the wit's early history. He assisted Thomas Campbell in editing the first number of Colburn's 'New Monthly Magazine,' but before the second number could be issued differences broke out and they separated (Redding, *Fifty Years' Recollections*, ii. 161–5). For a few years he was the editor of the 'Lady's Magazine,' and for the same period he conducted the 'European Magazine.' He is sometimes said to have been 'a connection' of Sir Philip Francis, at other times his private secretary, and they were certainly on intimate terms of friendship from 1807 until Francis's death in 1818. If Francis had gone out as governor of Buenos Ayres in 1807, Dubois would have accompanied him as private secretary. He compiled Francis's biography in the 'Monthly Mirror' for 1810, and wrote the life of Francis which appeared in the 'Morning Chronicle' for 28 Dec. 1818. When Lord Campbell was composing his 'Memoir' of Lord Loughborough, Dubois obtained for him a long memorandum from Lady Francis on the authorship of the 'Letters of Junius' (Campbell, *Chancellors*, vi. 344–7). The first of these lives is said to have prompted the publication of John Taylor's 'Junius Identified,' and it has more than once been insinuated that Dubois was the real author of that volume. Considerable correspondence and articles on the general subject of the 'Letters of Junius' and on Mr. Taylor's work appeared in the 'Athenæum' and 'Notes and Queries' for 1850 (some of which will be found in Dilke's *Papers of a Critic*, vol. ii.), but the connection of Dubois with the authorship of 'Junius Identified' was set at rest by the assurance of Mr. Taylor (*Notes and Queries*, 1850, pp. 258–9) that he 'never received the slightest assistance from Mr. Dubois.' For many years, at least twenty years, he was assistant to Serjeant Heath, judge of the court of requests, a 'strange and whimsical court,' as it has been designated. When county courts were established a judgeship was offered to Dubois, but he preferred to continue as Mr. Heath's deputy. In 1833 he was appointed by Lord Brougham to the office of treasurer and secretary of the Metropolitan Lunacy Commission, and on the abolition of that body in 1845 was employed under the new commission without any special duties. These appointments he retained until his death, and their duties were discharged by him with success; for although he loved a joke, even in court, he never allowed this propensity to get the mastery over his natural astuteness. His face was naturally droll, his wit was caustic, and he was 'capital at the dinner table.' He died at Sloane Street, Chelsea, on 10 Jan. 1850, aged 76. He married at Bloomsbury Church in August 1815 Harriet Cresswell, daughter of Richard Cheslyn Cresswell, registrar of the Arches Court of Canterbury. By her, who survived him, he had three sons, and one daughter. One of his last acts was to raise a subscription for the family of the late R. B. Peake, the dramatist.

Dubois's works were of an ephemeral cha-

racter, and appeared when he was a young man. They were: 1. 'A Piece of Family Biography,' dedicated to George Colman, 3 vols., 1799. 2. 'The Wreath; Selections from Sappho, Theocritus, Bion, and Moschus, with a Prose Translation and Notes. To which are added remarks on Shakespeare, and a comparison between Horace and Lucian,' 1799. In this compilation he was assisted by Capel Lofft. The remarks on Shakespeare chiefly show coincidences and imitations between his works and those of the ancient classics. 3. 'The Fairy of Misfortune, or the Loves of Octar and Zuleima, an Italian Tale translated from the French, by the author of "A Piece of Family Biography,"' 1799. The original work, 'Mirza and Fatimé,' was published at the Hague in 1754. 4. 'St. Godwin; a Tale of the 16th, 17th, and 18th Century, by Count Reginald de St. Leon,' 1800. A skit on Godwin's novel of St. Leon. 5. 'Old Nick; a Satirical Story in Three Volumes,' 1801; 2nd ed. 1803. Dedicated to Thomas Hill. This story showed the possession of much vivacity and humour. 6. 'The Decameron, with remarks on the Life and Writings of Boccaccio, and an Advertisement by the Author of "Old Nick,"' 1804. The translation, which was suggested by Thomas Hill, was a revision of that issued anonymously in 1741, and the task of supervision was entrusted to Dubois. 7. 'Rhymes' [anon. by Octavius Gilchrist of Stamford, and edited by Dubois], 1805. 8. 'Poetical Translations of the Works of Horace, by Philip Francis. New Edition, with Additional Notes, by Edward Du Bois,' 4 vols., 1807. The booksellers required the immediate publication of a corrected 'copy of the most approved edition of Dr. Francis's Horace,' and Dubois was aided in his undertaking by Capel Lofft, Stephen Weston, and Sir Philip Francis, the last of whom furnished three ingenious notes. 9. When the travels of Sir John Carr were attracting attention, Dubois undertook, at the instance of the publishers of the 'Monthly Mirror,' to write a satirical pamphlet in ridicule of the knight's efforts in literature. It was called 'My Pocket-book, or Hints for a "Ryghte merrie and conceitede tour, in quarto; to be called, 'The Stranger in Ireland,' in 1805. By a Knight Errant,"' 1807. This satire quickly passed through two editions, and was followed by 'Old Nick's Pocket-book,' 1808, written in ridicule of Dubois, by a friend of Carr, who was stung by these strokes of satire into bringing an action against Hood and Sharpe, in vindication of his literary character. The case came before Lord Ellenborough and a special jury, at Guildhall, 1 Aug. 1808, when the judge summed up strongly in favour of the defendants, and the verdict was given for them. Two reports of the trial were issued, one on behalf of the plaintiff and the other in the interest of the defendants, and the latter report was also appended to a third edition of 'My Pocket-book.' 10. 'The Rising Sun.' 11. 'The Tarantula, or the Dance of Fools; by the Author of "The Rising Sun,"' 1809. An overcharged satire on fashionable life in 1809, which is sometimes, but probably without sufficient reason, attributed to Dubois. 12. 'Facetiæ, Musarum Deliciæ, or the Muses' Recreation, by Sir J. M. [Mennis] and Ja. S. [James Smith] . . . with Memoirs [by Dubois] of Sir John Mennis and Dr. James Smith,' 1817, 2 vols. He also edited Harris's 'Hermes' (6th edit. 1806); 'Fitzosborne's Letters,' by Melmoth (11th edit. 1805); 'Burton's Anatomy' (1821); 'Hayley's Ballads,' with plates by William Blake (1805); and 'Ossian's Poems' (1806).

[Life of Sir P. Francis, by Parkes and Merivale, i. xxiii, 327, ii. 384–5; Collier's Old Man's Diary, pt. iv. p. 23; Maclise's Portrait Gallery, p. 265; Literary Gazette, 1850, pp. 52–3; Halkett and Laing's Anonymous Lit. iii. 1911, 2207, 2250; New Monthly Mag. lxxxi. 83–4 (1847); Gent. Mag. xxxiii. 326–7 (1850); information from his son, Mr. Theodore Dubois.] W. P. C.

DU BOIS, SIMON (*d.* 1708), painter, was the youngest son of Hendrick Du Bois, and Helena Leonora Sieveri, his wife. He is stated to have been born at Antwerp, but it appears that in 1643 Hendrick Du Bois was a resident in Rotterdam, where he died in 1647, being described as a painter and dealer in works of art; so that it is doubtful whether Du Bois was of Flemish or Dutch origin. He seems to have visited Italy with his brother Edward, and commenced his career as a painter of small battle-pieces in the Italian fashion; but subsequently he received instruction from Wouvermans, and took to painting horses and cattle pictures. He gained a great reputation for his works in this style, and so nearly approached the manner of the great masters then in vogue, that he was able to sell many of his pictures as their works, excusing himself on the ground that, if he put his own name to them, their merit would never be recognised. He had a curious neat way of finishing his figures, which he also employed in portrait-painting; according to Vertue he was induced to turn his hand to this by the advice of a lady friend. He came to England in 1685, and was fortunate in securing the patronage and friendship of Lord-chancellor Somers, who sat to him for his portrait and paid him liberally. James Elsum [q. v.] wrote an epigram on this

portrait of the lord chancellor. Du Bois lived in Covent Garden with his brother, and had plenty of practice, amassing considerable sums of money, which they hoarded together. Late in life, and after his brother's death, about 1707, he married Sarah, daughter of William Van de Velde the younger [q. v.], but only survived a year, dying in May 1708. In his will (P. C. C., Somerset House, 113, Barrett), among legacies to his wife and relations, he leaves to Lord Somers 'my father's and mother's pictures drawn by Van Dyke, and my case of books and the books therein;' and further to his wife 'the copper-plates of my father and mother, and the prints printed from the same.' These portraits by Vandyck (SMITH, *Catalogue*, Nos. 821 and 723) were noted by Dr. Waagen (*Treasures of Art in Great Britain*, iv. 520) as being in the collection of the Earl of Hardwicke at Wimpole. They were finely engraved by Cornelis Visscher. Among the portraits painted by Du Bois in England were those of Archbishop Tenison, at Lambeth Palace; John Wilmot, earl of Rochester, at Knole Park; Lord Berkeley of Stratton; William Bentinck, earl of Portland (engraved in mezzotint by R. Williams, and in line by J. Houbraken); Adrian Beverland (engraved in mezzotint by I. Beckett); four portraits of Sir Richard Head, bart., his wife and family (unfortunately destroyed by the great fire at the Pantechnicon, Lowndes Square, London, in February 1874), and others. His widow remarried a Mr. Burgess. Vertue mentions various portraits of Du Bois himself. His elder brother, EDWARD DUBOIS (1622–1699?), was also a painter, though of inferior merit to his brother. He was a 'history and landskip painter,' according to Vertue, born at Antwerp, and 'disciple to one Groenwegen, a landskip painter likewise.' He travelled with his brother to Italy, and remained there eight years studying the antiques. He also worked some time in Paris, and on his way to Italy executed some works for Charles Emmanuel, duke of Savoy. He came to London and lived with his brother in Covent Garden, where he died at the age of 77. His name appears as publisher on Visscher's prints of the portraits of his parents mentioned above.

[Redgrave's Dict. of Artists; Vertue's MSS. (Brit. Mus. Add. MSS. 23068–75); Pilkington's Dict. of Painters; Obreen and Scheffer's Rotterdamsche Historienbladen; Guiffrey's Van Dyck; Chaloner Smith's Engraved British Mezzotint Portraits.] L. C.

DU BOSC, CLAUDE (1682–1745?), engraver, was born in France in 1682. In 1712 he came to England with Claude Dupuis to assist Nicholas Dorigny [q. v.] in engraving the cartoons of Raphael at Hampton Court, where he resided for some time, until the engravings were nearly completed. Dorigny having some disagreement with his assistants, they left him; Dupuis returned to Paris, and Du Bosc set up as an engraver on his own account. He prepared a set of engravings done by himself from the cartoons, but Dorigny's engravings, being superior, held the day. In February 1714 Du Bosc undertook with Louis Du Guernier [q. v.] to engrave a series of plates illustrative of the battles of the Duke of Marlborough and Prince Eugene. He sent to Paris for two more engravers, Bernard Baron [q. v.] and Beauvais, to help him to complete this work, which was accomplished in 1717. Vertue states that towards the end of 1729 Baron and Du Bosc went over to Paris, Du Bosc wishing to arrange matters relating to the trade of print-selling, as he had now set up a shop, and that Vanloo then painted both their portraits, which they brought to England. In 1733 he published an English edition of Bernard Picart's 'Religious Ceremonies of All Nations,' some of the plates being engraved by himself. Among other prints engraved by him were 'Apollo and Thetis' and 'The Vengeance of Latona,' after Jouvenet; some of the 'Labours of Hercules' and 'The Sacrifice of Iphigenia,' after Louis Cheron; 'The Head of Pompey brought to Cæsar,' after B. Picart; 'The Continence of Scipio,' after N. Poussin; 'The Temple of Solomon,' after Parmentière; a portrait of Bonaventura Giffard, and numerous book-illustrations for the publishers, including numerous plates for Rapin's 'History of England' (folio, 1743). His drawing was often faulty, and his style devoid of interest.

[Redgrave's Dict. of Artists; Dussieux's Les Artistes Français à l'Etranger; Vertue's MSS. (Brit. Mus. Add. MSS. 23068–76) Le Blanc's Manuel de l'Amateur d'Estampes.] L. C.

DUBOURDIEU, ISAAC (1597?-1692?), French protestant minister at Montpellier, was driven from that place in 1682, and took refuge in London, where he is said by a contemporary author to have 'held primary rank' among his fellow pastors, and to have been 'wise, laborious, and entirely devoted to the welfare of the refugee church.' In 1684 he published 'A Discourse of Obedience unto Kings and Magistrates, upon the Anniversary of his Majesties Birth and Restauration,' and continued to preach in the Savoy Chapel, of which he was one of the ministers, at least as late as 1692. The exact dates of both his birth and death are uncertain.

[Haag's La France Protestante; Agnew's Protestant Exiles from France in the Reign of Louis XIV.] F. T. M.

DUBOURDIEU, JEAN (1642?–1720), French protestant minister, son of Isaac Dubourdieu [q. v.], was born at Montpellier in 1642 according to Agnew, in 1648 according to Haag, in 1652 according to Didot, and became one of the pastors of that town. In 1682 he published a sermon entitled 'Avis de la Sainte Vierge sur ce que tous les siècles doivent dire d'elle,' which led to a short controversy with Bossuet. At the revocation of the edict of Nantes he came to England, followed by a large portion of his flock, and soon afterwards attached himself as chaplain to the house of Schomberg. He was by the side of the duke at the Boyne, and accompanied the duke's youngest son, Duke Charles, to Turin in 1691. Duke Charles was mortally wounded and taken prisoner by the French army under Catinat at the battle of Marsiglia in 1693, and Dubourdieu took the body to Lausanne for interment. In 1695 he published a sermon delivered on the eve of Queen Mary's funeral; and in the following year his most important work, 'An Historical Dissertation upon the Thebean Legion.' He had been moved to write on this subject by witnessing the worship given to these saints while at Turin (see chap. i. of the book).

Dubourdieu was one of the pastors of the French church in the Savoy, London; and there was a JEAN ARMAND DUBOURDIEU pastor of the same church at the same time, who took a very prominent part among the refugees, published several books, pamphlets, and sermons, was chaplain to the Duke of Devonshire, was appointed in 1701 to the rectory of Sawtrey-Moynes in Huntingdonshire, and cited in May 1713 before the Bishop of London, at the instance of the French ambassador, to answer for certain very virulent published attacks upon the French king, whom he had accused, among other things, of personal cowardice.

These two Dubourdieus, Jean and Jean Armand, have been assumed by most biographers to be the same person. Agnew, however, in his 'Protestant Exiles from France,' shows almost conclusively that they were distinct persons, Jean Armand being possibly the nephew, but more probably the son, of Jean. Indeed, if we accept 26 July 1720 as the date of Jean's death, he cannot have been the same man as Jean Armand, who preached one of his sermons in January 1723–4 (*Méphiboseth, ou le caractère d'un bon sujet*, London, 1724).

JEAN ARMAND DUBOURDIEU was a fierce controversialist, an ardent protestant, a staunch supporter of the Hanoverian successions, and a good hater of Louis XIV. He preached in both English and French. The date of his birth is uncertain. He died in the latter part of 1726.

A list of the books of Jean and Jean Armand Dubourdieu, but given as the works of one author, will be found in Haag's 'La France Protestante.'

[Moreri's Grand Dictionnaire Historique; Haag's La France Protestante; Agnew's French Protestant Exiles.] F. T. M.

DUBOURG, GEORGE (1799–1882), writer on the violin, grandson of Matthew Dubourg [q. v.], published in 1836 'The Violin, being an Account of that leading Instrument and its most eminent Professors,' &c., a work which has since been frequently reprinted. He was also the author of the words of many songs, the best known of which is John Parry's 'Wanted a Governess.' During the greater part of his long life Dubourg contributed to various newspapers, especially at Brighton, where he lived for several years. Latterly he settled at Maidenhead, where he died on 17 April 1882.

[Information from Mr. A. W. Dubourg, Mr. D. H. Hastings and local newspapers.] W. B. S.

DUBOURG, MATTHEW (1703–1767), violinist, born in 1703, was the son of a famous dancing-master named Isaac. He learnt the violin at an early age, and first appeared at Thomas Britton's [q. v.] concerts, where he played a solo by Corelli, standing on a joint-stool. Tradition says he was so frightened that he nearly fell to the ground. When Geminiani came to England in 1714, Dubourg was put under him. Even at this time he must have been a remarkable performer, for on 7 April 1715 he played a solo on the stage at the Lincoln's Inn Fields Theatre at a benefit performance, in the advertisement of which he is described as 'the famous Matthew Dubourg, a youth of 12 years of age,' and on the 28th of the same month he had a benefit concert of his own. In 1728 he succeeded Cousser as master of the viceroy of Ireland's band, the post having been previously refused by Geminiani. Dubourg went to Ireland, but his duties were not onerous, and he spent much of his time in England, where he taught both Frederick, prince of Wales, and the Duke of Cumberland. In his official position at Dublin he composed birthday odes and other ceremonial music, but none of his works have been printed. He led the orchestra for Handel on the latter's visit to Ireland in 1741, taking part in the first performance of the 'Messiah;' he also played at the Oratorio concerts at Covent Garden given by Handel in 1741 and 1742. It is said that on one occasion when Handel was conducting, Dubourg,

'having a close to make ad libitum, wandered about so long in a fit of abstract modulation that he seemed uncertain of the original key. At length, however, he accomplished a safe arrival at the shake which was to terminate this long close, when Handel, to the great delight of the audience, cried out, loud enough to be heard in the most remote parts of the theatre, "Welcome home, welcome home, Mr. Dubourg!"' On 3 March 1750–1 Dubourg was elected a member of the Royal Society of Musicians, and in 1752 he succeeded Festing as master of the king's band; but he still continued to retain his post at Dublin, where he was visited in 1761 by Geminiani, who died in his house. Dubourg died at London, 3 July 1767, and was buried in the churchyard of Paddington Church. The epitaph on his gravestone has been printed by Burney. As a violinist he was remarkable for his fire and energy, and it was noticed that his style differed materially from that of his master, Geminiani. Hawkins mentions a portrait of him when a boy, which hung in a Mrs. Martin's concert room, Sherborn Lane: this seems to have disappeared, though a miniature of him when a boy is now in the possession of his great-granddaughter. Burney says a portrait of him was in the possession of his daughter, Mrs. Redmond Simpson. A portrait of him by Van der Smissen is now in the possession of his great-grandson, Mr. A. W. Dubourg.

[Dubourg's Hist. of the Violin, ed. 1836, p. 184; Hawkins's Hist. of Music, v. 76, 362–3; Burney's Hist. of Music, iv. 645; Records of the Royal Society of Musicians; Egerton MS. 2159, 51; newspapers for 1715; Schœlcher's Life of Handel; information from Mr. A. W. Dubourg.]

W. B. S.

**DUBRICIUS** (in Welsh Dyfrig), SAINT (*d.* 612), was one of the most famous of the early Welsh saints, and the reputed founder of the bishopric of Llandaff. The date of his death is the most authentic information we have about him, as that is obtained from the tenth-century Latin annals of Wales (*Annales Cambriæ*, p. 6: 'Conthigirni obitus et Dibric episcopi'); but this meagre statement does not even mention the name of his see, if, indeed, fixed bishops' sees existed at that period in the British church. Later accounts of Dubricius are much more copious, but are in no sense of an historical character. The earliest of his lives is that contained in the twelfth-century 'Lectiones de vita Sancti Dubricii,' printed in the 'Liber Landavensis' (pp. 75–83). This was probably composed in 1120, on the occasion of the translation of the saint's bones from Bardsey to a shrine within Llandaff Cathedral by Urban, bishop of that see. It is, of course, a pious homily, intended primarily for edification, but it is important as having been written before Geoffrey of Monmouth's fictions were published, and as therefore containing whatever ancient tradition of the saint remained. According to this life, Dubricius was the son of Eurddil, daughter of a British king called Pebiau. He was miraculously conceived and more miraculously born. When he became a man 'his fame extended throughout all Britain, so that there came scholars from all parts to him, and not only raw students, but also learned men and doctors, particularly St. Teilo.' For seven years he maintained two thousand clerks at Henllan on the Wye, and again at his native district, called from his mother Ynys Eurddil, also apparently in the same neighbourhood. He afterwards became a bishop, visited St. Illtyd, performed many miracles, and at last, laying aside his bishop's rank, he left the world and lived till the end of his life as a solitary in the island of Bardsey, 'the Rome of Britain,' where he was buried among the twenty thousand other saints in the holy island. In this life there is nothing more incredible than in most lives of early Celtic saints; the title archbishop is only once given to him, and more stress is laid upon his sanctity than upon his episcopal rank. His chief abodes are on the banks of the Wye. But in the account of the early state of the church of Llandaff prefixed to this life, it is said that Dubricius was consecrated by Germanus, archbishop over all the bishops of southern Britain, and bishop of the see of Llandaff, founded by the liberality of King Meurig. But Germanus died in 448, and the date of Dubricius's death here given is 612, the same as that in the 'Annales Cambriæ.' This latter fact is in itself some evidence that old traditions at least had been embodied in this account, though the chronological error in the account of the foundation is so gross. But the author, in regretting his inability to describe at length Dubricius's miracles, tells us that 'the records were consumed by the fires of the enemy or carried off to a far distance in a fleet of citizens when banished.' A few years later, however, Geoffrey of Monmouth gave a much more elaborate account of Dubricius in his 'History of the Britons,' which is absolutely unhistorical. This describes Dubricius as the archbishop of the Roman see of Caerleon, who crowned Arthur king of Britain and harangued the British host before the battle of Mount Baden. Other accounts connect Dubricius with David and the synod of Llanddewi Brevi. When Dubricius laid down his episcopal office he consecrated David 'archbishop of Wales' in his stead. Thus was the

primacy of Britain transferred from Caerleon to Menevia. But this story is obviously the result of the desire to free the see of St. David's from the metropolitical authority of Canterbury, and is first found in its full form in the polemical writings of Giraldus Cambrensis. There is no occasion to do more than mention the amplified story of Geoffrey as it appears in the later lives of the saint.

According to the 'Lectiones' the day of Dubricius's death was 14 Nov., but he was usually commemorated on 4 Nov. His translation, which the same authority dates on 23 May, was generally celebrated on 29 May.

[The chief lives of Dubricius are 1, the abovementioned Lectiones, printed in Liber Landavensis, edited by the Rev. W. J. Rees for the Welsh MSS. Society, with an English translation; 2, Geoffrey of Monmouth's Historia Britonum, bk. viii. c. 2, bk. ix. c. 1, 4, 12, 13, 15; 3, Vita S. Dubricii, by Benedict of Gloucester, in Wharton's Anglia Sacra, ii. 654–61; 4, the life in Capgrave's Nova Legenda Angliæ; 5, several manuscript lives enumerated in Hardy's Descriptive Cat. of Materials, i. 40–4. For modern authorities see especially Haddan and Stubbs's Councils and Ecclesiastical Documents, i. 146–8; and R. Rees's Welsh Saints, pp. 144, 176, 176, 191.] T. F. T.

**DUBTHACH MACCU LUGIR** (5th cent.), termed in later documents *mac hui Lugair*, was chief poet and brehon of Laogaire, king of Ireland, at the time of St. Patrick's mission. The king, jealous of the saint's power, had given orders that when he presented himself next at Tara no one should rise from his seat to do him honour. The next day was Easter day, and it was also a great feast with Laogaire and his court. In the midst of their festivity, 'the doors being shut as in our Lord's case,' St. Patrick with five of his companions appeared among them. None rose up at his approach but Dubthach, who had with him a youthful poet named Fiacc, afterwards a bishop. The saint upon this bestowed his blessing on Dubthach, who was the first to believe in God on that day. The Tripartite life of St. Patrick states that Dubthach was then baptised and confirmed, and Jocelyn adds that thenceforward he dedicated to God the poetic gifts he formerly employed in the praise of false gods.

When he had been some time engaged in preaching the gospel in Leinster, St. Patrick paid him a visit. Their meeting took place at Domnach-már-Criathar, now Donaghmore, near Gorey, co. Wexford, and St. Patrick inquired whether he had among his 'disciples' any one who was 'the material of a bishop,' whose qualifications are enumerated in the 'Book of Armagh.' Dubthach replied he knew not any of his people save Fiacc the Fair. At this moment Fiacc was seen approaching. Anticipating his unwillingness to accept the office, St. Patrick and Dubthach resorted to a stratagem. The saint affected to be about to tonsure Dubthach himself, but Fiacc coming forward begged that he might be accepted in his place, and he was accordingly tonsured and baptised, and 'the degree of a bishop conferred on him.' O'Reilly, in his 'Irish Writers,' erroneously ascribes to Dubthach 'an elegant hymn . . . preserved in the calendar of Oengus.' One of the manuscripts of that work is indeed in the handwriting of a scribe named Dubthach, but he was quite a different person from Maccu Lugir. Another poem beginning 'Tara the house in which resided the son of Conn,' found in the 'Book of Rights,' and also assigned to him by O'Reilly, is there said to be the composition of Benen or Benignus. But there is a poem in the 'Book of Rights' which is assigned to him by name. It relates to 'the qualifications of the truly learned poet,' and consists of thirty-two lines beginning 'No one is entitled to visitation or sale of his poems.' There are also three other poems of his preserved in the 'Book of Leinster.' These have been published with a translation by O'Curry in his 'Manuscript Materials of Irish History.' They relate to the wars and triumphs of Enna Cennselach and his son Crimthann, both kings of Leinster. That these poems were written after his conversion to christianity appears from the following: 'It was by me an oratory was first built and a stone cross.' The passage of greatest interest in these poems is that in which he says: 'It was I that gave judgment between Laogaire and Patrick.' The gloss on this explains: 'It was upon Nuadu Derg, the son of Niall [brother of Laogaire], who killed Odhran, Patrick's charioteer, this judgment was given.' The story is told in the introduction to the 'Senchus Mor.' By order of Laogaire, Odhran, one of St. Patrick's followers, was killed by Nuadu in order to try whether the saint would carry out his own teaching of forgiveness of injuries. St. Patrick appealing for redress was permitted to choose a judge, and selected Dubthach, who found himself in a difficult position as a christian administering a pagan law. 'Patrick then (quoting St. Matthew x. 20) blessed his mouth and the grace of the Holy Ghost alighted on his utterance,' and he pronounced, in a short poem which is preserved in the 'Senchus Mor,' the decision that 'Nuadu should be put to death for his crime, but his soul should be pardoned and sent to heaven.' This (it is stated) was 'a middle course between forgiveness and retaliation.' After this sentence 'Patrick

requested the men of Ireland' to come to one place to hold a conference with him. The result was the appointment of a committee of nine to revise the laws. It was composed of three kings, three bishops, and three professors of literature, poetry, and law. Chief among the latter was Dubthach. It became his duty to give an historical retrospect, and in doing so he exhibited 'all the judgments of true nature which the Holy Ghost had spoken from the first occupation of this island down to the reception of the faith. What did not clash with the word of God in the written law and in the New Testament and with the consciences of believers was confirmed in the laws of the brehons by Patrick and by the ecclesiastics and chieftains of Ireland. This is the "Senchus Mor."' It was completed A.D. 441, and is supposed to have been suggested by the revision of the Roman laws by Theodosius the younger. It was put into metrical form by Dubthach as an aid to memory, and accordingly the older parts appear to be in a rude metre. The work was known by various names, 'The Law of Patrick,' 'Noifis, or the Knowledge of Nine,' but more generally as the 'Senchus Mor.'

[Ussher's Works, vi. 400–1; O'Curry's Manuscript Materials, pp. 482–93; Lanigan's Eccl. Hist. i. 273–303; O'Reilly's Irish Writers, pp. xxvii–viii; Calendar of Oengus, pp. 3, xiii; Book of Rights, pp. xxxiv, 236–8; Hogan's Vita Patricii, pp. 104–6; Senchus Mor, Rolls ed. pp. 5–15.] T. O.

**DUCAREL, ANDREW COLTEE, D.C.L.** (1713–1785), civilian and antiquary, was born in 1713 in Normandy, whence his father, who was descended from an ancient family at Caen, came to England soon after the birth of his second son James, and resided at Greenwich. In 1729, being then an Eton scholar, he was for three months under the care of Sir Hans Sloane on account of an accident which deprived him of the use of one eye. On 2 July 1731 he matriculated at Oxford as gentleman commoner of St. John's College. He graduated B.C.L. in 1738, was incorporated in that degree at Cambridge the same year, was created D.C.L. at Oxford in 1742, and went out a grand compounder on 21 Oct. 1748 (FOSTER, *Alumni Oxon.* i. 390; *Addit. MS.* 5884, f. 81 *b*). He was admitted a member of the College of Advocates at Doctors' Commons 3 Nov. 1743 (COOTE, *English Civilians*, p. 119). On recovering from a severe illness, in which he had been nursed by his maid Susannah, he married her out of gratitude in 1749, and she proved to be 'a sober, careful woman' (GROSE, *Olio*, 2nd edit. p. 142). He was elected commissary or official of the peculiar and exempt jurisdiction of the collegiate church or free chapel of St. Katharine, near the Tower of London, in 1755. He was appointed commissary and official of the city and diocese of Canterbury by Archbishop Secker in December 1758; and of the subdeaneries of South Malling, Pagham, and Tarring in Sussex, by Archbishop Cornwallis, on the death of Dr. Dennis Clarke in 1776.

From his youth he was devoted to the study of antiquities. As early as 22 Sept. 1737 he was elected a fellow of the Society of Antiquaries of London, and he was one of the first fellows of that society nominated by the president and council on its incorporation in 1755. He was also elected 29 Aug. 1760 a member of the Society of Antiquaries at Cortona, was admitted a fellow of the Royal Society of London 18 Feb. 1762, became an honorary fellow of the Society of Antiquaries of Cassel in November 1778, and of the Society of Antiquaries of Edinburgh in 1781.

In 1755 he unsuccessfully endeavoured to obtain the post of sub-librarian at the British Museum; but he was appointed keeper of the library at Lambeth 3 May 1757, by Archbishop Hutton, and from that time he turned his attention to the ecclesiastical antiquities of the province of Canterbury. He greatly improved the catalogues both of the printed books and the manuscripts at Lambeth, and made a digest, with a general index, of all the registers and records of the southern province. In this laborious undertaking he was assisted by his friend, Edward Rowe Mores, the Rev. Henry Hall, his predecessor in the office of librarian, and Mr. Pouncey, the engraver, who was for many years his assistant as clerk and deputy librarian. Ducarel's share of the work was impeded by the complete blindness of one eye and the weakness of the other. Besides the digest preserved among the official archives at Lambeth, he formed for himself another manuscript collection in forty-eight volumes, which were purchased for the British Museum at the sale of Richard Gough's library in 1810. In 1763 Ducarel was appointed by the government to digest and methodise, in conjunction with Sir Joseph Ayloffe and Thomas Astle, the records of the state paper office at Whitehall, and afterwards those in the augmentation office. On the death of Secker he unsuccessfully applied for the post of secretary to the succeeding archbishop.

For many years he used to go in August on an antiquarian tour through different parts of the country, in company with his friend Samuel Gale, and attended by a coachman and footman. They travelled about fifteen miles a day, and put up at inns. After dinner, while Gale smoked his pipe, Ducarel tran-

scribed his topographical and archæological notes, which after his death were purchased by Richard Gough. In Vertue's plate of London Bridge Chapel the figure measuring is Ducarel, and that standing is Gale. With his antiquarian friends Ducarel associated on the most liberal terms, and 'his entertainments were in the true style of old English hospitality.' He was in the habit of declaring that, as an old Oxonian, he never knew a man till he had drunk a bottle of wine with him. During more than thirty years' connection with Lambeth Palace he was the valued friend or official of five primates—Herring, Hutton, Secker, Cornwallis, and Moore. He was a strong athletic man, and had a firm prepossession that he should live to a great age. The immediate cause of the disorder which carried him off was a sudden surprise on receiving at Canterbury a letter informing him that Mrs. Ducarel was at the point of death. He hastened to his house in South Lambeth, took to his bed, and three days afterwards died, on 29 May 1785. He was buried on the north side of the altar of St. Katharine's Church. His wife survived him more than six years, dying on 6 Oct. 1791 (*Gent. Mag.* lxi. 973).

His coins, pictures, and antiquities were sold by auction, 30 Nov. 1785, and his books, manuscripts, and prints in April 1786. The greater part of the manuscripts passed into the hands of Richard Gough and John Nichols.

His portrait, engraved by Francis Perry, from a painting by A. Soldi, executed in 1746, is prefixed to his 'Series of Anglo-Gallic Coins' (1757). This portrait has also been engraved by Rothwell and Prescott.

The following is a list of his works: 1. 'A Tour through Normandy, described in a letter to a friend' (anon.), London, 1754, 4to. This tour was undertaken, in company with Dr. Bever, in 1752, and his account of it, considerably enlarged, was republished, with his name, under the title of 'Anglo-Norman Antiquities considered, in a Tour through part of Normandy, illustrated with 27 copperplates,' London, 1767, fol.; inscribed to Bishop Lyttelton, president of the Society of Antiquaries. A French translation, by A. L. Léchaudé D'Anisy, appeared at Caen, 1823–5, 8vo, with thirty-six plates of the tapestry, 4to. 2. 'De Registris Lambethanis Dissertatiuncula,' London, 1756, 8vo. 3. 'A Series of above 200 Anglo-Gallic, or Norman and Aquitain Coins of the antient Kings of England,' London, 1757, 4to. 4. Letters showing that the chestnut-tree is indigenous to Great Britain. In 'Philosophical Transactions,' arts. 17–19. 5. 'Some Account of Browne Willis, Esq., LL.D.,' London, 1760, 4to. 6. Letter to Gerard Meerman, grand pensioner at the Hague, on the dispute about Corsellis being the first printer in England. This was read to the Society of Antiquaries in 1760. A Latin translation by Dr. Musgrave and Meerman's answer were published in vol. ii. of Meerman's 'Origines Typographicæ,' 1760. They were reprinted by Nichols, with a second letter from Meerman, in a supplement to Bowyer's 'Two Letters on the Origin of Printing,' 1776. 7. 'A Repertory of the Endowments of Vicarages in the Diocese of Canterbury,' London, 1763, 4to; 2nd edition, 1782, 8vo, to which were added the endowments of vicarages in the diocese of Rochester. 8. 'A Letter to William Watson, M.D., upon the early Cultivation of Botany in England; and some particulars about John Tradescant, gardener to Charles I,' London, 1773, 4to. This appeared originally in 'Philosophical Transactions,' lxiii. 79. 9. 'Notes taken during a Tour in Holland, 1775,' manuscript. 10. Account of Dr. Stukeley, prefixed to vol. ii. of his 'Itinerary,' 1776. 11. 'A List of various Editions of the Bible and parts thereof in English, from the year 1526 to 1776, from a MS. (No. 1140) in the Archiepiscopal Library at Lambeth, much enlarged and improved,' London, 1776, 8vo (see Nichols, *Lit. Anecd.* vi. 390; Lowndes, *Bibl. Man.*, ed. Bohn, p. 198). 12. 'Some Account of the Alien Priories, and of such lands as they are known to have possessed in England and Wales,' collected by John Warburton, Somerset herald, and Ducarel, 2 vols., London, 1779, 8vo; new edit. 1786. 13. 'History of the Royal Hospital and Collegiate Church of St. Katharine, near the Tower of London,' 1782, with seventeen plates. 14. 'Some Account of the Town, Church, and Archiepiscopal Palace of Croydon,' 1783. In Nichols's 'Bibl. Topographica Britannica,' vol. ii. 15. 'History and Antiquities of the Archiepiscopal Palace of Lambeth,' 1785. In 'Bibl. Topographica Britannica,' vol. ii. A valuable appendix to this work by the Rev. Samuel Denne [q. v.] was published in 1795. 16. 'Abstract of the Archiepiscopal Registers at Lambeth, compiled by Ducarel, with the assistance of E. R. Mores, Mr. Hall, and Mr. Pouncey,' Addit. MSS. 6062–6109. 17. Account of Doctors' Commons, manuscript prepared for the press. 18. 'Testamenta Lambethana; being a complete List of all the Wills and Testaments recorded in the Archiepiscopal Register at Lambeth, 1312–1636.' Another manuscript intended for Mr. Nichols's press. 19. Memoirs of Archbishop Hutton. Manuscript purchased at Ducarel's sale, for the Hutton family. 20. Correspondence; letters to him, Addit. MSS. 23990 and 15935: and correspondence

with William Cole in Addit. MSS. 5808 f. 185, 5830 f. 200 *b*, and 6401 f. 8.

[Memoir by John Nichols in Biog. Brit. (Kippis), reprinted with additions in the Literary Anecdotes, vi. 380; Addit. MSS. 5867 f. 149, 6109, 15935, 28167 f. 70; Index to Addit. MSS. (1783–1835), p. 148; Egerton MS. 834; Thomson's List of Fellows of the Royal Society, p. l; Lowndes's Bibl. Man. (Bohn), p. 680; Notes and Queries, 3rd ser. xi. 149, 4th ser. i. 49, xii. 307, 356, 7th ser. ii. 36; Walpoliana, i. 73; Evans's Cat. of Engraved Portraits, Nos. 3346, 3347; Cave-Browne's Lambeth Palace (1883), pref. pp. ix, xi, 66–8, 105, 106; Cat. of Printed Books in Brit. Mus.; Cat. of Oxford Graduates, p. 198.]

T. C.

**DUCHAL, JAMES, D.D.** (1697–1761), Irish presbyterian divine, is said to have been born in 1697 at Antrim. The year is probably correct, but the place mistaken; his baptism is not recorded in the presbyterian register of Antrim. In the Glasgow matriculation book he describes himself as 'Scoto-Hibernus.' His early education was directed by an uncle, and in his studies for the ministry he was assisted by John Abernethy, M.A. (1680–1740) [q. v.], the leader of the non-subscribing section of the presbyterians of Ulster. Duchal proceeded to Glasgow College, where he entered the moral philosophy class on 9 March 1710, and subsequently graduated M.A. Early in 1721 he became minister of a congregation (originally independent, but since 1696 presbyterian) in Green Street, Cambridge. The congregation, numbering three hundred people, was subsidised by a grant from the presbyterian board. Duchal had leisure for study, and lived much among books, with the habits of a valetudinarian. In after life he referred to his Cambridge period as the 'most delightful' part of his career. In 1728 he published a small volume of sermons, which show the influence of Francis Hutcheson. Two years later Abernethy was called from Antrim to Dublin, and Duchal became his successor. An entry in the Antrim records states that on 'agwst the 14 1730 Mr. James Dwchhill cam to Antrim and on the 16 of it which was owr commwnion sabath preached and served tw tabels which was his first work with ws.' He was installed on 6 Sept. On 7 Sept. William Holmes was ordained as the first minister of the subscribing section that had seceded from Abernethy's congregation in 1726. Duchal began (anonymously) a controversy with Holmes, and the pamphlets which ensued formed the closing passage in a discussion which had agitated Ulster presbyterianism from 1720. Abernethy's death on 1 Dec. 1740 was followed early in 1741 by the death of Richard Choppin, his senior colleague in the ministry at Wood Street, Dublin. The sole charge as their successor was offered to Thomas Drennan, father of William Drennan, M.D. [q. v.], who declined, and recommended Duchal. Duchal removed to Dublin in 1741. His delicate health and shy disposition kept him out of society; he approves the maxim that 'a man, if possible, should have no enemies, and very few friends' (*Sermons*, 1762, i. 469). His closest intimates were William Bruce (1702–1755) [q. v.] and Gabriel Cornwall (*d.* 1786), both his juniors. He was affable to young students, and unwearied in his errands of benevolence (including medical advice) among the poor.

Duchal's studies were classical and philosophical rather than biblical. Late in life he returned to the study of Hebrew, in order to test the positions of the Hutchinsonian system [see HUTCHINSON, JOHN, 1674–1737], in which he found nothing congenial to his ideas. Duchal was an indefatigable writer of sermons. Like most divines of his age, he was ready to lend his compositions, but never borrowed, and rarely repeated. His eulogist reckons it an extraordinary circumstance that he discarded his Antrim sermons on removing to Dublin; it may be added that he did not use his Cambridge sermons at Antrim. He wrote his discourses in sets, like courses of lectures. A very able series, devoted to 'presumptive arguments' for christianity, gained him when published (1753) the degree of D.D. from Glasgow. He composed aloud, while taking his daily walks, and committed the finished discourse to paper at great speed, in excruciatingly fine crow-quill penmanship, with more attention to weight of diction than to grace of style. He left seven hundred sermons as the fruit of his Dublin ministry; a few he had himself designed for the press, others were selected for publication by his friends, but many sets were broken through the unfaithfulness of borrowers.

Duchal's was the most considerable mind among the Irish non-subscribers. He had not the gifts which fitted Abernethy for a popular leader, but his intellect was more progressive, and his equanimity was never disturbed by the ambition of a public career. He never trimmed or turned back. From a robust Calvinistic orthodoxy he passed by degrees to an interpretation of christianity from which every distinctive trace of orthodoxy had vanished. Archdeacon Blackburne (according to Priestley) questioned 'his belief of the christian revelation,' but for this suspicion there is no ground. Kippis observes that Leechman has plagiarised (1768) the

substance and even the treatment of three remarkable sermons by Duchal on the spirit of christianity (1762).

Duchal is less known as a biographer, but his character portraits of Irish non-subscribing clergy are of great value. The original draft of seven sketches, without names, has been printed (*Christian Moderator*, April 1827, p. 431) from a copy by Thomas Drennan; the first three are Michael Bruce (1686–1735) [q. v.], Samuel Haliday [q. v.], and Abernethy. They were worked up, with some softening of the criticism, in the funeral sermon for Abernethy, with appended biographies (1741). Witherow quite erroneously assigns these biographies to James Kirkpatrick, D.D. [q. v.]

Duchal was assisted at Wood Street in 1745 by Archibald Maclaine, D.D., the translator of Mosheim, but he had no regular colleague till 1747, when Samuel Bruce (1722–1767), father of William Bruce, D.D. (1757–1841) [q. v.], was appointed. In the opinion of his friends, Duchal's laborious fulfilment of the demands of his calling shortened his days. He died unmarried on 4 May 1761, having completed his sixty-fourth year.

He published: 1. 'The Practice of Religion,' &c., 1728, 8vo (three sermons; one of these is reprinted in 'The Protestant System,' vol. i. 1758). 2. 'A Letter from a Gentleman,' &c., Dublin, 1731, 8vo (anon., answered by Holmes, 'Plain Reasons,' &c., Dublin, 1732, 8vo). 3. 'Remarks upon "Plain Reasons,"' &c., Belfast, 1732, 8vo (anon., answered by Holmes, 'Impartial Reflections,' &c., Belfast, 1732, 8vo). 4. 'A Sermon on occasion of the . . . death of . . . John Abernethy,' &c., Belfast, 1741, 8vo (preached at Antrim 7 Dec. 1740; appended are Duchal's Memoirs of the Revs. T. Shaw, W. Taylor, M. Bruce, and S. Haliday; the publication was edited by Kirkpatrick, who added a 'conclusion'). 5. 'Memoir' (anon.) of Abernethy, prefixed to his posthumous 'Sermons,' 1748, 8vo. 6. 'Second Thoughts concerning the Sufferings and Death of Christ,' &c., 1748, 8vo (anon.) 7. 'Presumptive Arguments for the . . . Christian Religion,' &c., 1753, 8vo (eleven sermons, with explanatory preface). Also funeral sermons for: 8. Mrs. Bristow, Belfast, 1736, 8vo; 9. Rev. Hugh Scot, Belfast, 1736, 8vo; 10. J. Arbuckle, M.D., Dublin, 1747, 8vo. 11. Prefatory 'Letter' to Cornwall's Essay on the Character of W. Bruce, 1755, 8vo (dated 25 Aug.) Posthumous were: 12. 'Sermons,' vol. i., Dublin, 1762, 8vo, vols. ii. iii., Dublin, 1764, 8vo. 13. 'On the Obligation of Truth, as concerned in Subscriptions to Articles,' &c. (published in 'Theological Repository,' 1770, ii. 191 sq.) 14. 'Letter to Dr. Taylor on the Doctrine of Atonement' ('Theol. Repos.' 1770, ii. 328 sq.; reprinted in William Graham's 'The Doctrine of Atonement,' 1772). Other essays from Duchal's manuscripts sent to Priestley for publication were lost in the passage to Liverpool. Six small volumes, containing forty-seven autograph sermons by Duchal, 1721–40, which on 18 Nov. 1783 were in the possession of William Crawford, D.D. [q. v.], were presented by James Gibson, Q.C., to the library of Magee College, Derry.

[Essay on the Character of the Author, in a Letter to a Friend (by Gabriel Cornwall), prefixed to Sermons, vol. ii., 1764, partly reprinted in Monthly Review, October 1764, p. 278 sq.; Biog. Brit. (Kippis), 1793, v. 410 sq.; Univ. Theol. Mag., January 1804, p. 9 sq.; Monthly Repository, 1810, p. 626; Christian Moderator, April 1827, p. 431; Armstrong's Appendix to Martineau's Ordination Service, 1829, p. 72; Rutt's Memoirs of Priestley, 1831, i. 105, 120, 122, 135; Hincks's Notices of W. Bruce and Contemporaries, in Christian Teacher, January 1843, p. 77 sq.; Reid's Hist. Presb. Church in Ireland (Killen), 1867, iii. 220, 318; James's Hist. Litig. Presb. Chapels, 1867, p. 652; Witherow's Hist. and Lit. Mem. of Presb. in Ireland, 2nd ser., 1880, p. 15 sq., 22 sq.; Killen's Hist. Cong. Presb. Church in Ireland, 1886, p. 17; Antrim Presbyterian register (manuscript); Glasgow matriculation book.] A. G.

DUCIE, second EARL OF (1802–1853). [See MORETON, HENRY JOHN REYNOLDS-.]

DUCK, SIR ARTHUR (1580–1648), civilian, second son of Richard Duck by Joanna, his wife, was born at Heavitree, Devonshire, in 1580, entered Exeter College, Oxford, in 1595, and there graduated B.A. in June 1599. He afterwards migrated to Hart Hall, where he proceeded M.A. on 18 May 1602. In 1604 he was elected a fellow of All Souls (*Lansd. MS.* 985, f. 77). He took the degree of LL.B. on 16 Dec. 1607, and that of LL.D. on 9 July 1612, having spent some years in foreign travel. In 1614 he was admitted an advocate at Doctors' Commons. Between this date and 1617 he made a journey into Scotland in some official capacity, but in what does not appear (*Cal. State Papers*, Dom. 1611–18, p. 496). On 16 Jan. 1623–4 he was returned to parliament for Minehead, Somersetshire, having on 5 Jan. preceding been appointed king's advocate in the earl marshal's court (*ib.* 1623–1625, p. 145). He is said to have held the office of master of requests, but the date of his appointment is not clear. He certainly acted in a judicial capacity as early as May 1625 (*ib.* 1625–6, p. 33). An opinion of Duck's, advising that a statute drafted by Laud in 1626 for Wadham College, Oxford, by which

fines were to be imposed on absentee fellows, was not *ultra vires*, is mentioned in the 'Calendar of State Papers,' Dom. 1625–6, p. 525. On, or soon after, his translation from the see of Bath and Wells to that of London (1628), Laud appointed Duck chancellor of the diocese of London, to which the chancellorship of the diocese of Bath and Wells was added in 1635. Duck pleaded on behalf of Laud an ecclesiastical case tried before the king's council at Whitehall on appeal from the dean of arches in 1633. By Laud's directions the altar in St. Gregory's Church, London, had been placed in the chancel, whence it had been removed by order of Sir Henry Martin, dean of arches. Charles himself gave judgment, deciding that when not in use the altar should remain in the chancel, but that its position on occasion of the celebration of the eucharist should be left to the discretion of the minister and churchwardens. On 17 Dec. 1633 Duck was placed on the ecclesiastical commission, and in 1634 he was appointed visitor of the hospitals, poorhouses, and schools in the diocese of Canterbury (*ib.* 1631–3, pp. 108, 255; 1633–4, pp. 327, 530; 1635, p. 233; 1636–7, p. 429; 1641–3, p. 532). A multitude of minutes in the 'Calendar of State Papers' from this date until 1643 show the volume and variety of the business transacted by him in his character of ecclesiastical commissioner. In the first parliament of 1640 he again represented Minehead. In 1645 he was appointed master in chancery (Hardy, *Catalogue of Lord Chancellors, &c.*). In September 1648 Charles, then a prisoner in the Isle of Wight, requested that the parliament would permit Duck to attend him to assist him in the conduct of the negotiations then pending. It is not clear whether the request was granted or not. Duck died suddenly in Chelsea Church on 16 Dec. 1648, and was buried at Chiswick in May 1649. He held by sublease the prebendal manor of Chiswick, which narrowly escaped pillage by the parliamentary troops in 1642. His property was subsequently sequestrated (Whitelocke, *Mem.* 234, 235; *Cal. State Papers*, Dom. 1641–3, p. 372; Smyth, *Obituary*, Camden Soc., 27; Lysons, *Environs*, ii. 191, 218). Duck married Margaret, daughter of Henry Southworth, by whom he had nine children. Two daughters only survived him. His wife died on 15 Aug. 1646, and was buried in Chiswick Church. Duck is the author of two works of some merit: 1. 'Vita Henrici Chichele archiepiscopi Cantuariensis sub regibus Henrico V et VI,' Oxford, 1617, 4to, reprinted, ed. William Bates, in 'Vitæ Selectorum aliquot Virorum,' London, 1681, 4to, translated by an anonymous hand, London, 1699, 8vo. 2. 'De Usu et Authoritate Juris Civilis Romanorum,' London, 1653 (in which he was much assisted by Gerard Langbaine), translated by J. Beaver in 1724, and bound in the same volume with the translation of Ferrières's 'History of the Roman Law,' London, 8vo.

[Wood's Athenæ Oxon. iii. 257; Wood's Fasti Oxon. i. 296, 321, 348; Lists of Members of Parliament (Official Return of); Fuller's Worthies (Devon); Prince's Worthies of Devon.]

J. M. R.

DUCK, Sir JOHN (*d.* 1691), mayor of Durham, was apprenticed early in life to a butcher at Durham, though from an entry in the guild registers it appears that in 1657 some opposition was raised to his following the trade. The foundation of his subsequent fortunes is said to have been laid by the following incident. 'As he was straying in melancholy idleness by the water side, a raven appeared hovering in the air, and from chance or fright dropped from his bill a gold *Jacobus* at the foot of the happy butcher boy.' This adventure was depicted on a panel in the house which he afterwards built for himself in Durham, where he became exceedingly prosperous, and in 1680 served the office of mayor. Taking an active part in politics during the last years of the Stuarts, he attracted the attention of the government, and in 1686 his useful loyalty was rewarded by a patent of baronetcy. In this he is described as 'of Haswell on the Hill,' a manor which he had purchased with his accumulated wealth in the year of his mayoralty. He built and endowed a hospital at Lumley, but as he had no issue his title became extinct at his death, 26 Aug. 1691.

[Surtees' Hist. of Durham, i. 53, 54, &c.; Le Neve's Baronets; Burke's Extinct Baronetage.]

C. J. R.

DUCK, NICHOLAS (1570–1628), lawyer, eldest son of Richard Duck by Joanna, his wife, was born at Heavitree, Devonshire, in 1570, and entered Exeter College, Oxford, on 12 July 1584. He left the university without a degree, and entered Lincoln's Inn, where he was called to the bar, and of which he was one of the governors from 1615 until his death. He was also reader at Lincoln's Inn in Lent 1618, and the same year was elected recorder of Exeter. He is recorded to have given 5*l.* to the fund for building Lincoln's Inn Chapel in 1617 (Dugdale, *Orig.* 235, 255, 264–5). He died on 28 Aug. 1628, and was buried in Exeter Cathedral. He was brother of Sir Arthur Duck [q. v.]

[Prince's Worthies of Devon; Lansd. MS. 985, f. 77.]

J. M. R.

**DUCK, STEPHEN** (1705–1756), poet, was born in 1705 at Charlton in Wiltshire. His parents were poor, and after some slight education up to the age of fourteen, he was employed as an agricultural labourer at 4*s.* 6*d.* a week. He was married in 1724, and was the father of three children in 1730. He managed to save a little money and bought a few books. With a friend of similar tastes he tried to improve his mind by reading whatever literature they could procure. 'Paradise Lost,' which he puzzled out with a dictionary, the 'Spectator,' and L'Estrange's translation of 'Seneca's Morals' were his first favourites. He afterwards procured a translation of Télémaque, Whiston's 'Josephus,' an odd volume of Shakespeare, Dryden's 'Virgil,' Prior's poems, 'Hudibras,' and the 'London Spy.' He began to write verses at intervals of leisure, generally burning them. His fame spread, however, and in 1729 a 'young gentleman of Oxford' sent for him and made him write an epistle in verse, afterwards published in his poems. The neighbouring clergy encouraged him, especially a Mr. Stanley, who suggested the 'Thresher's Labour' as the subject of a new poem. At Mrs. Stanley's request he wrote the 'Shunammite.' A clergyman at Winchester spoke of him to Mrs. Clayton (afterwards Lady Sundon), who recommended him to Queen Caroline. Lord Macclesfield read Duck's verses to her on 11 Sept. 1750. The queen, according to Warburton, sent the manuscript of Duck's poems to Pope, concealing the author's name and position. Pope thought little of them, but, finding that Duck had a good character, did what he could to help him at court, and frequently called upon him at Richmond. Gay, who had heard of this 'phenomenon of Wiltshire' from Pope, writes to Swift (8 Nov. 1730) from Amesbury, saying that he envies neither Walpole nor 'Stephen Duck, who is the fortunate poet of the court.' The queen allowed him 30*l.* (or 50*l.*) a year, and in April 1733 made him yeoman of the guard. Duck's good fortune excited the spleen of Pope's friends who were not patronised. Swift tells Gay (19 Nov. 1730) that Duck is expected to succeed Eusden as poet laureate. A contemptuous epigram upon Duck is printed in Swift's works. Duck became a wonder; his 'Poems on several Subjects' were published with such success that a tenth edition is dated 1730. Duck's first wife had died in 1730. In 1733 he married Sarah Big, the queen's housekeeper at Kew, and in 1735 he was made keeper of the queen's library at Richmond, called Merlin's Cave (*Gent. Mag.* v. 331, 498). In 1736 his 'Poems on several Occasions' were published by subscription, with an account of his career by Joseph Spence [q. v.] In 1746 he was ordained priest; in August 1751 he became preacher at Kew Chapel; and in January 1752 was appointed to the rectory of Byfleet, Surrey, where Spence had settled in 1749. In 1755 he published 'Cæsar's Camp on St. George's Hill,' an imitation of Denham's 'Cooper's Hill.' His mind gave way about this time, and he drowned himself 21 March 1756, in a fit of dejection, in a trout stream 'behind the Black Lion Inn' at Reading. Kippis says in the 'Biographia' that his poems are nearly on a level with some of those in Johnson's collection, an estimate which may be safely accepted. He seems to have been modest and grateful to his benefactors; and it must be admitted that Queen Caroline was more successful than some later patrons in helping a poor man without ruining him. Besides the above volumes, the second of which includes the former, he published a few congratulatory pieces addressed to the royal family. Lord Palmerston gave a piece of land to provide an annual feast at Charlton in commemoration of the poet. The rent in 1869 was 2*l.* 9*s.* 9*d.*, and annual dinner was still given at the village inn to all adult males, from the proceeds and subscriptions. 'Arthur Duck' is the pseudonym adopted by the author of a gross parody upon Stephen Duck's poems called 'The Thresher's Miscellany' (1730), though in Davy's 'Suffolk Collections' (Add. MS. 19166, f. 71) this Duck is supposed to be a real person.

[Spence's Account of the Author prefixed to Duck's Poems on several Occasions; Life prefixed to Poems on several Subjects; Gent. Mag. iii. 216, xvi. 329, xxi. 381, xxvi. 206; New General Biog. Dict. 1761, iv. 533; Pope's Works (by Elwin), vii. 202, 208, 443; Notes and Queries, 4th series, iv. 423, 529.] L. S.

**DUCKENFIELD, ROBERT** (1619–1689), colonel in the army of the parliament, the eldest son of Robert Duckenfield of Dukinfield, Cheshire, and Frances, daughter of George Preston of Holker, Lancashire, was born in 1619, and baptised at Stockport on 28 Aug. of that year. He joined Sir William Brereton on the side of the parliament on the outbreak of the civil war. Along with other Cheshire gentlemen he lent his aid in defending Manchester at the siege in 1642, and was engaged at the siege of Wythenshawe Hall, near Stockport, the seat of the Tattons, which held out more than a year, and was not taken until 25 Feb. 1643–4. He was also at the storming of Beeston Castle and other royalist garrisons in Cheshire. On 25 May 1644 he was posted with his troops at Stockport bridge to bar the advance of Prince Rupert into Lancashire; but he suffered de-

feat at the hands of the prince. In the previous year he had been appointed one of the commissioners for Cheshire for sequestrating the estates of the delinquents, and for raising funds for the parliament. He wrote several letters at this time and later complaining of the arrears of his soldiers' pay, and of the difficulty he had in keeping his men together. But in spite of all discouragements he proved his zeal for the parliament. In May 1648 he had a meeting with the gentlemen of Cheshire, and promised to raise three regiments of foot and one of horse. He served as high sheriff of Cheshire in 1649, and was appointed governor of Chester in 1650, and soon afterwards took the command of the militia raised in the Broxton and Wirral hundreds. As governor of Chester he was charged with the duty of summoning and attending the court-martial to try the Earl of Derby, Captain John Benbow, and Sir T. Featherstonhaugh. Duckenfield seems to have tried, but in vain, to save Lord Derby, or at all events to delay the trial. The court-martial was held at Chester on 29 Sept. 1651, and the earl was executed at Bolton on 15 Oct. following. Before the sentence was carried out Duckenfield was ordered to proceed to the Isle of Man, of which he was designated governor, and through treachery he succeeded in reducing the island and taking the Countess of Derby and her children prisoners, for which he received the thanks of parliament. Lord Derby, while waiting in prison, wrote to his wife advising her that it would be best not to resist the forces sent against the isle, adding that 'Colonel Duckenfield, being so much a gentleman born, will doubtless for his own honour's sake deal fairly with you.'

He was returned in July 1653 as one of the members of parliament for Cheshire, and in the same month was placed on Cromwell's council. In a letter from Duckenfield, 23 March 1654–5, addressed to Cromwell in answer to an invitation to serve in a regiment of horse, he wrote: 'I am not afraid of my own life or estate, and to improve the talent I have I should be glad to serve your lordship in any foreign war within the continent of Europe rather than within this nation' (Noble, *Regicides*, ii. 196). In September 1655 he was nominated a commissioner for ejecting scandalous and insufficient ministers and schoolmasters in Cheshire (*Cal. State Papers*, 1655, p. 321). He was associated with General Lambert in 1659 in suppressing Sir George Booth's 'Cheshire Rising' in favour of the exiled king, and had 200*l.* voted to him for his services. Immediately after the Restoration he was tried as one of the officers who sat on the court-martial on the Earl of Derby, when he denied that he had in any way 'consented to the death or imprisonment of that honourable person' (*Hist. MSS. Comm.* 7th Rep. 116). He was released from custody, but in August 1665 was sent to the Tower, and afterwards to Chester Castle, on suspicion of being concerned in a plot to seize the king and restore the parliament. He seems to have been imprisoned more than a year (*Cal. State Papers*, 1664–5, 1665–6, 1666–7). After this date he lived quietly at Dukinfield Hall, taking part in public affairs only as a leader of the nonconformists of the district. He died on 18 Sept. 1689, aged 70, and was buried at Denton, Lancashire.

He married as a first wife Martha, daughter of Sir Miles Fleetwood of Hesketh, Lancashire, and by her he had eight children, of whom the eldest, Robert, was created a baronet on 16 June 1665, two months before his father's imprisonment. He took as a second wife, in 1678, Judith, daughter of Nathaniel Bottomley of Cawthorne, Yorkshire, by whom he had six children. One of them became a nonconformist minister, but subsequently conformed and died vicar of Felixkirk, Yorkshire, 1739. He published in 1707 a little book entitled 'The Great Work of the Gospel Ministry Explain'd, Conform'd, and Improv'd.'

A portrait of Colonel Duckenfield was published by Ford of Manchester in 1824.

[Earwaker's East Cheshire, ii. 13, 20; Ormerod's Cheshire, 1st edit. iii. 397; Calendar of State Papers, Dom. Series, 1649–67; House of Lords' Journals, xi. 87, 88, 91, 97, 119; Hist. MSS. Comm. 7th Rep. 95, 116; Rushworth's Hist. Col. vii. 946, 1127; Whitelocke's Memorials, 1732; Noble's Regicides, 1798, i. 192; Barlow's Cheshire, 1855, pp. 121, 159; Stanley Papers (Raines), Chetham Soc. vol. ii.; Fairfax Corresp. (Bell), iii. 79; Memorials of the Great Civil War (Cary), i. 281; Palatine Note-book, iii. 89, 194; Booker's Denton, Chetham Soc., xxxvi. 115; Cheshire Sheaf, 1883, ii. 281.] C. W. S.

DUCKET, ANDREW (*d.* 1484), president of Queens' College, Cambridge. [See Doket.]

DUCKETT, GEORGE (*d.* 1732), author, of Hartham, Wiltshire, and Dewlish, Dorsetshire, was the second son and heir of Lionel Duckett (1651–1693). He was elected member for the family borough of Calne, Wiltshire, on 11 May 1705, and was again returned in 1708 and 1722. He married in 1711 Grace, the only daughter and heiress of Thomas Skinner of Dewlish. Duckett was on friendly terms with Addison and Edmund Smith [q. v.], both of whom were frequent visitors to Hartham, where Smith died in July 1710.

About 1715, perhaps in conjunction with Sir Thomas Burnet (1694–1753) [q. v.], he published 'Homerides, or a Letter to Mr. Pope, occasioned by his intended translation of Homer; by Sir Iliad Doggerel,' and in 1716 the same authors produced 'Homerides, or Homer's First Book modernised' (1716). In 1715 also Curll published 'An Epilogue to a Puppet Show at Bath concerning the same Iliad,' by Duckett alone. According to Curll, several things published under Burnet's name were in reality by Duckett (*Key to the Dunciad*, p. 17). In 1717 appeared anonymously 'A Summary of all the Religious Houses in England and Wales' (pp. xxiv, 100), which contained titles and valuations at the time of their dissolution, and an approximate estimate of their value, if existing, in 1717. James West, in a letter dated 18 Jan. 1730, says: 'George Duckett, the author of the "Summary Account of the Religious Houses," is now a commissioner of excise' (*Rawl. MSS.* R.L. ii. 168, and Hearne, *MS. Diary*, vol. cxxvii. f. 163, quoted in 'Duchetiana,' p. 245). Burnet was at the time considered part author of this interesting tract. Burnet and Duckett promoted two weekly papers, the 'Grumbler' and 'Pasquin' respectively. The first number of the former was dated 14 Feb. 1714–15 (Nichols, *Lit. Anecd.* iv. 88, viii. 494). Nichols and Drake, through a careless reading of the notes to the 'Dunciad,' ascribe the 'Grumbler' to Duckett alone. Burnet is bracketed with him in the 'Dunciad' (iii. ll. 173–80). 'Pope Alexander's Supremacy and Infallibility examined,' in which Duckett co-operated with John Dennis, appeared in 1729. About twenty years after the death of Edmund Smith, Duckett informed Oldmixon that Clarendon's 'History' was before publication corrupted by Aldrich, Smalridge, and Atterbury, and that Smith before he died confessed to having helped them, and pointed out some spurious passages. A bitter controversy resulted; Duckett's charge entirely broke down, and it is now unknown who was primarily responsible. Duckett, who was one of the commissioners of excise from 1722–3 to 1732, and who is sometimes alluded to as Colonel (the title of his brother William), died 6 Oct. 1732 (*Gent. Mag.* ii. 1030), his wife surviving until 1755.

[Sir George F. Duckett's Duchetiana, pp. 46, 48, 55, 57, 59–62, 65, 66, 81, 106, 219, 245; Notes to Dunciad, bk. iii. ll. 173–80; Johnson's Lives of the Poets, 'Edmund Smith' and 'Pope;' The Curliad, p. 37; Remarks upon the Hist. of the Royal House of Stuart (1731), pp. 6, 7; Malone's Prose Works of Dryden, i. pt. i. p. 347. Some very interesting extracts from Duckett's note-books appear in Duchetiana, pp. 60–3.] W. R.

DUCKETT, JAMES (*d.* 1601), bookseller, was a younger son of Duckett of Gilthwaiterigg, in the parish of Skelsmergh in Westmoreland, and was brought up as a protestant. He had, however, for godfather James Leybourne of Skelsmergh, who was executed at Lancaster, 22 March 1583, for denial of the queen's supremacy. Duckett was apprenticed to a bookseller in London, became converted, and was imprisoned for not attending church. He bought out the remainder of his time, set up as a bookseller, was received into the Roman catholic church, and about 1589 married a widow. Nine out of the next twelve years of his life were passed in prison. His last apprehension was caused by Peter Bullock, a bookbinder, who gave information that Duckett had in stock a number of copies of Southwell's 'Supplication to Queen Elizabeth.' These were not found, but a quantity of other Roman catholic books were seized on the premises. Duckett was imprisoned in Newgate 4 March 1601, and brought to trial during the following sessions. Sentence of death was then pronounced against him and three priests, and he was hanged at Tyburn with Peter Bullock (the witness against him) 19 April 1601. Duckett's son was prior of the English Carthusians at Nieuport in Flanders.

[Challoner's Memoirs of Missionary Priests, 1741, i. 401–5; Gillow's Bibl. Dict. ii. 133–5.] H. R. T.

DUCKETT, JOHN (1613–1644), catholic priest, descended from an ancient family settled at Skelsmergh, Westmoreland, was born at Underwinder, in the parish of Sedbergh, Yorkshire, in 1613, being the third son of James Duckett, by his wife Frances (Girlington). He received his education in the English College, Douay, and was ordained priest in September 1639. Afterwards he resided for three years in the college of Arras at Paris, and was then sent to serve on the mission in the county of Durham. After labouring there for about a year he was captured by some soldiers of the parliamentary army on 2 July 1644, and sent to London in company with Father Ralph Corbie [q. v.], a jesuit, who was taken in his vestments as he was going to the altar to celebrate mass. They were examined by a committee of parliament, and confessed themselves to be priests. Being committed to Newgate, they were condemned to death on account of their sacerdotal character, and suffered at Tyburn on 7 Sept. 1644. It is a remarkable circumstance that they appeared in ecclesiastical attire on being brought out of prison, to be drawn on a hurdle to the place of execution.

Duckett had put on a long cassock, such as is usually worn by the secular clergy in catholic countries, while Corbie was in the usual religious habit of the Society of Jesus. Both the priests had their heads shaven in the form of a crown.

Duckett left in manuscript an account of his apprehension and imprisonment; and a 'Relation concerning Mr. Duckett,' by John Horsley, Father Corbie's cousin, and fellow-prisoner of the two priests in Newgate, is printed in Foley's 'Records,' iii. 87–90, from a manuscript preserved at Stonyhurst.

[Challoner's Missionary Priests (1742), ii. 271; Douay Diaries, pp. 38, 40, 287, 421; Foley's Records, iii. 73; Dodd's Church Hist. iii. 97; Gillow's Bibl. Dict.] T. C.

DUCKETT, WILLIAM (1768–1841), United Irishman, born at Killarney in 1768, was sent to the Irish College at Paris, and gained a scholarship at Sainte-Barbe, then conducted by the Abbé Badnel. Returning to Ireland, he contributed to the revolutionary 'Northern Star,' under the signature of 'Junius Redivivus.' These letters, according to his own account, made it prudent for him to quit Ireland, and in 1796 he was in Paris. Tone, who was also in Paris, regarded him as a spy, and complained that he forestalled him by submitting to the French government several memorandums on the state of Ireland, that he constantly crossed his path in the ministerial antechamber, tried to force his conversation on him, and by addressing him in English betrayed his incognito. When, moreover, Tone arrived with Hoche at Brest, Duckett was there, intending to accompany them, but was not allowed to embark. In 1798 he was reported to Castlereagh as having been sent to Hamburg with money destined for a mutiny in the British fleet and for burning the dockyards. This, coupled with his outlawry by the Irish parliament, ought to have vouched for his sincerity, but he was suspected of betraying Tandy and Blackwell at Hamburg. The existence of traitors in the camp was so notorious that suspicion often fell on the innocent. He married a Danish lady attached to the Augustenburg family, returned to Paris about 1803, and became a professor at the resuscitated college Sainte-Barbe. Durozoir, one of his pupils, and himself a literary man, speaks in high terms of his classical attainments, his wonderful memory, and the interest which he imparted to lessons on Shakespeare and Milton by felicitous comparisons with the ancients. Duckett seems to have shunned, or been shunned by, Irish exiles in Paris, yet Durozoir testifies to his anti-English feeling and to his admiration of the French revolution. In 1819, no longer apparently connected with Sainte-Barbe, he conducted English literature classes, as also girls' classes on the Lancastrian system. Between 1816 and 1821 he published odes on Princess Charlotte's death, Greek and South American independence, &c., productions evidently confined to a small circle in Paris. In 1828 he issued a 'Nouvelle Grammaire Anglaise.' He died in 1841 in Paris after a long illness, quoting his favourite Horace on his deathbed, and receiving extreme unction. He left two sons, Alexander, a physician, *accessit* at the Val-de-Grace examination, 1828, and William (1803–1873), a French journalist, translator of German works, and editor or compiler of the 'Dictionnaire de la Conversation,' 52 vols., completed in 1843, to a large extent a translation of Brockhaus. This William had a son, William Alexander (1831–1863), who contributed to the new edition of the 'Dictionnaire,' and published an illustrated work on French monuments, also a daughter, Mathilde (1842–1884 ?), who studied under Rosa Bonheur, exhibited at the Paris Salon, 1861–8, and taught drawing in Paris.

[Moniteur Universel, 10 April 1841; supplement to Dict. de la Conversation; Memoirs of Castlereagh; Madden's United Irishmen; Life of Tone.] J. G. A.

DUCKWORTH, Sir JOHN THOMAS (1748–1817), admiral, descended from a family long settled in Lancashire, son of the Rev. Henry Duckworth, afterwards vicar of Stoke Poges, and canon of Windsor, was born at Leatherhead in Surrey (of which place his father was curate) on 28 Feb. 1747–8. As a mere child he was sent to Eton, but left at the age of eleven, and entered the navy, under the care of Admiral Boscawen, on board the Namur, in which he had a young volunteer's share in the destruction of M. de la Clue's squadron in Lagos Bay. On Boscawen's leaving the Namur she joined the fleet under Sir Edward Hawke, and took part in the battle of Quiberon Bay. After being an acting-lieutenant for some months, Duckworth was confirmed in the rank on 14 Nov. 1771. He afterwards served for three years in the Kent, guardship at Plymouth, with Captain Feilding, whom he followed to the Diamond frigate early in 1776 as first lieutenant. The Diamond was sent to North America; and at Rhode Island, shortly after her arrival, on 18 Jan. 1777, in firing a salute, a shot which had been carelessly left in one of the guns struck a transport, on board which it killed five men. A court-martial was ordered and immediately held to try 'the first lieutenant, gunner, gunner's mates, and gunner's crew'

for neglect of duty. They were all acquitted, but on the minutes being submitted to Lord Howe, the commander-in-chief, he at once pointed out the gross irregularity of trying and acquitting a number of men who were not once named; and of omitting from the charge the very important clause 'for causing the death of five men.' He therefore ordered a new court to be assembled 'to try by name the several persons described for the capital offence, added to the charge of neglect of duty.' The captains summoned to sit on this second court-martial declined to do so, 'because the persons charged had been already tried and honourably acquitted,' on which Howe again wrote to the commodore at Rhode Island, repeating the order, and now naming the several persons; and with a further order that, in case the refusal to constitute a court-martial was persisted in, he should cause 'every captain refusing to perform his required duty in that respect to be forthwith suspended from his command' (Howe to Sir Peter Parker, 17 and 20 April 1777). To this order a nominal obedience was yielded; the court was constituted, but the proceedings were merely formal; the minutes of the former trial were read and 'maturely considered;' and the court pronounced that these men 'having been acquitted of neglect of duty, are in consequence thereof acquitted of murder or any other crime or crimes alleged against them' (*Minutes of the Court-martial*). The Diamond afterwards joined Admiral Byron's flag in the West Indies, and in March 1779 Duckworth was transferred to Byron's own ship, the Princess Royal, in which he was present in the action off Grenada on 6 July [see Byron, John, 1723–1786]. Ten days later he was promoted to be commander of the Rover, and on 16 June 1780 was posted into the Terrible, from which he was moved back to the Princess Royal as flag-captain to Rear-admiral Rowley, with whom he went to Jamaica. In February 1781 he was moved into the Bristol, and returned to England with the trade (Beatson, vi. 229, 268).

On the outbreak of the war with France in 1793, Duckworth was appointed to the Orion of 74 guns, which formed part of the Channel fleet under Lord Howe, and in the action off Ushant on 1 June 1794, when Duckworth was one of the comparatively few [see Caldwell, Sir Benjamin; Collingwood, Cuthbert, Lord] whose merits Howe felt called on to mention officially, and who, consequently, received the gold medal. Early in the following year he was transferred to the Leviathan of 74 guns, in which he joined the flag of Rear-admiral Parker in the West Indies, where, in August 1796, he was ordered to wear a broad pennant. He returned to England in 1797, and during that and in the early part of the following year, still in the Leviathan, commanded on the coast of Ireland. He was then sent out to join Lord St. Vincent in the Mediterranean, and was shortly afterwards detached in command of the squadron appointed to convoy the troops to Minorca, and to cover the operations in that island (7–15 Nov. 1798), which capitulated on the eighth day. The general in command of the land forces was made a K.B., and Duckworth conceived that he was entitled to a baronetcy, a pretension on which Lord St. Vincent, in representing the matter to Lord Spencer, threw a sufficiency of cold water (Brenton, *Nav. Hist.* ii. 348; James, *Nav. Hist.* (edit. 1860), ii. 222).

On 14 Feb. 1799 Duckworth was promoted to be rear-admiral of the white; and after remaining some months as senior officer at Port Mahon, he joined Lord St. Vincent (22 May) in his unsuccessful pursuit of the French fleet under Admiral Bruix. In June he was again detached to reinforce Lord Nelson at Naples, and in August was back at Minorca. He was next ordered to take command of the blockading squadron off Cadiz; and there, on 5 April 1800, he fell in with a large and rich Spanish convoy, nearly the whole of which was captured. Duckworth's share of the prize-money is said, though possibly with some exaggeration, to have amounted to 75,000*l.* In the June following he went out to the West Indies as commander-in-chief on the Leeward Islands station; and in March and April 1801, during the short period of hostilities against the northern powers, he took possession of St. Bartholomew, St. Thomas, and the other islands belonging to Sweden or Denmark. They were all restored on the dissolution of 'the armed neutrality;' but Duckworth, in recognition of his prompt service, was made a K.B. 6 June 1801. In the end of the year he returned to England; but, on the renewal of the war in 1803, was sent out as commander-in-chief at Jamaica, in which capacity he directed the operations which led to the surrender of General Rochambeau and the French army in San Domingo. He was promoted to be a vice-admiral on 23 April 1804; and in April 1805 he returned to England in the Acasta frigate. Immediately after his arrival, on 25 April, he was tried by court-martial on charges preferred by Captain Wood, who had been superseded from the command of the Acasta, in what he alleged to be an oppressive manner, in order that, under a captain of Duckworth's own choosing, the frigate

might be turned into a merchant ship. It was charged and proved and admitted that an immense quantity of merchandise was brought home in the ship; and that this was in direct contravention of one of the articles of war, was established by the opinion of several of the leading counsellors of the day; but the court-martial, accepting Duckworth's declaration that the articles brought home were for presents, not for sale, pronounced the charges 'gross, scandalous, malicious, shameful, and highly subversive of the discipline and good government of his majesty's service,' and 'fully and honourably acquitted' him of all and every part. This sentence, so contrary to the letter and strict meaning of the law, was brought before parliament by Captain Wood's brother on 7 June; but his motion, 'that there be laid upon the table of this house the proceedings of a late naval court-martial ... also a return from the customs and excise of all articles loaded on board the Acasta that had been entered and paid duty,' was negatived without a division; the house apparently considering that Duckworth's character and the custom of the service might be held as excusing, if they did not sanction, the irregularities which he had certainly committed (*Parl. Debates*, 7 June 1805, vol. v. col. 193; Ralfe, *Naval Chronology*, i. 107).

In the September following Duckworth, with his flag in the Superb, was ordered to join the fleet before Cadiz, which he did on 15 Nov. He was then left in charge of the blockade; but on 30 Nov., having received intelligence that the French squadron, which had escaped from Rochefort, was cruising in the neighbourhood of Madeira, he hastily sent off a despatch to Collingwood, and sailed in hopes to intercept it. The enemy had, however, quitted that station before his arrival, and after looking for it as far south as the Cape Verd Islands, he was returning to Cadiz, when, on the morning of Christmas day, he sighted another French squadron of six sail of the line and a frigate, a force nominally equal to that under his command. He chased this for thirty hours; when, finding three of his ships quite out of sight, one hull down, and the other about five miles astern, the Superb being herself still seven miles from the enemy, he gave over the chase. For so doing he has been much blamed (James, iv. 92), on the ground, apparently, that the Superb might and could have held the whole French squadron at bay till her consorts came up. But as after thirty hours' chase the Superb was still seven miles astern, it must have been many hours more before she could have overtaken the enemy; nor is there any precedent to warrant the supposition that one English 74-gun ship could have contended on equal terms with six French.

Being in want of water, Duckworth now determined to run for the Leeward Islands, despatching the Powerful to the East Indies to reinforce the squadron there, in case the ships which had escaped him should be bound thither. At St. Christophers, on 21 Jan. 1806, he was joined by Rear-admiral Cochrane [see Cochrane, Sir Alexander Forrester Inglis] in the Northumberland, with the Atlas, both of 74 guns, and on 1 Feb. had intelligence of a French squadron on the coast of San Domingo. He naturally supposed this to be the squadron which he had chased on Christmas day, and immediately put to sea, with a force of seven sail of the line, two frigates, and two sloops. On 6 Feb. he sighted the French squadron abreast of the city of San Domingo. It was that which he had vainly looked for at Madeira, and consisted of five sail of the line—one of 120 guns—and three frigates, under the command of Vice-admiral Leissègues. On seeing the English squadron the French slipped their cables and made sail to the westward, forming line of battle, with the frigates in shore. In the engagement that ensued Duckworth won a complete victory, three of the enemy's ships being captured, the other two driven ashore and burnt; the frigates only made good their escape, the English frigates being occupied in taking possession of the prizes. Some English writers have blamed Duckworth for not having also secured the frigates (James, iv. 103). But in fact, the average force of the French ships was much greater than that of the English; and the best French writers, attributing their defeat principally to the wretched state of their gunnery practice, lay no stress on the alleged inferiority of force (Chevalier, *Histoire de la Marine Française sous le Consulat et l'Empire*, p. 255). Duckworth's force was no doubt superior both in the number of guns and in the skill with which they were worked, and he cleverly enough utilised it to achieve one of the completest victories on record. This the admiralty acknowledged by the distribution of gold medals to the flag-officers and captains, by conferring a baronetcy on Louis, the second in command, and by making Cochrane, the third in command, a K.B. A pension of 1,000*l.* was settled on Duckworth; the corporation of London gave him the freedom of the city and a sword of honour; and from other bodies he received valuable presents; but notwithstanding these tangible rewards, Duckworth felt that the conferring honours on his subordinates, but not on him, was a slur on his reputation, and he almost openly expressed his discontent.

Duckworth had meantime rejoined Collingwood in the Mediterranean, and on the misunderstanding with the Ottoman Porte in 1807 was sent with a squadron of seven ships of the line and smaller vessels to dictate conditions under the walls of Constantinople. His orders, written at a distance, and in ignorance of the real state of things, proved perplexing. He was instructed to provide for the ambassador's safety, but the ambassador was already at Tenedos when he arrived there. He was instructed to anchor under the walls of Constantinople; but it was found that the Turks, with the assistance of French engineers, had so strengthened and added to the fortifications of the Dardanelles as to make the passage one of very great difficulty. His orders, however, seemed imperative, and he determined to proceed as soon as a leading wind rendered it possible. On 19 Feb. 1807, with a fine southerly breeze he ran through the strait, sustaining the fire of the batteries, silencing the castles of Sestos and Abydos, and destroying a squadron of Turkish frigates at anchor inside of them. On the evening of the 20th the ships anchored about eight miles from Constantinople, a head wind and lee current not permitting them to approach nearer. The Turks, advised by the French, quite understood that the squadron was, for the time, powerless. The negotiation which Duckworth opened proved inoperative; the Turks would concede nothing, and devoted themselves to still further strengthening the batteries in the Dardanelles. After a few days, understanding the peril of his situation, Duckworth decided that a timely retreat could alone save him; and accordingly, on 3 March, he again ran through the strait, receiving as he passed a heavy fire from the forts and castles, some of which mounted guns of an extreme size, throwing stone shot of twenty-six inches in diameter [see Capel, Sir Thomas Bladen]. Duckworth had many enemies, and they did not lose the opportunity of criticising his conduct in a very hostile spirit. He had not obtained a treaty, and he had not approached within eight miles of Constantinople. James, who throughout writes of Duckworth in a spirit of bitter antagonism, pronounces him to have been wanting in 'ability and firmness' (iv. 230), though he admits also that he was much hampered by his instructions, and by 'a tissue of contingencies and nicely drawn distinctions ... by a string of *ifs* and *buts*, puzzling to the understanding and misleading to the judgment.' This perhaps errs on the other side; for, though the instructions were no doubt puzzling and contradictory, the chief difficulty arose out of their ordering a line of action which local circumstances rendered impossible. Had Duckworth been able to anchor his ships abreast of Constantinople, within two hundred yards of the city walls, his demands would have carried the expected weight; at the distance of eight miles they were simply laughed at. It has been said commonly enough that Duckworth ought to have demanded a court-martial on his conduct; it would almost seem that he did meditate doing so, and took Collingwood's opinion on the matter. At any rate, Collingwood, writing to the Duke of Northumberland a few months later, said: 'I have much uneasiness on Sir John Duckworth's account, who is an able and zealous officer: that all was not performed that was expected is only to be attributed to difficulties which could not be surmounted; and if they baffled his skill, I do not know where to look for the officer to whom they would have yielded' (Ralfe, ii. 299).

During 1808–9 Duckworth continued actively employed in the Channel and on the coast of France; on one occasion, in 1808, chasing an imaginary French squadron round the North Atlantic, to Lisbon, Madeira, the West Indies, and the Chesapeake. From 1810 to 1813 he was governor and commander-in-chief at Newfoundland, where he is said to have earned the good opinion of the inhabitants both in his naval and his civil capacity. On his return to England he was created a baronet, 2 Nov. 1813; he had become admiral on 31 July 1810, and from 1812 to death he was M.P. for Romsey. In Jan. 1817 he was appointed commander-in-chief at Plymouth, but died within a few months, on 31 Aug. He was twice married: first, to Anne, daughter of Mr. John Wallis of Trenton in Cornwall, by whom he had one son, slain at Albuera, and a daughter, who married Rear-admiral Sir Richard King; and secondly, to Susannah Catherine, daughter of Dr. William Buller, bishop of Exeter, by whom he had two sons.

Of all the men who have attained distinction in the English navy, there is none whose character has been more discussed and more confusedly described. We are told that he was brave among the brave, but shy if not timid in action; daring and skilful in his conceptions, but wanting in that spirit and vigour which should actuate an English naval officer; frank and liberal in his disposition, but mean, selfish, and sensual; one of the most distinguished and worthy characters in the profession, but incapable of giving vent to one generous sentiment. The contradictions are excessive; and though, at this

distance of time, it is impossible to decide with any certainty, we may believe that he was a good, energetic, and skilful officer, and that, as a man, his character would have stood higher had he been much better or much worse; had he had the sweetness of temper which everybody loves, or the crabbedness of will which everybody fears.

[Naval Chronicle, xviii. 1, with a portrait; Ralfe's Naval Biography, ii. 283; Gent. Mag. (1817), vol. lxxxvii. pt. ii. pp. 275, 372; Foster's Baronetage.] J. K. L.

DUCKWORTH, RICHARD (*fl.* 1695), campanologist, a native of Leicestershire, is probably identical with the Richard Duckworth mentioned, under date 4 May 1648, in the 'Register of Visitors of Oxford University appointed by the Long parliament in 1647' as one of the 'submitting' undergraduates of New Inn Hall (p. 38), and with the Richard Ducker who, according to the same authority, was a member and perhaps scholar of Brasenose College about the same time (*ib.* p. 483). He matriculated at New Inn Hall in 1649, graduated B.A. in 1651, and proceeded M.A. in 1653. He is said to have been 'afterwards of University College' (*ib.* p. 569). Wood tells us that he was 'put in fellow of Brazen-nose college from New Inn Hall by the visitors, took the degrees in arts and holy orders, and preached for some time near Oxon.,' and that afterwards 'he was created B.D., and on the death of Dan. Greenwood became rector of Steeple Aston in Oxfordshire in 1679.' He adds that, 'the parishioners and he disagreeing, he left that place, and in 1692 or thereabouts became principal of St. Alban's Hall,' and that he published the following works: 1. 'Tintinnalogie, or the Art of Ringing,' &c., London, 1671, 8vo. 2. 'Instructions for Hanging of Bells, with all things belonging thereunto.'

[Wood's Athenæ Oxon. ed. Bliss, iv. 794.] J. M. R.

DUCROW, ANDREW (1793–1842), equestrian performer, was born at the Nag's Head, 102 High Street, Southwark, Surrey, on 10 Oct. 1793. His father, Peter Ducrow, was born at Bruges in Belgium, and was by profession a 'strong man;' he could lift from the ground and hold between his teeth a table with four or five of his children on it. Lying upon his back he could with his hands and feet support a platform upon which stood eighteen grenadiers. He came to England in 1793, and gave performances in the ring at Astley's Amphitheatre, where he was known as the 'Flemish Hercules.' The son at three years of age was set to learn his father's business, and then proceeded to vaulting, tumbling, dancing on the slack and tight rope, balancing, riding, fencing, and boxing. His master in tight-rope dancing was the well-known harlequin and dancer, Richer. At the age of seven he was sufficiently accomplished to take part in a fête given at Frogmore in the presence of George III. From the strictness of his early training, under his father, he acquired the courage which so distinguished his after career. In 1808 he was chief equestrian and rope-dancer at Astley's, enjoying a salary of 10*l.* a week. Five years later his father took the Royal Circus in St. George's Fields (the site of the present Surrey Theatre), Blackfriars Road, and here he first won applause as a pantomimist as Florio, the dumb boy, in the 'Forest of Bondy, or the Dog of Montargis.' On the close of the Royal Circus and the bankruptcy of Peter Ducrow, Andrew returned to Astley's and took to acting upon horseback. His bold riding, personal graces, and masterly gesticulation attracted great attention. On the death of the father in 1814 the charge of the widow and family fell to the son. Accompanied by his brothers and sisters, and taking with him his famous trick horse, Jack, he joined Blondell's Cirque Olympique and made his appearance at Ghent. Subsequently he visited the chief towns of France. His success was almost unprecedented, and soon brought him to Franconi's Circus at Paris, where he secured unbounded popularity. He left Paris, accompanied by his brother, John Ducrow, who was clown to the ring, and his family, including his sister, who was afterwards known to fame as Mrs. W. D. Broadfoot, and travelled through France, meeting everywhere with extraordinary favour. At his benefit at Lyons he was presented with a gold medal by the Duchesse d'Angoulême. On 5 Nov. 1823, accompanied by his horses, he took part in Planché's drama 'Cortez, or the Conquest of Mexico,' at Covent Garden Theatre, but the piece was not a great success (Genest, *English Stage*, ix. 248–50). In the following season he was engaged for a part in the 'Enchanted Courser, or the Sultan of Kurdistan,' produced at Drury Lane on 28 Oct. 1824 (Genest, ix. 282). He next reappeared at Astley's, and soon becoming proprietor of the theatre in conjunction with Mr. William West, commenced a long career of prosperity. He was patronised by William IV, who fitted up an arena in the pavilion at Brighton in 1832 that Ducrow might there perform his feats of horsemanship and give his impersonations of antique statues which he was accustomed to introduce in his scene of Raphael's dream, to the accompaniment of William Callcott's music. In 1833, under Alfred Bunn's management, he pro-

duced at Drury Lane the spectacle of 'St. George and the Dragon.' This was followed by 'King Arthur and the Knights of the Round Table,' the success of which was mainly due to the efforts of Ducrow, who received 100*l.* from Queen Adelaide. He was known as the 'king of mimics' and as the 'colossus of equestrians.' The majority of the attractive acts of horsemanship still witnessed in the ring are from examples set by him. He was five feet eight inches in height, of fair complexion, and handsome features, and as a contortionist could twist his shapely limbs in the strangest forms. The number of persons employed at Astley's exceeded a hundred and fifty, and the weekly expenses were seldom less than 500*l.* On 8 June 1841 Astley's Amphitheatre was totally destroyed by fire (*Times*, 9 June 1841, p. 5). Ducrow's mind gave way under his misfortunes, and he died at 19 York Road, Lambeth, on 27 Jan. 1842. His funeral, attended by vast crowds of people, took place on 5 Feb. in Kensal Green cemetery, where an Egyptian monument was erected to his memory. Notwithstanding his losses he left property valued at upwards of 60,000*l.* He married, first, in 1818, Miss Griffith of Liverpool, a lady rider, who died in 1836; secondly, in June 1838, Miss Woolford, a well-known equestrienne. His brother, John Ducrow, the clown, died on 23 May 1834, and was buried at Lambeth.

[Gent. Mag. July 1834, p. 108, April 1842, pp. 444–5; All the Year Round, 3 Feb. 1872, pp. 223–9; Observer, 30 Jan. 1842, p. 1, 6 Feb. p. 3; Alfred Bunn's The Stage (1840), i. 143–7; Frost's Circus Life (1876), pp. 43, 322.]

G. C. B.

**DUDGEON, WILLIAM** (*fl.* 1765), philosophical writer, resided in Berwickshire. He published: 1. 'The State of the Moral World considered; or a Vindication of Providence in the Government of the Moral World,' 1732, 8vo (an attempt to solve the problem of the existence of evil). 2. 'Philosophical Letters concerning the Being and Attributes of God,' 1737, 8vo (addressed to the Rev. Mr. Jackson, a follower of Clarke. Dudgeon argues that Clarke's principles involve the conclusion that God is the only substance). 3. 'A Catechism founded upon Experience and Reason. Collected by a Father for the use of his Children,' with an 'Introductory Letter to a Friend concerning Natural Religion,' 1744, 8vo (here natural religion is treated as the common element in all religious systems which alone is true). A collective edition of the foregoing appeared, under the title of 'The Philosophical Works of Mr. William Dudgeon,' in 1765, 8vo.

[Brit. Mus. Cat.] J. M. R.

**DUDGEON, WILLIAM** (1753?–1813), poet, son of John Dudgeon, farmer, was born about 1753 at Tyninghame, East Lothian. His mother was an aunt of Robert Ainslie [q. v.], writer to the signet, a friend of Burns. Dudgeon was educated with Rennie the engineer at Dunbar. His father procured for him a thirty years' lease of an extensive tract of land near Dunse in Berwickshire. This farm, much of which was in the condition of a wilderness, he cultivated for many years with much success. He gave it the name of Primrose Hill, and there he wrote several songs, one of which, 'The Maid that tends the Goats,' was printed and became very popular. It may be read in Allan Cunningham's edition of Burns's 'Works,' p. 533. His other pieces remain in manuscript. He also occupied his leisure with painting and music. In May 1787 he was introduced to Burns, then on a visit to Mr. Ainslie of Berrywell, near Dunse, father of Robert Ainslie. Burns made the following entry in his journal: 'Mr. Dudgeon, a poet at times, a worthy remarkable character, natural penetration, a great deal of information, some genius, and extraordinary modesty' (Burns, *Works*, ed. Cunningham, p. 53). Dudgeon died on 28 Oct. 1813, and was buried in the churchyard of Prestonkirk.

[Anderson's Scottish Nation; Irving's Book of Scotsmen.] J. M. R.

**DUDLEY**, first Earl of (1781–1833). [See Ward, John William.]

**DUDLEY, ALICE**, Duchess Dudley. [See under Dudley, Sir Robert, 1573–1649.]

**DUDLEY, AMBROSE**, Earl of Warwick (1528?–1590), born about 1528, was third son of John Dudley [q. v.], created Earl of Warwick early in 1547, and Duke of Northumberland in 1551. Like all his brothers, he was carefully educated, and Roger Ascham speaks of him as manifesting high intellectual attainments. He served with his father in repressing the Norfolk rebellion of 1549, and was knighted 17 Nov. During the reign of Edward VI he was prominent in court festivities and tournaments, and was intimate with the king and Princess Elizabeth (cf. 'Edward VI's Journal,' in Nicolas, *Literary Remains*, pp. 384, 388, 389). He joined his father and brothers in the attempt to place his sister-in-law, Lady Jane Grey (wife of his brother Guildford), on the throne in 1553; was convicted of treason, with Lady Jane, and his brothers, Henry and Guildford, on 13 Nov., but was released and

pardoned 18 Oct. 1554. In 1555 his mother's death made him lord of Hale-Owen. Two years later he and his brothers, Henry and Robert, joined the English troops sent to support the Spaniards at the siege of St. Quentin. All fought with conspicuous bravery at the great battle there, and Henry was killed. In consideration of this service Queen Mary (7 March 1557–8) excepted the two survivors, Ambrose and Robert, and their three sisters from the act of attainder which had involved all the family in 1553 (cf. 4 and 5 Phil. & Mary, cap. 15). The accession of Elizabeth, who had been friendly with Ambrose in earlier years, secured his political advancement. He was granted (12 March 1558–9) the manor of Kibworth Beauchamp, Leicestershire, together with the office of chief pantler at coronations—an office which had been hereditary in his father's family. He became master of the ordnance 12 April 1560, Baron de L'Isle 25 Dec. 1561, and Earl of Warwick on the day following.

In September 1562 the French protestants occupied Havre and offered to surrender the town to Elizabeth if an English force were sent to their aid in their struggle with the Guises. The offer was accepted, and on 1 Oct. 1562 Warwick was appointed captain-general of the expedition. He issued strict orders to his soldiers to treat the inhabitants with courtesy, and rendered effective assistance outside the town to Prince Condé, the protestant leader (Forbes, *State Papers*, ii. 181, 332, 368). In April 1563 Condé came to terms with the catholics, and Warwick was directed to evacuate Havre. Elizabeth, dissatisfied with her allies, ordered Warwick to hold it against all comers. On 22 April he was installed K.G. in his absence, and Sir Henry Sidney acted as his deputy (Machyn, p. 308). A plot on the part of the inhabitants of Havre to murder Warwick led him to expel all the French. Thereupon protestants and catholics combined to besiege the city. The English suffered terrible privations; sickness was terribly fatal, and after three months' endurance Warwick capitulated with Elizabeth's consent (29 July 1563). While negotiating the terms from the ramparts Warwick was struck by a poisoned bullet, which permanently injured his health. He was ultimately allowed to leave with the remnants of his army, who spread through London the plague that had devastated Havre. On his return there was some talk of a marriage between Warwick and Mary Queen of Scots. On 10 Aug. 1564 he was created M.A. at Cambridge, and in 1566 D.C.L. at Oxford. He was a commissioner for the trial of Mary Queen of Scots in 1568.

In 1569 Warwick and Clinton were nominated the queen's lieutenants in the north for the purpose of crushing the rebellion of the Earls of Northumberland and Westmorland. On 4 May 1571 he was made chief butler of England; was a commissioner for the trial of Thomas, duke of Norfolk; was admitted to the privy council 5 Sept. 1573, and became lieutenant of the order of the Garter in 1575. In October 1586 he took part in the trial of Queen Mary of Scotland, and the prisoner specially appealed to his sense of justice before the proceedings terminated. His old wound grew troublesome in the following years: his leg was amputated, and he died from the effects of the operation at Bedford House, Bloomsbury, 20 Feb. 1589–90. Sir William Dethick conducted the elaborate funeral, which took place in the chapel of the Blessed Virgin at Warwick on 9 April 1590. An altar-tomb with a long inscription was erected by his widow. Lord Burghley, the Earl of Cumberland, and the Earl of Huntingdon, his brother-in-law, were overseers of his will. Much of his property reverted to the crown, and the park of Wedgenock, Warwickshire, was granted in 1601 to Sir Fulke Greville. Small bequests were made to the Countess of Pembroke, his niece, to Sir Francis Walsingham, and to Lords Cobham and Grey de Wilton. Warwick married: first, Anne, daughter of William Whorwood, by Cassandra, daughter of Sir Edward Grey; secondly, before 13 Sept. 1553, Elizabeth, daughter of Sir Gilbert Talboys, and heiress of George, lord Talboys; and thirdly, on 11 Nov. 1565, Lady Anne, daughter of Francis Russell, earl of Bedford. By his first wife, who died 26 May 1552 at Otford, Kent, Warwick had an only child, John, who died before his mother. His third wife died 9 Feb. 1603–4. He was popularly known as the 'Good Lord Warwick,' and was attached to the puritans (cf. *Marprelate Tracts*, ed. Arber, p. 28). He was governor of the possessions and revenues of the preachers of the gospel for Warwickshire. He also encouraged maritime enterprise, and was the chief promoter of Martin Frobisher's first voyage in 1576. Portraits are at Hatfield, Woburn Abbey, and Lumley Castle. An engraving appears in Holland's 'Herœologia.'

[Cooper's Athenæ Cantab. ii. 66, 594; Biog. Brit. (Kippis); Doyle's Baronage; Burke's Extinct Peerage; Froude's History; Wriothesley's Chronicle (Camd. Soc.), ii. 91, 104; Machyn's Chronicle (Camd. Soc.); Sydney Papers, ed. Collins, where will is printed, p. 40.] S. L.

DUDLEY, Lady AMYE, *née* Robsart (1532?–1560). [See under Dudley, Robert, Earl of Leicester.]

DUDLEY, Sir ANDREW (*d.* 1559). [See Dudley, Edmund, *ad fin.*]

DUDLEY, DUD (1599–1684), ironmaster, born in 1599, was the fourth natural son of Edward Sutton, fifth baron Dudley, by Elizabeth, daughter of William Tomlinson of Dudley. He was summoned from Balliol College, Oxford, to superintend his father's ironworks at Pensnet in Worcestershire in 1619. These ironworks consisted of one furnace only and two forges, all of them being worked with charcoal. In his 'Metallum Martis' Dudley informs us that 'wood and charcole growing then scant and pit-coles in great quantities abounding near the furnace, did induce me to alter my furnace, and to attempt, by my new invention, the making of iron with pit-cole.' Dudley found the quality of his iron 'to be good and profitable, but the quantity did not exceed three tuns per week.' In 1607 there were a hundred and forty hammers and furnaces for making iron in this country, which, Norden tells us, 'spent each of them, in every twenty-four hours, two, three, or four lodes of charcoal, which in a year amounteth to an infinite quantity.' In the reign of Elizabeth an act was passed for the preservation of timber in Sussex, Surrey, and Kent. The destruction of timber went on, and between 1720 and 1730 the above furnaces, and those of the Forest of Dean (without the Tintern Abbey works), consumed annually 17,350 tons, or a little more than five tons a week for each furnace.

The rapid destruction of our forests led to experiments on the smelting of iron with pit coal. Coal, however, was dug and used for fuel as early as 853. In 1239 a charter was granted to the townsmen of Newcastle-on-Tyne to dig for coal. Simon Sturtevant in 1612 first obtained a patent for the term of thirty-one years for the use of 'sea-coale or pit-coale' for various metallurgical operations. John Rovenson in 1613 was said to have satisfactorily effected what Sturtevant failed to perform, and on 15 May he obtained a patent which secured to him the 'sole priviledge to make iron and all other metals with sea-cole, pit-cole, earth-cole, &c.' Simon Sturtevant failed entirely, and John Rovenson having succeeded only in inventing 'reverberatory furnaces with a milne [windmill] to make them blow,' the matter was taken up by Mr. Gombleton of Lambeth and Dr. Jordan of Bath, who were not more favoured by success than the others.

Dudley, stimulated by these results, commenced his experiments with coal, and they appear to have been at once fairly successful. He found at Pensnet in Worcestershire one blast furnace and two forges all working with charcoal. He altered this furnace, and his 'first experiment was so successful that he made iron to profit.' In 1665 Dudley published his 'Metallum Martis, or Iron made with Pit-Coale, Sea-Coale, &c., and with the same fuell to melt and fine imperfect Metals, and refine perfect Metals.' In this work he carefully refrained from disclosing his method. 'The quality of the metal,' he says, 'was found to be good and profitable, but the quantity did not exceed above three tuns per week.' On 22 Feb. 1621(–2) Dudley's father obtained for him a patent from the king for fourteen years. In the following year a disastrous flood (known as the 'May-day flood') not only 'ruinated the Authour's Ironworks and inventions but also many other men's Ironworks.' This destruction of Dudley's furnaces was received with joy by his rival ironmasters, who also complained to the king that Dudley's iron was not merchantable. The king then ordered Dudley to send samples of his bar-iron to the Tower of London to be duly tested by competent persons. The result was favourable to Dudley, and he with his father, Lord Dudley, obtained a special exemption of his patent from the statute of monopolies. He continued to produce annually a large quantity of good merchantable iron, which he sold at 12*l.* per ton. Dudley's opponents succeeded in wrongfully depriving him of his works and inventions. He afterwards erected a furnace at Himley in Staffordshire, but not having a forge he was obliged to sell his iron to charcoal ironmasters, who injured him by disparaging the metal. Eventually he was compelled to rent the Himley furnace to a charcoal ironmaster. He now constructed a larger furnace at Askew Bridge (or Hasco Bridge), in the parish of Sedgley, Staffordshire, in which, by using larger bellows than ordinary, he produced what was then the British record of seven tons of pig-iron weekly. Dudley was again molested, a riot occurred, and his bellows were cut to pieces. He was also greatly harassed by lawsuits and imprisoned in the Compter in London for a debt of several thousand pounds, until the expiration of his patent. On 2 May 1638 Dudley, together with Sir George Horsey, David Ramsay, and Roger Foulke, in the face of much opposition, obtained the grant of a new patent for 21 years 'for the sole making of iron into any sort of cast-works with sea or pit coals, peat, or turf, and with the same to make the said iron into plateworks or bars and likewise to refine all sorts of metals.' On the strength of his new patent he entered into partnership with two persons at Bristol, and began to erect a new furnace near that city in 1651. But

this involved him in litigation. Of this affair Dudley writes: 'They did unjustly enter *Staple Actions* in Bristow because I was of the king's party; unto the great prejudice of my inventions and proceedings, my patent being then almost extinct, for which and my stock am I forced to sue them in chancery.'

He relates that Cromwell granted several patents and an act for making iron with pit coal in the Forest of Dean, where furnaces were erected at great cost. Dudley was invited to visit Dean Forest, and to inspect the proposed methods, which he condemned. These works failed, as did also attempts made to conduct operations at Bristol. Dudley petitioned Charles II, on the day of his landing, for a renewal of his patent, but meeting with a refusal, he ceased from further prosecuting his inventions.

He does not in 'Metallum Martis' (1665) give any hint of his process, but the probability is that he used coke instead of raw coal. He was clearly the first person who ceased to use charcoal for smelting iron ore, and who employed with any degree of success pit coal for this purpose. It was not, however, until about 1738 that the process of smelting iron ore in the blast-furnace with coal was perfected by Abraham Darby [q. v.] at the Coalbrookdale Ironworks.

Dudley was colonel in the army of Charles I and general of the ordnance to Prince Maurice. It is recorded that he was captured in 1648, condemned, but not beheaded. He married (12 Oct. 1626) Elinor, daughter of Francis Heaton of Groveley Hall, but he left no issue. He died and was buried in St. Helen's Church, Worcester, 25 Oct. 1684.

[Dudley's Metallum Martis, or Iron made with Pit-Coale, Sea-Coale, &c., 1665; Rovenson's Treatise of Metallica, 1613; Sturtevant's Metallica, or the Treatise of Metallica, 1612; Percy's Metallurgy, Iron and Steel, 1864; Herald's Visitation of the County of Stafford, made in the year 1608; Nash's Worcestershire, vol. ii. app. 149; Norden's Surveyors' Dialogue (1607), p. 212; Mushet's Papers on Iron and Steel, 1840; Holinshed's Chronicle, 1577; Plot's History of Staffordshire (1686), p. 128; William Salt, Archæolog. Soc. Coll. ii. pt. ii. 36–8, v. pt. ii. 114–17.]

R. H–T.

**DUDLEY, EDMUND** (1462?–1510), statesman and lawyer, born about 1462, was the son of John Dudley, esq., of Atherington, Sussex, by Elizabeth, daughter and coheiress of Thomas or John Bramshot of Sussex. John Dudley was sheriff of Sussex in 1485. By his will, dated 1 Oct. 1500, he directs that he should be buried at Arundel in his 'marbill tombe,' and desires prayers for the souls of many relatives, among them 'William, late bishop of Dunelme,' i.e. Durham, and 'my brother Oliver Dudley.' Sir Reginald Bray is also mentioned as an intimate friend. Both William and Oliver Dudley were sons of John Sutton, baron Dudley [q. v.], while Sir Reginald Bray was one of the baron's executors. Hence there can be little doubt that John Dudley was another of the baron's sons. Edmund's descendants claimed direct descent from the baronial family, but the claim has been much disputed. His numerous enemies asserted that Edmund Dudley's father was a carpenter of Dudley, Worcestershire, who migrated to Lewes. Sampson Erdeswicke, the sixteenth-century historian of Staffordshire, accepted this story, and William Wyrley, another Elizabethan genealogist, suggested that Edmund's grandfather was a carpenter. But the discovery of his father's will disproves these stories, and practically establishes his pretensions to descent from the great baronial family of Sutton, *alias* Dudley.

Dudley was sent in 1478 to Oxford and afterwards studied law at Gray's Inn, where the arms of the barons of Dudley were emblazoned on one of the windows of the hall. According to Polydore Vergil, his legal knowledge attracted the attention of Henry VII on his accession (1485), and he was made a privy councillor at the early age of three-and-twenty. This promotion seems barely credible, but it cannot have been long delayed. Seven years later Dudley helped to negotiate the peace of Boulogne (signed 6 Nov. 1492 and renewed in 1499). His first wife, Anne, sister of Andrews, lord Windsor, and widow of Roger Corbet of Morton, Shropshire, died before 1494, when he obtained the wardship and marriage of Elizabeth, daughter of Edward Grey, viscount Lisle, and sister and coheiress of her brother John.

Stow asserts that Dudley became undersheriff of London in 1497. It has been doubted whether a distinguished barrister and a privy councillor would be likely to accept so small an office. But it seems clear that at this period Dudley was fully in the king's confidence and had formulated a financial policy to check the lawlessness of the barons, whom the protracted wars of the Roses had thoroughly demoralised. In carrying out the policy Dudley associated Sir Richard Empson [q. v.] with himself. The great landowners were to enter into recognisances to keep the peace, and all taxes and feudal dues were to be collected with the utmost rigour. Although, like astute lawyers, Dudley and Empson had recourse to much petty chicanery in giving effect to their scheme, their policy was adapted to the times and was dictated by something more than the king's love of money. The

small post of under-sheriff would prove useful in this connection, and the fact that both Dudley and Empson resided in St. Swithin's Lane confirms Dudley's alleged association with the city.

The official position of Dudley and Empson is difficult to define: they probably acted as a sub-committee of the privy council. Polydore Vergil calls them 'fiscales judices,' but they certainly were not judges of the exchequer nor of any other recognised court. Bacon asserts that they habitually indicted guiltless persons of crimes, and, when true bills were found, extorted great fines and ransoms as a condition of staying further proceedings. They are said to have occasionally summoned persons to their private houses and exacted fines without any pretence of legal procedure. Pardons for outlawry were invariably purchased from them, and juries were terrorised into paying fines when giving verdicts for defendants in crown prosecutions. These are the chief charges brought against them by contemporary historians. Bacon credits Dudley with much plausible eloquence.

In 1504 Dudley was chosen speaker in the House of Commons, and in the same year was released by a royal writ from the necessity of becoming a serjeant-at-law. In the parliament over which Dudley presided many small but useful reforms were made in legal procedure. In 1506 Dudley became steward of the rape of Hastings, Sussex. Grafton states that in the last year of Henry VII's reign Dudley and Empson were nominated, under some new patent, special commissioners for enforcing the penal laws. Whether this be so or no, their unpopularity greatly increased towards the end of the reign. On 21 April 1509 their master, Henry VII, died. Sir Robert Cotton (*Discourse of Foreign War*) quotes a book of receipts and payments kept between Henry VII and Dudley, whence it appears that the king amassed about four and a half million pounds in coin and bullion while Dudley directed his finances. The revenue Dudley secured by the sale of offices and extra-legal compositions was estimated at 120,000*l.* a year.

Henry VIII had no sooner ascended the throne than he yielded to the outcry against Dudley and Empson and committed both to the Tower. The recognisances which had been entered into with them were cancelled on the ground that they had been 'made without any cause reasonable or lawful' by 'certain of the learned council of our late father, contrary to law, reason, and good conscience.' On 16 July 1509 Dudley was arraigned before a special commission on a charge of constructive treason. The indictment made no mention of his financial exactions, but stated that while in the preceding March Henry VII lay sick Dudley summoned his friends to attend him under arms in London in the event of the king's death. This very natural precaution, taken by a man who was loathed by the baronial leaders and their numerous retainers, and was in danger of losing his powerful protector, was construed into a plan for attempting the new king's life. Conviction followed. Empson was sent to Northampton to be tried separately on a like charge in October. In the parliament which met 21 Jan. 1509–10 both were attainted. Henry VIII deferred giving orders for their execution, but popular feeling was not satisfied. Dudley made an abortive attempt to escape from the Tower with the aid of his brother Peter, his kinsman, James Beaumont, and others. On 18 Aug. 1510 both he and Empson were beheaded on Tower Hill. Dudley was buried in the church of Blackfriars the same night. With a view to obtaining the king's pardon Dudley employed himself while in the Tower in writing a long political treatise entitled 'The Tree of Commonwealth,' an argument in favour of absolute monarchy. This work never reached the hands of Henry VIII. Stow gave a copy to Dudley's grandson, Ambrose Dudley [q. v.], earl of Warwick, after whose death it came into the possession of Sir Simonds D'Ewes. Several copies are now known; one is in the Chetham Library, Manchester, another in the British Museum (*Harleian MS.* 2204), and a third belongs to Lord Calthorpe (*Hist. MSS. Comm.* 2nd Rep. 40). It was privately printed at Manchester for the first time in 1859 by the brotherhood of the Rosy Cross. A copy of Dudley's will, dated on the day of his death, is extant in the Record Office. He left his great landed estates in Sussex, Dorsetshire, and Lincolnshire to his wife with remainder to his children. His brother Peter is mentioned, and the son Jerome was placed under four guardians, Bishop Fitz-James, Dean Colet, Sir Andrews Windsor, and Dr. Yonge, till he reached the age of twenty-two. Certain lands were to be applied to the maintenance of poor scholars at Oxford. Dudley also expresses a wish to be buried in Westminster Abbey.

By his first wife Dudley had a daughter Elizabeth, married to William, sixth lord Stourton. By his second wife he had three sons: John [q. v.], afterwards duke of Northumberland, Andrew, and Jerome. Sir Andrew Dudley was appointed admiral of the northern seas 27 Feb. 1546–7. He was knighted by Somerset 18 Sept. 1547, when ordered to occupy Broughty Craig at the mouth of the river Tay together with Lord

Clinton. This operation was accomplished 21 Sept. In 1549 Sir Andrew became one of the four knights in attendance on the young king, and keeper of his wardrobe. A year later he was appointed keeper of the palace of Westminster, and soon afterwards captain of Guisnes. A small pension was granted him 17 May 1551. Early in 1552 he quarrelled with Lord Willoughby, deputy of Calais, as to his jurisdiction at Guisnes. On 6 Oct. 1552 the dispute led to the recall of both officers. On 20 May 1552 Sir Andrew was directed to survey Portsmouth, and on 17 March 1552–3 was created K.G. A marriage between him and Margaret Clifford, daughter of the Earl of Cumberland, was arranged to take place soon afterwards, but the death of Edward VI led to his ruin (Nichols, *Lit. Remains of Edward VI*, in Roxburghe Club; *Calendar of Hatfield MSS.* i. 127–132). Sir Andrew was implicated with his brother John in the attempt to place Lady Jane Grey on the throne, but after imprisonment, trial, and conviction was set at liberty on 18 Jan. 1554–5. His will, dated 1556, is printed in the 'Sydney Papers' (p. 30). He died without issue in 1559. Edmund Dudley's widow married, about 1515, Sir Arthur Plantagenet [q. v.], Edward IV's natural son, by Lady Elizabeth Lucy. Sir Arthur was created Viscount Lisle, in right of his wife, in 1523, and was for many years governor of Calais. By him Dudley's widow had three daughters, Bridget, Frances, and Elizabeth.

[Wood's Athenæ, ed. Bliss, i. 12–14; Sydney Papers, ed. Collins, i. 16–18; Holinshed's Chronicle; Bacon's Henry VII; State Trials, i. 28–38; Herbert's Henry VIII; Brewer's Henry VIII, i. 69–70; Henry VIII State Papers, i. 179; Dugdale's Baronage, ii. 214; Biog. Brit. (Kippis); Polydore Vergil's Henry VIII. For the genealogy see the authorities under Dudley, John Sutton de. For the indictment see Second Report of Deputy-Keeper of Records, app. 3.]

S. L.

**DUDLEY, Lord GUILDFORD** (*d.* 1554), husband of Lady Jane Grey, was the fourth son of the powerful John Dudley [q. v.], duke of Northumberland. When the duke was at the height of his power, in Edward VI's reign, Lord Guildford was his only unmarried son. In July 1552 the duke determined on a match between him and Margaret Clifford, grandniece of Henry VIII and daughter of Henry, first earl of Cumberland [q. v.] Edward VI interested himself in the scheme, and wrote on the subject to both the Duke of Northumberland and the Earl of Cumberland. But the duke's views changed. Margaret Clifford early in 1553 was offered by the duke to his younger brother, Sir Andrew Dudley [see under Dudley, Edmund], and on 21 May (Whitsunday) Lord Guildford was married by his father's direction to Lady Jane Grey, daughter of the Duke of Suffolk [see Dudley, Lady Jane]. This marriage was part of the desperate project of Northumberland for transferring the succession of the crown from the Tudor family to his own. By the instrument which he prevailed on the dying young king to sign (21 June) the crown was to go from both the king's sisters, Mary and Elizabeth, to the heirs male of Frances, duchess of Suffolk, provided that any should be born before the king's death; failing which it was to pass to the Lady Jane Grey, the duchess's daughter, and her heirs male. The Lady Jane, during the brief royalty to which this plot gave rise, though attached to her youthful husband, refused to grant him the title of king, affirming that it lay out of her power (Froude, vi. 16). But in a despatch dated 15 July 1553 Sir Philip Hoby and Sir Richard Moryson, the English envoys at Brussels, gave him the title of king. After the defeat of the enterprise Guildford was committed to the Tower, with his wife; and on 13 Nov. 1553 was led, along with her, his brothers Ambrose and Henry, and Archbishop Cranmer, to the Guildhall, where he was arraigned of treason, and pleaded guilty. The sentence was not carried out until the commotion of Wyatt, in the following spring, had caused fresh alarm. He was then beheaded on Tower Hill 12 Feb., immediately before the execution of the Lady Jane. A portrait, exhibited at the National Portrait Exhibition of 1866, is in the possession of Baron North.

[Nichols's Queen Jane and Queen Mary (Camd. Soc.), pp. 32, 34, 55; Nichols's Literary Remains of Edward VI (Roxburghe Club), clxv, clxviii, cxc; authorities under Dudley, Lady Jane, and notes supplied by the Rev. Canon R. W. Dixon.]

**DUDLEY, Sir HENRY BATE** (1745–1824), journalist, born at Fenny Compton, Warwickshire, on 25 Aug. 1745, was the second son of the Rev. Henry Bate, who for many years held the living of St. Nicholas, Worcester, and afterwards became rector of North Fambridge in Essex. He is said to have been educated at Queen's College, Oxford, but though the letters M.A. and LL.D. are sometimes given after his name, it does not appear that he ever received a degree at either university. Having taken orders Bate succeeded to the rectory of North Fambridge upon his father's death, but most of his time was spent in London, where he became well known as a man of pleasure. In 1773 an affray at Vauxhall Gardens brought him into consider-

able notoriety, and about this time he became curate to James Townley, the vicar of Hendon, and author of the celebrated farce, 'High Life below Stairs.' Bate was one of the earliest editors of the 'Morning Post,' which was established in 1772. The smartness of his articles and the excitability of his temperament frequently involved him in personal quarrels, which sometimes ended in a fight or a duel, and he thus earned the nickname of the 'Fighting Parson.' Bate never lost an opportunity of keeping himself well before the public, and Horace Walpole, in a letter to Lady Ossory, 13 Nov. 1776, records one of Bate's advertisements: 'Yesterday, just after I arrived, I heard drums and trumpets in Piccadilly; I looked out of the window, and saw a procession with streamers flying. At first I thought it a press-gang, but seeing the corps so well drest, like Hessians in yellow, with blue waistcoats and breeches, and high caps, I concluded it was some new body of our allies, or a regiment newly raised, and with new regimentals for distinction. I was not totally mistaken, for the colonel is a new ally. In short, this was a procession set forth by Mr. Bate, Lord Lyttelton's chaplain, and author of the old "Morning Post," and meant as an appeal to the town against his antagonist, the new one' (*Letters*, Cunningham's edit. vi. 391–2). Bate continued to be editor of the 'Morning Post' until 1780, when he quarrelled with some of his coadjutors, and on 1 Nov. started the 'Morning Herald' upon liberal principles, and in opposition to his old paper. About the same time he also founded two other newspapers, the 'Courrier de l'Europe,' a journal printed in French, and the 'English Chronicle.' On 25 June 1781 he was committed to the king's bench prison for the term of twelve months for a libel on the Duke of Richmond which had appeared in the 'Morning Post' during his editorship on 25 Feb. 1780. The judgment had been delayed until the prison had been 'sufficiently repaired to admit of prisoners after the devastation committed by the rioters in June 1780' (Douglas, *Reports*, 1783, pp. 372–6). In 1781 Bate bought the advowson of Bradwell-juxta-Mare in Essex for 1,500*l.* and in 1784 assumed the additional name of Dudley, in compliance with the will of a relation of that name. Upon the death of the incumbent of Bradwell in 1797, Dudley presented himself to the living. It appears that immediately after the purchase Dudley had become the curate of Bradwell, and had obtained from the absentee rector a lease of the glebe and tithes. The bishop therefore refused to institute him on the ground of simony, and legal proceedings were commenced by Dudley. When a compromise was at length agreed to, it was discovered that the right of presentation had lapsed to the crown, and in the exercise of its right the chaplain-general of the army had been appointed. The case attracted considerable attention at the time, and it was thought an exceedingly hard one, Dudley having spent during the life of the previous incumbent more than 28,000*l.* in rebuilding the church, reclaiming and embanking the land, and otherwise improving the benefice. An address from the magistrates of the county in Dudley's favour was presented to Addington in June 1801. Towards the close of 1804 Dudley was presented to the living of Kilscoran in the barony of Forth, co. Wexford, and in the following year was appointed chancellor of the diocese of Ferns. In 1807 he also became rector of Kilglass in the county of Longford. Resigning his Irish benefices in 1812 he was in that year presented to the rectory of Willingham, Cambridgeshire, and on 17 April 1813 was created a baronet. In 1816 he was presented by the inhabitants of Cambridgeshire with a piece of plate for 'his very spirited and firm conduct during the riots' which had occurred in the earlier part of that year. In June 1815 he was appointed to a prebendal stall in Ely Cathedral. Dudley died at Cheltenham on 1 Feb. 1824 in his seventy-ninth year. He was an intimate friend of Garrick and the associate of all the wits of the day. He introduced William Shield to the public as an operatic composer, and was one of the earliest admirers of the talents of Mrs. Siddons. He was a magistrate for seven English and four Irish counties, but his career was not altogether a creditable one. Johnson in discussing his merits with Boswell said, 'Sir, I will not allow this man to have merit. No, sir; what he has is rather the contrary: I will indeed allow him courage, and on this account we so far give him credit' (Boswell, *Life of Johnson*, 1831, v. 196). In 1780 he married Mary, daughter of James White of Berrow, Somersetshire, and sister of the celebrated actress, Mrs. Hartley, but had no issue, and the baronetcy consequently became extinct upon his death. Portraits of Dudley and his wife by Gainsborough were exhibited at the Grosvenor Gallery in 1885 (Catalogue of the Gainsborough Exhibition, Nos. 75 and 171), both of which have been engraved by James Scott. Dudley was one of the minor contributors to the 'Rolliad,' which originally appeared in his newspaper, the 'Morning Herald.'

He wrote the following works: 1. 'Henry and Emma, a new poetical interlude, altered from Prior's "Nut-Brown Maid," with addi-

tions and a new air and chorus (the music by Dr. Arne),' &c., anon., London, 1774, 8vo. 2. 'The Rival Candidates, a comic opera in two acts,' &c., London, 1775, 8vo. 3. 'The Blackamoor washed White, a comic opera,' London, 1776, 8vo. The songs only of this opera were printed. It was acted for four nights in February 1776, at Drury Lane, but led to such disturbances that it was obliged to be withdrawn. 4. 'The Flitch of Bacon, a comic opera in two acts; as it is performed at the Theatre Royal in the Haymarket,' London, 1779, 8vo. It was set to music by William Shield, and was the first of his compositions which appeared on the stage. 5. 'The Dramatic Puffers, a prelude, as performed at the Theatre Royal in Covent Garden,' anon., London, 1782, 8vo. 6. 'The Magic Picture, a play' (altered from Massinger), London, 1783, 8vo. 7. 'Remarks on Gilbert's Last Bill for the Relief of the Poor,' London, 1788, 8vo. 8. 'The Woodman, a comic opera, in three acts; as performed at the Theatre Royal, Covent Garden, with universal applause,' London, 1791, 8vo. The music was composed by Shield. 9. 'The Travellers in Switzerland, a comic opera, in three acts, as performed at the Theatre Royal, Covent Garden,' London, 1794, 8vo. The music was composed by Shield. 10. 'Passages selected by Distinguished Personages, on the great Literary Trial of Vortigern and Rowena; a comi-tragedy, "whether it be or be not from the immortal pen of Shakespeare?"' 5th ed. London, 1795?–1807, 4 vols. 8vo. This is a satire on the leading public characters of the day in a series of passages professing to be quotations from Ireland's play. It originally appeared from time to time in the 'Morning Herald,' and was written by Dudley and his wife. 11. 'Letters, &c., which have lately passed between the Bishop of London and the Rev. H. B. Dudley respecting the Advowson of the vacant rectory of Bradwell near the Sea, Essex,' London, 1798, 8vo. 12. 'A Few Observations respecting the present state of the Poor; and the Defects of the Poor Laws: with some remarks upon Parochial Assessments and Expenditures,' 3rd edit. London, 1802, 8vo. 13. 'A Short Address to the . . . Lord Primate of all Ireland, recommendatory of some Commutation or Modification of the Tythes of that Country; with a few Remarks upon the present state of the Irish Church,' 3rd edit. London, 1808, 8vo. This tract was republished in 'The Pamphleteer,' vi. 239–56. 14. 'Letter to the Rev. R. Hodgson on his "Life of Bishop Porteous,"' 1811, 8vo. 15. 'A Sermon delivered at the Cathedral of Ely on Monday, 17 June 1816, before Mr. Justice Abbott, Mr. Justice Burrough, and Chief-justice Christian, on the opening of their special commission for the trial of the rioters. Printed at the request of the grand jury,' Cambridge, 1816, 4to.

[Burke's Extinct Baronetage, 1844, p. 175; Gent. Mag. 1810, vol. lxxx. pt. i. p. 183, 1824, vol. xciv. pt. i. pp. 273–6, 638–40, 1828, vol. xcviii. pt. i. p. 496; Annual Register, 1824, Chron. pp. 296–7; Baker's Biog. Dram. (1812), vol. i. pt. i. p. 210; Reminiscences of Henry Angelo (1828), i. 153–69; Public Characters (1823), i. 538–9; Rose's Biog. Dict. 1848, vii. 162–3; The Vauxhall Affray, or the Macaronies Defeated (1773); London Mag. 1773, xlii. 461–2; Andrews's Hist. of British Journalism (1859), i. 211–13, 222–3; Watt's Bibl. Brit. (1824); Allibone's Dict. of English Literature (1859), i. 526; Dict. of Living Authors (1816), pp. 100–1; Notes and Queries, 1st ser. ii. 114, iii. 130, xii. 471; Brit. Mus. Cat.] G. F. R. B.

DUDLEY, HOWARD (1820–1864), wood engraver, was the only son of George Dudley of Tipperary, and Sarah, daughter of Nathaniel Cove, coal merchant, of Salisbury Square, Fleet Street, London. He lost his father at an early age, and removed with his mother to Easebourne, near Midhurst, Sussex. Here he devoted his holiday time to the history and antiquities of the neighbourhood, and when only fourteen years of age determined to illustrate these in print. Setting up a small printing-press of his own he produced in 1835 a small volume entitled 'Juvenile Researches or a Description of some of the Principal Towns in the Western Part of Sussex and the Borders of Hants, interspersed with various pieces of Poetry by a Sister, and illustrated by numerous wood-engravings executed by the Author.' Dudley set the types himself, and without any teaching engraved the numerous illustrations. These, though very rough, show great taste, and are very remarkable for an artist of so tender an age. He printed it one page at a time, and his sister, Miss M. A. Dudley, supplied the poetry. This little volume met with so much success that Dudley was encouraged to reprint it in a slightly enlarged form, and in 1836 to publish another similar volume, entitled 'The History and Antiquities of Horsham,' containing thirty woodcuts and four lithographic views, all executed by himself. He made collections for a quarto volume entitled 'The History and Antiquities of Midhurst,' to be illustrated with 150 woodcuts and lithographic drawings; but having now adopted the profession of a wood engraver, and obtained sufficient employment, he was unable to carry it out. From 1845 to 1852 he resided and exercised his art in Edinburgh, but eventually

returned to London, where he died in Holford Square, Pentonville, 4 July 1864, aged 44. He married, in Edinburgh, Jane Ellen, second daughter of Alexander Young, but left no family.

[Gent. Mag. 3rd ser. xviii. (1865) 101; Lower's Worthies of Sussex (ed. 1865); Brit. Mus. Cat.] L. C.

DUDLEY, LADY JANE (1537–1554), commonly called LADY JANE GREY, was eldest surviving daughter of Henry Grey, marquis of Dorset, afterwards duke of Suffolk, by Frances, daughter of Charles Brandon, duke of Suffolk, and of Mary, younger sister of Henry VIII. She was thus the cousin of Edward VI, and about the same age, being born at Bradgate, Leicestershire, in October 1537. She had two younger sisters, Catherine and Mary. The beauty of her person was equalled by that of her mind and character; and her learning and acquirements were remarkable. Fuller states that her parents treated her with great severity, 'more than needed to so sweet a temper.' John Aylmer [q. v.], afterwards bishop of London, was employed by her father as his children's domestic tutor, and Lady Jane proved an exceptionally apt pupil. When barely nine she entered the household of Queen Catherine Parr, and until Queen Catherine's death, in September 1548, was much in her society. The child was chief mourner at her mistress's funeral. Queen Catherine's second husband, Lord Thomas Seymour of Sudeley, purchased Lady Jane's wardship of her parents soon after he became a widower, and she stayed with him at Hanworth or Seymour Place till his fall in January 1548–9. He had promised Lady Jane's father that he would assist him in marrying the girl to her cousin, the young king. But Seymour's brother, the protector Somerset, was planning a union between Edward VI and his own daughter Jane, while he destined Lady Jane for the hand of his son, the Earl of Hertford. The complications which followed these opposing schemes partly account for Seymour's tragic fate, for while Lady Jane remained in Seymour's custody Somerset was powerless to pursue his own plans. After her guardian's execution Lady Jane returned to Bradgate to continue her studies under Aylmer. In the summer of 1550 she was visited there by Roger Ascham [q. v.], who relates how he found her reading Plato's 'Phædo' while the rest of the family were hunting in the park (*Schoolmaster*, ed. Mayor, pp. 33, 213). To him she rehearsed the severity of her parents, who requited 'with pinches, nips, and bobs' the defects of her deportment or of her embroidery needle; and the relief which she felt in the gentleness of her tutor Aylmer, who opened to her the treasures of the ancient world. On 14 Dec. 1550 Ascham wrote to his friend Sturm of her almost incredible skill in writing and speaking Greek. She promised to send Ascham a Greek letter, and he wrote to her from Germany (18 Jan. 1550–1) expressing anxiety to receive it. At fifteen she was adding Hebrew to Greek, Latin, Italian, and French, and corresponding with Bullinger, the learned pastor of Zurich. Her three letters to Bullinger are now preserved in Zurich Library. With them was originally sent a piece of embroidery worked by herself, but this is now lost. Her feminine accomplishments were no less celebrated than her graver studies. John Ulmer, or ab Ulmis, a Swiss pupil of Bullinger whom Lady Jane's father protected in England, wrote admiringly to his friends abroad of her learning and amiability, and confidently predicted in 1551 her marriage with Edward VI. In the autumn of 1551 Lady Jane's father became Duke of Suffolk. Thenceforth she was constantly at court and in the society of the Princess Mary as well as of the king. She was in attendance (in October 1551) on Mary of Guise, queen-dowager of Scotland, on her visit to London.

After the fall of Somerset, the Duke of Suffolk allied himself with John Dudley [q. v.], duke of Northumberland. In 1553 he brought his family to his house at Sheen, in close proximity to Sion House, the residence of the Dudleys. A marriage between Lady Jane and Guildford Dudley [q. v.], fourth son of Northumberland, was proposed as part of the well-known plot for altering the succession from the Tudors to the Dudleys upon the decease of Edward VI. The young king was the readier to accede to this project, which set aside his sisters, because of his attachment to Jane. The marriage took place on 21 May 1553 (Whitsunday) at Durham House, the Dudleys' London house. At the same time and place Lady Jane's sister Catherine married Lord Herbert, the Earl of Pembroke's son, and Lord Guildford's sister Catherine married Lord Hastings, the Earl of Huntingdon's son. According to a Venetian visitor to England, Lady Jane had vehemently resisted the match, and only yielded to the personal violence of her father. It has been urged that Lady Jane's intercourse with her husband before marriage produced something like affection, but no evidence on the point is accessible. It had been suggested that after the marriage Lady Jane should continue to reside with her mother, but her husband's family insisted on her residing

with them, and she soon came to regard her husband's father and mother with deep detestation. The mental distress which she suffered in the month after her union led to a serious illness which nearly proved fatal.

On 6 July Edward VI died. No public announcement was made till 8 July. On the evening of the 9th Northumberland carried Lady Jane before the council, and Ridley preached in favour of her succession at St. Paul's Cross. Lady Jane swooned when informed by the council that she was Edward's successor. On 10 July she was brought in a barge from Sion House to the Tower of London, pausing on her way at Westminster and Durham House. After taking part in an elaborate procession which passed through the great hall of the Tower, Lady Jane retired with her husband to apartments which had been prepared for her. Later in the day she signed a proclamation (printed by Richard Grafton) announcing her accession, in accordance with the statute 35 Henry VIII and the will of the late king, dated 21 June. Orders were also issued to the lords-lieutenant making a similar announcement, and despatches were sent to foreign courts. These were signed 'Jane the Quene.' Public proclamation of her accession was, however, only made at King's Lynn and Berwick. On 9 July the Princess Mary wrote to the council declaring herself Edward VI's lawful successor. On the 11th twenty-one councillors, headed by Northumberland, replied that Lady Jane was queen of England. On 12 July Lord-treasurer Winchester surrendered the crown jewels to the new queen Jane (see inventory in *Harl. MS.* 611), and on the same day she signed a paper accrediting Sir Philip Hoby as her ambassador at the court of Brussels. Lord Guildford Dudley, Lady Jane's husband, claimed the title of king; but Lady Jane declined to admit the claim, and insisted on referring the matter to parliament.

Meanwhile Mary's supporters were in arms in the eastern counties. On 12 July it was proposed that Lady Jane's father should lead the force which was to be despatched against them; but by Lady Jane's express desire the Duke of Northumberland took Suffolk's place. On 16 July Ridley preached again in Lady Jane's favour, but the end was at hand. Three days later Mary had been proclaimed queen throughout the country. Northumberland's failure was complete. Suffolk, perceiving that resistance was useless, himself proclaimed Mary at the gates of the Tower (19 July). He told his daughter, whose health had suffered greatly from the excitement of the earlier part of the week, that she was a prisoner, and that her reign was over. She expressed herself resigned to her fate, and desirous of retiring into private life. Mary was doubtful how to treat Lady Jane. She pardoned her father and mother, and when the imperial ambassador pressed on her the necessity of summarily executing Lady Jane she denied the necessity. Lady Jane appears to have been confined in the house of the lieutenant of the Tower, Sir John Brydges [q. v.], and on 27 July an anonymous visitor dined with her there, and recorded her conversation. She spoke with respect of Mary, but with great bitterness of her father-in-law. In the following autumn she had liberty to walk in the queen's gardens and on the hill within the Tower precincts. She was arraigned at the Guildhall for high treason 14 Nov. in company with her husband, his brothers Ambrose [q. v.] and Henry, and Archbishop Cranmer. She walked to the hall wearing 'a black gown of cloth, a French hood, all black, a black velvet book hanging before her, and another book in her hand, open' (*Chron. of Q. Jane*, p. 32). To the charge of treason she pleaded guilty, and was sentenced to death. Execution, however, was suspended, and, like most of the Dudleian party, she might have received mercy but for the dangerous outbreak of Wyatt in the following winter, in which her father, Suffolk, was weak enough to participate. Friday, 9 Feb. 1553–4, was the date first fixed for her own and her husband's execution, but a respite till Monday the 12th was finally ordered. On the Friday Lady Jane was visited by John Feckenham, dean of St. Paul's, and discussed religion with him, strongly enforcing her protestant views. She refused to see her husband on the day of her execution, lest the interview should disturb 'the holy tranquillity with which they had prepared themselves for death' (Heylyn). Her last acts were to write pathetic letters to her father and sister Catherine, and to present to the lieutenant of the Tower an English prayer-book (now in the British Museum, Harl. MS. 2342) in which she had written an affecting farewell. Husband and wife were both beheaded on Tower Hill on 12 Feb. 1554, the young bride beholding the bleeding body of her husband as she herself went to the scaffold (see the pathetic account of her execution in *Chron. of Q. Jane*, p. 55). This ill-advised severity first stained the fame of Queen Mary. From the scaffold Lady Jane made a speech asserting that she had never desired the crown and that she died 'a true christian woman.' With her husband she was buried in the church of St. Peter ad Vincula within the Tower.

The Lady Jane, like her father, was a strong adherent of the reformed opinions, probably a Calvinist, and pertinaciously defended her views against the Roman Anglican divines who visited her in prison.

The works attributed to Lady Jane are as follows: 1. Her proclamation referred to above, first printed by Richard Grafton, 1553, reprinted in 'Harleian Miscellany' and Somers Tracts. 2. 'A Conference, Dialogue-wise, held between the Lady Jane Dudley and Mr. Jo. Feckenham four days before her death,' London, 1554, 1569 (?), and 1625, reprinted in Foxe's 'Acts and Monuments' and Heylyn's 'Church History;' translated in Florio's 'Historia.' 3. 'An Epistle of the Ladye Jane, a righte vertuous woman, to a learned Man of late falne from the Truth of God's most holy Word for fear of the Worlde,' 1554, together with Feckenham's dialogue, Lady Jane's letter to her sister Catherine, and her speech on the scaffold. This book is stated by Strype to have been printed at Strasburg. The 'Epistle,' according to Strype, was addressed to Harding; but this is an error, since Harding's apostasy did not take place in Lady Jane's lifetime. 4. Three letters to Bullinger, published at Zurich in 1840, with a facsimile of the second letter; also in 'Original Letters' of the Parker Society. These pieces, together with a letter to her father in Harl. MS. 2194, f. 23, were collected by Sir H. N. Nicolas in 1825, and issued with a memoir. Those numbered 1, 2, and 3 also appear in Foxe's 'Acts and Monuments.' A Latin elegy by Sir Thomas Chaloner the elder [q. v.] was published in his 'De Rep. Anglorum instauranda,' 1579.

Portraits described as those of Lady Jane Grey are fairly numerous. One, doubtfully attributed to Holbein, and formerly in the collection of Colonel Elliott of Nottingham, is engraved in Holland's 'Herœologia,' in Fuller's 'Holy and Profane State,' in Howard's 'Life,' and Sir H. N. Nicolas's 'Remains.' Another, attributed to Lucas de Heere [q. v.], now at Althorpe, was engraved in Dibdin's 'Ædes Spencerianæ.' Attempts have been made to show that this is merely a religious picture, representing St. Mary Magdalene; but there seems no valid reason to doubt its genuineness. Colonel Tempest owned a third portrait, attributed to Mark Garrard. A fourth is in the Bodleian Library, and a fifth belongs to Lord Houghton. Lodge engraved a portrait formerly in the possession of the Earl of Stamford (cf. *Notes and Queries*, 1st ser. vi. 341, 3rd ser. x. 132, xii. 470, and Catalogue of National Portrait Exhibition of 1866).

[The Chronicle of Queen Jane and of Two Years of Queen Mary, 'written by a resident in the Tower of London,' who has not been identified, was edited, with valuable notes and documents, for the Camden Society by Mr. J. G. Nichols in 1850. It is the leading authority for the events of Lady Jane's nine-days' reign. The original is in Harl. MS. 194. In an appendix is a list of the State Papers of the reign, a few of which are printed at length in Ellis's Original Letters. The Greyfriars' Chronicle (Camd. Soc.) covers similar ground. Another valuable authority is the Italian 'Historia delle cose occorse nel regno d'Inghilterra in materia del Duca di Nortomberlan dopo la morte di Odoardo VI,' first issued 'Nell' Academia Venetiana, MDLVIII.' This was a surreptitious compilation by a Ferrarese named Giulio Raviglio Rosso from the despatches of Giovanni Michele, Venetian ambassador in England 1554–7, and Federigo Badoaro, Venetian ambassador to Charles V. It is dedicated to Margaret of Austria by Luca Contile, Academico Venetiano. Equally important is the rare Italian 'Historia de la Vita e de la morte de l' Illustriss. Signora Giovanna Graia,' by 'Michelangelo Florio, Fiorentino gia Predicatore famoso del Sant' Euangelo in piu cita d'Italia et in Londra.' The title-page concludes with 'Stampato appresso Richardo Pittore nel'anno di Christo 1607.' Most of the letters and works attributed to Lady Jane are translated into Italian at the close of Florio's biography. Girolamo Pollini, in his 'L'Historia Ecclesiastica della Rivoluzion d'Inghilterra, Roma,' 1594, prints some documents. Miss Strickland has made some use of these authorities in her notice of Lady Jane in Tudor Princesses (London, 1868). Lady Jane Grey and her Times, by George Howard, 1822, and Sir H. N. Nicolas's memoir prefixed to his collection of Lady Jane's writings, are both useful. See also Foxe's Acts and Monuments; Holinshed's Chronicle; Grafton's Chronicle; Stow's Chronicle; Fuller's Holy and Profane State (1652), 294–8; Heylyn's Reformation; Strype's Annals and Life of Aylmer; Nichols's Leicestershire, iii. 667; J. G. Nichols's Literary Remains of Edward VI (Roxburghe Club); Ascham's Letters, ed. Giles. Two tragedies—The Innocent Usurper (1683), by John Banks, and Lady Jane Grey, by Nicholas Rowe (1715)—deal with Lady Jane's history. The Rev. Canon Dixon has supplied notes for this article.] S. L.

DUDLEY, JOHN (SUTTON) DE, BARON DUDLEY (1401?–1487), statesman, was son of John de Sutton V (*d.* 1406), grandson of John de Sutton IV (*d.* 1396), and great-grandson of John de Sutton III, who was dead in 1370. The great-grandfather was the son of John de Sutton II (*d.* 1359), who was son and heir of another John de Sutton I, by Margaret, sister and coheiress of John de Somery, baron of Dudley (*d.* December 1321). This John de Somery was owner of the castle and lordship of Dudley, Staffordshire, which had been in his family since an ancestor married in Henry II's time Hawyse, sister and heiress of Gervase

Paganell (cf. William Salt, *Archæolog. Soc. Coll.* ix. pt. ii. 9–11). He became Baron Dudley in right of a writ of summons which was issued on the meeting of each parliament summoned between 1308 and 1322. John de Somery's brother-in-law, John de Sutton I, came, on his marriage, into possession of the Dudley estates, and his son, John de Sutton II, received a summons to sit as a baron in parliament 25 Feb. 1341–2. He was there described as 'Johannes de Sutton de Duddeley.' The same honour was not extended to the third, fourth, or fifth John de Suttons. The sixth John de Sutton, the subject of this memoir, was five years old on his father's death in 1406. His mother was Constance Blount. He was regularly summoned to parliament from 15 Feb. 1439–40 till his death in 1487. The writ entitles him 'Johannes Sutton de Dudley,' and although the surname Sutton was never definitely abandoned, he and his descendants usually called themselves Dudley or Sutton, *alias* Dudley. Dugdale and the best authorities treat this John Sutton de Dudley as the first baron Dudley of the Sutton family. It is true that a predecessor had been summoned to parliament as feudal baron of Dudley in virtue of his tenure of Dudley Castle, but the peerage practically originated in the writ issued to the sixth John de Sutton, 15 Feb. 1439–40. Its subsequent issue was not interrupted till the line failed.

Dudley served in France under Henry V and bore the royal standard at the king's funeral in 1422. In 1428 he succeeded Sir John de Grey as viceroy of Ireland. He made a savage attack on the O'Byrnes, who threatened the borders of the Irish Pale; presided over a parliament at Dublin in 1429, and resigned office in the next year. In 1444 he was granted 100*l.* by Henry VI in consideration of his services in this and the preceding reign, and was ambassador to the Duke of Brittany in 1447 and to the Duke of Burgundy in 1449. For a time he was treasurer to the king, and in 1451 was created K.G. He took up arms for the Lancastrians in the wars of the Roses, was taken prisoner at the battle of St. Albans (21 May 1455), and was sent to the Tower (*Paston Letters*, ed. Gairdner, i. 327, 336). He apparently was at liberty in 1459, when he was wounded at the battle of Bloreheath. On Edward IV's accession he made his peace with the Yorkists, and was in as high favour with Edward as with his predecessor. He was granted a hundred marks from the revenues of the duchy of Cornwall and 100*l.* from the customs of the port of Southampton. In 1477–8 he was in France with the Earl of Arundel as ambassador to negotiate a continuance of the peace treaty. On 24 May 1483 he held the feast of St. George at Windsor. He died 30 Sept. 1487, and was buried in the priory of St. James, Dudley. His will, dated 17 Aug. 1487, appointed Sir William Hussey and Sir Reginald Bray [q. v.] executors.

Dudley married Elizabeth, daughter of Sir John Berkeley, and widow of Edward Charlton, last lord Charlton of Powys [q. v.], who died in 1422; she was dead in 1479. His eldest son, Edmund, died in his father's lifetime; another son, John, was probably father of Edmund Dudley [q. v.] William [q. v.], the third son, became bishop of Durham. Oliver, the fourth son, was slain at the battle of Edgecote, near Banbury, 25 July 1469: his will, made three days before the battle, is extant; his brother William is named as one of his executors. The heir, Edmund, married (1) Joice, daughter of John, lord Tiptoft, and sister of the well-known Earl of Worcester; and (2) Matilda or Maud, daughter of Thomas, baron Clifford. By his first wife he had two sons, Edward and John, and a daughter, Joice, and by his second wife seven sons and four daughters. The eldest son, Edward (*b.* 1457), succeeded his grandfather as second Baron Dudley in 1487, and married Cecilie, daughter of Sir William Willoughby. He died in 1531. He was succeeded as third Baron Dudley by his half-witted son John (*b.* 1496), who was nicknamed 'Lord Quondam;' was with Henry VIII in France in 1513, when he is doubtfully said to have been knighted; sold his estates of Dudley to John Dudley, duke of Northumberland [q. v.]; became a destitute pauper; was never summoned to parliament; married Cecily, daughter of Thomas Grey, marquis of Dorset, and was buried with elaborate Roman catholic ceremonies in St. Margaret's, Westminster, 17 Sept. 1553 (Machyn, p. 44; Wood, *Letters*, iii. 78, 80). The third baron's eldest son, Edward, was fourth Baron Dudley; saw service in Ireland in 1536 under his uncle, Lord Leonard Grey, and in Scotland in 1546; was knighted 2 Oct. 1553; was restored to Dudley Castle in 1554; was lieutenant of Hampnes, Picardy, 1556–8; and entertained Queen Elizabeth at Dudley Castle in 1575. After an unsuccessful suit to a widow Anne, lady Berkeley, he married (1) Catherine, daughter of Sir John Brydges [q. v.], first lord Chandos; (2) Jane, daughter of Edward Stanley, lord Derby; and (3) Mary, daughter of William, lord Howard of Effingham. He was buried at St. Margaret's, Westminster, 12 Aug. 1586. Edward, the fourth baron's heir, was fifth baron Dudley. He married Theodosia, daughter of Sir James Harrington, and had a son Ferdinando, created

K.B. in 1610, who married Honora, daughter of Edward Seymour, lord Beauchamp, and was buried at St. Margaret's 23 Nov. 1621. The fifth baron survived his heir till 23 June 1643. He had a large illegitimate family by a mistress, Elizabeth Tomlinson of Dudley, among them Dud Dudley [q. v.] His only legitimate representative, his son's daughter Frances (*d.* 1697), married Humble (*d.* 1670), son of William Ward, the ancestor of the later Lords Dudley and Ward (cf. WILLIAM SALT, *Archæolog. Soc. Coll.* v. pt. 2, pp. 114–17).

[The difficulties connected with the Dudley pedigree are fully discussed in Adlard's The Sutton Dudleys of England and the Dudleys of Massachusetts in New England (1862); in the Herald and Genealogist, ii. 414–26, 494–9, v. 98–127 (chiefly by H. Sydney Grazebrook); in Notes and Queries, 2nd ser. xi. 152, 198, 239, 272, 398, 434; and in Charles Twamley's History of Dudley Castle (1867). But the best authority is a paper by Mr. H. Sydney Grazebrook in Staffordshire Hist. Coll. of the William Salt Society, vol. ix. pt. 2 (1888). See also Dugdale's Baronage, ii. 214 et seq. (where many errors have been detected); Biog. Brit. (Kippis) (where the Dudley genealogy is treated in a separate article); Baker's Northamptonshire; Shaw's Staffordshire; Ormerod's Cheshire; Gilbert's Viceroys of Ireland, pp. 323–7; Walcott's St. Margaret's, Westminster; Wood's Letters of Illustrious Ladies.]

S. L.

**DUDLEY, JOHN, DUKE OF NORTHUMBERLAND** (1502?–1553), was the son of Edmund Dudley [q. v.], privy councillor to Henry VII, and of Elizabeth Grey, daughter and coheiress of Edward Grey, viscount Lisle. His father was beheaded in the first of Henry VIII. In 1512–13 the son, being of the age of eleven, was restored in blood by act of parliament, and his father's attainder was repealed. He became known at court for his daring and address in martial exercises. In 1523 he attended the Duke of Suffolk, who landed at Calais with an army, and the same year he was knighted by his general in France. In 1524 Dudley performed, with other knights, at tilt, tourney, barriers, and the assault of a castle erected in the tilt-yard at Greenwich, where the king kept his Christmas (HALL). In 1533 he was made master of the Tower armoury; in 1536 he served as sheriff of Staffordshire; and the year after he was in Spain. In 1537 he became chief of the king's henchmen, and 29 Sept. 1538 was deputy-governor of Calais. In 1540 he was appointed master of the horse to Anne of Cleves, and at the meeting of that princess with the king on Blackheath he led her spare horse, trapped to the ground in rich tissue (*Antiq. Repertory*, vol. iii.) In 1542 he was made warden of the Scottish marches, raised to the peerage as Viscount Lisle, and appointed great admiral for life. He now sailed to Newcastle, where he took on board his fleet the Earl of Hertford, afterwards Duke of Somerset, who was commander-in-chief in the horrible expedition of fire and sword of that year, in which many of the southern Scottish monasteries were destroyed and Edinburgh was burned to the ground. After scouring the seas on his return the admiral passed to France, where he led the assault on Boulogne, which was taken, and entered in triumph by Henry VIII in 1544. On 23 April 1543 he was made a privy councillor and K.G. Being appointed governor of Boulogne (30 Sept. 1544), he remained there to the end of the war in 1546, performing several notable exploits by land and sea. On 18 July 1546 he was sent ambassador to Paris. In 1547 he was left by Henry VIII one of the executors of his will, as a sort of joint regent with fifteen others, but he seems to have acquiesced in the designs of Somerset, the uncle of the young King Edward VI, who turned the joint regency into his own sole protectorate. In the same year (18 Feb. 1546–7) he was created Earl of Warwick and high chamberlain of England. There was some talk of his choosing the title of Earl of Coventry. On 4 Feb. he resigned his office of great admiral to Somerset's brother, Thomas, Lord Seymour of Sudeley. He was appointed lord-lieutenant, under Somerset, of the army going into Scotland (August 1547). The great victory of Pinkie (10 Sept. 1547) was chiefly ascribed to his conduct. From 1548 to 1550 he was president of Wales. In 1549 he again served against the Scots, but the agrarian rising of Ket in Norfolk diverted his attention to a more pressing danger. He threw himself into Norwich, and in the bloody battle of Dussindale entirely defeated the rebellious peasantry.

On Warwick's return home, a meeting of his friends was held at his house (Ely Place) on 6 Oct. 1549, and it was asserted that Somerset was in open insurrection against the king and his council. Daily meetings of Warwick's supporters took place till 13 Oct., when Somerset was sent to the Tower, and all power passed into the hands of his rival. On 28 Oct. Warwick became one of the six lords attendant on the king, and for a second time great admiral. On 2 Feb. following he was appointed lord great master of the household and president of the council. On 8 April he became lord warden-general of the north, but deemed it wiser to stay at home for the present than take up an office which demanded his presence away from the court. On 20 Dec. he was allowed a train of a

hundred horsemen. Next year he became earl marshal (20 April 1551), warden of the marches towards Scotland (27 Sept.), and on 11 Oct. duke of Northumberland. The contest was being renewed in vain by Somerset, the fallen lord protector, who was now charged with plotting against Northumberland's life. Northumberland attended his rival's trial (1 Dec. 1551), and, baffled by superior ability, Somerset was brought to the scaffold (22 Jan. 1551–2). The ascendency of Northumberland was thus complete. All who were suspected of hostility were roughly dealt with. On 22 Dec. the duke took the great seal from Lord-chancellor Rich, and on 22 April caused the degradation of William, lord Paget, from the chapter of the Garter. In June he went to take up his office in the north, and to repress disturbances. He was royally entertained on the journey, stopping with the Cecils at Burghley, near Stamford. He was in London again in July, having appointed Thomas, first lord Wharton, his deputy in the north. In order to increase his reputation he had a genealogical tree compiled, proving his descent from the baronial house of Sutton, *alias* Dudley, and purchased the family's ancestral home, Dudley Castle, Staffordshire, of John, sixth baron Dudley (Twamley, *Dudley Castle*, 1867). The illness of Edward VI early in 1553 prompted to Northumberland's aspiring mind the design of altering the succession in favour of his own family. He procured from Edward letters patent 'for the limitation of the crown' (Nichols, *Queen Jane*, App. i.), by which the king's sisters, Mary and Elizabeth, were set aside in favour of any heir male that might be born, during the king's lifetime, of the Lady Frances, duchess of Suffolk, and aunt of the king; failing whom the crown was to go to the Lady Jane Grey, daughter of the said Frances, to whom Northumberland married (21 May 1553) one of his own sons, Guildford Dudley [q. v.] In furtherance of this scheme Northumberland showed the most furious violence, declaring himself ready to fight for it in his shirt, browbeating the judges, and compelling them and most of the council, including Cranmer, to sign the instrument (21 June). On the death of the king, 6 July 1553, he caused the Lady Jane to be proclaimed queen, and himself took the field (12 July) on her behalf against Princess Mary, whose supporters quickly gathered together in the eastern counties. The total failure of his attempt through the desertion of his forces was followed by his arrest at Cambridge, where, abandoning hope, he made proclamation for Queen Mary with the tears running down his face. On 23 July he was brought to the Tower; on 18 Aug. he was arraigned for high treason and condemned; and on the 22nd of the same month he was executed on Tower Hill, most of his confederates being pardoned or dismissed with fines. On the scaffold he blamed others for his own acts, avowed himself a catholic, and attributed all the recent troubles in England to the breach with the papacy. Extraordinary importance was attached at the time to this declaration, of which many manuscript versions are extant. It was printed officially in London by 'John Cawood, printer to the Quenes highnes,' soon after his death, under the title of 'The Saying of John, Duke of Northumberlande, vppon the scaffolde.' Latin and Dutch translations were issued at Louvain in the same year. In 1554 there was published, without name of place of publication, a French 'Response a la Confession du feu Duc Iean de Northumbelãde,' from a reformed point of view.

Dudley was the ablest man of the time after the death of Henry VIII. He was a consummate soldier, a keen politician, and a skilful administrator. His nature was bold, sensitive, and magnanimous. His conduct at Norwich and Dussindale, where, before the action, he bound his hesitating officers to conquer or die by the knightly ceremony of kissing one another's swords, and where, after the fate of the day was determined, he stopped further resistance and slaughter by riding alone into the ranks of the enemy and pledging his word for their lives, is to be admired. He was as lenient after as on the day of the victory; and the severities exercised on Ket's followers were against his advice or in his absence. In the same way he spared the life of his rival, Somerset, as long as he could. On the other hand, when his own life lay under forfeit, this brave soldier manifested painful despair. He was a great man, but his character was spoiled by avarice, dissimulation, and personal ambition. He pillaged the religious houses, the chantries, and the church as unscrupulously as any, heaping on himself a vast accumulation of their spoils. He went with the Reformation merely for his own advantage. Bishop Hooper and John Knox were for a time his protégés. The latter was often in his society, and in October 1552 he endeavoured to obtain for him the bishopric of Rochester. But on 7 Dec. 1552 Northumberland wrote that he found Knox 'neither gratefull nor pleaseable.' Bale dedicated to him, 6 Jan. 1552–3, his 'Expostulation . . . agaynste the blasphemyes . . . of a papyst of Hamshyre.' Northumberland sought to foist Robert Horne into the bishopric of Durham after the deprivation of Cuthbert Tunstall.

His recantation on the scaffold destroyed

Northumberland's popularity with the puritans. John Knox, in his 'Faythfull Admonition made . . . to the professors of God's Truth in England' (1554), turned upon him all his artillery of invective, likening him to Achitophel, while Ponet compared him to Alcibiades (*Treatise of Politic Power*), though Bale had previously discerned in him a more flattering resemblance to Moses (*Expostulation*), and to Sandys (*Sermon at Cambr.*, ap. Fox) he had appeared to be a second Joshua. The indignation of writers of the other side has been excited by his rapacity, especially by his dissolving the great see of Durham, which he had formally effected when his end came. Northumberland became chancellor of the university of Cambridge in January 1551–2. According to a letter sent him by Roger Ascham at the time, he had literary interests, and was careful to give all his children a good education. His personal unpopularity, which, according to Noailles, the French ambassador, fully accounted for the ruin of Lady Jane Grey's cause, is best illustrated by the long list of charges preferred against him by one Elizabeth Huggons in August 1552 (see Nichols, *Edward VI*, clxvi), and by the 'Epistle of Poor Pratte,' printed in 1554, and reprinted in Nichols's 'Chronicle of Queen Jane and Queen Mary.' Several interesting letters to and from the duke appear in the 'Calendar of the Hatfield MSS.,' vol. i.

He married Jane, daughter and heiress of Sir Edward Guildford, by whom he had five sons and two daughters. The eldest son, John, called in his father's lifetime Lord Lisle and Earl of Warwick, married, 3 June 1550, Anne Seymour, daughter of the Duke of Somerset. What was Northumberland's object in making this alliance is not known. Edward VI attended the wedding. On 18 Jan. 1551–2 young Warwick was allowed to maintain a train of fifty horsemen, and on 28 April 1552 became master of the horse. He was remarkably well educated, and in 1552 Thomas Wilson dedicated to him his 'Arte of Rhetorique.' Like all his brothers, he was implicated in his father's plot in favour of Lady Jane Grey; was condemned to death in 1553; was pardoned, but died without issue in 1554, ten days after his release from the Tower. His widow married, 29 April 1555, Sir Edward Unton, K.B., by whom she had seven children. From 1566 she was insane. Three other of Northumberland's sons, Ambrose, Robert, and Guildford, are separately noticed. Henry, a younger son, was slain at the battle of St. Quentin (10 Aug. 1557). Of the two daughters, Mary married Sir Henry Sidney and was mother of Sir Philip Sidney; Catherine became the wife of Henry Hastings, earl of Huntingdon.

[Cooper's Athenæ Cantabr. 112, 543, and authorities cited there. There is also a life of Dudley in the Antiq. Repert., vol. iii. Many particulars are given in Blomefield's Norfolk, vol. ii., and in Tytler's Edward VI and Mary. Among general historians see Fox, Heylyn, Strype, Collier, Fuller (bk. viii.), Burnet, Lingard, Hume; of foreign historians, Thuanus, lib. xiii.; and Sepulveda's De Reb. Gest. Car. V, lib. xxix. (Op. ii. 486). Of modern works, Froude's History, vols. v. vi., and Dixon's History of the Church, vol. iii., should be consulted. See also Historia delle cose occorse nel regno d'Inghilterra in materia del Duca di Nortomberlan dopo la morte di Odoardo VI, Venice, 1558, described in authorities under Dudley, Lady Jane; Chronicle of Queen Jane and Queen Mary (Camd. Soc.), 1850; Nichols's Literary Remains of Edward VI (Roxburghe Club), 1857; Doyle's Baronage; notes supplied by Mr. S. Lee.] R. W. D.

DUDLEY, JOHN (1762–1856), miscellaneous writer, eldest son of the Rev. John Dudley, vicar of Humberstone, Leicestershire, was born in 1762. He was first educated at Uppingham school, whence he went to Clare Hall, Cambridge. He proceeded B.A. 1785 (when he was second wrangler and mathematical prizeman), and M.A. 1788. In 1787 he was elected fellow, and in 1788 tutor. In 1794 he succeeded his father in the living of Humberstone. His grandfather had previously held the benefice, which continued in the family for three generations during 142 years. In 1795 he was also presented to the vicarage of Sileby, Leicestershire. According to his own account (advertisement to *Naology*), Dudley spent 'a long and happy life' as 'a retired student,' occupying himself chiefly with mythological and philosophical studies. He died at Sileby, 7 Jan. 1856.

Dudley wrote: 1. 'Sermon preached before the University of Cambridge on the Translation of the Scriptures into the Languages of Indian Asia,' Cambridge, 1807. 2. 'The Metamorphosis of Sona, a Hindú Tale,' in verse, 1810. 3. 'A Dissertation showing the Identity of the Rivers Niger and Nile,' 1821. 4. 'Naology, or a Treatise on the Origin, Progress, and Symbolical Import of the Sacred Structures of the most Eminent Nations and Ages of the World,' 1846. 5. 'The Anti-Materialist, denying the Reality of Matter and vindicating the Universality of Spirit,' 1849. This is a treatise written under the influence of the philosophy of Berkeley, to whose memory it is dedicated.

[Gent. Mag. February 1856, pp. 197–8; Romilly's Cantab. Grad. p. 116; British Museum Catalogue.] F. W–r.

DUDLEY, LETTICE, Countess of Leicester (*d.* 1634). [See under Dudley, Robert, Earl of Leicester.]

DUDLEY, ROBERT, Earl of Leicester (1532?–1588), Queen Elizabeth's favourite, was fifth son of John Dudley, duke of Northumberland [q. v.], by Jane, sister of Sir Henry Guildford, K.G. Edmund Dudley [q. v.] was his grandfather. He was born 24 June 1532 or 1533 (Adlard, *Amye Robsart*, p. 16), was carefully educated, and acquired a good knowledge of Latin and Italian in youth (Wilson, *Discourse of Usury*, 1572). Roger Ascham at a later date expressed regret that he had preferred mathematics to classics, and praised 'the ability of inditing that is in you naturally' (Ascham, *Works*, ed. Giles, ii. 104). When about sixteen Dudley was brought by his father into the society of the young king, Edward VI, and of his sister, Princess (afterwards Queen) Elizabeth. The latter was of his own age, and was attracted from their first acquaintance by his 'very goodly person.' Dudley was soon knighted. On 4 June 1550 he was married at the royal palace of Sheen, Surrey, to Amy, daughter of Sir John Robsart. The king attended the wedding and made a note of it in his diary.

Amy Robsart was the only legitimate child of Sir John Robsart, lord of the manor of Siderstern, Norfolk, by Elizabeth, daughter of John Scott of Camberwell, Surrey, and widow of Roger Appleyard (*d.* 1530), lord of the manor of Stanfield, Norfolk. By her first husband Lady Robsart had four children, John, Philip, Anne, and Frances, and to her the manor of Stanfield was bequeathed, with remainder to her son John. She died in 1549. Amy was, like her husband, about eighteen at the date of the marriage. Her father settled some property on her just before (May 1550), and at the same time a second deed of settlement was signed by both Sir John Robsart and Dudley's father making provision for Dudley. On 4 Feb. 1552–3 Dudley's father granted Hemsby Manor, near Yarmouth, to 'Robert Dudley, lord Dudley, my son, and the Ladie Amie, his wife.' The early days of their married life were apparently spent in Norfolk, where Dudley was prominent in local affairs. He became joint-steward of the manor of Rising and constable of the castle (7 Dec. 1551); joint-commissioner of lieutenancy for Norfolk (16 May 1552), and M.P. for the county in 1553. But Dudley's father often took him to court, whither Lady Amy did not accompany him. In April 1551 he seems to have visited the court of Henry II of France at Amboise in company with his adventurous friend, Thomas Stukeley. He was appointed a gentleman of the king's privy chamber on 15 Aug. 1551; attended Mary of Guise, the queen-dowager of Scotland, on her visit to London in October 1551; became master of the buckhounds (29 Sept. 1552); and during the king's last illness (27 June 1553) received gifts of lands at Rockingham, Northamptonshire, and Eston, Leicestershire (*Cal. State Papers*, 1547–80, p. 52). In January 1551–2 he took part in two royal tournaments.

On Edward VI's death (6 July 1553) Dudley aided his father and brothers in their attempt to place his sister-in-law, Lady Jane Grey, on the throne. Early in July he proclaimed Lady Jane Grey queen of England at King's Lynn, Norfolk (*Chronicle of Queen Jane*, Camd. Soc. 111). He was committed to the Tower (26 July), and was arraigned, attainted, and sentenced to death 22 Jan. 1553–4. During his confinement in the Tower Lady Amy was allowed to visit him—a proof that they were on good terms. He was released and pardoned 18 Oct. 1554. In 1557 he accompanied his brothers, Ambrose and Henry, to Picardy [see Dudley, Ambrose], and acted as master of ordnance to the English army engaged in the battle of St. Quentin, where his brother Henry was killed. For his military services he and his only surviving brother, Ambrose, together with their sisters, Lady Mary Sidney and Lady Catherine Hastings, were restored in blood by act of parliament 7 March 1557–8 (4 and 5 Phil. & Mary, c. 12). King Philip is said to have shown him some favour and to have employed him in carrying messages between himself and Queen Mary.

Elizabeth's accession gave Dudley his opportunity. He was named master of the horse on 11 Jan. 1558–9, K.G. on 23 April, and was sworn of the privy council. On 3 Nov. he and Lord Hunsdon held the lists against all comers in a tournament at Greenwich, which the queen attended. Immediately afterwards Dudley was granted a messuage at Kew, the sites of the monasteries of Watton and Meux, both in Yorkshire, together with a profitable license to export woollen cloths free of duty and the lieutenancy of the forest and castle of Windsor. The royal liberality was plainly due to the queen's affection for Dudley. There can be no doubt at all that on her accession she contemplated marrying him. She made no secret of her infatuation. As early as April 1559 De Feria, the Spanish ambassador, declared that it was useless to discuss (as Philip II wished) the queen's union with the Archduke Charles, seeing that Elizabeth and Dudley were acknowledged lovers. Dudley at first seemed willing to

entertain the match with the archduke, but in the following November he told Norfolk, its chief champion, that no good Englishman would allow the queen to marry a foreigner. De Quadra, De Feria's successor, reported that the queen's encouragement of Dudley's 'over-preposterous pretensions' so irritated Norfolk and other great noblemen that the murder of both sovereign and favourite had been resolved upon. In January 1559–60 De Quadra designates Dudley 'the king that is to be,' and describes his growing presumption and the general indignation excited by 'the queen's ruin.' On 13 Aug. 1560 Anne Dowe of Brentford was the first of a long line of offenders to be sent to prison for asserting that Elizabeth was with child by Dudley.

Meanwhile Lady Amy, Dudley's wife, lived for the most part in the country. Extant accounts kept by her husband's stewards show that at the beginning of Elizabeth's reign she was travelling about in Suffolk and Lincolnshire, and paid occasional visits to Christchurch, Camberwell, and London. Her most permanent home seems to have been the house of a Mr. Hyde at Denchworth, near Abingdon. Hyde had a brother William who was M.P. for Abingdon; he had bought land of Dudley's father, and was friendly with Dudley himself. Dudley's account-books show that he frequently visited Lady Amy at Mr. Hyde's in 1558 and 1559. She spent large sums on dress, for which her husband's stewards paid. A letter addressed by her to a woman tailor, William Edney of Tower Royal, respecting an elaborate costume is still preserved at Longleat. Another of her letters (*Harl. MS.* 4712), dated 7 Aug. (1558 or 1559), and addressed to John Flowerdew, steward of Siderstern, gives, in her husband's name, several detailed directions about the sale of some wool on the Siderstern estate, which had become the joint property of her husband and herself on her father's death in 1557. The language suggests a perfect understanding between husband and wife. Early in 1560 Lady Amy removed to Cumnor Place, which was not far from Mr. Hyde's. Anthony Forster or Forrester, the chief controller of Dudley's private expenses and a personal friend, rented Cumnor of its owner, William Owen, son of George Owen, Henry VIII's physician, to whom the house had been granted by the crown in 1546. Forster was M.P. for Abingdon in 1572, purchased Cumnor in the same year, and nothing is historically known to his discredit. Besides Forster and his wife, Lady Amy found living at Cumnor Mrs. Odingsells, a widow and a sister of Mr. Hyde of Denchworth, and Mrs. Owen, William Owen's wife. On Sunday, 8 Sept. 1560, Lady Amy is said to have directed the whole household to visit Abingdon fair. The three ladies declined to go, but only Mrs. Owen dined with Lady Amy. Late in the day the servants returned from Abingdon and found Dudley's wife lying dead at the foot of the staircase in the hall. She had been playing at tables with the other ladies, it was stated, had suddenly left the room, had fallen downstairs and broken her neck.

Dudley heard the news while with the queen at Windsor, and directed a distant relative, Sir Thomas Blount, to visit Cumnor. Blount was instructed to encourage the most stringent public inquiry, and to communicate with John Appleyard, Lady Amy's half-brother. All manner of rumours were soon abroad. Mrs. Pinto, Lady Amy's maid, said that she had heard her mistress 'pray to God to deliver her from desperation,' and although she tried to remove the impression of suicide which her words excited, Dudley's reported relations with Elizabeth go far to account for Lady Amy's alleged 'desperation.' Thomas Lever, a clergyman of Sherburn, wrote to the privy council (17 Sept.) of 'the grievous and dangerous suspicion and muttering' about Lady Amy's death, and it was plainly hinted that Dudley had ordered Anthony Forster to throw Lady Amy downstairs. On 13 Sept. Dudley repeated to Blount his anxiety for a thorough and impartial investigation, and (according to his own account) corresponded with one Smith, foreman of the jury. He added that all the jurymen were strangers to him. A verdict of mischance or accidental death was returned. Dudley seems to have suggested that a second jury should continue the inquiry, but nothing followed. On a Friday, probably 20 Sept., his wife's body was removed secretly to Gloucester Hall, now Worcester College, Oxford, and on Sunday, 22 Sept., was buried with the most elaborate heraldic ceremony in St. Mary's Church. The corporation and university attended officially. Dudley was absent, and 'Mrs. Norrys, daughter and heire of the Lord Wylliams of Thame,' acted as chief mourner. John Appleyard was also present. Dr. Francis Babington [q. v.], one of Dudley's chaplains, preached the sermon, and is said to have tripped once and described the lady as 'pitifully slain' (*Leicester's Commonwealth*, pp. 22, 36).

That Dudley was, as Cecil wrote a few years later, 'infamed by his wife's death' is obvious. If the court gossip reported by the Spanish ambassador is to be credited, Dudley, in his desire to marry the queen, had talked of divorcing or of poisoning his wife many months before she died. De Quadra, indeed, wrote home at the time that the news of her

death reached London (11 Sept.): 'They [i.e. the queen and Dudley] were thinking of destroying Lord Robert's wife. . . . They had given out that she was ill, but she was not ill at all; she was very well and taking care not to be poisoned. . . . The queen, on her return from hunting [on 4 Sept.], told me that Lord Robert's wife was dead or nearly so, and begged me to say nothing about it.' According to this statement Dudley and the queen conspired to murder Lady Amy, but this terrible charge is wholly uncorroborated. Lady Amy's death undoubtedly removed the chief obstacle to the marriage of the queen with Dudley, and the influential persons at court, who were determined that Elizabeth should not take this disastrous step, naturally exaggerated the rumours of Dudley's guilt in order to disqualify him for becoming the royal consort. Throgmorton, the English ambassador at Paris, frequently reported to Cecil that Dudley was universally credited on the continent with the murder of his wife, but this was Throgmorton's invariable preface to an impassioned protest against the proposed marriage of the queen with her favourite. On 30 Nov. the queen told one of her secretaries that the verdict of the jury left no doubt that Lady Amy had died accidentally, and Sir Henry Sidney, Dudley's brother-in-law, in the following January assured the Spanish ambassador that the malicious rumours were totally unfounded. Cecil, although no friend to Dudley, comes to the conclusion that they could not be supported. In 1567 the charge of murder was revived by John Appleyard, who declared that the jury was suborned, but on being examined by the privy council he made an abject apology and confessed that he had wilfully slandered Dudley because he had been disappointed in not receiving greater gifts from his brother-in-law. In 1584 the story adopted by Sir Walter Scott in 'Kenilworth' was first published in a libel on Dudley usually known as 'Leicester's Commonwealth' (see *infra*). There Anthony Forster and Sir Richard Verney, apparently of Compton Verney, Warwickshire, one of Dudley's private friends, were said to have flung Lady Amy downstairs. But none of the statements in this libel deserves credit. There is no ground for connecting Verney in any way with the tragedy. The author of the 'Yorkshire Tragedy' (1608) obviously wrote in reference to the scandalous charge:

> The surest way to chain a woman's tongue
> Is break her neck—a politician did it.

In spite of the suspicious circumstances of the death, nothing can be historically proved against Dudley. His absence from the inquest and funeral is a point against him. The anxiety expressed in his letters to Blount that the jury should pursue their investigation to the furthermost, at the same time that he was himself writing privately to the jury, is consistent with his guilt. But all the unpleasant rumours prove on examination to be singularly vague, and are just such as Leicester's unpopularity, caused by his relations with the queen, would have led his numberless enemies to concoct. It is difficult to believe that the alleged murder would have been hushed up when so many persons regarded it to the interest of themselves and the nation to bring it home to Dudley. The theory of suicide has most in its favour.

Whatever were the queen's relations with Dudley before his wife's death, they became closer after it. It was reported that she was formally betrothed to him, that she had secretly married him in Lord Pembroke's house, and that she was 'a mother already' (January 1560–1). But Elizabeth was never so completely a victim to her passion as to allow her lover to control her political action, and his presumption often led to brief though bitter quarrels. On 30 Nov. 1560 the queen promised to raise him to the peerage, but suddenly tore up the patent. Dudley tried in vain to supplant Cecil. Although Cecil was for a time out of favour with Elizabeth owing to Dudley's machinations, his position was never seriously jeopardised. The puritan preachers were hottest in their denunciation of Elizabeth's behaviour with Dudley, and this was one of the causes which led Elizabeth to yield to Dudley's unprincipled and impolitic suggestion to seek Spanish and catholic aid in bringing about their union. Sir Henry Sidney in January 1560–1 first asked De Quadra whether he would help on the marriage if Dudley undertook to restore the Roman catholic religion in England. In February Dudley and the queen both talked with the Spaniard openly on the subject; in April Dudley accepted the terms offered by De Quadra. He promised that England should send representatives to the council of Trent, and talked of going himself. On 24 June De Quadra accompanied Elizabeth and her lover on a water-party down the Thames, when they behaved with discreditable freedom. In a long conversation De Quadra undertook to press on their union on condition that they should acknowledge the papal supremacy. The negotiation was kept secret from the responsible ministers, but Cecil suspected the grounds of De Quadra's intimacy with Dudley and Elizabeth, and powerful opposition soon declared itself. Dudley's personal

enemies and the catholic nobles agreed that Dudley should only marry the queen at the cost of a revolution, and De Quadra wrote home that if the marriage took place Philip II would find England an easy conquest. With curious duplicity Dudley also corresponded with the French Huguenots to induce them to support his ambitious marriage scheme. But his over-confidence did not please the queen. In July 1561 the king of Sweden offered Elizabeth his hand. Dudley ridiculed the offer, and the queen, irritated by his manner, said in the presence chamber that 'she would never marry him nor none so mean as he,' and that his friends 'went about to dishonour her' (*State Papers*, Foreign, 22 July). Dudley straightway asked permission to go to sea and obtained it, but he remained at home and was soon reconciled to his mistress. When the succession question was debated in 1562, Dudley supported the pretensions of Lord Huntingdon, the husband of his sister Catherine. In the autumn of the same year the queen, on what she judged to be her death-bed, nominated her favourite protector of the realm. Next year the reports that Elizabeth had children by Dudley revived. One Robert Brooke of Devizes was sent to prison for publishing the slander, and seven years later a man named Marsham of Norwich was punished for the same offence. An English spy in Spain in 1588 reported that a youth aged twenty-six, calling himself Arthur Dudley, and claiming to be Elizabeth's son by Dudley, had lately arrived in Madrid. He was born, he said, in 1562 at Hampton Court. Philip II received him hospitably, and granted him a pension of six crowns a day, but he was clearly a pretender (Ellis, *Orig. Letters*, 2nd ser. iii. 135–136; Lingard, *Hist.* 1874 edit. vi. 367–8).

Although Dudley did not abandon hope of the marriage, it is plain that during 1563 Elizabeth realised its impracticability. Cecil, Sussex, Hunsdon, and Dorset did all they could to discredit Dudley, and his presumptuous behaviour led to more frequent explosions of wrath on the queen's part. On one occasion Dudley threatened to dismiss one Bowyer, a gentleman of the black rod. The matter was brought to the queen's knowledge. She sent for Dudley and publicly addressed him: 'I have wished you well, but my favour is not so locked up for you that others shall not partake thereof. . . . I will have here but one mistress and no master' (Naunton, *Fragmenta*, ed. Arber, p. 17). About 1563 the question of Queen Mary Stuart's marriage was before the English council, and Elizabeth, with every appearance of generous self-denial, suggested that Dudley should become the Scottish queen's husband. She would have preferred, she said, a union between Queen Mary and Dudley's brother Ambrose, but was willing on grounds of policy to surrender her favourite. In June 1564 Dudley made friends with De Silva, the new Spanish ambassador, and once more declared himself to be devoted to Spain. De Silva wrote home that if Cecil could only be dismissed and replaced by Dudley, Spain and England would be permanent allies. On 28 Sept. 1564 Dudley was created Baron Denbigh, and on 29 Sept. Earl of Leicester. In October (according to Melville, the Scottish ambassador) Elizabeth declared herself resolved to press on the match between Dudley and Queen Mary, and it was stated that she had bestowed an earldom on him to fit him for his promotion. The union of Mary with Darnley in 1565 brought the scheme to nothing.

The old nobility at Elizabeth's court acquiesced with a very bad grace in Leicester's predominance. In March 1565 Norfolk, who had persistently opposed himself to Dudley's pretensions, quarrelled openly with him in the queen's presence. They were playing tennis together before Elizabeth. During a pause Leicester snatched the queen's handkerchief from her hand and wiped his face with it. Norfolk denounced this action as 'saucy,' and blows followed. In August 1565 the queen paid her first visit to Kenilworth, which she had granted Leicester (6 Sept. 1563). While the court was at Greenwich in June 1566 Sussex and Leicester had a fierce altercation in Elizabeth's presence, and the queen herself brought about a temporary reconciliation. Early in 1566 the Archduke Charles renewed his offer of marriage with Elizabeth, and the queen discussed it so seriously that Leicester acknowledged in a letter to Cecil that his fate was sealed. Cecil drew up more than one paper in which he contrasted Leicester and the archduke as the queen's suitors, much to the latter's advantage. He declared Leicester to be insolvent, to be 'infamed by his wife's death,' and anxious to advance his personal friends. Little change in Leicester's personal relations with the queen was apparent while the negotiations with the archduke were pending, and he did what he could to ruin the scheme. In December 1567 he strongly opposed in the council Sussex's and Cecil's proposal to bring the archduke to England. In order to obstruct his rivals' policy he boldly turned his back on his old relations with the catholics and raised a cry of 'popery.' As early as 1564 Leicester had been making advances to the puritans, and Archbishop Parker and he had had some differences as to the toleration to be extended to their practices (Strype, *Parker*, i. 311). Subsequently he

figured as their chief patron at court, and ostentatiously took Thomas Cartwright under his protection. Jewel was now directed by him to stir up the puritans in London against the marriage. Sussex vainly remonstrated and threatened to denounce him publicly as the betrayer of the queen and country. Early in 1568 Leicester's victory was assured and the archduke's offer rejected.

Outside the court Leicester's position was reckoned all-powerful. Elizabeth had made him rich in spite of his extravagant habits. Four licenses to export woollen cloth 'unwoved' were issued in 1561 and 1562. In 1563 he received from the crown the manor and lordship and castle of Kenilworth, the lordship and castle of Denbigh, and lands in Lancashire, Surrey, Rutland, Denbigh, Carmarthen, York, Cardigan, and Brecknock (*Pat.* 5 Eliz. 4th part; *Orig.* 5 Eliz. 3rd part, rot. 132). The manors of Caldecote and Pelynge, Bedfordshire, with many other parcels of land, followed in the next year, and in 1566 sixteen other estates in different parts of England and Wales were assigned him (*Orig.* 8 Eliz. 1st part, rot. 56; *Pat.* 8 Eliz. 7th part). In 1565 he was granted a license to 'retain' one hundred persons, and became chancellor of the county palatine of Chester. In 1562 he was appointed high steward of Cambridge University, and stayed with the queen at Trinity College in August 1564, when she paid her well-known official visit. Soon afterwards (31 Dec. 1564) he became chancellor of Oxford University, and directed the elaborate reception of Elizabeth there in August 1566. A public dialogue, in Latin elegiacs, between Elizabeth and her favourite was printed (*Elizabethan Oxford* (Oxf. Hist. Soc.), pp. 157–68). In January 1565–6 Leicester and Norfolk were created by the French king, Charles IX, knights of St. Michael (Ashmole, *Garter*, p. 369), and in 1571 Leicester kept with great state at Warwick the feast of St. Michael, when his gorgeous attire excited general admiration (cf. *Topogr. Bibl. Brit.* vol. iv. pt. ii.)

In 1568 Mary Queen of Scots fled to England for protection; the catholic lords of the north of England were meditating open rebellion, and attempts were being made at court under the guidance of Norfolk to get rid of Cecil. Leicester fostered the agitation against Cecil, and told the queen that she would never be safe while Cecil had a head on his shoulders. He also sought to make the presence of Queen Mary serve his own ends. He received with enthusiasm her envoy, the Bishop of Ross; deprecated the bishop's suggestion that he should himself marry the Scottish queen; sent her presents, and finally agreed to forward the catholic plot for marrying her to the Duke of Norfolk. Elizabeth was bitterly opposed to this dangerous scheme, but Leicester freely argued with her on the point. Meanwhile Leicester, with characteristic baseness, allowed it to be assumed by the conspirators that he was looking with a favourable eye on the treasonable conspiracy hatching in the north. He obviously believed Elizabeth's fall to be at hand and was arranging for the worst. But Cecil was more powerful than Leicester calculated. Elizabeth's government weathered the storm with comparative ease. Norfolk was sent to the Tower in October 1569, and the rebellion of the northern earls was crushed in November. Leicester recognised that his influence with the queen in matters of politics would not compare with Cecil's. 'Burghley,' he wrote 4 Nov. 1572, 'could do more with her in an hour than others in seven years.' But, so far as his personal relations with the queen were concerned, his position was unchanged, although his hopes of marriage were nearly ended.

In 1570 and 1571, with much show of disinterestedness, Leicester strongly supported the proposal that Elizabeth should marry the Duke of Anjou. Private affairs doubtless encouraged this policy. In 1571 he contracted himself to Douglas Sheffield, widow of John, second baron Sheffield, and daughter of William, first lord Howard of Effingham. In May 1573 he secretly married the lady at Esher. Two days later a son, Robert [see Dudley, Sir Robert, 1573–1649], was born, of whose legitimacy there can be little doubt. Apparently fearing the queen's wrath, Leicester never acknowledged this marriage. His infatuation for Lady Douglas was falsely said by his enemies to have led him to poison her former husband. But his sentiments soon changed, and he offered Lady Sheffield 700*l.* a year to ignore their relationship. The offer was indignantly rejected. Leicester was afterwards reported to have attempted to poison her, and to have so far succeeded as to deprive her of her hair and nails. Gilbert Talbot wrote to his father, 11 May 1573, that two ladies had long been in love with Leicester, Lady Sheffield and Lady Frances Howard, that the queen suspected their passion, and spies were watching Leicester (Lodge, *Illustrations*, ii. 100). But his influence at court was not seriously imperilled. Evidence of the power which he was credited in the country with exerting indirectly on ministers of state is given by the records of the town of Tewkesbury for 1573. The citizens had petitioned for a charter of incorporation, and when the proceedings dragged, they 'levied

and gathered' among themselves money to purchase for Leicester 'a cup of silver and gilt,' and subsequently 'an ox of unusual size.'

In July 1575 Leicester entertained the queen at Kenilworth. The royal party arrived at the castle on Saturday, 9 July, and remained there till Wednesday, 27 July. As early as 1570 Leicester had begun to strengthen the fortifications of his palace, and to celebrate the queen's visit he is said to have added largely to the munition and artillery there. Elaborate pageants were arranged, and all the festivities were on an exceptionally gorgeous scale. Shakespeare is believed to have witnessed some part of the fantastic entertainments. Oberon's vision in 'Midsummer Night's Dream' (ii. 148–68) has been explained as a description of what the poet actually saw in Kenilworth Park. In the lines on Cupid's shaft aimed 'at a fair vestal throned by the west' and falling on 'a little western flower,' a covert hint has been detected of Leicester's relations both with the queen and Lady Sheffield (cf. HALPIN, *Oberon's Vision Illustrated*, Shakspere Soc., 1843). Two full reports of the reception accorded to Elizabeth at Kenilworth were issued in 1576—one by Robert Laneham, clerk of the council, and the other (entitled 'Princely Pleasures at the Courte at Kenelwoorth') by George Gascoigne. In July 1576 Leicester was in ill-health, and his doctors insisted on his drinking Buxton waters.

Leicester's ambition was still unsatisfied. In September 1577 Elizabeth was contemplating the despatch of an army to fight against Spain in the Low Countries, and Leicester resolved to obtain the post of commander-in-chief. He had wholly abandoned his flirtations with Spain, and took shares in Drake's expedition, which sailed in November. Elizabeth raised no objection to Leicester's application for the generalship, but, after giving a definite promise to help the Low Countries, she suddenly, in March 1578, declined to send an army abroad. Leicester was deeply disappointed, but private affairs were again occupying him. Although unable to rid himself of Lady Sheffield, he was making love to Lettice, the widowed countess of Essex, with whose late husband, Walter Devereux, first earl of Essex [q. v.], he had been on very bad terms. When Essex died at Dublin in 1576, it was openly suggested that Leicester had poisoned him, but the report proved baseless. Lady Essex, who was well known to the queen, and interchanged gifts with her on New Year's day 1578, had long been on intimate terms with Leicester, and had stayed at Kenilworth during the festivities of 1575, while her husband was in Ireland. Early in 1578 the Duke of Anjou, now Duke d'Alençon, renewed his offer of marriage to Elizabeth, and it was seriously entertained for a second time. Astley, a gentleman of the bedchamber, reminded the queen that Leicester was still free to marry her. She grew angry and declared it would be 'unlike herself and unmindful of her royal majesty to prefer her servant whom she herself had raised before the greatest princes of Christendom' (CAMDEN). In 1578 Leicester, having finally abandoned all hopes of the queen's hand, married Lettice Knollys, countess of Essex. The ceremony was first performed at Kenilworth, and afterwards (21 Sept. 1578) at Wanstead, in the presence of Leicester's brother, Warwick, Lord North, Sir Francis Knollys, the lady's father, and others. Wanstead, which was henceforth a favourite home of Leicester, had been purchased a few months before, and the queen visited him there in the course of the year (NICHOLS, *Progresses*, ii. 222). The fact of the marriage was kept carefully from Elizabeth's knowledge, although very many courtiers were in the secret. In August 1579 M. de Simier, the French ambassador, who was negotiating Alençon's marriage, suddenly broke the news to the queen. Elizabeth behaved as if she were heartbroken, and three days later promised to accept Alençon on his own terms. She ordered Leicester to confine himself to the castle of Greenwich, and talked of sending him to the Tower, but Sussex advised her to be merciful. Leicester's friends declared that he voluntarily became a prisoner in his own chamber on the pretence of taking physic (GREVILLE, *Life of Sir P. Sidney*).

The queen rapidly recovered from her anger, and Leicester returned to court, resolved to avenge himself on De Simier, and to put an end to the French marriage scheme. He was credited with endeavouring to poison the ambassador, and when a gun was accidentally discharged at the queen's barge on the Thames, while Elizabeth, De Simier, and Leicester were upon it, it was absurdly suggested that De Simier had been shot at by one of Leicester's agents. Alençon arrived in 1580. Leicester attended him and the queen, and in February 1580–1 accompanied the duke on his way to the Low Countries as far as Antwerp by Elizabeth's order. On Leicester's return Elizabeth had an interview with him and reproached him with staying too long abroad. Rumours were spread that Leicester aimed at becoming prince of the protestant provinces of Holland, and the queen openly charged him with conspiring with the Prince of Orange against her. Leicester did not deny that his ambition lay in the direction indi-

cated, but warned the queen that if she, as in her irritation she hinted, intended to ally herself with Spain against the Low Countries, she would have to prepare for war with France as well as with the Netherlands.

Leicester's presumption was now at its zenith. With an eye on the Low Countries as an appanage for himself, he in December 1582 proposed that Arabella Stuart should marry Robert, his infant son by his wife Lettice, and thus the crown might possibly enter his own family. He also suggested that one of his stepdaughters would make a good wife for James of Scotland. The latter proposal led to a passionate protest from Elizabeth, who loathed Leicester's wife, and denounced her with terrible vehemence (June 1583). In 1584 Leicester suggested the formation of the well-known association for the protection of the queen's person, chiefly with the object of circumventing the catholic nobility, whom the queen's treatment of Queen Mary was drawing into treasonable devices. In the same year Leicester was held up to the nation's detestation in an anonymous pamphlet, first issued at Antwerp as 'The copye of a letter wryten by a Master of Arte at Cambridge,' but better known as 'Leicester's Commonwealth.' The author, who is assumed on highly doubtful grounds to be the jesuit Parsons, tried to prove that the ancient constitution of the realm was practically subverted, and that the government of the country had been craftily absorbed by Leicester, whose character was that of an inhuman monster. All offices of trust were, it was alleged, in his hands or those of his relations. The corporation of Leicester replied to these charges by entertaining the earl at an elaborate banquet on Thursday 18 June, while he was staying with his sister, the Countess of Huntingdon. Sir Philip Sidney, Leicester's nephew, circulated a vindication of his uncle and his family (printed by Collins in the 'Sydney Papers'). On 26 June 1585 Elizabeth issued an order in council forbidding the book's circulation, and asserting on her own knowledge that its charges were false. As an historical authority it certainly has no weight, but as an indication of the hatred that Leicester had succeeded in exciting, it is of importance to his biographer. In August 1585 Burghley wrote to Leicester to complain of certain contemptuous speeches which the earl was reported to have made concerning him. Leicester replied at great length, denying the imputation. He lamented the envy which his position at court excited, but deprecated the notion that he wished for Burghley's place, and asserted that he had always been Burghley's friend (Strype, *Annals*, III. i. 503–6).

In the autumn of 1585 Elizabeth at length resolved to intervene in the Low Countries. A great English army was to be sent to the aid of the States-General in their war with Spain, and the command of the expedition was bestowed on Leicester (September 1585). His intimacy with the queen made the appointment satisfactory to England's allies, but his incapacity soon showed its imprudence. In December he reviewed his troop of six hundred horse in London, and marched to Harwich. He disembarked at Flushing 10 Dec. The Dutch received him triumphantly. Gorgeous pageants and processions were arranged in his honour. At Utrecht Jacobus Chrysopolitanus and Arnold Eyck issued extravagant panegyrics; the former added a brief history of the earl's reception, and on 23 April 1586 Leicester celebrated with abundant pomp the feast of St. George in the city. At Leyden the memory of similar festivities lasted so long that the students on 7 June 1870 gave an imitation of them to celebrate the 295th anniversary of the Leyden High School. At the Hague was published in 1586 an elaborate series of twelve engravings representing the triumphal procession which welcomed Leicester to the town. Leicester had good grounds for writing home to the queen that the Netherlanders were devoted to her, but he was in no hurry to take the field. On 14 Jan. 1585–6 a deputation from the States-General offered him the absolute government of the United Provinces. Leicester declared that he was taken by surprise, and pointed out that his instructions only permitted him to *serve* the States-General and not to *rule* them. Further entreaties followed, and Leicester yielded. On 25 Jan. he was solemnly installed as absolute governor, and took an oath to preserve the religion and liberty of his subjects. On 6 Feb. a proclamation was issued announcing his new dignity (translation printed in *Somers Tracts*, 1810, i. 420–1). Davison, the English envoy at the Hague, with whom Leicester had long been on intimate terms, was sent home to communicate the news to Elizabeth.

All was known before Davison arrived. The queen was indignant, and threatened to recall the earl. It was reported that Leicester's wife was about to join her husband with a great train of ladies, and the queen's wrath increased. Burghley, Walsingham, and Hatton urged that Leicester's conduct had been politic. Leicester, who soon learned of the disturbance created by his action, argued in a despatch that he had been modest in accepting the mere title of governor, and blamed Davison for not defending him

fairly. Sir Thomas Heneage reached Flushing (3 March), and brought letters announcing Elizabeth's displeasure. Leicester replied by sending Sir Thomas Sherley, but the queen did not relent. The quarrel was distracting attention from the objects of the expedition, and Burghley threatened to resign unless Elizabeth gave a temporary ratification of the earl's appointment. At last she yielded so far as to allow him to continue in his office until the council of state could devise such a qualification of his title and authority as might remove her objection without peril to the public welfare. After more negotiations and renewed outbursts of the queen's wrath, the matter ended by the Dutch council of state petitioning Elizabeth to maintain the existing arrangement until they could without peril to themselves effect some change (June 1586). The queen had published her displeasure and had relieved herself of all suspicions of collusion with Leicester. She therefore raised no further difficulties.

Leicester's arrogance soon proved to the States-General that they had made an error. He called his Dutch colleagues 'churls and tinkers,' and was always wrangling with them over money matters. 'Would God I were rid of this place,' he wrote (8 Aug.), and bitterly remarked that the queen had succeeded in 'cracking his credit.' In military matters Leicester was no match for the Spaniards under the Duke of Parma. He succeeded in relieving Grave, and vainly imagined that the enemy were completely ruined by the victory. On 23 April Leicester was reviewing his troops at Utrecht when news was brought him that the Spaniards were marching to recapture Grave. He marched leisurely to Arnheim and Nimeguen with the avowed intention of intercepting the enemy, but as he had no news of their route Leicester never met the attacking force, and Grave was recaptured with ease. To allay the panic which this ludicrous failure produced in Holland, Leicester tried the governor of Grave, Baron Henart, by court-martial, and sent him to the scaffold. Prince Maurice and Sir Philip Sidney seized Axel, and partly retrieved the failing reputation of the English army. Leicester in his despatches blamed everybody for his own neglect of duty, and supinely let Nuys (Neusz) fall without raising a finger to protect it. The equipment and temper of part of his army were certainly unsatisfactory, and he had repeatedly to make an example of deserters, but his petty wrangling with Norris and other able colleagues explains much of his failure. In August a gentle letter of reprimand from the queen, the receipt of fresh supplies of money, and the advice of Sir William Pelham, enabled Leicester to improve his position. On 2 Sept. he relieved Berck; the enemy soon retired into winter quarters; the forts about Zutphen and Deventer were captured by the gallantry of Sir Edward Stanley and Sir William Pelham; and the indecisive campaign was at an end. Leicester came home, making no provision for the command of the army. He had laboured hard for the execution of Mary Queen of Scots, had written letters pressing it on the queen while in Holland, and had hinted when Elizabeth seemed to hesitate that Mary might be privately strangled. He now renewed his importunities, and on 8 Feb. 1586–7 the execution took place.

In January 1586–7 Deventer was betrayed to the Spaniards, and the States-General begged for Leicester's return. The queen refused the demand, but, after directing him to avoid hostilities, sent him over in June to inform the Dutch that they must come to terms with Spain. Parma was besieging Sluys, and declined to entertain negotiations for peace. The English were forced to renew the war, but it was too late to save Sluys, which fell in August. The wretched plight of the English soldiers rendered them nearly useless. Leicester did little or nothing, and he was finally recalled on 10 Nov. 1587. With characteristic love of display he had a medal struck with the motto 'Invitus desero non Gregem sed ingratos.' A party still supported him in Holland, and resisted his successor. On 12 April 1588 a proclamation was issued by the States, announcing his final resignation of his high office (translation in *Somers Tracts*, 1810, i. 421–4).

On Leicester's return home he was welcomed as of old by the queen. She seemed to place increased confidence in him. In May and June 1588, while the country was preparing to resist the Spanish Armada, he was constantly in her company, and received the appointment of 'lieutenant and captain-general of the queen's armies and companies' (24 July). He joined the camp at Tilbury on 26 July, and when the danger was over the queen visited the camp, and rode with him down the lines (9 Aug.) One of Leicester's latest letters described to Lord Shrewsbury (15 Aug.) Elizabeth's glorious reception by the troops. At the same time she had a patent drawn up constituting him lieutenant-general of England and Ireland, but, yielding to the protests of Burghley, Hatton, and Walsingham, she delayed signing it. Leicester withdrew from London at the end of August. While on the way to Kenilworth he stopped at his house at Cornbury, Oxfordshire, and there

he died of 'a continual fever, as 'twas said,' on 4 Sept. 1588, aged about fifty-six. Ben Jonson tells the story that he had given his wife 'a bottle of liquor which he willed her to use in any faintness, which she, not knowing it was poison, gave him, and so he died' (*Conversations with Drummond*, p. 24). Bliss in his notes to the 'Athenæ Oxon.,' ii. 74–5, first printed a contemporary narrative to the effect that the countess had fallen in love with Christopher Blount [q. v.], gentleman of the horse to Leicester; that Leicester had taken Blount to Holland with the intention of killing him, in which he failed; that the countess, suspecting her husband's plot, gave him a poisonous cordial after a heavy meal while she was alone with him at Cornbury. Blount married the countess after Leicester's death, and the narrator of the story gives as his authority William Haynes, Leicester's page and gentleman of the bedchamber, who saw the fatal cup handed to his master. But the story seems improbable in face of the post-mortem examination, which was stated to show no trace of poison. Leicester was buried in the lady chapel of the collegiate church at Warwick. The gorgeous funeral cost 4,000*l.* An elaborate altar-tomb with a long Latin inscription was erected there to his memory by his wife, Lettice. By her he had a son, Robert, who died at Wanstead 19 July 1584, and was buried in the Beauchamp Chapel, Warwick. Leicester's will, dated at Middleburg, 1 Aug. 1587, was proved by the countess, the sole executrix, two days after his death. He left to the queen, with strong expressions of fidelity, a magnificent jewel set with emeralds and diamonds, together with a rope of six hundred 'fair white pearls.' Wanstead was appointed for the countess's dowager-house. Sir Christopher Hatton, the Earl of Warwick, and Lord Howard of Effingham were overseers of the will. His personalty was valued at 29,820*l.* (cf. *Harl. Rolls*, D. 35). Inventories of his pictures at Kenilworth, Leicester House, and Wanstead have been printed (*Notes and Queries*, 3rd ser. ii. 201–2, 224–5). There are 183 entries, among them portraits of himself, his relatives, the queen, and the chief foreign generals and statesmen of the time. Leicester's widow, after marrying Sir Christopher Blount, sought in vain a reconciliation with Elizabeth in 1597; remained on friendly terms with Robert, earl of Essex, her son by her first husband, till his execution in 1601; took some part in the education of Robert, third earl of Essex, her grandson; resisted the efforts of Leicester's son, Sir Robert Dudley [q. v.], to prove his legitimacy; and died, vigorous to the last, on 25 Dec. 1634, aged 94. She was buried by Leicester in Beauchamp Chapel, Warwick, and some verses on her death by Gervase Clifton were painted on a tablet hung near the Leicester monument.

'Laws and Ordinances,' drawn up for the English army in Holland, and published in London in 1587, is the only printed work of which Leicester was author, but numerous letters appear in Digges's 'Compleat Ambassador,' 1655, in 'Cabala,' 1671, and in the 'Leycester Correspondence,' 1844. They all show much literary power. His style is colloquial, but always energetic. In 1571 Leicester founded by act of parliament a hospital at Warwick for twelve poor men. The first warden was Ralph Griffin, D.D., and the second Thomas Cartwright, the puritan [q. v.] Leicester drew up statutes for the institution, 26 Nov. 1585 (Collins, *Sydney Papers*, i. 46–7; *Gent. Mag.* 1864, ii. 722).

Leicester was a patron of literature and the drama. Roger Ascham, whose son Dudley (*b.* 1564) was his godson, often wrote of his literary taste. Gabriel Harvey devoted the second book of his 'Congratulationes Valdinenses,' London, 1578, to his praises, and printed eulogies by Pietro Bizari, Carlus Utenhovius, Walter Haddon, Abraham Hartwell and Edward Grant. Geoffrey Whitney, when dedicating to him his 'Choice of Emblemes' (1586), states that many famous men had been enabled to pursue their studies through his beneficence. Horne dedicated to him his translation of two of Calvin's sermons in 1585, and Cartwright was always friendly with him. While patronising the puritan controversialists he exhibited with characteristic inconsistency an active interest in the drama. As early as 1571 'Lord Leicester's Men' performed a play before the queen when visiting Saffron Walden. In succeeding years the same company of actors is often mentioned in the accounts of the office of revels. On 7 May 1574 the first royal patent granted to actors in this country was conceded to the Earl of Leicester in behalf of his actor-servants, at whose head stood James Burbage [q. v.] Plays or masques formed the chief attractions of the Kenilworth festivities of 1575 (Collier, *Hist. English Dramatic Poetry*, i. 192, 202, 224–6, iii. 259; Thoms, *Three Notelets on Shakespeare*).

Love of display and self-indulgence are Leicester's most striking personal characteristics. By his extravagant dress, his gluttony, and his cruel treatment of women he was best known to his contemporaries. That he was also an accomplished poisoner has been repeatedly urged against him, but the evidence is inconclusive in all the charges of murder brought against him. In politics his aim was to con-

trol and (at first) marry the queen, whose early infatuation for him decreased but never died. He was a clever tactician, and contrived to turn the least promising political crises into means of increasing his influence at court. The general policy of Elizabeth was unaffected by him. The piety with which he has been credited in later life does not merit serious attention. In person he was stated to be remarkably handsome, although 'towards his latter end he grew high-coloured and red-faced' (NAUNTON), tall in stature, dignified in bearing, and affable in conversation. The best portrait is that by Mark Garrard at Hatfield. Another (with a page) by Zucchero belongs to the Marquis of Bath. A third at Penshurst was painted in 1585. Others are in the University Library, Cambridge, and at Corpus Christi College, Cambridge. In the large picture of Queen Elizabeth visiting Hunsdon House (1571), belonging to Mr. G. D. W. Digby, Leicester is the courtier standing nearest to the queen (*Catalogue of Exhibition of National Portraits*, 1866).

[There is no good biography of Leicester. 'The copy of a Letter wryten by a Master of Arte of Cambridge to his Friend in London concerning some talke past of late between two worshipfull and grave men about the present state and some proceedyngs of the Erle of Leycester and his friendes in England,' is the full title of the scurrilous libel attributed to Father Parsons, usually quoted as 'Leicester's Commonwealth,' and known from the green-edged leaves of the original edition as 'Father Parson's Green Coat.' Some letters in Cole's MSS. xxx. 129, show clearly that Father Parsons was not the author, but that it was the work of a courtier who endeavoured to foist responsibility on Parsons. This book, which treats Leicester as a professional poisoner and a debauchee, is the foundation of all the chief lives. It was first printed probably at Antwerp in 1584; it appeared in a French translation under the title of 'La Vie Abominable, Ruses, Trahisons, Meurtres, Impostures,' &c. (Paris? 1585), and in a Latin version by Iulius Briegerus at Naples in 1585 as 'Flores Calvinistici decerpti ex Vita Roberti Dudlei, comitis Leicestriæ.' It was republished in London in 1641 as 'Leicester's Commonwealth identified,' and was versified as 'Leicester's Ghost' about the same time. Orders were issued for its suppression in October 1641 (Cal. State Papers, 1641–3, p. 136). It formed the basis of Dr. Drake's 'Secret Memoirs of Robert Dudley, Earl of Leicester' (London, 1706, 2nd edit. 1706, 3rd edit. 1708), which was given in 1721 the new title 'Perfect Picture of a Favourite.' Drake pretended to print the libel 'for the first time from an old manuscript.' In 1727 Dr. Jebb issued a Life 'drawn from original writers and records,' which does not place less reliance than its predecessors on 'Leicester's Commonwealth,' but quotes many other authorities. The Amy Robsart episode has been the subject of numerous books. Ashmole's account, which Sir Walter Scott adopted, is printed in his 'Antiquities of Berkshire,' i. 140–54, and is drawn from 'Leicester's Commonwealth.' More critical examinations of the story appear in A. D. Bartlett's 'Cumnor Place' (1850), in Pettigrew's 'Inquiry concerning the Death of Amy Robsart' (1859), and in J. G. Adlard's 'Amye Robsart' (a useful collection of authorities and genealogical information about the Robsart family) (1861). Canon Jackson printed several manuscripts relating to Lady Amy, now at Longleat, in 'Wiltshire Archæological and Natural Hist. Mag.,' xvii. 47–93 (May 1877), and in 'Nineteenth Century' for March 1882 he argues strongly for Leicester's innocence. Mr. Walter Rye, in his 'Murder of Amy Robsart—a brief for the prosecution' (1885), attempts to convict him by treating 'Leicester's Commonwealth' as trustworthy evidence, and interpreting unfavourably much neutral collateral information. A valuable list of royal grants made to Leicester, and some contemporary documents at Hatfield, notably Appleyard's 'Examination,' appear in Mr. Rye's appendix. 'Cumnor Hall,' the well-known ballad on Amy Robsart, by W. J. Mickle, first appeared in Evans's Ballads, 1784, and first directed Sir Walter Scott's attention to the subject. His novel of 'Kenilworth' was issued in 1821. Its historical errors, often exposed, were fully treated of by Herrmann Isaac in 'Amy Robsart und Graf Leicester' in 1886. Leicester's important letters to Blount, written immediately after Amy's death, were first printed from the Pepys's Collection in Lord Braybrooke's edition of Pepys's 'Diary' in 1848. For Leicester's career in Holland the 'Leycester Correspondence,' ed. John Bruce (Camd. Soc. 1844), which covers his first visit, 1585–6, is, together with Motley's History, most valuable. 'A brief Report of the Militarie Service done in the Low Countries by the Earl of Leicester, written by one that hath served in a good place there,' is a contemporary eulogy (London, 1587). Contemporary accounts of his triumphal progress through Utrecht, Leyden, and the Hague are mentioned above. A Remonstrance (in French) against his conduct in Holland appeared at Utrecht in 1587, and his reply (in Dutch) at Dordrecht in the same year. Madame Toussaint wrote a Dutch novel entitled 'Leicester en Nederland,' and at Deventer in 1847 was issued Hugo Beijerman's 'Oldenbarneveld: de Staten von Holland en Leycester,' a discussion of his policy. See also Froude's History (very valuable for the Spanish accounts of Leicester); Lingard's Hist.; Naunton's Fragmenta Regalia; Camden's Annals; Stow's Annals; Sydney Papers, ed. Collins; Sir Dudley Digges's Compleat Ambassador (1655); Cabala (1671); Cal. State Papers (Domestic) (1547–88); Nichols's Progresses, especially ii. 613–24; Cal. Hatfield Papers, i.; Cooper's Athenæ Cantabr. ii. 30, 543; Wood's Athenæ Oxon., ed. Bliss, ii. 74–5; Strype's

Annals, Memorials, and Lives of Parker and Whitgift; Biog. Brit. (Kippis); Notes and Queries, 6th ser. iii. 283 (an unprinted letter to the Earl of Bedford, 17 Sept. 1565); Dugdale's Warwickshire. The fullest account of Lettice, Leicester's third wife, is by J. G. Nichols in Gent. Mag. (1846), i. 250 et seq.] S. L.

DUDLEY, Sir ROBERT, styled Duke of Northumberland and Earl of Warwick (1574–1649), naval commander and inventor, was son of Robert Dudley [q. v.], earl of Leicester, by Douglas Sheffield, widow of John, second baron Sheffield, and daughter of William, first lord Howard of Effingham. He was born at Sheen House, Surrey, 7 Aug. 1574. Dudley's legitimacy was never legally established. He adduced evidence to show that his parents formally contracted themselves at a house in Cannon Row, Westminster, in 1571; that in the winter of 1573 they were secretly married at Esher, Surrey; that Sir Edward Horsey gave the lady away; that Dr. Julio and seven others witnessed the ceremony; that the secrecy was due to his father's desire to keep the marriage from Queen Elizabeth's knowledge, and that until he was three years old, and his father's affections were transferred to the Countess of Essex, Leicester treated him as his lawful heir. About 1577 Leicester seems to have offered Lady Sheffield 700*l.* to induce her to disavow the marriage, but this bribe she indignantly declined. In 1578 Leicester married the Countess of Essex, whereupon Lady Sheffield married Sir Edward Stafford of Grafton. These marriages, whose validity was not disputed, are the substantial ground on which Dudley has been adjudged illegitimate; but they are not incompatible with the allegation that his father and mother went through a marriage ceremony at Esher in 1573. His godfathers were Sir Henry Lee and his father's brother, Ambrose Dudley [q. v.], earl of Warwick. Lady Dacres of the South was his godmother, but none of these persons were present at his baptism. The Earl of Warwick always seems to have treated the child with kindness. For a time Dudley lived with his mother, and his father was denied access to him. But when he was five or six Leicester obtained possession of him, and sent him to a school at Offington, near Worthing, Sussex.

In 1588 he was entered at Christ Church, Oxford, as an earl's son, and placed under the care of Thomas Chaloner. Leicester died in 1588, and left to young Robert after the death of Warwick the Kenilworth estate, with the lordships of Denbigh and Chirk. Warwick died 20 Feb. 1589–90, and Robert took possession of the property. At the time he was a handsome youth, learned in mathematics, and an admirable horseman. Before he was nineteen he married a sister of Thomas Cavendish [q. v.], the circumnavigator, whose exploits he wished to emulate. On 18 March 1592–3 the mayor of Portsmouth was directed by the privy council to deliver to Dudley two ships, the property of Cavendish, who had lately died at sea. Immediately afterwards he projected an expedition to the South Seas, but the government laid obstacles in the way of his departure. On 6 Nov. 1594 he started on a voyage to the West Indies with two ships (the Earwig and Bear). He destroyed much Spanish shipping at Trinidad; visited the Orinoco river, naming an island at its mouth Dudleiana, and after exploring Guiana, arrived at St. Ives, Cornwall (Hakluyt, iii. 574 et seq.) In 1596 Dudley was with Essex at Cadiz, and was knighted by his commander. On his return Dudley, now a widower, married Alice or Alicia, daughter of Sir Thomas Leigh of Stoneleigh, Warwickshire. His eldest daughter Alicia was baptised at Kenilworth 25 Sept. 1597. Immediately afterwards he resolved to secure legal proof of his legitimacy, and to claim the titles of his father, Leicester, and uncle, Warwick. A suit was commenced in the Archbishop of Canterbury's court of audience, and Dr. Zachary Babington was commissioned to examine witnesses. Many persons deposed on oath to the Esher marriage. But Lettice, Leicester's widow, was unwilling that the lawfulness of her marriage should be questioned, and Robert Sidney, son of Leicester's and Warwick's sister Mary (wife of Sir Henry Sidney), also resisted the claim. An information was filed in the Star-chamber charging Dudley, Sir Thomas Leigh (his father-in-law), Dr. Babington, and others with a criminal conspiracy. All proceedings were stayed, and documents and depositions impounded. Chafing at this injustice, Dudley applied for and was granted a three years' license to travel abroad (25 June 1605). An extant letter from Dudley to his father's friend, Arthur Atye, dated Stoneleigh, 2 Nov. 1603, shows that Dudley, who was then in England, had not yet abandoned all hope of obtaining a legal decision in favour of his claims. But in July 1605 Dudley abandoned his home for ever.

With him there went, in the disguise of a page, Elizabeth, the beautiful daughter of Sir Robert Southwell of Woodrising, Norfolk, and his own cousin-german. This lady was his mistress. He is said to have married her by papal dispensation at Lyons, and to have repudiated his former marriage with Alice Leigh, by whom he had a large family of

daughters, on the ground that he had been precontracted to some one else. Orders were issued by the English government for Dudley's return (2 Feb. 1606–7), to meet a charge of having assumed abroad the title of Earl of Warwick. He refused to obey, and his estates were forcibly sold. On 21 Nov. 1611 Kenilworth, which had been valued at 38,550*l.*, was purchased for 14,500*l.* by Henry, prince of Wales; but Dudley, who claimed to retain the office of constable of the castle, obtained nothing from the transaction. The Sidneys of Penshurst seized his estates of Balsall and Long Itchington; but his daughters Catherine and Anne recovered them after many years' litigation. On the appeal of Sir Thomas Leigh, the privy council ordered (21 May 1616) the sale of all Dudley's remaining property for the benefit of his forsaken wife and daughters. On 30 July 1621 Sir Thomas Chaloner wrote that if Dudley made proper provision for his legitimate family, means might be found for his return to England.

Dudley meanwhile settled at Florence, and became a Roman catholic. In 1612 he sent to his friend, Sir David Foulis, a pamphlet about bridling parliaments, with a view to recovering James I's favour. An accompanying note was signed 'Warwick.' Under the same signature he forwarded to Foulis in the same year 'A Proposition for Henry, Prince of Wales,' which chiefly dealt with the necessity on England's part of maintaining an efficient navy, and suggested a new class of war-ships, called Gallizabras, and carrying fifty cannon. In January 1613–14 he sent further letters from Leghorn, describing his nautical inventions. On 15 July 1614 he informed Foulis that he could build his own kind of ship, and wished to return to England; but this wish was never gratified. In 1613 he bought a house of the Rucellai family at Florence, still standing in the Vigna Nuova. His ingenuity as a shipbuilder and mathematician attracted the attention of Cosmo II, duke of Tuscany, whose wife, Magdalen, archduchess of Austria, and sister of the emperor, Ferdinand II, appointed him her grand chamberlain. On 9 March 1620 the emperor, who had heard of his accomplishments and knew his history, created him Earl of Warwick and Duke of Northumberland in the Holy Roman Empire, and he was enrolled by Pope Urban VIII among the Roman nobility. Dudley was employed by Ferdinand II, who succeeded his father, Cosmo II, as Duke of Tuscany in 1621, to drain the morass between Pisa and the sea, an operation to which the town of Leghorn owed its future prosperity. A pension was granted him for this skilful piece of engineering. He built himself a palace at Florence, and was presented with Villa Castello in the neighbourhood. Lord Herbert of Cherbury visited Dudley at Florence in 1614, and has described the meeting at length in his 'Autobiography.' John Bargrave [q. v.] met him in 1646, and has also left on record an account of his interview. He died at Villa Castello 6 Sept. 1649. His remains were placed in the nunnery of Boldrone, where they are said to have remained as late as 1674. A stone coroneted shield—with the bear and ragged staff engraved upon them—is still preserved in what remains of the Florentine church of San Pancrazio, and is locally described as part of a tomb set up there above Dudley's body. Elizabeth Southwell, who died before Dudley, was certainly buried in that church, but the tomb and inscription were destroyed by the French in 1798.

Alice Dudley, Dudley's deserted wife, was created in her own right Duchess Dudley on 23 May 1645. The patent which recognises her husband's legitimacy confers the precedence of a duke's daughters on her surviving children. The title was confirmed by Charles II in 1660. The duchess resided at Dudley House, St. Giles's-in-the-Fields, once the residence of her husband's grandfather, the Duke of Northumberland, and she enjoyed the rents of some of her husband's landed property. She was a great benefactor of the church and parish of St. Giles, and bequeathed large sums to the parochial charities, on her death at Dudley House, 22 Jan. 1668–9. She was buried at Stoneleigh. A funeral sermon ('Mirror of Christianity'), preached at St. Giles's Church by the rector, Robert Boreman [q. v.], was published. A portrait is at Trentham Hall, Staffordshire. Of her seven daughters by Dudley, Alicia, born at Kenilworth in 1597, died in 1621. Frances married Sir Gilbert Kniveton of Bradley, Derbyshire, and died before 1645, being buried in St. Giles's Church. Anne was wife of Sir Robert Holbourne, and died in 1663. Catherine married Sir Richard Leveson of Trentham; died in 1673, and was buried at Lilleshall, Shropshire.

Dudley is credited with having had thirteen children by Elizabeth Southwell. Five sons were alive in 1638, of whom the fourth, Ferdinando, was a Dominican, and the eldest, Carlo, called himself 'duca di Nortumbria' after his father's death. Carlo married Maria Maddalena Gouffier, daughter of Duc de Rohanet of Picardy, and died at Florence in 1686. His son and heir, Ruperto, was first chamberlain to Maria Christina, queen of Sweden, at Rome. One of Carlo's daughters married Marquis Palliotti of Bologna, whose son was hanged at Tyburn 17 March 1718, and

whose daughter, Adelhida, married Charles Talbot, duke of Shrewsbury. Of Dudley's six daughters, Anna died in 1629, and was buried in the church of San Pancrazio, where her father and mother set up an elaborate tomb. Teresa married Conte Mario di Carpegna; a third married the Prince of Piombino; the fourth, Marquis of Clivola; the fifth, Duke di Castillon del Lago (Wood).

Dudley wrote the following: 1. 'A Voyage . . . to the Isle of Trinidad and the Coast of Paria,' printed in Hakluyt's 'Voyages,' iii. 574 (1600); reprinted by the Hakluyt Society 1899 with the fuller account of the expedition by George Wyatt, first printed from Brit. Mus. Sloane 358. 2. 'A Proposition for His Majesty's Service to bridle the Impertinence of Parliaments,' written in 1612, and forwarded to Sir David Foulis. The manuscript was found in Sir Robert Cotton's library in 1629, and caused much commotion in both the court and parliamentary parties. It recommended to James I a military despotism, and was first printed in Rushworth's 'Collections' (1659) [see art. Cotton, Sir Robert]. 3. 'Dell 'Arcano del Mare di D. Roberto Dvdleo, Dvca di Northvmbria e Conte di Warvick,' Florence, vol. i. (1646), vols. ii. and iii. (1647), dedicated to Ferdinand II, duke of Tuscany. These magnificent volumes are divided into six books; the first deals with longitude, and the means of determining it; the second supplies general maps, besides charts of ports and harbours, in rectified latitude and longitude; the third treats of maritime and military discipline; the fourth of naval architecture; the fifth of scientific or spiral navigation; and the sixth is a collection of geographical maps. Numerous diagrams give the book great value. A second edition appeared at Florence in 1661. Wood states that Dudley also wrote an otherwise unknown work called 'Catholicon,' 'in good esteem among physicians,' perhaps a book of medical prescriptions thumbed out of existence. A Pisan doctor, Marco Cornachini, published at Florence in 1619 a work dedicated to Dudley, describing a powder of extraordinaily effective medical properties invented by Dudley. The powder, composed of scammony, sulphuret of antimony, and tartar, appears in many English and foreign pharmacopœias as 'Pulvis Warwicensis,' or 'Pulvis Comitis de Warwick.' Dudley was 'noted for riding the great horse, for tilting, and for his being the first of all that taught a dog to sit in order to catch partridges' (Wood).

Engraved portraits after a miniature by Nicholas Hilliard (formerly at Penshurst) appear in Adlard's 'Amye Robsart,' in 'The Italian Biography,' Harding's 'Ancient Historical Pictures' (1844), and Hakluyt Society's 'Voyage of Dudley 1594–5' (1899). There is resemblance between his features and those of Shelley.

[Wood's Athenæ Oxon. (Bliss), iii. 258–62, communicated by Dudley's son Carlo from Rome 17 Oct. 1673; The Italian Biography of Sir Robert Dudley, Kt. . . . and Notices of Dame Alice Dudley, privately printed, without author's name, date [1856?], or place (an ill-arranged but elaborate work by the Rev. Vaughan Thomas, B.D. (1775–1853), vicar of Stoneleigh); J. Temple Leader's Life of Sir R. Dudley, Florence 1895; G. F. Warner's pref. to Voyage of Sir R. Dudley (1594–5), Hakluyt Soc. 1899; Adlard's Memoirs and Correspondence (from the State Papers), in Amye Robsart and the Earl of Leicester (1870); Salvetti's Correspondence in Hist. MSS. Comm. 11th Rep. pt. i. 174, 181–3; Walpole's Royal and Noble Authors, ii.; Biog. Brit. (Kippis); Lord Herbert of Cherbury's Autobiogr. (1886), pp. 156–7; Bargrave's Alexander VII, Camd. Soc.; Sir N. H. Nicolas's Report of Proceedings on claim to Barony of De L'Isle, 1829.] S. L.

DUDLEY, THOMAS (*fl.* 1670–1680), engraver, was a pupil of Wenceslaus Hollar [q. v.], and his plates are etched in a manner resembling, but greatly inferior to, his master's style. A book-plate in the print room of the British Museum shows him to have had considerable technical skill, but his portraits and figures are ill drawn. His most important work was a series of etchings executed in 1678, representing the life of Æsop, from drawings by Francis Barlow [q. v.], (now in the print room aforesaid), and added by Barlow to his second edition of the 'Fables' (1687). A few portraits by him are known, including one of Titus Oates on a broadside, entitled 'A Prophecy of England's Future Happiness.' In 1679 he seems to have visited Lisbon in Portugal, as he engraved portraits of John IV and Peter II of Portugal, of Theodosius Lusitanus (1679), Bishop Russel of Portalegre (1679), and of a general, the last named (in the print room) being signed 'Tho. Dudley Anglus fecit Vlissippone.'

[Huber et Roost's Manuel des Curieux et des Amateurs de l'Art, vol. ix.; Le Blanc's Manuel de l'Amateur d'Estampes; Cat. of the Sutherland Collection of Portraits.] L. C.

DUDLEY, WILLIAM (*d.* 1483), bishop of Durham, younger (probably third) son of John Sutton de Dudley, baron Dudley [q. v.], by Elizabeth Berkeley, his wife, was educated at University College, Oxford, proceeding B.A. 1453–4, and M.A. 1456–7. He was instituted to the living of Malpas, Cheshire, in 1457, became rector of Hendon, Middlesex, on 24 Nov. 1466, prebendary at York of Apthorp (1466) and of Stillington (1470), prebendary of St. Paul's (1468–1473), canon of Windsor 1471, and archdeacon

of Middlesex 16 Nov. 1475. Edward IV showed him special favour and made him dean of the Chapel Royal, dean of the collegiate church of Bridgnorth (1471), prebendary of St. Mary's College, Leicester (2 Aug. 1472), dean of Windsor (1473), prebendary of Wells (1475–6), and bishop of Durham (October 1476). In 1483 he was nominated chancellor of the university of Oxford in place of the king's brother-in-law, Lionel Wydville, bishop of Salisbury. He died 29 Nov. 1483, and was buried beneath an elaborate monument in the chapel of St. Nicholas in Westminster Abbey.

[Ormerod's Cheshire; Nichols's Leicestershire, i. 335; Wood's Hist. of Colleges and Halls, ii. 55, 64; Le Neve's Fasti, ed. Hardy; Godwin, De Præsulibus, p. 717.] S. L.

DUESBURY, WILLIAM (1725–1786), china manufacturer, born 7 Sept. 1725, was son of William Duesbury, currier, of Cannock in Staffordshire. He first practised as an enameller at Longton in the same county, but in 1755 he moved with his father to Derby. At this time the Derby potworks on Cockpit Hill were held by Messrs. John and Christopher Heath, bankers in the town, while at the same time a French refugee, Andrew Planché, was making china figures in an obscure tenement in Lodge Lane. Duesbury learnt the art from Planché, and entered into an agreement with him and John Heath to establish a china manufactory. Soon after the Heaths failed, Duesbury, having cleared himself from the debts which their failure brought upon him, set up a china manufactory for himself in the Nottingham Road. This may fairly be called the first foundation of the Derby china manufactory. Duesbury managed to obtain a good staff of workmen and assistants, and the manufactory soon became prosperous and important, and the products extensively sought after. In June 1773 he opened a warehouse in London at No. 1 Bedford Street, Covent Garden, and had periodical sales by auction of his stock. In 1770 he purchased the works and stock of the defunct manufactory at Chelsea, in 1775 those of the manufactory of Bow, in 1777 those of Giles's manufactory, Kentish Town, besides others; he thus became the most important china manufacturer in the kingdom, and enjoyed the royal patronage. Duesbury died in November 1786, and was buried in St. Alkmund's, Derby. By his wife, Sarah James of Shrewsbury, he had several children, of whom William Duesbury, the eldest surviving son, succeeded to the proprietorship of the works. He was born in 1763, and the prosperity of the works reached its highest point shortly after he succeeded to them. He took into partnership an Irish miniature-painter named Michael Kean. Duesbury's health broke up early, and he died in 1796. By his wife, Elizabeth, daughter of William Edwards, solicitor, of Derby (who remarried the above mentioned Kean), he left three sons, of whom William Duesbury, born in 1787, inherited, but did not take part in the works, which in 1809 were disposed of to Robert Bloor [q. v.] The second son, Frederick Duesbury, became a well-known physician in London, and was father of Henry Duesbury, who practised as an architect in London, and died in 1872.

[Haslem's Old Derby China Manufactory; Jewitt's Ceramic Art of Great Britain; Wallis and Bemrose's Pottery and Porcelain of Derbyshire.] L. C.

DUFF (Dubh, the Black) (*d.* 967), king of Celtic Alban (Scotland), son of Malcolm, succeeded, in 962, Constantine, son of Indulph, in whose reign Edinburgh (Dun Eden) was relinquished by the Angles, who had held it since Edwin of Deira (617–632) gave it its name. It now became a Celtic fort. In 965 Duff defeated Colin, the son of Indulph, supported by the abbot of Dunkeld and the chief of Athole at Drumcrub in Strathearn. Two years later Colin reversed this victory and expelled Duff, who, according to a later chronicle, was afterwards, when attempting to recover his kingdom, slain at Forres. His body was hidden under the bridge of Kinloss, and the sun did not shine till it was found and buried. An eclipse on 10 July 967 may have originated or confirmed this story.

[Skene's Celtic Scotland, i. 367, where the original sources are given; Robertson's Scotland under her Early Kings, i. 77.] Æ. M.

DUFF, ALEXANDER, D.D., LL.D. (1806–1878), missionary, was born at Auchnahyle in the parish of Moulin, Perthshire, 26 April 1806. In his boyhood he came under deep religious impressions, and in his course of study in arts and theology at the university of St. Andrews was much influenced by Chalmers, then professor of moral philosophy. As soon as he finished his theological course, he accepted an offer made to him by the committee of the general assembly on foreign missions to become their first missionary to India. Ordained in August 1829, Duff proceeded on his way, and after being twice shipwrecked on the voyage, and losing all his books or other property, reached Calcutta in May 1830. After much consideration he determined to make Calcutta his base of operations, and to conduct the mission in

a different manner from any other. His plan was to open an English school, which should by-and-by develope into a college, this to become the headquarters of a great campaign against Hinduism. The Bible was to be the great centre and heart of all his work, and the leading aim of the mission would be to impress its truths. But along with this there would be taught every form of useful knowledge, from the A B C up to the subjects of the most advanced university studies. The use of the English language in his school was a great innovation, and brought down on him much unfavourable criticism. But he was firmly persuaded, and the result has justified his belief, that the English language was destined to be the great instrument of upper education in India, and he had the immovable conviction that nothing was better fitted than our western knowledge to undermine the superstitions of the country and open its mind to the gospel. It was a leading feature of his plan from among the converts of the mission to train up native preachers of the gospel, it being his decided conviction that only through native teachers and preachers could India become christian.

From the beginning his school was highly successful. Some very decided conversions took place in its earliest years, bringing on it a fearful storm, but openly stamping it with the character of a mission school, while it began to expand into a missionary college, that soon after obtained unprecedented renown. Duff was cheered by the co-operation of Sir Charles Trevelyan, who arrived at Calcutta soon after himself, and by the friendship of the governor-general, Lord William Bentinck [q. v.] His plan received an extraordinary impulse from a minute of the governor-general in council on 7 March 1835, in which it was laid down that in the higher education the great object of the British government ought to be the promotion of European science and literature among the natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone. A pamphlet of Duff's, entitled 'New Era of the English Language and Literature in India,' showed the immense importance which he attached to this minute. He confessed, however, that the enactment had a defect in treating the spread of christianity in India as a matter of worldly expediency.

Broken down in health by ceaseless and enthusiastic activity, Duff visited his native country in 1834. Here his enthusiasm did not at first receive a very flattering response; but when he was called to address the general assembly, and when, in response to this call, the young man of twenty-nine was able to hold the whole audience as by a spell for nearly three hours, in a speech which for combined exposition, reasoning, and impassioned appeal was almost without a parallel, his triumph was complete. For some years afterwards he went through the country expounding his plan, and not only secured general approval, but on the part of many awakened a new interest in the work of missions generally and cordial devotion to his own mission in particular.

Duff returned to India in 1840. Ever since the issue of Lord William Bentinck's minute, a vehement controversy had been going on between the 'Orientalists,' as the party was called who were opposed to it, and the friends of European education. In 1839 Lord Auckland, governor-general, adopting a reactionary policy, passed a minute, the object of which was to effect a compromise between the two parties. Duff took up his pen, and in a series of letters which appeared in the 'Christian Observer' endeavoured to show the mischief and the folly of supporting at one and the same time the absurdities of the east and the science of the west. All his life Duff fought hard for a more reasonable and consistent policy, but without the complete success which he longed for. On revisiting India at this time, he found many proofs of the progress of western ideas. His own institution was now accommodated in a structure that had cost between 5,000*l.* and 6,000*l.*, and was attended by between six and seven hundred pupils, and the college department was in full and high efficiency. In 1843 the disruption of the Scottish church took place, and as Duff, with all the other foreign missionaries of the church, adhered to the Free church, all the buildings, books, and apparatus of every description that had been collected for his mission had to be surrendered. Once more he found himself in the same state of destitution in which he had been after his shipwrecks, on his first arrival in the country. But his spirit rose to the occasion, and being very cordially encouraged by the church at home, which determined, notwithstanding its other difficulties, to support all its missionaries, he proceeded with his work. By-and-by a new institution was provided, more suited to the enlarged operations now carried on. He was cheered by the hearty support of men like Sir James Outram and Sir Henry Lawrence, and by the accession of a new band of converts which included several young men of high caste and of equally high attainments. The success of the mission caused a great crusade by the supporters of the native religions against it,

and it passed through one of the severest of those social storms to which it was always exposed in times of success. He had the satisfaction of seeing several of his pupils receiving training for the work of native missionaries, and beginning that work. Branch schools, too, were formed in several villages in the neighbourhood of Calcutta. The operations of the mission were greatly enlarged.

In 1844 Lord Hardinge became governor-general. One of his first acts was to declare government appointments open not only to those who had studied at Government College, but to the students of similar institutions, a step which greatly delighted Duff. In the same year Duff took part in founding the 'Calcutta Review,' to the early numbers of which he contributed frequently. The first editor was Mr. (afterwards Sir J. W.) Kaye, who on leaving Calcutta in 1845 besought Duff to undertake the charge, the 'Review' having proved a great success. Duff continued to edit it till ill-health drove him likewise away in 1849, when it was handed over to one of his colleagues. This arrangement continued till 1856, when the 'Review' passed into other hands.

In 1849 Duff had the advantage, on his way home, of traversing India and seeing many of the chief seats of mission work. His second visit home was signalised by his elevation to the chair of the general assembly of the Free church in 1851, and another mission tour, the chief object of which was to induce that church to place its foreign mission scheme on a higher and less precarious platform, and secure for it an income adequate to its great importance. Hardly less was it signalised by his appearance before Indian committees of parliament, to give evidence on various questions, but especially that of education. This led to the famous despatch of Lord Halifax, president of the board of control, addressed to the Marquis of Dalhousie, then governor-general, and signed by ten directors of the East India Company. This despatch was really inspired by Duff, and embodied the very views with which he had started his work in 1830. It proceeded on the principle that 'the education we desire to see extended in India must be effected by means of the English language in the higher branches of education, and by that of the vernacular languages to the great mass of the people.' The plan embraced a system of universities, secondary schools, primary schools, normal schools, art, medical, and engineering colleges, and finally female schools. The system of grants in aid was to be applied without restriction. The Bible was to be in the libraries of the colleges and schools, and the pupils were to be allowed freely to consult it, and to ask questions on it of their instructors, who if they chose might give instructions on it, but out of school hours. While Duff was delighted with this minute, it was a great disappointment to him during all the remainder of his life that he could not get its provisions fully and fairly carried into effect.

In 1854 Duff, at the earnest solicitation of a citizen of great enthusiasm and public spirit, Mr. George H. Stuart of Philadelphia, paid a visit to the United States. His travels and orations in that country were a series of triumphs. 'No such man has visited us since the days of Whitefield' was the general testimony as he parted from them on the quays of New York. 'Never did any man leave our shores so encircled with christian sympathy and affection.' The university of New York conferred on him the degree of LL.D. The university of Aberdeen had previously made him D.D.

When he returned to India in 1856, Lord Canning was governor-general, and there were mutterings of the great storm which soon burst out. Duff, who knew the people well, was not unprepared for it, and with other missionaries had been urging on the authorities his views regarding the right treatment of the people. What followed was recorded by him in a series of twenty-five letters to the convener of the foreign missions committee, which were published from time to time in the 'Witness' newspaper, and afterwards collected in a volume which went through several editions, entitled 'The Indian Mutiny: its Causes and Results' (1858). When the mutiny was over, Duff preached a memorable sermon in the Scotch Free church, in which, like another Knox, he condemned the policy of the government, some of whose members were present. The mutiny had no such unfavourable effect as some dreaded on the progress of christianity in India. In 1850, a census showed the native protestant christians to be 127,000. In 1871 the number was 318,363. Among the martyrs during the mutiny was his third convert, Gopeenath Nundi. The loyalty of the native christians to the British government was conspicuous.

During this period of Duff's stay in India, his chief object of public solicitude was the university of Calcutta, now in the course of foundation. He had been appointed by the governor-general to be one of those who drew up its constitution. 'For the first six years of the history of the university,' says his biographer, Dr. George Smith, 'in all that secured its catholicity, and in such questions as pure text-books and the establishment of the chair of physical science contemplated in

the despatch, Dr. Duff led the party in the senate.' Dr. Banerjea has written thus of his leadership: 'The successive vice-chancellors paid due deference to his gigantic mind, and he was the virtual governor of the university. The examining system still in force was mainly of his creation. . . . He was the first person that insisted on education in the physical sciences.' In 1863 the office of vice-chancellor was pressed upon him by Sir Charles Trevelyan, to whose recommendation the viceroy would probably have acceded, but the state of things at home was such that the church recalled him to preside over its missions committee. It was thought to be time that Duff should leave India, his health being so impaired as to make a permanent change a necessity.

The memorials devised in his honour on his leaving were very numerous. In the centre of the educational buildings of Calcutta a marble hall was erected as a memorial of him. Four Duff scholarships were instituted in the university. A portrait was placed in one college, a bust in another. A few Scotchmen in India and adjacent countries offered him a gift of 11,000*l.*, the capital of which he destined for the invalided missionaries of his own church. Conspicuous among those who gave utterance to their esteem for him as he was leaving them was Sir Henry Maine, who had succeeded to the post of vice-chancellor of the university. Maine expressed his admiration for Duff's thorough self-sacrifice, and for his faith in the harmony of truth, remarking that it was very rare to see such a combination of the enthusiasm of religious conviction with fearlessness in encouraging the spread of knowledge.

On his way home in 1864 Duff, in order to become practically acquainted with other missions of his church, visited South Africa, and traversed the country in a wagon, inspecting the mission stations. In 1865 he learned that his Calcutta school had for the first time been visited by a governor-general, Sir John Lawrence, who wrote to him that it was calculated to do much good among the upper classes of Bengal society. Installed as convener of the foreign missions committee, Duff set himself to promote the work in every available way. To endow a missionary chair in New College, Edinburgh, he raised a sum of 10,000*l.* He had never thought of occupying the chair, but circumstances altered his purpose and he became first missionary professor. He superintended all the arrangements for carrying into effect the scheme so dear to Dr. Livingstone, of a Free church mission on the banks of Lake Nyassa. He travelled to Syria to inspect a mission in the Lebanon. He co-operated with his noble friends, Lady Aberdeen and Lord Polwarth, in the establishment of a mission in Natal, the 'Gordon Memorial Mission,' designed to commemorate the two sons of Lady Aberdeen, whose career had terminated so tragically, the sixth earl of Aberdeen and the Hon. J. H. H. Gordon. In 1873, when the state of the Free church was critical, on account of a threatened schism, Duff was a second time called to the chair. This danger, strange to say, arose from a proposal for union between the Free church and the United Presbyterian, which Duff greatly encouraged. Among his latest acts was to take an active part in the formation of the 'Alliance of Reformed Churches holding the Presbyterian System.' Before the first meeting of this body, in 1877, Duff's health broke, and he died on 12 Feb. 1878. His personal property he bequeathed for a lectureship on missions on the model of the Bampton.

Duff's principal publications were as follows: 1. 'The Church of Scotland's India Mission,' 1835. 2. 'Vindication of the Church of Scotland's India Missions,' 1837. 3. 'New Era of English Language and Literature in India,' 1837. 4. 'Missions the end of the Christian Church,' 1839. 5. 'Farewell Address,' 1839. 6. 'India and India Missions,' 1840. 7. 'The Headship of the Lord Jesus Christ,' 1844. 8. 'Lectures on the Church of Scotland,' delivered at Calcutta, 1844. 9. 'The Jesuits,' 1845. 10. 'Missionary Addresses,' 1850. 11. 'Farewell Address to the Free Church of Scotland,' 1855. 12. Several sermons and pamphlets. 13. 'The World-wide Crisis,' 1873. 14. 'The True Nobility —Sketches of Lord Haddo and the Hon. J. H. Hamilton Gordon.' 15. Various articles in the 'Calcutta Review.'

[Letter to Dr. Inglis respecting the wreck of the Lady Holland, 1830; Missionary Record of Church of Scotland and of Free Church of Scotland; Disruption Worthies; Life of Alexander Duff, D.D., LL.D., by George Smith, C.I.E., LL.D., 2 vols.; Men worth remembering, Alexander Duff, by Thomas Smith, D.D.; Daily Review, 13 Feb. 1878; Proceedings of General Assembly of Free Church, 1878.] W. G. B.

DUFF, ANDREW HALLIDAY (1830–77), essayist and dramatist. [See HALLIDAY.]

DUFF, JAMES, second EARL OF FIFE (1729–1809), was second son of William Duff, Lord Braco of Kilbryde. His father, son of William Duff of Dipple, co. Banff, was M.P. for Banffshire 1727–34, was created Lord Braco in the peerage of Ireland 28 July 1735, and was advanced to the dignity of Earl of Fife and Viscount Macduff, also in the peerage of Ireland, by patent dated 26 April 1759,

on proving his descent from Macduff, Earl of Fife. His mother was his father's second wife, Jean, daughter of Sir James Grant of Grant, bart. He was born 29 Sept. 1729. In 1754 he was elected M.P. for Banff, and was re-elected in 1761, 1768, 1774, and 1780, and in the parliament of 1784 represented the county of Elgin. He succeeded his father in the title and estates in September 1763, and devoted himself to the improvement of the property, which he largely increased by the purchase of land in the north of Scotland. He was twice awarded the gold medal of the Society for the Encouragement of Arts, Manufactures, and Commerce, for his plantations, with which he covered fourteen thousand acres. He offered the farmers on his estate every inducement to cultivate their land on the most approved principles, and himself set the example by instituting near each of his seats a model farm, where agriculture and cattle-breeding were carried on under his personal supervision. In 1782 and 1783, when all crops failed, he allowed his highland tenants a reduction of twenty per cent. on their rents, and disposed of grain to the poor considerably below the market price, importing several cargoes from England, which he sold at a loss of 3,000*l*. He was created a British peer by the title of Baron Fife, 19 Feb. 1790. He held the appointment of lord-lieutenant of county Banff, and founded the town of Macduff, the harbour of which was built at a cost of 5,000*l*. He died at his house in Whitehall, London, 24 Jan. 1809, and was buried in the mausoleum at Duff House, Banffshire. He married, 5 June 1759, Lady Dorothea Sinclair, only child of Alexander, ninth earl of Caithness, but he had no issue, and his British peerage became extinct on his death. He was succeeded in his Irish earldom by his next brother, Alexander.

[Douglas and Wood's Peerage of Scotland, i. 578; Scots Mag. lxxi. 159; Foster's Members of Parliament (Scotland).] A. V.

DUFF, Sir JAMES (1752–1839), general, only son of Alexander Duff of Kinstoun, N.B., entered the army as an ensign in the 1st or Grenadier guards on 18 April 1769. He was promoted lieutenant and captain on 26 April 1775, and made adjutant of his battalion in 1777, and on 30 April 1779 he was knighted as proxy for the celebrated diplomatist Sir James Harris, afterwards first earl of Malmesbury, at his installation as a knight of the Bath. He was promoted captain and lieutenant-colonel on 18 July 1780, colonel on 18 Nov. 1790, and major-general on 3 Oct. 1794, and in 1797 received the command of the Limerick district. While there he rendered important services during the insurrection of 1798, and managed to keep his district quiet in spite of the state of affairs elsewhere. He was M.P. for Banffshire (1784–9), and colonel of the 50th foot from 1798 to death. He was promoted lieutenant-general on 1 Jan. 1801, and general on 25 Oct. 1809. At his death, at Funtington, near Chichester, on 5 Dec. 1839, he was senior general in the British army, having held a commission for over seventy years. It is noteworthy that he had as aides-de-camp during his Limerick command two famous officers, William Napier [q. v.] and James Dawes Douglas [q. v.]

[Royal Military Calendar; Gent. Mag. March 1840; Life of Sir William Napier.] H. M. S.

DUFF, JAMES, fourth Earl of Fife (1776–1857), Spanish general, elder son of the Hon. Alexander Duff, who succeeded his brother as third Earl Fife in 1809, was born on 6 Oct. 1776. He was educated at Edinburgh and was not intended for the army. On 9 Sept. 1799 he married Mary Caroline, second daughter of John Manners, who died on 20 Dec. 1805. Thereupon Duff sought distraction in 1808 by volunteering to join the Spaniards in their war against Napoleon. His assistance was gladly received, especially as he came full of enthusiasm and with a full purse, and he was made a major-general in the Spanish service. He served with great distinction at the battle of Talavera, where he was severely wounded in trying to rally the Spanish runaways, and was only saved from becoming a prisoner by the gallantry of his lifelong friend, Major (afterwards Lieutenant-general Sir) S. F. Whittingham. In that year, 1809, he became Viscount Macduff on his father's accession to the Irish earldom of Fife, but he still continued to serve in Spain, and was present during the defence of Cadiz against Marshal Victor, and was again severely wounded in the attack on Fort Matagorda in 1810. On 17 April 1811 he succeeded his father as fourth Earl Fife, and as lord-lieutenant of Banffshire, and returned to England, after being made for his services a knight of the order of St. Ferdinand. He was elected M.P. for Banffshire in 1818, and made a lord in waiting in the following year, and he was created a peer of the United Kingdom as Lord Fife on 27 April 1827, in which year he was also made a knight of the Thistle. He soon afterwards retired altogether to Scotland, where he lived at Duff House, Banffshire, much beloved by his tenantry and greatly interested in farming and cattle raising, and there he died, aged 80, on 9 March

1857. He was succeeded by his nephew, James Duff, the elder son of his only brother, General the Hon. Sir Alexander Duff, G.C.H., who was a most distinguished officer, and commanded the 88th regiment, the Connaught Rangers, from 1798 to 1810, serving at its head in Baird's expedition from India to Egypt in 1801, and in the attack on Buenos Ayres in 1806, and who had predeceased him in 1851.

[Whittingham's Life of Sir S. F. Whittingham; Gent. Mag. April 1857; and for Sir Alexander Duff's services, Royal Military Calendar, ed. 1820, iii. 169.] H. M. S.

DUFF, JAMES GRANT (1789–1858), historian, eldest son of John Grant of Kincardine O'Neil and Margaret Miln Duff of Eden, who died 20 Aug. 1824, was born in the town of Banff on 8 July 1789. His father dying about 1799, his mother removed to Aberdeen, where he went to school, and to the Marischal College. He was designed for the civil service of the East India Company, but impatient at the prospect of delay in obtaining a post he accepted a cadetship in 1805 and sailed for Bombay. Having studied at the cadet establishment there, he joined the Bombay grenadiers, was present in 1808 as ensign in command at the storming of Maliah, a fortified stronghold of freebooters, where he displayed conspicuous gallantry, and his party was almost cut to pieces. At an unusually early age he became adjutant to his regiment and Persian interpreter, and was even more influential in it than this position indicated. While still lieutenant he attracted the attention of Mountstuart Elphinstone [q. v.], then resident of Poona, and became, along with Captain Pottinger, his assistant and devoted friend. Elphinstone's character of him in 1858 was 'a man of much ability, and what is more, much good sense.' He was particularly successful in understanding the native character, and in discovering the mean between too rapid reform and too great deference to native prejudice and immobility. During the long operations against the Peishwa Bajee Rao, terminating in his overthrow, Grant took a considerable part, both in a civil and in a military capacity, holding now the rank of captain in his regiment (see Forrest, *Official Writings of Elphinstone*, pref. memoir). Upon the settlement of the country he was appointed in 1818 to the important office of resident of Sattara. His instructions are contained in a letter of Elphinstone's, dated 8 April 1818, and his remuneration was fixed at two thousand rupees per month, with allowances of fifteen hundred rupees per month, and in addition his office establishment (see *Parl. Papers* 1873, vol. xxxviii. pt. i.) Here, in the heart of a warlike province, the centre of the Mahratta confederacy, with but one European companion and a body of native infantry, he succeeded in maintaining himself. By proclamation 11 April 1818 Elphinstone made over to Grant full powers for the arrangement of the affairs of Sattara. Pertab Sing the rajah was rescued from his captivity by the peishwa after the battle of Ashteh February 1819 and restored to the throne under the tutelage of Grant. By treaty 25 Sept. 1819 Grant was to administer the country in the rajah's name till 1822, and then transfer it to him and his officers when they should prove fit for the task. Grant carefully impressed upon the rajah that any intercourse with other princes, except such as the treaty provided for, would be punished with annexation of his territory, and trained him so successfully in habits of business that Pertab Sing, having improved greatly under his care (see Heber, *Journal*, ii. 212), was made direct ruler of Sattara in 1822; but under Grant's successor, General Briggs, his behaviour was unsatisfactory. (For some details of Grant's administrative policy see his report on Sattara in Elphinstone's 'Report on the Territories taken from the Peishwa, 1821.') During this time Grant concluded the treaties with the Sattara jaghiredars, viz. 22 April 1820, the Punt Sucheo, the Punt Prithee Nidhee, the Duflaykur, and the Deshmook of Phultun, and 3 July 1820, the Rajah of Akulkote and the Sheikh Waekur (as the names are given by Aitcheson). The arrangements which he prescribed both for the etiquette of the Durbar and for the management of the revenue remained as he left them for many years. After five years the anxiety and toil broke down his health, and compelled his return to Scotland, where he occupied himself in completing his 'History of the Mahrattas,' the materials for which he had long been collecting with great diligence and under peculiarly favourable opportunities, through his access to state papers, and family and temple archives, and his personal acquaintance with the Mahratta chiefs (see in Colebrooke, *Life of Elphinstone*, several letters to and from Grant). It was published in 1826. About 1825 he succeeded to the estate of Eden, and taking the additional name of Duff settled there, improving the property. In 1850 his wife, Jane Catharine, the only daughter of Sir Whitelaw Ainslie, an eminent physician and author of the 'Materia Medica Indica,' whom he married in 1825, succeeded to an estate in Fifeshire belonging to her mother's family, whereupon he took the further name of Cuninghame. He died on 23 Sept. 1858, leaving a daughter and two sons, of whom the elder, Mountstuart Elphin-

stone, has been M.P. for the Elgin Burghs, under-secretary for India 1868–74, and for the colonies 1880–1, and governor of Madras 1881–6.

[Banffshire Journal, September 1858, from which all the other periodical notices are taken; Duff's History of the Mahrattas; Burke's Landed Gentry; Aitcheson's Indian Treaties, vol. iv.; Colebrooke's Elphinstone; Dr. Murray Smith on Sattara in Calcutta Review, x. 437.] J. A. H.

DUFF, ROBERT (*d.* 1787), vice-admiral, cousin of William Duff, first earl of Fife, was promoted to commander's rank on 4 Dec. 1744, and in 1746 had command of the Terror bomb on the coast of Scotland. On 23 Oct. he was posted to the Anglesea, a new ship of 44 guns, which he commanded on the coast of Ireland and the home station till the peace in 1748. In 1755 he was appointed to the Rochester of 50 guns, which was employed during the following years on the coast of France either in independent cruising or as part of the grand fleet. In 1758 Duff was with Commodore Howe in the squadron covering the expeditions against St. Malo, Cherbourg, and St. Cas; and in 1759 was senior officer of the little squadron stationed on the south coast of Bretagne to keep watch over the movements of the French in Morbihan, while Hawke with the fleet blockaded Brest. He was lying at anchor in Quiberon Bay, his squadron consisting of four 50-gun ships and four frigates, when, on the morning of 20 Nov., his outlook gave him intelligence of the French fleet to the southward of Belle Isle. He hastily put to sea and stood to the southward, chased by the French. Suddenly the English ships tacked to the eastward, their men manning the rigging, cheering and throwing their hats into the sea. They had just made out the English fleet in hot pursuit of the French, which, partly owing to its turning aside to chase Duff's squadron, was overtaken before it could get into a safe anchorage [see HAWKE, EDWARD, LORD]. Duff had no actual share in the battle which followed, but by reason of the prominent part he took in the overture his name is closely connected with the glories of that great day. He was afterwards appointed to the Foudroyant, a crack ship of 80 guns, in which he accompanied Rear-admiral Rodney to the West Indies, and took part in the reduction of Martinique, January and February 1762. On 31 March 1775 he was promoted to be rear-admiral, and in April was sent out as commander-in-chief at Newfoundland. In September 1777 he was appointed to the command of the Mediterranean, with his flag in the Panther. When the siege of Gibraltar was begun in 1779, Duff co-operated with the garrison so far as the very limited force at his disposal permitted; but the government, not being able to strengthen his command, recalled him early in the following year. He had been promoted to be vice-admiral on 29 Jan. 1778, but held no further command after his return to England in 1780. During his later years he was grievously afflicted with gout, an attack of which in the stomach caused his death at Queensferry on 6 June 1787.

He married in 1764 Helen, the daughter of his cousin the Earl of Fife. By her he had several children, whose descendants are now numerous. It may be noted as a curious coincidence that his grand-nephew, George Duff, who was slain at Trafalgar in command of the Mars, had before the battle the command of the inshore squadron, watching the motions of the enemy in Cadiz.

[Charnock's Biog. Navalis, v. 444; Beatson's Nav. and Mil. Memoirs, vol. iii.] J. K. L.

DUFF, WILLIAM (1732–1815), miscellaneous writer, a Scotch minister and M.A., was licensed by the presbytery 25 June 1755, called 18 Sept., and ordained 8 Oct., when he was appointed to the parish of Glenbucket, Aberdeenshire. Thence he was transferred to Peterculter in the same county, 24 Oct. 1766, being admitted 4 March 1767. He was nominated minister of Foveran, also in Aberdeenshire, in February 1774, and took up his residence a twelvemonth later. There he got a new church built in 1794, and died father of the synod, 23 Feb. 1815, in the eighty-third year of his age, and sixtieth of his ministry (*Scots Mag.* lxxvii. 319). On 4 Sept. 1778 he married Ann Mitchell, by whom he had two sons and four daughters. Duff is author of: 1. 'An Essay on Original Genius and its Various Modes of Exertion in Philosophy and the Fine Arts, particularly in Poetry' (anon.), 8vo, London, 1767, a work which exhibits considerable acquaintance with classical authors. A sequel is 2. 'Critical Observations on the Writings of the most celebrated Original Geniuses in Poetry,' 8vo, London, 1770. 3. 'The History of Rhedi, the Hermit of Mount Ararat. An Oriental Tale' (anon.), 12mo, London, 1773. 4. 'Sermons on Several Occasions,' 2 vols. 12mo, Aberdeen, 1786. 5. 'Letters on the Intellectual and Moral Character of Women,' 8vo, Aberdeen, 1807. 6. 'The Last Address of a Clergyman in the Decline of Life,' 8vo, Aberdeen, 1814. Duff also furnished an account of Foveran to Sir J. Sinclair's 'Statistical Account of Scotland' (ed. 1791–9, vi. 62–70, xxi. Appendix, pp. 135–7).

[Hew Scott's Fasti Eccl. Scot., vol. iii. pt. ii. pp. 513, 555, 608; Brit. Mus. Cat.; Cat. of Library of Advocates, ii. 680.] G. G.

DUFFERIN, LADY (1807–1867). [See SHERIDAN, HELEN SELINA.]

DUFFET, THOMAS (*fl.* 1678), dramatist, was originally a milliner in the New Exchange, London, who unfortunately took to play-writing. He obtained some notoriety by burlesquing the rhymed tragedies with which Dryden, Shadwell, and Settle entertained the town. As literature, his productions are beneath criticism. He is best remembered by 'The Mock Tempest,' acted at the Theatre Royal in 1675, and written in opposition to Dryden and Davenant's alteration of Shakespeare's 'Tempest,' which was then in its full run at Dorset Gardens. Of this travesty Sir William Soames, in his version of 'Boyleau's Art of Poetry,' 1683 (reissued as 'revised by Dryden,' 1710), wrote:

The dullest scribblers some admirers found,
And the Mock Tempest was a while renown'd:
But this low stuff the town at last despis'd,
And scorn'd the folly that they once had priz'd.

Duffet wrote also: 1. 'The Empress of Morocco, a farce' (anon.), 4to, London, 1674, satirising Settle's tragedy of that name; followed by 'An Epilogue spoken by Witches after the mode of Macbeth,' 'perform'd with new and costly machines.' 2. 'The Spanish Rogue,' a comedy in verse, 4to, London, 1674. This, the most indecent of his plays, is appropriately dedicated to 'Madam Ellen Gwyn.' 3. 'Beauties Triumph, a masque [in verse]. Presented by the Scholars of Mr. Jeffery Banister and Mr. James Hart, at their new Boarding School for Young Ladies and Gentlewomen, kept in that House which was formerly Sir Arthur Gorges, at Chelsey,' 4to, London, 1676, a curious lesson in what was then considered high moral culture. 4. 'Psyche Debauch'd, a comedy,' 4to, London, 1678, a travesty of Shadwell's tragedy. To Duffet is ascribed the authorship of the anonymous comedy entitled 'The Amorous Old Woman. . . . Written by a Person of Honour,' 4to, London, 1674 (afterwards reissued with a new title-page, 'The Fond Lady,' 4to, London, 1684). He also wrote a paltry volume of 'New Poems, Songs, Prologues and Epilogues . . . set by the most eminent Musicians about the Town,' 8vo, London, 1676, and a broadsheet ballad, undated, called 'Amintor's Lamentation for Celia's Unkindness.'

[Baker's Biog. Dram. (1812), i. 210–11, ii. 25, 52, 194, iii. 52, 186, 293; Notes and Queries, 3rd ser. xii. 63; Brit. Mus. Cat.] G. G.

DUFFIELD, WILLIAM (1816–1863), still-life painter, born at Bath in 1816, and educated in that city, was the second son of Charles Duffield, at one time proprietor of the Royal Union Library. At an early age he displayed a decided predilection and talent for drawing. Mr. George Doo, the engraver, having been struck by Duffield's highly elaborated pen-and-ink sketches and faithful copies of his engravings, offered to take him as his pupil without a premium. A few years later he placed himself under Lance, and was noted for his unremitting attention and assiduity as a student of the Royal Academy. After completing the usual course of study in London, he returned to Bath, and later on proceeded to Antwerp, where, under Baron Wappers, he worked for two years. In 1857 he resided at Bayswater, and died on 3 Sept. 1863.

In 1850 Duffield married Mary Elizabeth, eldest daughter of Mr. T. E. Rosenberg of Bath, and a painter of fruit and flowers; she was a member of the Institute of Painters in Water-Colours.

[Ottley's Dictionary of Recent and Living Painters and Engravers; Redgrave's Dictionary of Artists.] L. F.

DUFFY, EDWARD (1840–1868), Fenian leader, was born at Ballaghaderreen, county of Mayo, in 1840. In 1863 he gave up a situation and devoted himself to spreading Fenian principles in Connaught, becoming in fact 'the life and soul of the Fenian movement west of the Shannon.' He was arrested 11 Nov. 1865, with James Stephens, Charles J. Kickham, and Hugh Brophy, at Fairfield House, Sandymount, but after a brief imprisonment was released on bail in January 1866, in the belief that he was dying of consumption. He again applied himself to the organisation, was rearrested at Boyle on 11 March, tried 21 May 1867, and sentenced to fifteen years' penal servitude. He was found dead in his cell at Millbank prison, 17 Jan. 1868. The concluding sentences of his speech delivered in the dock before conviction have been inscribed on his tomb in Glasnevin cemetery, Dublin.

[T. D. Sullivan's Speeches from the Dock, 23rd ed. pt. i. pp. 208–10; A. M. Sullivan's New Ireland, 6th ed. p. 264; Webb's Irish Compendium, p. 160.] G. G.

DUFIEF, NICOLAS GOUÏN (1776?–1834), French teacher, a native of Nantes, was born in or about 1776. His father, a knight of the order of St. Louis, served during the revolution as a volunteer under the French princes in Germany; his mother, the Countess

Victoire Aimée Libault Gouïn Dufief, was personally engaged in the many battles fought by her relative, General Charette, against the revolutionists, for which she was afterwards known as 'the heroine of La Vendée.' Dufief, though a stripling of fifteen, joined in 1792 the royal naval corps assembled under the Count d'Hector at Enghien, and went through the campaign with his regiment in the army of the brothers of Louis XVIII until its disbandment. The same year he sought refuge in England, but soon afterwards sailed for the West Indies, and was attracted thence to Philadelphia, which he reached in July 1793. During his sojourn in America he became acquainted with Dr. Priestley, Thomas Jefferson, and other eminent men. Here, too, he published an essay on 'The Philosophy of Language,' in which he first explained to the world how he was led to make those discoveries 'from which my system of universal and economical instruction derives such peculiar and manifold advantages.' For nearly twenty-five years he taught French with success in America and in England, to which he returned about 1818. He died at Pentonville 12 April 1834. His chief work is 'Nature displayed in her mode of teaching Language to Man; being a new and infallible Method of acquiring Languages with unparalleled rapidity; deduced from the analysis of the human mind, and consequently suited to every capacity: adapted to the French. To which is prefixed a development of the author's plan of tuition,' 2 vols. 8vo, London, 1818, which despite its size and costliness reached a twelfth edition in the author's lifetime. Shortly before his death he completed 'A Universal, Pronouncing, and Critical French-English Dictionary,' 8vo, London, 1833. He was author, too, of 'The French Self-interpreter, or Pronouncing Grammar,' 12mo, Exeter (1820?).

[Prefaces to Nature Displayed; Gent. Mag. new ser. i. 561.] G. G.

DUGARD, SAMUEL (1645?–1697), divine, son of Thomas Dugard, M.A., rector of Barford, Warwickshire, by Anne his wife, was born at Warwick in or about 1645, his father being at the time head-master of the grammar school of that town. At the beginning of 1661, when about sixteen years of age, he entered Trinity College, Oxford, as a commoner, but was admitted a scholar on 30 May 1662, and graduated B.A. on 20 Oct. 1664. Then taking orders, he was elected to a fellowship in June 1667, proceeding M.A. on the following 31 Oct. He subsequently became rector of Forton, Staffordshire, and on 2 Jan. 1696–7 was collated to the prebend of Pipa Minor alias Prees in Lichfield. He died at Forton in the spring of the same year. He left a family of five sons and five daughters. He published: 1. 'The True Nature of the Divine Law, and of Disobedience thereunto; in Nine Discourses, tending to show, in the one a Loveliness, in the other a Deformity, by way of Dialogue between Theophilus and Eubulus,' 8vo, London, 1687. 2. 'A Discourse concerning many Children, in which the Prejudices against a numerous Offspring are removed, and the Objections answered, in a Letter to a Friend,' 8vo, London, 1695. Wood also ascribes to him 'The Marriages of Cousin Germans vindicated from the Censures of Unlawfulness and Inexpediency. Being a Letter written to his much Honour'd T. D.' [without author's name], 8vo, Oxford, 1673, 'mostly taken, as 'tis said, from Dr. Jer. Taylor's book called Ductor Dubitantium, &c.' In November 1674 Dugard sent to Dr. Ralph Bathurst, vice-chancellor of Oxford, a 'Relation concerning a strange Kind of Bleeding in a Little Child at Lilleshall in Shropshire,' which was printed in the 'Philosophical Transactions' (ix. 193).

[Addit. MS. 23146; Wood's Athenæ Oxon. (Bliss), iv. 679; Wood's Fasti (Bliss), ii. 277, 298; Dugdale's Warwickshire (Thomas), pp. 488–489; Le Neve's Fasti (Hardy), i. 619.] G. G.

DUGARD, WILLIAM (1606–1662), schoolmaster, son of the Rev. Henry Dugard, was born at the Hodges, Bromsgrove Lickey, Worcestershire, on 9 Jan. 1605–6. He was educated at the Royal School, by Worcester Cathedral; became a pensioner at Sidney Sussex College, Cambridge, under his uncle, Richard Dugard, B.D.; and took degrees of B.A. in 1626, and M.A. in 1630. In 1626 he was usher of Oundle school, and in 1630 master of Stamford school. In 1635 he sued the corporate authorities for misappropriation of school lands and other abuses. Two years afterwards he became master of Colchester grammar school. He increased the number of scholars from nine to sixty-nine, and repaired the school at his own expense, but gave offence to the townsmen, and was compelled to resign in January 1642–3. In May 1644 he was chosen head-master of Merchant Taylors' School in London. In 1648 the court of aldermen elected him examiner of their schools in the country. He was the first to set up a folio register of his school, with full particulars of the scholars admitted. It is still preserved in the Sion College library. This record has two loyal Greek verses on the death of Charles I., and two other Greek verses on the burial of Cromwell's mother. He printed at his private press

Salmasius's 'Defensio regia pro Carolo primo' in 1649–50. The council of state committed him to Newgate, ordered the destruction of his presses and implements, and directed the Merchant Taylors' Company to dismiss him from their school. His wife and family were turned out of doors, and his printing effects, worth 1,000*l.*, seized. After a month's imprisonment, however, his release was effected by his friend Milton. In 1694 Dr. Gill and Francis Bernard reported that Henry Hills told them many years before that Milton found Dugard printing an edition of the 'Eikōn Basilikē' about the time of his arrest, and compelled the insertion of the prayer from Sidney's 'Arcadia,' which he afterwards ridiculed in the 'Eikonoklastes' (Wagstaffe, *Vindication of King Charles*, 1711, p. 117). Lauder revived the improbable tale in his 'Charles I vindicated from Plagiarism,' 1754, pp. 19, 27, 31. Milton's answer to Salmasius was printed at Dugard's press.

On Dugard's release from Newgate he opened a private school on St. Peter's Hill. Bradshaw, however, a few months afterwards, ordered the Merchant Taylors' Company to replace him for his special services to the public as schoolmaster, and as printer to the state, and after a third peremptory letter Dugard was reinstated 25 Sept. 1650. In 1651–2 some of his books were publicly burnt by order of the House of Commons, such as 'The Racovian Catechism.' Yet in the same year he printed a French translation of Milton's 'Eikonoklastes,' and calls himself 'Guill. Dugard, imprimeur du conseil d'état.' The governors of the school, on the burning of his works, desired him to relinquish his press-work, but his imprint appears year by year until his death. In June 1661, after public warning by the school authorities of various breaches of order, chiefly in taking an excessive number of scholars (275), he was dismissed. A month after he opened a private school in White's Alley, Coleman Street, and soon had 193 pupils under his care. He died 3 Dec. 1662. From his will, made a month before, he seems to have survived his second wife, and left only a daughter, Lydia, not of age. His first wife, Elizabeth, died at Colchester in 1641. Two sons, Richard (*b.* 25 June 1634) and Thomas (*b.* 29 Nov. 1635), entered Merchant Taylors' School in 1644, the former being elected to St. John's College 1650. He lived at Newington Butts in 1660, when he concealed in his house James Harrington, author of 'Oceana,' and gave a bond for him of 5,000*l.* Harrington had previously done him like service.

His works are: 1. 'Rudimenta Græcæ Linguæ, for the use of Merchant Taylors' School,' before 1656. 2. 'The English Rudiments of the Latin Tongue,' London, 1656, 12mo. 3. 'Vestibulum Linguæ Latinæ,' London, 1656. 4. 'Lexicon Græci Testamenti Alphabeticum,' London, 1660, 8vo, pp. 752. The manuscript of a new edition by the younger Bowyer, who took great pains with it, was prepared in 1774, but not published. 5. 'Rhetorices Compendium,' London, 8vo. 6. "Εγχειρίδιον . . . sive manuale Græcæ Linguæ—Caspario Seidelio,' 3rd edition, London, 1665. 6. 'Rhetorices Elementa quæstionibus et responsionibus explicata,' &c., several editions, the 7th, London, 1673, 8vo.

[Dugard's Works; Stow's Survey, i. 169, 170, 203; Wood's Athenæ (Bliss), ii. 178; Kennett's Register, p. 447; Milton's Works; Journals of the House of Commons, 1652; Nichols's Lit. Anecd. i. 525, iii. 164, 290; Reading's Sion College Library, p. 41; Wilson's Merchant Taylors' School, pp. 159, 268–71, 276, 288, 289, 304–14, 318, 323–8; Morant's Essex, i. 177.] J. W.-G.

DUGDALE, RICHARD (*fl.* 1697), the Surey demoniac, who was born about 1660, was the son of Thomas Dugdale of Surey, near Whalley, Lancashire, a gardener, and servant to Thomas Lister of Westby in Yorkshire. In 1689 (or according to another account about 1694), when about eighteen years of age, he went to the rush-bearing fête at Whalley, and getting drunk, quarrelled and fought with one of the revellers about dancing, an exercise in which he considered he excelled. On returning to his master's house he professed to have seen apparitions, and the following day, being unwell and lying down, he declared that he had been alarmed by the door opening and a mist entering, followed by various supernatural appearances. Becoming subject to violent fits, Dugdale left his situation and went home, when a physician was called in without benefiting him, as the fits continued and increased. Dugdale's father now applied to Thomas Jolly, the ejected minister of Altham, who with eight or nine other nonconformist ministers met almost every day at the house and endeavoured to exorcise the devil, which Dugdale affirmed to possess him, by prayer, examination, and fasting, but without result for at least a year. Meanwhile Dugdale's fame had spread abroad, and he was visited by several thousand persons, some dozens making declarations of his strange condition before Lord Willoughby and other magistrates. It was claimed for Dugdale that he foretold future events, spoke languages of which he was ignorant, and sometimes with two voices at once, was at times wildly blasphemous, and at others preached sermons, that he was pos-

sessed of extraordinary strength, and was sometimes 'as light as a bag of feathers, and at others as heavy as lead,' that he vomited a large hair broom, and did a number of other miraculous things. Baxter and Mather were so impressed that they wished to quote his case in their works on witchcraft; but Lord-chief-justice Holt is said to have discovered that the whole affair was an imposition. Dugdale seems to have been hysterical, and with the aid of his relations to have traded on the credulity of his visitors. A number of pamphlets were written, some denouncing him as a cheat, and others supporting the theory of his demoniacal possession. After the lapse of considerably more than a year the fits left him, and up to 1697, when he was last heard of, he had only had one unimportant return of them. A woodcut portrait is prefixed to Taylor's 'Surey Impostor.'

[Noble's Granger, i. 379; Hist. of Whalley; The Surey Demoniack (1697); Taylor's Surey Impostor (1697); Middleton's Miraculous Powers, p. 232 (ed. 1749).] A. C. B.

DUGDALE, STEPHEN (1640?–1683), informer, came first into public notice as a 'discoverer' of the so-called Popish plot. He had been converted to Romanism by one Knight, a priest, in 1657 or 1658, being at that date about eighteen years of age. Owing to Knight's infirmities Dugdale was transferred to Francis Evers, a jesuit, in Staffordshire. He ingratiated himself into the confidence of various priests, and professed to become acquainted with plots debated at private meetings, and to have seen numerous letters. At first these were chiefly concerning money and weapons, 'that they should be in readiness with all necessaries when the king should die, to assist the duke against the protestants' (*Information* of 30 Oct. 1680, p. 2). In 1677 Dugdale was steward to Lord Aston at Tixall, Staffordshire, where he cheated the workmen of their wages, and was regarded as 'the wickedest man that ever lived on the face of the earth' (Sambridge's testimony at Lord Stafford's trial). In July or August letters arrived connected with the plot. The jesuits and the catholic lords were said to be deeply implicated. Meetings at Tixall followed in August and September 1678; the death of Sir Edmondbury Godfrey was discussed, and money was subscribed lavishly. By September Dugdale found himself about to be dismissed for embezzlement and general misconduct. He thereupon 'made his discovery to the justices of the peace,' when they issued warrants for the apprehension of George Hobson and George North. Although he professed to have broken open letters from Paris to Evers and others, he had little but hearsay evidence, and pretended to have destroyed the most dangerous documents on the eve of his departure. He charged John Tasborough and Mrs. Ann Price with soliciting him to sign a paper of recantation, and offering him 1,000*l.* reward for it. In the following February these persons were tried at the king's bench, convicted, and sentenced to pay fines respectively of 200*l.* and 100*l.* Price had been Dugdale's fellow-servant and sweetheart at Tixall. Afterwards Dugdale led a shifty, vagabond life, giving evidence and writing pamphlets, at first associating chiefly with Bedloe, Oates, and Edward Turberville, but afterwards turning against Stephen College [q. v.] and confronting Oates. He gave evidence against the 'five popish lords' in October 1678. On 24 Dec. 1678 he swore an information before Thomas Lane and J. Vernon in Staffordshire. At the trial of the five jesuits (13 June 1679, &c.) Dugdale charged two of them with consulting to bring about the assassination of Charles II. He charged Whitebread with writing a letter providing for the entertainment of 'good stout fellows,' viz. the four Irish 'ruffians' who were reported to be hired for the regicide. Next day, 14 June, at the trial of Richard Langhorn the barrister, Dugdale was a chief witness for the prosecution. Again, at the trial of Sir George Wakeman, 18 July, &c., Dugdale swore 'general evidence;' but he was already falling into discredit, and an acquittal followed. He swore, on the second day of Lord Stafford's trial, 1 Dec. 1680, that the accused had been present at the 'consults' at Tixall in September 1628, and also at Abnett's house in Stafford, where talk had been about slaying the king, and that on the 20th or 21st Stafford offered him 500*l.* to commit the crime. The prolonged dispute at the trial was chiefly concerning dates. But it came to light that Dugdale had tried to bribe sundry persons to give false evidence against Stafford and other persons. On the last day of the trial, while the votes were being taken, Dugdale walked about very melancholy. William Smith, late schoolmaster of Islington (who had educated Oates), asked him the reason. He replied, 'I believe he'll be 'quitted, and I am undone; but let what will come out I am ruined.' He was understood to be willing to appear against Shaftesbury, and gave evidence against Stephen College at the Old Bailey, when a verdict of *Ignoramus* was returned, 8 July 1681. Again on the 17th, at the Oxford trial of the same man, Dugdale swore against him, and thus came into direct conflict with his old as-

sociates. Luttrell writes that Dugdale and his fellows 'have quite lost their credit,' both with the court party and the fanatics. In October Dugdale vainly complained to the council of Dr. Lower, who stated that he had treated him for an infamous disease, Dugdale having sworn at College's trial that his previous illness had been caused solely by the Romanists having tried to poison him. Lower and the apothecary proved the case, and the council dismissed the false witness 'not to trouble them any more.' Dugdale then caused Captain Clinton to be apprehended, 28 Dec. 1681, for defaming him, but the council set Clinton at liberty on bail. Dugdale had fallen into a state of abject terror, fancying that a stranger whom he met at the Three Tuns, a Charing Cross tavern, was Viscount Stafford or his ghost come back, and continued so terrified with the apprehension that he was very uneasy and went away. That both Edward Turberville and Dugdale gave way to drink, and in their delirium tremens imagined spectres and died miserably, was reported to Secretary Jenkins (*Intrigues of the Popish Plot laid open*, pp. 25, 26, 1685). Dugdale died a day or two before 26 March 1682–3 (Luttrell, i. 253).

[Proceedings against the Five Popish Lords for High Treason, 25 Oct. 1678; Trial of Thomas Whitebread, Harcourt, Gawen, Fenwick, and Turner, 1679; Trial of Richard Langhorn, esq., at the Old Bailey, for High Treason, 1679; Trial of Sir George Wakeman, 18 July 1679, &c.; Trial of William, Viscount Stafford, 1680–1; The Information of Stephen Dugdale, gent., delivered at the Bar of the House of Commons, 1 Nov. 1680; The Further Information of S. Dugdale, delivered at the Bar of the House of Commons, 24 Nov. 1680; A Narrative of Unheard-of Popish Cruelties towards Protestants beyond Seas; or a New Account of the Bloody Spanish Inquisition, published as a Caveat to Protestants. By Mr. Dugdale, 1680, and dedicated to James, duke of Monmouth, by Richard Dugdale [q. v.], trading on the name of Stephen to circulate this catchpenny compilation, referring to the Tasborough Trial, p. 20, and Stephen Dugdale's fear of the Inquisition; No Faith or Credit to be given to Papists, with Reflections on the Perjury of Will. Visc. Stafford, in relation to Mr. Stephen Dugdale, by John Smith, gentleman, discoverer of the Popish Plot, 1681 (depositions of ten obscure witnesses who swore afterwards that they had seen Stafford in conversation with Dugdale); The Trial and Conviction of John Tasborough and Ann Price for Subornation of Perjury, in endeavouring to persuade Mr. Dugdale to retract, &c., February 1680; The Trial of Stephen College at Oxford, 17 Aug. 1681 (here Dugdale swore that College spoke treasonable words against the king at Oxford); Cobbett's State Trials, vii. Nos. 251, 252, 253, 260, 271, viii. No. 281 (Stephen College); North's Examen, 1740; Luttrell's Brief Hist. Relation, vol. i. 1857; Ballad Society's Bagford Ballads, 1876–1878, p. 676, &c.; Roxburghe Ballads, 1883, iv. 121 et seq.; Sir John Reresby's Memoirs, 1875, pp. 147, 194.] J. W. E.

DUGDALE, Sir WILLIAM (1605–1686), Garter king-of-arms, was born at Shustoke, near Coleshill, Warwickshire, 12 Sept. 1605, 'at which time was a swarm of bees in his father's garden, then esteemed by some a happy presage on the behalf of the babe' (Wood, *Fasti*, ii. 13). His father, John Dugdale, of a Lancashire family, having accompanied some pupils to Oxford, remained at the university for his own purposes, at thirty matriculating at St. John's College, studying civil law, succeeding a kinsman of the same surname as bursar and steward of his college, and after fourteen years' residence selling what property he had in Lancashire to settle at Shustoke (cf. Wood in Hamper, p. 6 *n.*, Dugdale, *ib.* pp. 6–7, and Raine, pp. 5–6). Dugdale was sent at the age of ten to Coventry, where he remained at school for five years, and then returning home was set by his father to read 'Littleton's "Tenures" and some other law-books and history.' He married in his eighteenth year to please his father, who was old and infirm, and after whose death he bought Blythe Hall, near Coleshill, which remained to the end of his days his country home. Here he made the acquaintance of William Burton (1575–1645) [q. v.], author of the 'Description of Leicestershire,' and through him of Sir Symon Archer [q. v.], who was collecting material for a history of Warwickshire, and who, finding in Dugdale a love of antiquarian research, procured his co-operation in the task. Accompanying Archer on a visit to London, Dugdale was introduced by him to Sir Henry Spelman, who made him acquainted with Sir Christopher (afterwards Lord) Hatton, and comptroller of the household of Charles I, and strongly advised him to co-operate with Roger Dodsworth [q. v.], then collecting documents illustrative of the antiquities of Yorkshire and of the foundation of monasteries there and in the north of England. Dugdale gained through Hatton access to the records in the Tower, and to the Cottonian collection among other repertories of manuscripts. Dugdale was not rich, but Hatton's liberality enabled him to undertake the completion of a work on the antiquities of Warwickshire independently of Sir Symon Archer. Through Hatton's and Spelman's united influence Dugdale was appointed a pursuivant extraordinary with the title of Blanch Lyon in September 1638. In March 1639 he be-

came Rouge Croix pursuivant, with rooms in the Heralds' College and a yearly salary of 20*l.* Hatton is said to have foreseen very early the fall of the church of England, and he commissioned Dugdale to proceed with a draughtsman, both of whose expenses he paid, and have drawings made of the monuments and armorial bearings, and copies taken of the epitaphs, in Westminster Abbey, St. Paul's, and a number of provincial churches. Their mission seems to have been performed in 1641 (cf. DUGDALE, *Life*, by himself, in HAMPER, p. 14, and Epistle Dedicatory to *History of St. Paul's*).

Dugdale was summoned as a pursuivant to attend the king at York on 1 June 1642, and when the civil war broke out he was employed in the delivery of royal warrants demanding the submission of garrisons holding towns and fortified places for the parliament. He accompanied Charles I to Oxford when it became the royalist headquarters, October 1642, and in the following month he received from the university the degree of M.A. He was created Chester herald on 16 April 1644. His estate being among those sequestrated, and the allowance granted him by the king remaining unpaid, he seems to have supported himself for some time on what he received for arranging and marshalling the elaborate funerals of persons of station (*Life*, p. 21; WOOD, *Fasti*, ii. 18). During his stay in Oxford he frequented assiduously the Bodleian and other libraries, collegiate and private, to collect materials for his 'Warwickshire,' for the work which developed into the 'Monasticon,' and for one on the history of the English peerage (see the preface to his *Baronage*), a scheme also projected and in part executed by Roger Dodsworth [q. v.] On the surrender of Oxford to Fairfax, 20 June 1646, Dugdale proceeded to London and compounded for his estate, the whole amount of his payments being 168*l.* In the summer of 1648 he spent three months in Paris with his exiled friends the Hattons, and derived some information respecting alien priories in England from an examination of the collections on the history of French monasteries left by the well-known André Duchesne. In 1649–50 Dugdale was busy with the 'Warwickshire' and the 'Monasticon.' In August 1651, speaking of the 'Monasticon' as Dodsworth's 'work of monastery foundations' (*Correspondence* in HAMPER, p. 264), Dugdale says that it is 'ready for the press,' but in January 1652 (*ib.* p. 266) that he had been some eight months away from home in London, 'so great a task have I had to bring Mr. Dodsworth's confused collections into any order, and perfect the copy from the Tower and Sir Thomas Cotton's library.' The London booksellers having declined the first two volumes of the 'Monasticon' for a sum sufficient to cover the cost of the transcripts made for them, according to Dugdale (*Life*, by himself, p. 24), he and Dodsworth 'joined together and hired several sums of money' to defray the expense of publication. Rushworth, of the 'Historical Collections,' contributed so liberally for this object that the work, Dugdale acknowledges (*Correspondence*, p. 284), could not have been published without him. Only a tenth part of the first volume had gone through the press, but the remainder of both volumes was ready for it, when Dodsworth died, August 1654. The proportion in which Dodsworth and Dugdale contributed to the first two volumes has been a subject of dispute (cf. GOUGH, *Anecdotes of British Topography*, p. 55, HUNTER, pp. 247–9, WOOD, *Fasti*, p. 24, and RAINE, pp. 16–19). In the first draft of Sir John Marsham's Προπύλαιον, prefixed to vol. i., Dugdale's share in the work seems to have been ignored (Somner to Dugdale, *Correspondence*, p. 282). But in it when printed, and while ascribing to Dodsworth the chief honour of the work, Marsham spoke of Dugdale as one 'qui tantam huic operi supellectilem contulit, ut authoris alterius titulum optime meritus sit.' Both volumes were undoubtedly edited by Dugdale, who, writing a short time before the appearance of vol. i., says: 'It hath wholly rested on my shoulders; nay, I can manifest it sufficiently that a full third part of the collection is mine' (*Correspondence*, p. 284), and he adds that Rushworth, who had done financially so much for the work, 'would not by any means but that I should be named with Mr. Dodsworth as a joint collector of the materials.'

The first volume of the monumental work was issued in 1655, with the title 'Monasticon Anglicanum, sive Pandectæ Cœnobiorum Benedictinorum, Cluniacensium, Cisterciensium, Carthusianorum, à primordiis ad eorum usque dissolutionem, ex MSS. Codd. ad Monasteria olim pertinentia; archivis Turrium Londinensis, Eboracensis, Curiarum Scaccarii, Augmentationum; Bibliothecis Bodleianâ, Coll. Reg. Coll. Bened., Arundellianâ, Cottonianâ, Seldenianâ, Hattonianâ, aliisque digesti per Rogerum Dodsworth Eborac., Gulielmum Dugdale Warwic.' The volume consists largely of charters of foundation, donation, and confirmation (in the last two cases frequently abridged) granted to monastic establishments, the Latin translations of those in Anglo-Saxon being executed by Somner. In editing them Dugdale often showed a lack of critical discernment (see Sir Roger Twysden's letter to him, *Correspondence*, p. 335).

It contains also a vast mass of information respecting the history and biography of English monachism, and of cathedrals and collegiate churches. Of the numerous architectural and other plates (see catalogue of them in Lowndes, ii. 684), several are by Hollar, and inscriptions on many of them record that these were executed at the expense of the persons whose names and armorial bearings are given. The publication of the volume excited the ire of many puritans, but it was cordially welcomed by the quasi-puritan Lightfoot, then vice-chancellor of Cambridge, (*Correspondence*, p. 290). It was rather largely purchased by the English Roman catholic gentry, and for the libraries of foreign monasteries, and thus it gradually became scarce. Accordingly, in 1682, appeared a second edition of it, 'editio secunda, auctior et emendatior, cum altero ac elucidiori indice,' a reprint of the first edition, with a few insignificant additions and omissions (see collation of it in the catalogue of the Grenville Library, Brit. Mus., pt. i. p. 213).

In the following year, 1656, was issued Dugdale's archæological and topographical masterpiece, on which so many county histories have been modelled—his 'Antiquities of Warwickshire. Illustrated from Records, Leiger-Books, Manuscripts, Charters, Evidences, Tombes, and Armes. Beautified with maps, prospects, and portraictures,' with a dedication to Lord Hatton and an address 'to the Gentry of Warwickshire,' in which Sir Symon Archer's labours are gratefully acknowledged. Most of the plates are by Hollar, though on many of them his name does not appear (see catalogue of all of them in Upcott, p. 1247, &c.) The county is described hundred by hundred, and the topography follows as nearly as possible the course of the streams. The bulk of the volume consists of pedigrees and histories of county families, in conjunction with accounts of the places where they were settled, and of religious and charitable foundations and their founders, all of them remarkable for general accuracy, and accompanied by constant references to authorities. Jeremy Taylor, acknowledging a presentation copy, spoke of the volume as 'very much the best of anything that ever I saw in that kind;' and Anthony à Wood (*Life*, by himself, p. xxiv) could not find language adequate to describe how his 'tender affections and insatiable desire of knowledge was ravished and melted down by the reading of that book.' In 1718 was issued a second edition, 'printed for John Osborn and Thomas Longman at the Ship in Paternoster Row,' revised from Dugdale's own corrected copy, the editor, the Rev. Dr. William Thomas, continuing the work to the time of publication, and adding sundry maps and views (see collation of it in Upcott, p. 1259, &c.) In 1763–5 a third and hitherto the latest edition was issued in numbers by a Coventry printer, being a verbatim reprint of the original edition with maps, &c., from Thomas's. An interleaved copy of this third edition in the library of the British Museum contains much additional printed and manuscript matter, some of it from the author's original manuscript, and inserted by Hamper, the diligent and competent editor of Dugdale's autobiography, diary, and correspondence.

In or about 1656 there came into Dugdale's hands a mass of documents relating to old St. Paul's, and working on this and other material he produced in 1658 'The History of St. Paul's Cathedral in London. From the foundation until these times. Extracted out of original Charters, Records, Leiger-Books, and other manuscripts. Beautified with sundry prospects of the Church, figures of tombs and monuments,' some of them destroyed during the puritan *régime*. The volume was appropriately dedicated to Lord Hatton. Most of the plates are by Hollar (see catalogue of them in Upcott, p. 695). The work is extremely valuable, from the descriptions and drawings of St. Paul's before its destruction by the fire of London. Dugdale left a copy of it corrected, enlarged, and continued as if for a new edition, and the discovery of this led to the publication by the Rev. Dr. Maynard of a second edition (1716). Dugdales continuation, printed here, extending to 1685, gives lists of the subscribers to and subscriptions for both a restoration of the old fabric just before the fire of London, and for the erection of the new fabric after it, with copious financial details of the latter operation. Maynard added Dugdale's autobiography, and, under a wrong impression that it was Dugdale's, 'An Historical Account of the Northern Cathedrals,' &c., which was omitted in the third, the last and the best, edition of the 'History of St. Paul's,' that of 1818, by the late Sir Henry Ellis, 'with a continuation'—embracing the modern history of St. Paul's—'and additions, including the republication of Sir William Dugdale's own life from his own manuscript.' The plates were throughout engraved chiefly by Finden, and to faithful copies of most of those in the original work were added many illustrative of the present cathedral.

With the Restoration Dugdale at once and spontaneously resumed his heraldic functions by proclaiming the king at Coleshill, 10 May 1660 (*Diary* in Hamper, p. 105). On the 14th of the following month he was appointed

Norroy through the influence of Clarendon, who appreciated his literary labours. In 1661 was issued, with an adulatory dedication to Charles II, the second volume of the 'Monasticon,' 'Monastici Anglicani Volumen alterum, de Canonicis Regularibus Augustinianis, scilicet Hospitalariis, Templariis, Gilbertinis, Præmonstratensibus & Maturinis, sive Trinitariis, cum appendice ad volumen primum de Cœnobiis aliquot Gallicanis, Hibernicis et Scoticis, necnon quibusdam Anglicanis antea omissis.' As in vol. i., Dodsworth's and Dugdale's names appear together on the title-page of vol. ii., the issue of which had been deferred until the proceeds of the sale of the other enabled Dugdale to bear the expense of publishing it. He was allowed to import the paper for it duty free. Several of the plates (see catalogue of them in Lowndes, ii. 685) are engraved by Hollar. In 1662 appeared Dugdale's 'History of Imbanking and Drayning of divers Fenns and Marshes, both in foreign parts and in this Kingdom, and of the improvements thereof'—a work conspicuous for its prolixity as well as for its exhibition of research. It was written at the instance of Lord Gorges, surveyor-general of the great level of the fens, of which it contains a history and minute topographical description, illustrated by maps and plans, and preceded by a vast mass of matter very little relevant to that undertaking. There is an account of the volume, with extracts, in the article 'Agriculture: Draining' in the 'Quarterly Review' for December 1844. Dugdale received for it from Lord Gorges 150*l.* Five hundred copies of it having been destroyed in the fire of London (see Dugdale's letter of 15 Oct. 1666, printed in the catalogue of the Grenville Library, Brit. Mus., pt. i. p. 215), the volume became so scarce that a copy of it fetched ten guineas when in 1772 it was reissued, with the spelling modernised, at the expense of the corporation of the Bedford Level, and edited by their registrar, C. N. Cole, partly from the copy used by Dugdale himself. In 1666 (not 1664, the date given by Dugdale in his autobiography) were published two works of Sir Henry Spelman's, edited by Dugdale for Sir Henry's grandson, Charles Spelman: (1) the 'Glossarium Archæologicum,' mainly a reissue of part 1 of the 'Archæologus' published in 1626, with the addition of part ii., which had remained in manuscript. A groundless charge was brought against Dugdale of having interpolated this work to gratify his political prejudices (cf. *Life*, by himself, p. 29 *n.*, and Bishop Gibson's *Life of Spelman*, a. 4); (2) vol. ii. of the 'Concilia,' greatly enlarged by Dugdale's contributions, which are marked with an asterisk. Clarendon and Sheldon were contributors to the fund of 316*l.* subscribed to defray the cost of the publication of both books, the sale of which yielded a profit of 20*l.*, though the 'greater part' of the impression, in which Dugdale had a pecuniary interest, was destroyed in the fire of London. His account of the expenditure in the publication of these works contains the curious item (*Correspondence*, p. 360 *n.*) of 1*l.* 9*s.* 6*d.* 'spent in entertainments upon the booksellers when I did receive moneys from them.' In 1666 was published his 'Origines Juridiciales, or Historical Memorials of the English Laws, Courts of Justice,' &c. 'Also a Chronologie of the Lord Chancellors' and other holders of judicial offices. The information given respecting the inns of court and chancery is particularly copious and curious. With the exception of a few presentation copies, the whole impression of this volume was destroyed in the fire of London. A second edition of it was published in 1671 and a third in 1680, in both the lists of chancellors, &c., being continued up to date. Abridgments of it, with similar continuations, appeared in 1685 and 1737. A 'History and Antiquities of the Inns of Court,' extracted from Dugdale, published with a view to correct abuses in their administration, and said to be edited by John Brayner (*Brit. Mus. Cat.*), appeared in 1780, and reappeared in the same year as part ii. of 'History and Antiquities relative to the Origin of Government,' almost wholly extracted from Dugdale. Both parts were reissued in 1790 as 'Historical Memorials of the English Laws' (Upcott, p. 762).

The third and final volume of the 'Monasticon' was issued in 1673 without Dodsworth's name on the title-page, though doubtless it contained material collected by him (Wood, *Fasti*, ii. 25). The full title is 'Monastici Anglicani Volumen tertium et ultimum: Additamenta quædam in volumen primum ac volumen secundum jampridem edita: Necnon Fundationes sive Dotationes Ecclesiarum Cathedralium ac Collegiatarum continens: ex arcnivis Regiis, ipsis autographis, ac diversis codicibus manuscriptis decerpta, et hic congesta per Will. Dugdale Warwicensem.' In a prefatory address Dugdale acknowledges his obligations to Sir Thomas Herbert and Anthony à Wood, who contributed many charters to the volume. For the copyright Dugdale received 50*l.* and twenty copies of the volume. An outcry, by no means wholly puritan, was, with its completion, renewed against the work as furnishing details respecting the landed property taken from the Roman catholics during Reformation times, and thus aiding them to

claim its recovery when, as was then dreaded by many, their religion should be re-established and re-endowed. The first abridgment of the whole work for English readers was published in 1693, and its title-page represents the 'Monasticon' as 'now epitomised in English page by page. With sculptures of the several religious habits.' It is an extremely meagre performance, its three volumes containing only some 330 pages, and it has scarcely any value higher than that of a table of contents. The dedication is signed 'J. W.,' supposed to be James Wright, the historian of Rutlandshire. According to Granger (*Biog. Hist. of England*, 2nd ed. iii. 116), the publication of the 'Monasticon' 'was productive of many lawsuits by the revival of old writings,' and 'J. W.,' in an address 'to the reader,' mentions the noticeable fact that the work had been admitted in the courts at Westminster as 'good circumstantial evidence' when the records transcribed in it could not otherwise be recovered. A second English abridgment, much more worthy of the original, appeared in 1718, 'Monasticon Anglicanum, or the Histories of the ancient Abbies, Monasteries,' &c. 'The whole corrected and supplied with many useful additions by an eminent hand,' doubtless the Captain John Stevens who in 1722–3 added to Dugdale's work two supplementary volumes containing many charters and the histories of the friaries not given in the 'Monasticon.' This abridgment is wholly in English. The edition of the 'Monasticon' which has practically superseded all the others is the magnificent one in 6 vols. (in 8) fol. with the imprint 1817–30: 'Monasticon Anglicanum . . . a new edition enriched with a large accession of materials now first printed . . . the history of each religious foundation in English being prefixed to its respective series of Latin charters.' It was published in fifty-four parts, the first of which was issued on 1 June 1813, under the editorship of the Rev. Bulkeley Bandinel, the chief librarian of the Bodleian. After the issue of part four there were associated with him John Caley, of the augmentation office, and Mr., subsequently Sir Henry Ellis, principal librarian of the British Museum, who seems thenceforth chiefly to have discharged the duties of editorship. What was best in Stevens's additions was incorporated in this edition, which contains accounts of hundreds of religious houses not mentioned by Dugdale. Hollar's chief plates were re-engraved for it, and its 246 illustrations are said to have cost six thousand guineas. The so-called new edition, 8 vols. 1846, is simply a reprint of this (see *Notes and Queries*, 4th ser. ix. 506, x. 18, 218).

A commission, dated 2 July 1662 (*Cal. State Papers*, Dom. 1662, p. 427), had directed Dugdale, as Norroy, to make a visitation of his province—there had been none for fifty years or so—and there 'to reform and correct all arms unlawfully borne or assumed,' often at the suggestion and with the sanction, especially during the Commonwealth times, of deputies of former heralds as well as of other less authorised persons whose right to exercise heraldic functions Dugdale denied. His province comprised the counties of Derby, Nottingham, Stafford, Chester, Lancaster, York, the bishopric of Durham, Northumberland, Cumberland, and Westmoreland, and during his visitations, 1662–70, he dealt severely with those whom he regarded as interlopers usurping his authority and intercepting the emoluments of his office. He tore down the hatchments which they had set up, he denounced and resisted their attempts to marshal funerals, and one of them whose heraldic authority had been very generally accepted in Cheshire and Lancashire, the third Randle Holme or Holmes [q. v.], he also prosecuted at Stafford assizes, recovering from him 20*l.* damages with costs. So stringent was his procedure that a lady of rank in Cumberland is found appealing to Joseph Williamson, then under-secretary of state, and expressing her fear that an approaching funeral would be disturbed by Dugdale, from whom a menacing letter had been received (*ib.* 1664–1665, p. 272). Of his accounts of visitations the following have been published: 1. 'The Visitation of the County of Yorke, begun 1665, and finished 1666,' printed by the Surtees Society 1859, and said to be edited by R. Davies; an index to it by G. J. Armytage appeared in 1872. 2. 'The Visitation of the County Palatine of Lancaster, made in 1664–5,' 1872, &c., being vols. lxxxiv. lxxxv. lxxxviii. of the Chetham Society's publications, Canon Raine, the editor, prefixing to vol. lxxxviii. an excellent memoir of Dugdale. Vol. xxiv. of the same society's publications contains 'A Fragment illustrative of Dugdale's Visitation of Lancashire,' 1851. 3. 'The Visitation of Derbyshire taken in 1662,' 1879. Dugdale was created Garter king-of-arms on 24 May 1677, with a salary of 100*l.* a year and an official residence (much dilapidated) at Windsor. He built himself a residence in the College of Arms. On being made Garter he was knighted.

In 1675–6 had appeared Dugdale's important work, 'The Baronage of England, or an Historical Account of the Lives and most Memorable Actions of our English Nobility. Deduced from public records, antient historians, and other authorities,' 3 vols. fol.

His researches went back to the Saxon times, and his record covers all the peerages of the period between them and the years of publication. Authorities are constantly cited in the margin. In the preface, giving the history and plan of the work, he acknowledges his debt to the manuscript collections of Robert Glover, the Somerset herald, and to 'the elaborate collections from the Pipe Rolls made by Mr. Roger Dodsworth, my late deceased friend' for a baronage never completed. Preceded only by such meagre performances as Brooke's 'Catalogue of Nobility,' Dugdale's genealogical, historical, and biographical account of the English peerage was the first work worthy of its subject. His notices of the numerous extinct peerages have secured it from being superseded by the great work of Arthur Collins among others, and of the portions of Dugdale's volumes relating to them extensive use has been made by Thomas Christopher Banks [q. v.] in his 'Dormant and Extinct Baronage of England.' Of course in a first performance on the scale of Dugdale's there were many errors. Anthony à Wood, who furnished Dugdale with numerous corrections for a second edition, says that the officers of the College of Arms found that they could not rely on Dugdale's pedigrees (*Fasti*, ii. 26). Specialists in isolated sections of peerage history have pointed out serious mistakes in the work, none with more acrimony than the author of 'Three Letters containing remarks on some of the numberless errors and defects in Dugdale's "Baronage,"' &c., 1730–8, attributed in the 'Biographia Britannica' (art. 'Dugdale')—where characteristic extracts from it are given—to a certain Charles Hornby, secondary of the pipe office, but by the Gloucester bookseller who reprinted them in 1801 to Rawlinson the antiquary. On the merits of the 'Baronage,' and what through more recent research have become its deficiencies, there are judicious remarks in the article 'The Ancient Earldoms of England' in vol. i. (p. 1 et seq.) of Nichols's 'Topographer and Genealogist' (1846), where stress is laid on the good example set by Dugdale, and not always followed by some even of the best of his successors, in rejecting 'legendary fictions and cunningly devised fables to flatter either the fond fancies of old families or the unwarranted assumptions of new.' Dugdale received permission to import for vols. ii. and iii. of the 'Baronage' paper duty free, so that the amount remitted should not exceed 400*l*. From the booksellers to whom he sold the copyright of the 'Baronage' he was to receive twenty-four copies of the work in quires and ten shillings a sheet, which would yield a little more than 150*l*. The year after the publication of the last volume they told him that few copies remained unsold, and that a new edition would be brought out 'ere long' (*Correspondence*, p. 413), but no second edition of the 'Baronage' has ever appeared. Dugdale's own corrections and additions are printed in vols. i. and ii. of Nichols's 'Collectanea Historica et Topographica' (1834–1843), in vols. iv–viii. of which work are also given nearly all of those, much more numerous, which were left in a finished state by Francis Townsend, Windsor herald (*d.* 1819), who made them for his projected new edition of the 'Baronage.'

Dugdale's other and subsequently published works are: 1. 'A Short View of the late Troubles in England . . . As also some parallel thereof with the Barons' Wars in the time of K. Henry III. But chiefly with that in France called the Holy in the reigns of Henry III and Henry IV, late Kings of the Realm. To which is added a perfect narrative of the Treaty of Uxbridge in 1644' (published anonymously), 1681. This work is written throughout in a strain of vehement animosity to all who took the anti-royalist side, and has little historical value, though as a chronicle and from the copiousness and precision of its dates it may be useful for reference. The narrative of the Treaty of Uxbridge is merely a reprint of a pamphlet printed at Oxford in 1645, which contained the text of communications between the king and the parliament, with the manifestos of both, and which Dugdale may or may not at the time of its issue have seen through the press. 2. 'The Ancient Usage in bearing of such Ensigns of Honour as are commonly call'd Arms, with a Catalogue of the present Nobility of England . . . Scotland . . . and Ireland,' 1682. This, mainly a compilation, includes lists of knights of the Garter, of baronets to 1681, and of the shires and boroughs in England and Scotland returning members to the parliaments of the two countries, these last, according to Anthony à Wood (*Fasti*, ii. 27), having been drawn up by Charles Spelman. The edition of 1812 has been noticed under Banks, Thomas Christopher. 3. 'A perfect copy of all Summons of the Nobility to the Great Councils and Parliaments of this realm from the xlix. of Henry the III[d] until these present times,' 1685, a contribution of some value to peerage literature. In the preface Dugdale argues in an anti-democratic spirit against certain statements of the claims to antiquity of popular representation in parliament. A verbatim reprint was issued in 1794 (?) at Birmingham (Lowndes, ii. 693). 4. 'The Life of . . . Sir William Dugdale . . .

published from an original manuscript,' 1713. This, one of Edmund Curll's publications, was the first appearance in print of Dugdale's autobiography. 5. 'Directions for the Search of Records and Making Use of them, in order to an Historicall Discourse of the Antiquities of Staffordshire,' written for Dr. Plot, the historian of that county, printed in Ives's 'Select Papers, chiefly relating to English Antiquities,' 1773, and interesting from its account of the local distribution of the public records in Dugdale's time. The letters between Dugdale and Sir Thomas Browne, published in the latter's posthumous works, are given in the correspondence in Hamper's work.

Evelyn in his 'Diary,' 21 May 1685, mentions dining at the table of Henry, second earl of Clarendon, 'my lord privy seal's,' in the company of Dugdale, who spoke of himself, then in his eighty-first year, as 'having his sight and his memory perfect.' He died 'in his chair' at Blythe Hall, 10 Feb. 1686, of fever, according to Anstis (Hamper, p. 41 *n.*), 'contracted by tarrying too long in the meadows near his house.' He had spent a good deal of money in improving his estate, and this explains Anthony à Wood's reference to his death as caused 'by attendance too much on his worldly concerns.' Wood's intimacy with Dugdale had been disturbed by at least one serious disagreement, but his verdict on him (*Fasti*, ii. 28) is much more just than that of Anstis, who, because Dugdale was not only laborious himself but skilful in making use, to all appearance both legitimate and duly acknowledged, of the labours of others, has stigmatised him as 'that grand plagiary' (Hamper, p. 497 *n.*) That Dugdale was a man of helpful disposition there are several indications, such as those in the autobiography of Gregory King [q. v.], the Lancaster herald, who when very young entered his service, and Somner's grateful statement that without his 'most active and effective assistance' his 'Dictionarium Saxonico-Latino-Anglicum' could never have been published. Almost the only glimpse of Dugdale in private life is given by Anthony à Wood, who spent some days with him (August 1676) among the records in the Tower, and who describes them as dining together daily in jovial company 'at a cook's house within the Tower.' In January 1678 Dugdale was allowed to import 'two tuns of wine' free of duty (Black, No. 1134, 146 *a.*) He bequeathed many of his manuscripts to the Ashmolean Museum at Oxford, founded by his son-in-law, Elias Ashmole [q. v.], and they have been since transferred with its other manuscripts to the Bodleian. The catalogue of them, published by Bishop Gibson in 1692, is reprinted in the appendix (No. II) to Hamper's volume. Others, more or less important, were when Hamper wrote in the possession of a descendant of Dugdale at Merevale, Warwickshire. The collections which he made for Lord Hatton belonged in 1860 to that nobleman's representative, the Earl of Winchilsea (*Notes and Queries*, 2nd ser. x. 76). Many of his pedigrees and other manuscripts are in the British Museum; among them (Lansdowne MS. No. 722) is a brief diary of one of Dugdale's journeys when he was writing his account of draining in the fen county, 'Things Observable in our Itinerary begun from London, 19 May 1657.'

Sir William Dugdale's only surviving son, John (1628–1700), born 1 June 1628, was appointed with the Restoration chief gentleman usher to Lord Clarendon on 26 Oct. 1675; Windsor herald Oct. 1676; deputy to his father as Garter, 8 Dec. 1684; and Norroy March 1686, when he was knighted. He was a faithful and affectionate son, and is supposed to have written the continuation of his father's life from 1678, when the autobiography breaks off. Certainly he wrote down from his father's table-talk 'Some Short Stories of Sir William Dugdale's, in substance as neere his words as can be rememb'red,' a few extracts from which are given by Hamper. In 1685 was printed, on a single sheet, 'A Catalogue of the Nobility of England according to their respective precedencies as it was presented to his Majesty by John Dugdale, Esq., . . . deputy to Sir Wm. Dugdale, on New Year's Day, 1684,' i.e. 1684–5, 'to which is added the blazon of their paternal Coats of Arms respectively, and a list of the present Bishops,' reprinted with additions (Lowndes, ii. 683) in 1690. Sir John Dugdale died at Coventry 31 Aug. 1700.

[Dugdale's Works; The Life (written by himself and continued to his death), Diary, and Correspondence of Sir William Dugdale . . . with an appendix containing an account of his published writings . . . edited by William Henry Hamper, 1 vol. 4to, London, 1827; Biographia Britannica (Kippis); Wood's Athenæ Oxonienses, ed. Bliss; Bishop Gibson's Life of Sir Henry Spelman, prefixed to his edition of Sir Henry Spelman's English Works, 1723; Noble's History of the College of Arms, 1804; Upcott's Bibliographical Account of English Topography, 1818; Gough's British Topography, 1780, and Anecdotes of British Topography, 1768; Lowndes's Bibliographer's Manual, ed. Bohn; Joseph Hunter's Three Catalogues describing the contents of the . . . Dodsworth MSS. in the Bodleian, &c., 1838; W. H. Black's Catalogue of the Ashmolean Manuscripts, 1845; Catalogue British Museum Library; authorities cited.] F. E.

DUGRÈS, GABRIEL (*fl.* 1643), grammarian, born at Saumur, alludes obscurely to his origin in his life of Richelieu, where, after stating that he came of a good family of Angiers, he says that his paternal uncle lived at the French court together with other relations, the MM. les Botrus, who were greatly favoured by the queen during Richelieu's ascendency over Louis XIII. Obliged to quit France on account of his religion in 1631, he came to Cambridge, where he gave lessons in French, and by the liberality of his pupils was enabled to publish his 'Breve et Accuratum Grammaticæ Gallicæ Compendium, in quo superflua rescinduntur & necessaria non omittuntur,' 8vo, Cambridge, 1636. Three years later he was teaching at Oxford, as appears from his 'Dialogi Gallico-Anglico-Latini,' 8vo, Oxford, 1639. Some of these dialogues are very amusing as giving a picture of the mode of living and manners of our forefathers. A second edition, enlarged, with 'Regulæ Pronunciandi, ut et Verborum Gallicorum Paradigmata,' appeared 8vo, Oxford, 1652; a third, without the additions, was issued 12mo, Oxford, 1660. Dugrès was also author of 'Jean Arman Du Plessis, Duke of Richelieu and Peere of France; his Life, &c.,' 8vo, London, 1643, which, although written, as he says, with 'a ruffe pen,' is an interesting tract. It was followed by a translation 'out of the French copie' of 'The Will and Legacies of Cardinall Richelieu . . . together with certaine Instructions which he left the French King. Also some remarkeable passages that hath happened in France since the death of the said Cardinall,' 4to, London, 1643.

[Prefaces to Works cited above, which correct the account of Dugrès given in Wood's Athenæ Oxon. (Bliss), iii. 184.] G. G.

DU GUERNIER, LOUIS (1677–1716), engraver, born in Paris in 1677, was probably a descendant of the well-known French artists of the same name. He was a pupil of Louis de Chatillon, and came to England in 1708. He was a member of the academy in Great Queen Street, and gained considerable skill as a designer, etcher, and engraver there. He was eventually chosen one of the directors, and remained so until he died. He was specially employed on small historical subjects, as illustrations to books and plays. In 1714 he was associated with Claude du Bosc [q. v.] in engraving the battles of the Duke of Marlborough. Among other plates engraved by him were portraits of the Duke and Duchess of Queensberry after Kneller, Dr. Isaac Barrow, Thomas Otway, and others; also an engraving of 'Lot and his Daughters,' after Michel Angelo da Caravaggio, done at the request of Charles, lord Halifax, and some plates for Baskett's large Bible. He died of small-pox 19 Sept. 1716, aged 39. Vertue says that 'he was of stature rather low than middle size, very obliging, good temper, gentleman-like, and well beloved by all of his acquaintance.'

[Redgrave's Dict. of Artists; Bellier de la Chavignerie's Dictionnaire des Artistes Français; Vertue's MSS. (Brit. Mus. Add. MS. 23068); Bromley's Catalogue of Engraved British Portraits.] L. C.

DUHIGG, BARTHOLOMEW THOMAS (1750?–1813), Irish legal antiquary, born about 1750, was called to the Irish bar in 1775. He was for a long period librarian to King's Inns, Dublin, and also held the post of assistant-barrister for the county of Wexford. He died in 1813. He was married, and had one son, an officer in the army. Duhigg wrote: 1. 'Observations on the Operation of Insolvent Laws and Imprisonment for Debt,' republished Dublin, 1797. 2. 'Letter to the Right Honourable Charles Abbot on the Arrangement of Irish Records, &c.,' Dublin, 1801. 3. 'King's Inns Remembrancer, an Account of Irish Judges on the Revival of the King's Inns Society in 1607,' Dublin, 1805. 4. 'History of the King's Inns, or an Account of the Legal Body in Ireland from its connection with England,' Dublin, 1806. Duhigg also projected, but never published, 'A Completion of King's Inns Remembrancer, giving an Account of the most Eminent Irish Lawyers, and a History of the Union with Ireland' (*History of the King's Inns*, p. 614). In a letter from Dr. Anderson to Bishop Percy, 3 Sept. 1805 (Nichols, *Illustrations of Literature*, vii. 156), Duhigg is noted as 'a writer of curious research and information,' but as writing 'a bad English style.' In addition to his legal investigations he appears to have studied with much care the old Irish language.

[Dedication to History of King's Inns; Notes and Queries, 2 July 1859, p. 9, 10 Nov. 1860, p. 419; Brit. Mus. Cat.] F. W–r.

DUIGENAN, PATRICK (1735–1816), Irish politician, son of a farmer named O'Duibhgeannain, was born in the county of Leitrim in 1735. His father had intended him for the catholic priesthood, but the boy's abilities were perceived by the protestant clergyman of his parish, who educated him, and eventually made him a tutor in his school. He succeeded in gaining a scholarship at Trinity College, Dublin, in 1756, took the degree of B.A. in 1757, and M.A. in 1761,

in which year he was elected to a fellowship. He became an LL.B. in 1763, and an LL.D. in 1765, and was called to the Irish bar in 1767. He first made his mark in Dublin by leading the opposition against the election of John Hely Hutchinson as provost of Trinity College in 1771, and by writing numerous pamphlets on the subject, which he collected into a volume under the title of 'Lachrymæ Academicæ, or the present deplorable state of the College.' After this opposition he felt bound to resign his fellowship when Hutchinson was elected, and he then devoted himself to his practice at the bar, which increased rapidly. He became a king's counsel, and a bencher of the King's Inns in 1784, and king's advocate-general of the high court of admiralty of Dublin in 1790. His politics were of a most pronounced protestant type, and he was soon looked upon with great favour by the government because of his declared opposition to the schemes of Grattan and his friends. His protestantism brought him into notice with the Irish bishops, and he became in quick succession vicar-general of the dioceses of Armagh, Meath, and Elphin, judge of the consistorial court of Dublin, and judge of the admiralty court. He was brought into the Irish House of Commons in 1791 as M.P. for Old Leighlin, and gave evidence of his religious opinions by his speech on the Catholic Bill, which was published in 1795. He was also strongly in favour of the union, and was one of the leading speakers on the government side during the debates on that question, and when it was finally carried he was appointed one of the commissioners for distributing compensation under it. For this service he was sworn of the Irish privy council, and was soon after appointed professor of civil law in Trinity College, Dublin. He was elected M.P. for Armagh in 1798 and by the same constituency to the first united parliament of Great Britain and Ireland; he continued to sit for that place until his death. In the united parliament he displayed bitter opposition to all demands for catholic emancipation in Ireland; he spoke upon hardly any other subject, but upon this he was the most violent speaker in the House of Commons. Yet, in spite of his convictions, he married a Miss Cusac, a catholic lady, whom he permitted to keep a catholic chaplain, and at his death he left all his fortune to his wife's nephew, Sir William Cusac Smith [q. v.], son and heir of Sir Michael Smith, who was master of the rolls in Ireland. Duigenan was almost as famous in the House of Commons for his antiquated bob-wig and Connemara stockings, as he was for his anti-catholic proclivities. He died suddenly, after being present at the debate the night before, at his lodgings in Bridge Street, Westminster, on 11 April 1816.

[Webb's Compendium of Irish Biography; Phillips's Curran and his Contemporaries; Grattan's Life and Times of Henry Grattan; Gent. Mag. May 1816.] H. M. S.

DUKE, EDWARD (1779–1852), antiquary, born in 1779, was the second son of Edward Duke of Lake House, Wiltshire, by Fanny, daughter of John Field of Islington. He was educated at Magdalen Hall, Oxford, where he graduated B.A. 1803, M.A. 1807. He was ordained in 1802, and engaged in clerical work at Turkdean, Gloucestershire, and Salisbury. In 1805 he came into the estates and the mansion at Lake, which had been in his family since 1578. Duke devoted his leisure to antiquities. In company with Sir R. C. Hoare he explored the tumuli on his estates, and the antiquities there discovered were described in Hoare's 'Ancient Wilts,' and were preserved in the museum at Lake House. Between 1823 and 1828 Duke contributed to the 'Gentleman's Magazine,' chiefly on Wiltshire antiquities. In his 'Druidical Temples of the County of Wilts,' London, 1846, 12mo, he maintained that the early inhabitants of Wiltshire had 'pourtrayed a vast planetarium or stationary orrery on the face of the Wiltshire downs,' the earth being represented by Silbury Hill, and the sun and planets, revolving round it, by seven 'temples,' four of stone and three of earth, placed at their proper distances. He also published 'Prolusiones Historicæ, or Essays illustrative of the Halle of John Halle, citizen . . . of Salisbury' (temp. Henry VI and Edward IV), vol. i. (only), Salisbury, 1837, 8vo. Duke was an active Wiltshire magistrate, and was a fellow of the Society of Antiquaries and of the Linnean Society. He died at Lake House on 28 Aug. 1852, aged 73. He married in 1813 Harriet, daughter of Henry Hinxman of Ivy Church, near Salisbury, by whom he had four sons and four daughters. The eldest son, Edward, entered the church and succeeded to the estates.

[Gent. Mag. 1852, new ser. xxxviii. 643–4; Burke's Visitation of Seats and Arms (1854), 2nd ser. i. 63, 64; Hoare's Modern Wiltshire; Cat. Oxf. Grad.] W. W.

DUKE, RICHARD (1658-1711), poet and divine, was born at London, 'the son of an eminent citizen,' probably a short time before the Restoration, since he was admitted to Westminster School in 1670. He was elected to Trinity College, Cambridge, in 1675, and proceeded B.A. in 1678, M.A. in

1682. He lived in close intercourse with the courtiers, the play-writers, and actors, was a general favourite, and probably wrote much satirical verse, which can only be identified occasionally by internal evidence. Johnson wrote: 'His poems are not below mediocrity, nor have I found much in them to be praised. With the wit he seems to have shared the dissoluteness of the times.' Among the works by Duke, which have not been claimed for him, was the caustic satire on Titus Oates, printed by Nathanael Thompson, 'A Panegyrick upon Oates,' which is referred to in Duke's acknowledged companion poem, 'An Epithalamium upon the Marriage of Captain William Bedloe,' issued at Christmas 1679, and this was followed, near the end of August 1680, by 'Funeral Tears upon the Death of Captain William Bedloe.' He complimented the queen at Cambridge, September 1681. Conjointly with Wentworth Dillon, earl of Roscommon [q. v.], Duke wrote several lampoons on the misguided Duke of Monmouth during his so-called progresses in the west. He wrote in 1683, being then a fellow of Trinity, an 'Ode on the Marriage of Prince George of Denmark and the Lady Anne.' On the death of Charles II he produced the poem beginning 'If the indulgent Muse,' &c. He translated the fifth elegy of Ovid's book i., the fourth and eighth odes of Horace, book ii.; the ninth ode (Horace and Lydia) of book iii., and the Cyclops, idyl xi., of Theocritus, for Dryden, with whom he appears to have been on terms of friendship, although he addressed him elsewhere as 'the unknown author of "Absalom and Achitophel."' He praised him in a poem for his adaptation of 'Troilus and Cressida;' he also complimented Creech (for his 'Lucretius'), Nat Lee, Otway, and Edmund Waller. He translated two of Ovid's epistles in 1683. He wrote several original Latin poems and a translation of Juvenal's fourth satire. To Dryden's third 'Miscellany,' 1693, he contributed anonymously two amatory songs. His 'Detestation of Civil War' is expressed in a poem 'To the People of England.' One of his Dryden 'Miscellany' poems, 'Floriana,' had in 1684 celebrated the Duchess of Southampton. Before the accession of James II he entered into holy orders, and was in 1687 presented to the rectory of Blaby in Leicestershire. In 1688 he was made a prebendary of Gloucester, and soon afterwards became Gloucester proctor in convocation and also chaplain to Queen Anne. Three of his sermons were separately published, while he was rector of Blaby and prebendary of Gloucester. These show that 'he was a shrewd and sound divine.' A small volume of fifteen sermons, praised by Felton, was issued at Oxford in 1714. His clerical life was blameless. Dr. Jonathan Trelawney, bishop of Winchester, in June 1707 made Duke his chaplain, and in July 1710 presented him to the rich living of Witney, Oxfordshire, 700*l.* per annum. 'Having returned from an entertainment' on Saturday night, 10 Feb. 1711, he was found dead in his bed next morning. Atterbury and Mat Prior had been among his intimate friends, and on 16 Feb. (Swift writes in his *Journal to Stella*) they 'went to bury poor Dr. Duke.' 'Dr. Duke,' Swift writes, 'died suddenly two or three nights ago; he was one of the wits when we were children, but turned parson and left it, but never writ further than a prologue [to Lucius Junius Brutus, by Nat. Lee, 1681] or recommendatory copy of verses. He had a fine living given him by the Bishop of Winchester about three months ago; he got his living suddenly, and he got his dying so too' (*ib.*) Duke's 'Poems upon Several Occasions' were collected in 1717, and published in conjunction with those of Roscommon, including the fragmentary beginning of 'The Review,' declared to have been never before printed. Jacob Tonson says that it was written 'a little after the publishing of Mr. Dryden's "Absalom and Achitophel,"' November 1681; 'he was persuaded to undertake it by Mr. Sheridan, then secretary to the Duke of York; but Mr. Duke, finding Mr. Sheridan designed to make use of his pen to vent his spleen against several persons at court that were of another party than that he was engaged in, broke off proceeding in it, and left it as it is now printed.'

[Johnson's Lives of the English Poets, vol. ii. 1779, ed. Hazlitt, ii. 253, 1854, ed. Peter Cunningham (some inaccuracies as to dates and miscellanies), ii. 63, 64, 1854; Luttrell's Relation, i. and vi.; E. Sanford's Life and Poems of Richard Duke, 1819; R. Anderson's Brit. Poets, vi. 1793; Chalmers's English Poets, ix. 1810; Ovid's Epistles, translated, 1683; Plutarch's Lives, translated by Duke, &c., 1683; Works of Jonathan Swift, p. 273, 1868; Bagford Ballads, pp. 794 et seq., 1878; Ballad Society's reprint of the Roxburghe Collection of Ballads, iv. 156–70, &c., 1881; Dryden's Miscellany Poems, vol. i. 1684, iii. 224, 225, 1685; Poems upon Several Occasions, 1717; and Sermons as above cited.] J. W. E.

DUMARESQ, PHILIP (1650?–1690), seigneur of Samarés, in the parish of St. Clement's, Jersey, the eldest son of Henry Dumaresq by his wife Margaret, only daughter of Abraham Hérault of St. Heliers, is said on doubtful authority to have been born 'about 1650' (Payne, *Armorial of Jersey*, pp. 134–5, 141 pedigree). His father, a staunch parliamentarian, had been dismissed from his office of jurat of the royal court at the beginning

of the civil war, but was reinstated along with his father-in-law by the council of state in August 1653 (*Cal. State Papers*, Dom. 1653–4, p. 118). The son, however, appears to have held different views. At an early age he entered the navy, and attained the rank of captain. He was sworn in jurat of the royal court, 2 Feb. 1681. On the accession of James II in 1685, he presented him with a manuscript, giving an account of the Channel Islands, with suggestions for their defence. It remained among the state papers until about the close of the last century, when it was transmitted to Admiral d'Auvergne, duke of Bouillon, the then naval commander at Jersey. By his permission copies were allowed to be made. 'If I am not mistaken,' says Edward Durell, 'the original is still in the governor's office' (Falle, *Jersey*, ed. Durell, 1837, p. 284). Payne (*Armorial*, p. 135) wrongly asserts the original to be 'preserved at the British Museum;' he had probably confused it with 'a plan of the coast of the island of Jersey' by John Dumaresq (*Addit. MS.* 15496, f. 14). From his letters Dumaresq seems to have been an amiable, well-informed man, who devoted most of his time to gardening, fruit, and tree culture. He was the friend and correspondent of John Evelyn (*Addit. MS.* 15857, ff. 225–7; Evelyn, *Diary*, ed. 1850–2, iii. 189, 227–8). There are also a few of his letters to Christopher Lord Hatton, when governor of Jersey, in Addit. MS. 29560, ff. 108, 212, 318. Shortly before his death he imparted to Philip Falle, who was then engaged on his history of the island, 'a set of curious observations;' but what was still more valuable, an accurate survey of Jersey, 'done on a large skin of vellum,' and 'equally calculated for a sea chart and a land map,' which in a reduced form adorns the front of Falle's book (see Falle's prefaces to first (1694) and second (1734) editions). Dumaresq died in 1690. By license bearing date 24 June 1672 he married at the Savoy Chapel, London, Deborah, daughter of William Trumbull of Easthampstead, Berkshire (Chester, *London Marriage Licenses*, ed. Foster, p. 426; pedigree of Trumbull in Marshall's *Genealogist*, vi. 100). Mrs. Dumaresq died in 1720 at Hertford (*Probate Act Book*, P. C. C. 1720), and desired to be buried at Easthampstead 'as near my dear father as may be.' Her will of 25 Dec. 1715, with two codicils of 2 (*sic*) Dec. 1715, and 24 Oct. 1717, was proved at London 20 Dec. 1720 (registered in P. C. C., 252, Shaller). Dumaresq's only child, Deborah, married Philip, son of Benjamin Dumaresq, a junior scion of Dumaresq des Augrès, but she died without issue. She was the last of her family who held the seigneurie of Samarés, having conveyed it to the Seale family.

[Falle's Account of the Isle of Jersey (Durell), pp. x, xxx, 284–5; Rawlinson MS., Bodleian Library, A. 241, f. 120 *b*; authorities cited above.] G. G.

DUMBARTON, Earl of (1636?–1692). [See Douglas, Lord George.]

DUMBLETON, JOHN of (*fl.* 1340), schoolman, was doubtless a native of the village of Dumbleton in Gloucestershire. Another John of Dumbleton was a monk at Worcester shortly before, and in 1299 was appointed prior of Little Malvern (*Annales Monastici*, iv. 542, 548, ed. H. R. Luard, Rolls Series, 1869); but the subject of this notice, though the church of Dumbleton was closely connected with the abbey of Abingdon (see the *Annales Monasterii de Abingdon*, passim, ed. J. Stevenson, Rolls Ser.), did not enter the monastic life, but became a fellow of Merton College, Oxford, the statutes of which excluded all but seculars. At what date he went to Oxford is unknown. The biographers say that he flourished in 1320, but such dates are notoriously in most cases conjectural The college accounts testify to the existence of a Thomas of Dumbleton in 1324, but do not mention John until 1331. It is possible that 'Thomas' is a mistake for 'John.' On 27 Sept. 1332 he was presented to the living of Rotherfield Peppard, near Henley, in the archdeaconry of Oxford, which, however, he resigned in 1334. In 1338–9 we find him attending college meetings at Merton (Thorold Rogers, *History of Agriculture and Prices*, ii. 670–4, 1866). In February 1340–1 he was named one of the first fellows of Queen's College in the original statutes (p. 7, ed. 1853); but in 1344 and 1349 his name reappears in the books of Merton College. Whether at Queen's or at Merton, he may be presumed to have remained at Oxford for the rest of his life, and there to have written the works which won him a distinguished scholastic reputation, evidence of which may be found in the number of copies of his writings still preserved in the college libraries, as well as in the curious fact that the fame of John Chilmark [q. v.], which was not inconsiderable in the latter part of the fourteenth century, rested to a great extent upon a treatise, 'De Actione Elementorum,' which is in fact, according to the statement of its very title (Bodleian Library, *Digby MS.* lxxvii. f. 153 *b*), nothing but a 'compendium' derived from the fourth book of Dumbleton's 'Summa Logicæ.'

Dumbleton wrote: 1. 'Summa Logicæ et Naturalis Philosophiæ' (Merton College, cod.

cccvi. f. 9; Coxe, *Catalogue*, p. 121 *b*) in ten books; in another manuscript (Magdalen College, cod. xxxii.; Coxe, *Catalogue*, p. 20) it is comprised in nine books; while a third (Merton College, cod. cclxxix.; Coxe, *Catalogue*, p. 110 *b*), entitled 'Summa de Logicis et Naturalibus,' is described as consisting of eight. Not less confusing is the title of the work. In a second manuscript at Magdalen College (cod. cxcv.; Coxe, *Catalogue*, p. 89) it is even styled 'Summa de Theologia major,' a work which Bale not unnaturally distinguished from what he called the 'De Philosophia Naturali' (i. e. the 'Summa Logicæ'). To the former he assigned the 'incipit' of the prologue, and to the latter that of the first book of what is actually one and the same work. 2. A small treatise called by Bale 'De Logica Intellectuali,' but entitled in the Merton College MS. cccvi. f. 3, 'Liber de Insolubilibus, de significatione et suppositione Terminorum, de Arte Obligatoria,' &c. 3. Besides these books Bale enumerates a 'Summa Theologiæ minor,' 'Summa Artium,' 'In Philosophiam Moralem libri x.' (apparently the same with the 'Summa Logicæ'), and a commentary on the Canticles. As Bale does not mention the opening words of these writings, it is not possible to identify them; but there can be hardly a doubt that the commentary on Canticles is included in the list from a misreading of Leland, who ascribes the work to 'Dumbelegus quidam,' or Dumbley. 4. Wood refers to some verses by Dumbleton at Merton, beginning, 'O rex Anglorum,' which are to be found in the College MS. cccvi. f. 8, between the short logical treatise and the 'Summa' above mentioned; but beyond this juxtaposition there is no evidence to connect them with the name of Dumbleton.

[Leland's Comm. de Scriptt. Brit. cccxxvii. p. 325; Bale's Scriptt. Brit. Cat. v. 14, p. 394; Tanner's Bibl. Brit. 237; G. C. Brodrick's Memorials of Merton College, p. 190 (1885).]

R. L. P.

**DUMBRECK, Sir DAVID** (1805–1876), army medical officer, the only son of Thomas Dumbreck, collector of inland revenue at Glasgow, by Elizabeth, youngest daughter of David Sutherland of the same service, was born in Aberdeenshire in 1805 and educated at the university of Edinburgh, where he graduated M.D. in 1830, having previously, in 1825, passed as a licentiate of the Royal College of Surgeons in Edinburgh. He entered the army as a hospital assistant on 3 Nov. 1825, became assistant surgeon in 1826, surgeon in 1841, surgeon-major in 1847, and deputy inspector-general on 28 March 1854. Prior to the breaking out of hostilities with Russia he was despatched on a special mission early in 1854 to the expected seat of war, and traversed on his mission Servia, Bulgaria, and part of Roumelia, crossing the Balkans on his route. He was subsequently for a short time principal medical officer with the army, and served with it in the field as senior deputy inspector-general, and was present in this capacity and attached to headquarters at the time of the affair of Bulganac, the Alma, capture of Balaklava, battles of Balaklava and Inkerman, and siege of Sebastopol. His rewards were a medal with four clasps, the fourth class of the Medjidie, and the Turkish medal. He was gazetted C.B. on 4 Feb. 1856, became K.C.B. on 20 May 1871, and was named honorary physician to the Queen on 21 Nov. 1865. On 19 July 1859 he was promoted to be an inspector-general of the medical department, and on 1 May in the following year was placed on half-pay and received a special pension for distinguished services. He died at 34 Via Montebello, Florence, on 24 Jan. 1876, and his will was proved on 21 March under 12,000*l*. He married, on 27 Feb. 1844, Elizabeth Campbell, only daughter of George Gibson of Leith.

[Hart's Annual Army List, 1876, pp. 593, 596, Dod's Peerage, 1876, p. 263; Illustrated London News, 5 Feb. 1876, p. 143, and 15 April, p. 383.]

G. C. B.

**DU MOULIN.** [See Moulin.]

**DUN, Lord** (1670–1758). [See Erskine, David.]

**DUN, Sir DANIEL** (*d.* 1617), civilian. [See Donne.]

**DUN, FINLAY** (1795–1853), musician, was born at Aberdeen, 24 Feb. 1795. He was educated at the Perth grammar school and at Edinburgh University, but, his musical tastes developing, went to Paris, where he studied the violin under Baillot. He next went to Milan, and afterwards accepted an engagement as first viola player in the orchestra of the San Carlo Theatre at Naples. Either at Paris or Milan he had lessons from Mirecki, and at Naples he made the acquaintance of Crescentini, with whom he studied singing. On returning to Scotland Dun settled at Edinburgh, where he spent the remainder of his life, occupied in teaching the violin, composition, and singing. He published a collection of solfeggi with an introduction on vocal expression in 1829, but his name is best known by the collections of Scotch songs which he edited. He was also the composer of two symphonies (neither of which was published), of several glees and

songs, and some unimportant dance music. He died suddenly at Edinburgh, 28 Nov. 1853.

[Scotch newspapers; Brown's Dict. of Musicians; Baptie's Musical Biogr.] W. B. S.

**DUN, JOHN** (1570 ?–1631), divine. [See DOWNE.]

**DUN, SIR PATRICK** (1642–1713), Irish physician, was born at Aberdeen in January 1642, being second son of Charles Dun, dyer, by his second wife, Katherine Burnet. His granduncle, Dr. Patrick Dun, was principal of Marischal College, Aberdeen, and endowed Aberdeen grammar school. There is no authentic record of Dun's education, but there is presumptive evidence that he studied at Aberdeen and on the continent. He appears in 1676 in Dublin as 'physician to the state and my lord-lieutenant' (according to Sir John Hill, quoted in *Culloden Papers*, Lond. 1865), and was elected one of the fourteen fellows of the Dublin College of Physicians in 1677. From 1681 to 1687 he was president of the college, and again in 1690–3, in 1696, 1698, and 1706. He was one of the founders of the Dublin Philosophical Society in 1683, before which he read a paper on 'The Analysis of Mineral Waters;' and the first record of a public dissection in Dublin was in 1684 by a Mr. Patterson, on the body of a malefactor procured by Dun. That he became M.D. of Dublin is proved by his subsequent incorporation at Oxford in 1677, as given in the 'Catalogue of Oxford Graduates, 1772.' Dun was evidently a leading physician in Dublin, and had great social influence. He was the friend and medical adviser of Archbishop King (1650–1729), and of many other influential people. In 1688 he espoused the winning side in politics, and was appointed physician to the army in Ireland, and accompanied the army for some time in 1689 and 1690, but could not obtain payment for his services, although he with others similarly situated petitioned parliament several times, their accounts being passed, but never paid ('Petition of Sir P. Dun and others,' 1706 ? in British Museum). In 1696 he was knighted by the lords justices, and in 1704, having represented that there was a hospital for the sick of the army in Dublin without a physician, he was appointed in 1705 physician-general of the army, at a salary of 10*s.* a day.

In September 1692 Dun was returned to the Irish parliament as member both for Mullingar (Westmeath) and Killileagh (Down), and elected to sit for the latter. He was again returned for Mullingar in 1695 and in 1703. He does not appear to have taken an active part in parliament, but in 1707 he petitioned to have a charge put on the Earl of Granard's estate in his favour, the earl owing him money at ten per cent. interest.

After Dun became president of the College of Physicians in 1690, he was active in procuring a new charter, which was granted in 1692, and rendered the college independent of Trinity College. In 1694 Dun married Mary, daughter of Colonel Jephson, by whom he had one son, who died young. In 1711 Dun made his will, by which he left the residue of his estate, after certain payments to his widow, to found a professorship of physic in the Dublin College of Physicians, and to carry out the intentions he had previously (in 1704) expressed in a scheme for providing one or two professors of physic, and for reading public lectures and making public anatomical dissections, also for lectures on osteology, operations of surgery, botany, materia medica, &c., for the instruction of students of physic, surgery, and pharmacy. He died at Dublin on 24 May 1713, and was buried in his own vault in St. Michan's Church, Dublin.

Dun's house was given to the College of Physicians for a meeting-place, and his library was also given to the college. In 1715 a charter was obtained incorporating the professorship he had endowed, under the title 'The King's Professorship of Physic in the city of Dublin.' Disputes arose as to the carrying out of the trust between Lady Dun, Dr. Mitchell (Dun's brother-in-law), and the college, and it was not until 1740 that a complete settlement took place. In 1743 an act of parliament was obtained for establishing in place of the king's professor three professors of physic, of surgery, and midwifery, and of pharmacy and materia medica. Additional professorships were founded in 1785. In 1800 a further act was obtained, founding a hospital known as Sir Patrick Dun's Hospital, and considerably developing the 'School of Physic in Ireland.'

A fine portrait of Dun in the robes of a doctor of physic, by Sir Godfrey Kneller, is in the convocation hall of the Dublin College of Physicians. An engraving from it by W. H. Lizars accompanies Belcher's memoir, and is also printed in the 'Dublin Quarterly Journal of Medical Science,' 1846 and 1866.

[Belcher's Memoir of Sir Patrick Dun, Dublin Quarterly Journal of Medical Science, 1866, vol. xlii., second edition, enlarged, published by the Dublin College of Physicians, 1866; notice (by Sir W. Wilde) in Dublin Quarterly Journal of Medical Science, 1846, ii. 288–93; Osborne's Annals of Sir Patrick Dun's Hospital, 1844; other authorities quoted by Belcher.] G. T. B.

**DUNAN** or **DONAT** (1038–1074), bishop of Dublin, was an Easterling or Ostman, and the first of the line of prelates who have occupied the see. Ware, who mentions several so-called bishops of Dublin of an earlier date, is supported by the 'Martyrology of Donegal,' but Dr. Lanigan is of opinion that there are no sufficient grounds for so regarding them, except in the case of Siadhal or Sedulius, who appears to have been a bishop. Dunan is, however, termed abbot of Dublin in the 'Annals of the Four Masters' (A.D. 785), and from this it would seem he was only a monastic bishop; diocesan episcopacy had not been established in Ireland in his time. Dunan, therefore, must be regarded as the first bishop of Dublin in the modern sense of the title. The 'Four Masters' term him *ardeasbog*, which Dr. O'Donovan translates archbishop, but Dr. Todd has pointed out that the correct rendering of the word is 'chief or eminent bishop,' and that it includes no idea of jurisdiction. His diocese was comprised within the walls of the city, beyond which the Danish power did not extend.

The chief event of his life appears to have been the foundation of the church of the Holy Trinity, commonly called Christ Church, or more properly its endowment and reorganisation in accordance with the views of the Danish settlers. For it appears, from an Inquisition held in the reign of Richard II, that a church had been 'founded and endowed there by divers Irishmen whose names were unknown, time out of mind, and long before the conquest of Ireland.' This ancient site was bestowed on Dunan by Sitric, king of the Danes of Dublin, and with it 'sufficient gold and silver' for the erection of the new church, and as an endowment he granted him 'the lands Bealduleek, Rechen, and Portrahern, with their villains, corn, and cattle.'

Sitric, according to the annalist Tigernach, had gone over the sea in 1035, probably for the sake of religious retirement, leaving his nephew as king of Dublin in his place. This was three years before Dunan's appointment, and as the king died in 1042, it must have been when he became a monk, if Tigernach is right, that he made the grant referred to, and therefore the new foundation of Christ Church must have taken place between 1038–42.

The site is described in the 'Black Book' of Christ Church as 'the *voltæ* or arches founded by the Danes before the arrival of St. Patrick in Ireland, and it is added that St. Patrick celebrated mass in an arch or vault which has been since known by his name.' This story, as it stands, cannot be accepted as authentic history, for St. Patrick died according to the usual belief in 490, whereas the earliest mention of Danes in Ireland is in 795. In the recent discovery made at Christ Church of a crypt hitherto unknown some very ancient work was found, which may not improbably be part of the buildings here referred to. If so, they may be the remains of the ecclesiastical structures originally occupied by the abbots of Dublin. The legendary connection of the place with St. Patrick belongs to the period when, as Dr. O'Donovan observes, 'the christian Danes refused to submit to the ecclesiastical jurisdiction of Armagh, and when it was found useful by the Danish party to have it believed that their ancestors had been settled in Dublin as early as the fifth century, and were converted to christianity by St. Patrick.'

When the church was built, and the secular canons by whom it was to be served were installed, Dunan furnished it with a liberal supply of relics, of which a list is given in the 'Book of Obits of Christ Church,' published by Dr. Todd. Other buildings erected by him were the church of St. Michael (now the Synod House), hard by the cathedral, and a palace for himself and his successors. He entered into a correspondence with Lanfranc on some ecclesiastical questions about which he desired information. Lanfranc's answer is preserved, and has been published by Archbishop Ussher. It is highly probable that this deference to the Archbishop of Canterbury may have had something to do with the claim put forward by the latter in a synod held in 1072, two years before Dunan's death, in which, on the supposed authority of Bede, he asserted his supremacy over the church of Ireland—a claim which Dunan's successor admitted in the most explicit manner at his consecration in Canterbury Cathedral.

Dunan died on 12 Feb. 1074, and was buried in Christ Church, at the right-hand side of the altar. There was another who also bore the alternative name of Donat (1085), but he is more generally known as Dungus, and is thus distinguished from the subject of the present notice.

[Cogadh Gaedhel re Gallaibh, p. 289; Annals of Four Masters, A.D. 785, 1074; Lanigan's Eccl. Hist. iii. 200, 228, 433–5; Todd's St. Patrick, pp. 14, 16, 466; Ussher's Works, iv. 488, 567, vi. 424; Book of Rights, p. xii; Martyrology of Donegal.] T. O.

**DUNBAR**, Earl of (*d.* 1611). [See Home, Sir George.]

**DUNBAR**, first Viscount. [See Constable, Henry, *d.* 1645.]

DUNBAR, AGNES, Countess of Dunbar and March (1312?–1369), known from her swarthy complexion as Black Agnes, is celebrated for her spirited defence of Dunbar Castle in January 1337-8. The countess was the daughter of Randolph, earl of Moray, and Isabel, the only daughter of Sir John Stewart of Bonkyl, and, through her father, grandniece to Robert Bruce.

She married Patrick Dunbar, tenth earl of Dunbar and second earl of March (1285–1369), who was prominent as an adherent of the English. After Bannockburn (1314) he received Edward II into his castle of Dunbar, whence the king was conveyed to England. But shortly afterwards he came to terms with his cousin Robert I, and in the following year he was one of the parliament at Ayr which settled the succession to the Scotch crown. For the next fifteen years Patrick continued to actively support Robert and David II. He helped to capture Berwick, signed the letter to the pope asserting the independence of Scotland, commanded one of David's armies at Dupplin, and as governor of Berwick Castle directed its defence when besieged by Edward III. But after Halidon Hill (1333) he put himself under Edward's protection, engaged to garrison Dunbar Castle with English troops, and attended Edward Baliol at the parliament at Edinburgh in 1334. At the end of that year, however, he renounced his allegiance to Edward III, and for the rest of his life remained a supporter of the national cause. He was engaged in a campaign against the English invaders in 1337, when his wife defended their castle, and at the battle of Durham he held part command of the left wing of the royal army. After that defeat and the capture of the Scottish king he was especially active in his endeavours to obtain David's release, and when that event took place became one of his sureties. He was rewarded by David with a grant of castlewards of all his lands and a pension of 40*l.* per annum, and Dunbar was made a free burgh in his favour. In 1363 the earl, for a reason no longer known, rebelled against David, but was quickly and effectually suppressed.

Dunbar Castle was one of the few important Scotch fortresses which had not been taken by the English in January 1337–8; and since its position, overlooking a convenient port, rendered its acquisition desirable, siege was laid to it by the Earls of Salisbury and Arundel with a large force. In the absence of her husband the defence was undertaken with remarkable courage by Agnes. Not content with merely directing measures of resistance, she would mount the battlements to jeer at the assailants, and among other words put into her mouth as uttered on these occasions is the well-known taunt addressed to the Earl of Salisbury with reference to the fate awaiting his battering-ram:

> Beware Montagow,
> For farrow shalt thy sow.

As further evidence of her contempt for the English armament, she is said to have sent out maids, gorgeously attired, to wipe off with clean handkerchiefs the marks made on the towers by stone and leaden balls. Twice the castle came near to falling: once through the treachery of a porter who had been bribed, and later through scarcity of provisions, the harbour being blocked up. In this last difficulty relief was brought by Sir Alexander Ramsay, who successfully ran the blockade. After six months of fruitless operations the English gave up the attack as hopeless, and the siege was raised.

On the death without issue of her brothers, Thomas and John, who perished, the one at Dupplin in 1332 and the other at Durham in 1346, the Countess of Dunbar and her husband kept possession of the earldom of Moray, which was afterwards transferred to their younger son. They also obtained the Isle of Man, the lordship of Annandale, the baronies of Morton and Tibber in Nithsdale, of Mordington, Longformacus, and Dunse in Berwickshire, of Mochrum in Galloway, Cumnock in Ayrshire, and Blantyre in Clydesdale. In 1368 the earl resigned his earldom to their eldest son, George, who succeeded him, and in the same year their eldest daughter, Agnes, became the mistress of David II, whose affection for her was the chief reason of his divorce from Margaret Logie; she afterwards married Sir James Douglas of Dalkeith. Another daughter, Elizabeth, married Sir John Maitland of Lethington, and from her was descended the Duke of Lauderdale, who took as second title the marquisate of March. The Earl of Dunbar, then plain Sir Patrick de Dunbar, died in 1369, at the age of eighty-four, and his wife is said to have died about the same time.

Columba Dunbar (1370?–1435), bishop of Moray, grandson of Agnes Dunbar, and younger son of George Dunbar, eleventh earl of March, was dean of St. Mary Magdalene, Bridgnorth, in February 1403 (Eyton, *Shropshire*, i. 338); became dean of the collegiate church of Dunbar 1412, and bishop of Moray 3 April 1422. Henry VI granted him safeconducts through England on his way to Rome and Basle respectively in 1433 and 1434. He carried on the restoration of the cathedral of Elgin, and rebuilt the great

window over the west door. He died at his palace of Spynie in 1435, and was buried in the Dunbar aisle of Elgin Cathedral, where the effigy on his tomb still survives.

[Douglas and Wood's Peerage of Scotland, ii. 169, 170; Boece and Stewart's Buik of the Croniclis of Scotland (Rolls Ser.), ed. Turnbull, iii. 341; Exchequer Rolls of Scotland, ii. 654, and pref. pp. lxiii, lxxv *n.*; Burke's Dormant and Extinct Peerage; Ridpath's Border History (1776), p. 325; Burton's Hist. of Scotland, ii. 324; Keith's Bishops of Scotland, p. 143; information from Capt. A. H. Dunbar.] A. V.

DUNBAR, GAVIN (1455?–1532), bishop of Aberdeen, was the fourth son of Sir Alexander Dunbar of Westfield, by his wife Elizabeth, daughter of Alexander Sutherland of Duffus. Keith states that he was the son of Sir John Dunbar of Cumnock, by Jane, eldest daughter of the Earl of Sutherland, but the express reference of Dunbar to his mother as Elizabeth Sutherland is in itself decisive. He was born about 1455. In 1487 he was appointed dean of Moray, and some time before 24 Nov. 1506 he became archdeacon of St. Andrews. In 1503 he was named a member of the privy council of James IV, and clerk register. On 10 July 1512 he confirmed a league between Scotland and France against England (*Cal. State Papers*, Henry VIII, vol. i. entry 3303). Along with Duplessis, the French ambassador, and Sir Walter Scott of Balwearie he was sent to meet the English ambassadors at Coldingham to negotiate a peace with England, when, although a general peace was not concluded, the renewal of a truce between the two kingdoms was signed on 16 Jan. 1515–16 (Bishop Lesley, *Hist. of Scotland*, p. 105). In June 1518 he became bishop of Aberdeen. For his adherence to the regent Albany he was, along with the chancellor, Archbishop Beaton, imprisoned by the queen-mother in August 1524. Their imprisonment led to a remonstrance on the part of Pope Clement VII (*Cal. State Papers*, Henry VIII, vol. iv. entry 784), and as 'no great matter' was found against them they were set at liberty some time in November. Lesley characterises Dunbar as 'ane wyse godlie man,' and states that he devoted the whole of the revenues of his see to works of charity and benevolence (*Hist. Scotl.* p. 112). He completed the work of his predecessor, Bishop Elphinstone, in regard to the foundation of the university of Aberdeen, and the erection of the class rooms and professors' houses of King's College (*Album Amicorum Collegii Regii Aberdonensis*, quoted in *Fasti Aberdon.* p. 533). Elphinstone having also begun a bridge across the Dee, to which his executors declined to contribute, Dunbar called them to account, and made them render the money left them in the legacy. This being insufficient to complete it, he supplemented it out of his own pocket, and in addition made provision for its permanent maintenance (Spotiswood, *Hist. of the Church of Scotland*, i. 110). He also spent large sums in improving and ornamenting the cathedral of St. Machar; he built two steeples on the western tower, erected the south transept, decorated the interior, and brought from abroad for use in the services chalices of gold and other vessels of silver. In 1529 he endowed two chaplaincies in the cathedral of Moray, and in 1531 he endowed a hospital in Old Aberdeen for the maintenance of twelve poor men. Dempster attributes to Dunbar 'Contra Hereticos Germanos' and 'De Ecclesia Aberdonensi.' The latter title is probably an erroneous designation for the 'Epistolare de tempore et de Sanctis,' which he caused to be compiled and written at his expense at Antwerp for the use of his cathedral. It is still preserved in the university, and is printed in 'Reg. Episcop. Aberd.' (ii. 236–54). In 1531 Dunbar opposed the grant of a yearly contribution by the clergy in support of the new College of Justice, and was appointed to prosecute an appeal to Rome against the tax. He died 10 March 1531–2 (*Reg. Episcop. Aberd.* ii. 211), and was buried in the aisle of the cathedral called Bishop Dunbar's aisle, where his tomb may still be seen, although the effigy in black marble was destroyed at the Reformation. When the reformers broke down the monument, they found, as not unfrequently happens, that the body presented no external symptoms of decay.

[Reg. Episcop. Aberd. (Maitland Club); Fasti Aberd. (Spalding Club); State Papers, Henry VIII; Register of the Great Seal of Scotland; Keith's Scottish Bishops; Dempster's Hist. Eccles. Gent. Scot.; Lesley's Hist. of Scotland; Spotiswood's Hist. of the Church of Scotland.] T. F. H.

DUNBAR, GAVIN (*d.* 1547), tutor of James V, archbishop of Glasgow, and lord-chancellor of Scotland, was descended from the Dunbars of Mochrum, Wigtownshire, a branch of the Dunbars, earls of Moray. He was the third son of Sir John Dunbar of Mochrum by his second wife, Janet, daughter of Sir Alexander Stewart of Garlies, and was a nephew of Gavin Dunbar, bishop of Aberdeen [q. v.] He received his education at the university of Glasgow, where he greatly distinguished himself in the classical and philosophical studies, as well as subsequently in theology and common law. He obtained holy orders from his uncle, through whose influ-

ence probably he was made dean of Moray. In the following year he obtained the priory of Whithorn in Galloway, and shortly afterwards became tutor to James V. For this office he was supposed to possess pre-eminent qualifications as regards both learning and personal character. The excessive influence exercised by the ecclesiastics during the reign of James V must undoubtedly be ascribed to Dunbar, who retained through life his special confidence and respect. On the translation of Archbishop James Beaton [q. v.] to St. Andrews, Dunbar was appointed on 24 Sept. 1524 to succeed him, and was consecrated 5 Feb. 1525. At Dunbar's instigation James V and Margaret brought a variety of influences to bear on Pope Clement VII, to obtain his exemption from the jurisdiction of the archbishop of St. Andrews, who claimed to be primate and *legatus natus* in Scotland (see numerous letters in *Cal. State Papers*, Hen. VIII, vol. iv. pt. i.) On 3 Aug. Dunbar was named one of a commission who on 28 Sept. confirmed a peace with England (*ib.* entry 1668). In the following year he was named a member of the privy council, and subsequently a lord of the articles. He concurred in the sentence passed against Patrick Hamilton 13 Feb. 1527–8 (sentence printed in Calderwood, *Hist.* i. 78–80), and for this was specially commended in a letter sent to the archbishop of St. Andrews by the doctors of Louvain (*ib.* 80–2). After the escape of James V from the Earl of Angus, Dunbar was appointed to succeed Angus as lord high chancellor, the seals being delivered to him on 28 July 1528. Buchanan, referring to his appointment, says 'he was a good and learned man, but some thought him a little defective in politics' (*Hist. of Scotl.*, Bond's trans. ii. 160). On 13 Sept. of the same year he was one of those who sat on the Earl of Angus's forfeiture (*Cal. State Papers*, Hen. VIII, vol. iv. pt. ii. entry 4728). It seems to have been on the advice of Lord-chancellor Dunbar that James V instituted the College of Justice, which was made to consist of fourteen judges, the chancellor having the power to preside when he so willed. It was also provided that the president should be a clergyman. The college was instituted in his presence and that of the king 27 May 1532. During the absence of the king in France in 1536 to wed the Princess Magdalene he acted as one of the lords of the regency, and about the same time the king gave him the abbacy of Inchaffray *in commendam*. In February 1539 Archbishop Dunbar, along with the archbishop of St. Andrews and the bishop of Dunblane, concurred in the burning at the stake of Thomas Forret, vicar of Dollar, and others, for heresy, on the castle hill of Edinburgh (Knox, *Works*, i. 63; Calderwood, i. 124). He also shortly afterwards condemned Jerome Russell and a youth named Kennedy to be burned at Glasgow. He would at the last have spared their lives, but for the remonstrances of the agents of Beaton (Knox, i. 65). On the death of James V, Dunbar was continued in the lord-chancellorship under Arran, was appointed a lord of the articles, and was also sworn a member of the governor's privy council. When, at the instance of Lord Maxwell, an act was made on 19 March, permitting the reading of the New Testament in the vulgar tongue, Dunbar in his own name and that of the other prelates of the kingdom protested against it. The same year he was compelled to resign the chancellorship to Cardinal David Beaton [q. v.], who was not satisfied with the amount of zeal displayed by Dunbar in resisting heresy, and whose strenuous ambition pined after an office which carried with it the possibilities of exercising so much power in civil affairs. In 1545, when George Wishart went to preach at Ayr, Dunbar resolved on the experiment of depriving him of an audience by himself preaching in the kirk; but Wishart, by adjourning to the market, attracted nearly the whole audience from the kirk, leaving the archbishop to 'preach to his jackmen and to some old bosses of the toune' (*ib.* i. 127). In the same year the old dispute as to the priority of the archbishop of St. Andrews or Glasgow, which led to the special exemption of Dunbar by Pope Clement VII from the jurisdiction of James Beaton, was the cause of an extraordinary scene between Dunbar and Cardinal David Beaton. The scene is related by Knox with a biting humour, which no doubt exaggerates the ludicrous aspects of the incident. The Archbishop of St. Andrews having had occasion to visit Glasgow, a question arose at the door of the cathedral as to precedency between the cross-bearers of the two archbishops, and the quarrel led to a personal contest, in which, according to Knox, 'rockettis war rent, typpetis war torne, crounis war knapped, and syd gounis mycht have bene sein wantonly wag from the one wall to the other' (*ib.* 147). The incident is no doubt introduced by Knox to exhibit in as odious a light as possible their persecution of George Wishart. He represents the rival archbishops as becoming reconciled through their common zeal in promoting the martyrdom of Wishart: 'the blood of the innocent servant of God' burying 'in oblivion all that braggine and boast' (*ib.* 148). Dunbar answered the summons of Beaton to be present at the trial of Wishart in February 1546, subscribed the sentence for

his execution, 'and lay ower the east blokhouse with the said cardinall, till the martyr of God was consumed by fyre' (*ib.*) Dunbar died on the last day of April 1547, and was buried in the choir of his cathedral. His remains were discovered in 1855 during the repairs on the choir (for description of them see GORDON, *Eccles. Hist. Scotl.* ii. 525–6). He built the gatehouse of his episcopal palace, on which he inscribed his arms. Knox says that Dunbar was 'known a glorious fool,' a description which indicates possibly Knox's contempt both of Dunbar's regard for ecclesiastical ceremony and of his weak personal character, which made him merely Beaton's unwilling tool. But beside Knox's judgment must be set that of Buchanan, which, if not entirely inconsistent with it, supplements and in some respects qualifies it. In the exaggerated language excusable in an epigram, and especially in a Latin epigram, Buchanan affirms that when he sat down as the guest of Dunbar he envied not the gods their nectar and ambrosia; but it must be remembered that Buchanan also states in plain prose that some thought Dunbar 'defective in politics.' The seal of Dunbar is engraved in the 'Reg. Episcop. Glasg.,' published by the Maitland Club.

[Keith's Scottish Bishops; Crawfurd's Officers of State, pp. 74–6; Haig and Brunton's Senators of the College of Justice, 1–5; Gordon's Eccles. Hist. Scotl. vol. ii.; Reg. Episcop. Glasg. (Maitland Club); Cal. State Papers, Hen. VIII, vol. iv.; Knox's Works; Histories of Calderwood and Buchanan.] T. F. H.

DUNBAR, GEORGE (1774–1851), classical scholar, the child of humble parents, was born at Coldingham in Berwickshire in 1774. He was employed in youth as a gardener, but was incapacitated from manual labour by a fall from a tree. Dunbar then had the good fortune to attract the notice of a neighbouring proprietor, who aided him to acquire a classical education. About the beginning of the nineteenth century he went to Edinburgh, and was employed as tutor in the family of Lord-provost Fettes. Within a few months he was selected as assistant to Andrew Dalzel, the professor of Greek at the university, and on the death of the latter in 1806 was appointed his successor, when he received the degree of M.A. from the university (February 1807). Dunbar filled the Greek chair until his death, though in his later years his duties were performed by a substitute, Mr. Kirkpatrick. He was twice married, and died at Rose Park, Edinburgh, on 6 Dec. 1851.

As a classical scholar Dunbar did not leave behind him a very enduring reputation, and the bulk of his work has but little permanent value. His industry, however, was very great. He completed a Greek grammar left unfinished by Dalzel ('Elementa Linguæ Græcæ,' pt. i. by Professor Moor of Glasgow, published 1806, pt. ii. by Dalzel and Dunbar, published 1814, Edin. and London), and added a third volume to Dalzel's 'Collectanea Græca Majora' (London, 1820). On his own account he published an edition of Herodotus, with Latin notes, 'Herodotus cum annotationibus' (7 vols. Edin. 1806–7); 'Prosodia Græca' (Edin. 1815); 'Analecta Græca Minora' (London, 1821); a very foolish 'Inquiry into the Structure and Affinity of the Greek and Latin Languages . . . with an appendix in which the derivation of the Sanskrit from the Greek is endeavoured to be established' (London, 1827); 'Exercises on the Greek Language' (Edin. 1832); 'Elements of the Greek Language' (Edin. 1834, 2nd ed. 1846); 'Greek Prosody' (Edin. 1843); 'Extracts from Greek Authors' (Edin. 1844). Dunbar's best work was the compilation of lexicons. In conjunction with E. H. Barker [q. v.] he wrote a 'Greek and English and English and Greek Lexicon' (Edin. 1831), which was well received. His own 'Greek and English and English and Greek Lexicon' (Edin., 1st ed. 1840, 2nd ed. 1844, 3rd ed. 1850) was the result of eight years' labour, with very considerable assistance from Dr. Francis Adams [q. v.] It is a carefully arranged and thorough piece of research, but is now practically superseded.

[Caledonian Mercury, 8 Dec. 1851; Brit. Mus. Cat.] L. C. S.

DUNBAR, JAMES, LL.D. (*d.* 1798), philosophical writer, was educated at King's College, Aberdeen, of which he was elected a 'regent' in 1766, and in that capacity he taught moral philosophy there for thirty years. He published: 1. 'De Primordiis Civitatum Oratio in qua agitur de Bello Civili inter Magnam Britanniam et Colonias nunc flagrante,' London, 1779, 4to. 2. 'Essays on the History of Mankind in rude and uncultivated ages,' London, 1780, 8vo; 2nd edition 1781. The latter work deals with such topics as the 'Primeval Form of Society,' 'Language as an Universal Accomplishment,' 'The Criterion of a Polished Tongue,' 'The Hereditary Genius of Nations.' Dunbar was in favour of the amalgamation of King's College with Marischal College. He died in his rooms at King's College on 28 May 1798.

[Fasti Aberdon. (Spalding Club), vol. lxxxviii.; Thom's Aberdeen, vol. ii. app. i. 13, 14, 52; Nichols's Lit. Illustr. iv. 822; Gent. Mag. (1798), pp. 539, 622.] J. M. R.

DUNBAR, ROBERT NUGENT (*d.* 1866), poet, lived many years in the Antilles and elsewhere in the West Indies. He recorded his impressions of the scenery and romance of the Western Archipelago in sundry volumes of verse, which contain a good many reminiscences of Byron and Moore. The notes are worth reading. The titles of his poems are: 1. 'The Cruise; or, a Prospect of the West Indian Archipelago: a Tropical Sketch, with Notes, Historical and Illustrative,' 8vo, London, 1835. 2. 'The Caraguin: a Tale of the Antilles,' 8vo, London, 1837. 3. 'Indian Hours; or Passion and Poetry of the Tropics. Comprising the Nuptials of Barcelona and the Music Shell,' 8vo, London, 1839. 'The Nuptials of Barcelona' was afterwards published separately, 8vo, London, 1851. 4. 'Beauties of Tropical Scenery; Lyrical Sketches, and Love-Songs. With Notes, Historical and Illustrative,' 8vo, London, 1862; 2nd edit. 8vo, London, 1864; 3rd edit., with additions, 8vo, London, 1866. Dunbar was also the author of a slight piece, 'Garibaldi at the Opera of "Masaniello,"' 8vo, London, 1864. As long ago as 1817 he had mourned the death of the Princess Charlotte in 'The Lament of Britannia,' 8vo, London. He died at Paris in 1866.

[Prefaces to Works; Brit. Mus. Cat.; Gent. Mag. 4th ser. ii. 424.] G. G.

DUNBAR, WILLIAM (1465?–1530?), Scotch poet, probably a native of East Lothian, was born between 1460 and 1465. Laing thinks it unlikely that the date of his birth could be later than 1460, but there is no definite knowledge on the point. It is likewise difficult to settle precisely who Dunbar was by descent, but in the curious 'Flyting' between him and his contemporary wit, Walter Kennedy, certain references seem to connect him with the family of the tenth Earl of March. It is surmised, with some show of probability, that he may have been the grandson of Sir Patrick Dunbar of Beill in East Lothian, Sir Patrick himself being a younger son of this earl, and known as one of the hostages for James I in 1424. Almost nothing has been discovered regarding Dunbar's youth, although he is assumed to have been the William Dunbar that entered St. Andrews University in 1475, and graduated as master of arts in 1479. For the next twenty years his own works supply all the available information regarding his career. The principal fact of the period is that he had joined and forsaken the order of Franciscan friars. Dunbar's heart had not been in work of this kind; he acted, he says,

Lyk to ane man that with a gaist was marrit.

There is his own authority, given in his 'Visitation of St. Francis,' for stating that he found himself wholly unfitted for the exacting functions of begging friar. Still he is able to put it on record that his experience had been considerably enlarged by his performance of the duties so far as he had understood them. 'In the habit of that order,' he says (as paraphrased by Laing), 'have I made good cheer in every flourishing town in England betwixt Berwick and Calais; in it also have I ascended the pulpit at Dernton and Canterbury; and crossed the sea at Dover, and instructed the inhabitants of Picardy.' The period in which he was a begging friar is a curious episode in Dunbar's career, and it undoubtedly furnished him with some of the strongest material afterwards utilised in his satires. He was desirous of being a churchman, and longed for legitimate preferment, but he lacked sympathy with the begging fraternity, and regarded his sojourn in their midst as the epoch of his wild oats. Wrinkle, wile, falsehood, he avers, abounded in his conduct as long as he 'did beir the freiris style,' but he felt he must be otherwise placed to give full expression to his genuine manhood. He would remain devoted to the church, but he would likewise seek to be honest, and true to his higher nature.

Towards the close of the fifteenth century Dunbar had become attached to the court of James IV, on whose missions (as seems to be indicated in the 'Flyting') he probably visited several continental countries before 1500. From the 'Flyting' we gather that once the ship in which he started from Leith was driven by a storm far from its intended course, and wrecked on the coast of Zealand, Kennedy apparently finding a malicious amusement in the fancy picture he draws of his antagonist as he 'sits superless' in his distress, or cries 'Caritas pro amore Dei' from door to door. There is little doubt that Dunbar attended the Earl of Bothwell and Lord Monypenny to Paris in 1491, bearing at the same time a certain royal commission that implied individual action of his own beyond the Alps the following spring. The next undoubted item in his history—it is, indeed, one of the first fully attested facts—is under date of 15 Aug. 1500, when there is the important record in the 'Privy Seal Register' of a decree for 10*l.* a year for the poet. This pension he was to receive for life, or 'untill he be promoted by our sovereign lord to a benefice of the value of forty pounds or more yearly.' Subsequently the grant was increased, first to 20*l.*, and then to 80*l.*, 'during life, or untill promoted to a benefice of 100*l.* or above.' The benefice never came,

and although it is not unlikely that the poet's old age was comfortable, we have no distinct record of him after Flodden.

Between the date of his becoming a salaried court poet and the battle of Flodden the only ascertained facts in Dunbar's career, apart from suggestive allusions in the poems, connect him with the marriage of James IV and Margaret Tudor. He seems to have accompanied the ambassadors sent to the court of Henry VII to negotiate the marriage, and it was probably this visit that inspired him with his poem 'In Honour of the City of London.' There is little doubt, moreover, that he is the 'rhymer of Scotland' referred to in the 'Privy Purse Accounts of Henry VII' as receiving, during a second visit (probably when the princess was affianced), certain sums of money in return for satisfaction given to his royal audience. The marriage and his first great poem, 'The Thrissill and the Rois,' both belong to 1503. Dunbar seems to have been a privileged favourite of the queen, and a valuable descriptive poem, 'The Quenis Progress at Aberdeen,' which is manifestly the result of actual observation, would seem to show that he was in her train when she visited the north of Scotland in 1511. It is only a surmise that she would do her best for him when her own sad change of circumstances occurred after Flodden, 8 Sept. 1513.

Owing to loss and irregularity of the treasurer's accounts for ten years after Flodden, there is no record to show whether or not Dunbar's pension was continued; and it is curious enough that there is no mention in his works of what Lyndsay calls 'that most dolent day,' or of his own later fortunes. If he were alive after 1513, he must have been very different from the Dunbar of previous years, who was so full of the movement of his time, and so anxious regarding his own worldly position. With the exception of the 'Orisone,' a lament on public degeneracy, written when the Duke of Albany went to France, and bringing the record at least to 1517, he gives no expression of his interest in anything outside of his own study. The poems that may fairly be set down to his later years are mainly of a moral and religious character, evidently indicating that the poet had set himself to gather up the results of his experience. Two explanatory theories have been proposed regarding this difficulty: one, that Dunbar fell with the king at Flodden, and therefore did not write the 'Orisone;' and the other, that the queen dowager had helped him to church preferment, and that he passed the evening of his life in studious retirement and faithful application to his clerical duties. The problem, in all likelihood, will never be solved. The one thing clear about Dunbar after Flodden is that he was dead in 1530, for in that year Sir David Lyndsay, in his 'Testament and Complaynt of the Papyngo,' pays him a high tribute as a poet of the past. There is something to be said for Laing's inference, from Lyndsay's reference to Gawin Douglas as the greatest of poets recently deceased, that Dunbar's death must be placed earlier than 1522, the year in which Douglas is known to have died.

The only one of Dunbar's poems that can be accurately dated is 'The Thrissill and the Rois,' written in honour of the royal marriage 9 May 1503, three months before Margaret, the English rose, arrived as consort of Scotland's thistle, James IV. He was, however, a recognised poet before this, for Gawin Douglas, in 1501, pays him a special tribute in his 'Palice of Honour.' In all likelihood three more of his best poems—'The Goldyn Targe,' the 'Flyting' (divided with Kennedy), and the 'Lament for the Makaris'—were produced between 1503 and 1508. In the latter year these poems issued from the press of Chepman & Myllar, who had introduced the art of printing into Scotland in 1507. The other poems cannot be chronologically arranged, although it is probable that such satires as 'The Twa Marriit Wemen and the Wedo' and 'The Dance of the Sevin Deidly Synnis,' in which he reaches his highest level, are later than these. In range and variety of interest and subject, in swiftness and force of attack, and in vividness and permanence of effect, Dunbar is equally remarkable. His allegories are more than merely ingenious exercises in the art of mystical deliverance, as such things had been prone to become after Chaucer's time; his lyrics are charged with direct and steadfast purpose, and while they are all melodious, the best of them are resonant and tuneful; and the humorous satires are manifestly the productions of a man of original and penetrating observation, gifted above most with a sense of the hollowness and weakness of evil, and with the ability to render it ridiculous.

By 'The Thrissill and the Rois' Dunbar brilliantly proved himself a worthy laureate. We have frequent glimpses of him, in late minor poems, in relation to royalty. He would appear (as already mentioned) to have been a special favourite with the queen, to whom he addresses certain playful lyrics on her wardrobe-keeper, Doig, and so on, and in whose presence he describes himself as taking part in a certain uncouth dance arranged for her amusement. Towards the king he adopts a different tone. While apparently

enjoying his position at court, and making fair use of his time both as royal servitor and as poet, he seems all through to have longed for the benefice he had been taught to expect. His ambition, he explains, is by no means lofty, for if his majesty would but grant him the appointment his soul longs for he would be pleased with 'ane kirk scant coverit with hadder.' He tempts him with many ingenious addresses, ranging from such embittered satires as 'The Fenyet Friar of Tungland,' and the 'Dream of the Abbot of Tungland,' through reflective monologues like the 'Worldis Instabilitie,' and on to direct epistolary lyrics, posing in touching metaphor as 'the king's grey horse, auld Dunbar.' James apparently considered Dunbar more happily placed as he was than if he had a parish under his charge, and so no benefice was ever bestowed as a mark of the king's appreciation. The suggestion, sometimes made, that Dunbar may have been morally unfit for the position of parish priest is worthless, for besides the fact that a man's character must have been very bad indeed to debar him in those days from church preferment, it has been ascertained that Dunbar was in full orders. He performed mass in the king's presence for the first time on 17 March 1504, and there is nothing to show why he should not have done the same many times and under any possible circumstances. James, however, kept him as his laureate, and in thus having helped in the development of the greatest of the 'makaris'—to use Dunbar's own happy vernacular equivalent for poets—he is entitled to a certain credit.

The poems increased while the benefice lingered. Soon after the allegorical bridal song, as already said, came 'The Goldyn Targe,' the 'Flyting,' and the 'Lament.' In the first of these the poet represents Cupid as steadily repelled by Reason with golden targe or shield, till a powder thrown into his eyes overpowers him. The poem has an even and sustained interest, and several of its descriptions are appreciative and vivid. The 'Flyting between Dunbar and Kennedy' is a comparative trial of wits, wherein each seems to say the worst he possibly can of the other for the amusement of their readers. It set the example afterwards followed by James V and Lyndsay, and by Alexander Montgomery and Sir Patrick Hume. That the one poet did not forfeit the other's regard by the strong language used is seen in the affectionate tone with which Dunbar mourns over the impending death of 'guid Maister Walter Kennedy' in the 'Lament for the Makaris.' This is one of the most tender and fascinating of memorial poems. Its Latin refrain, 'Timor mortis conturbat me,' suggests the macaronic verse which is a minor feature of interest in Dunbar's work, and its pathetic sentiment and sober reflection readily introduce us to his meditative poems. Representative pieces in this class are 'No Treasure avails without Gladness,' 'Meditation in Winter,' 'Love Earthly and Divine,' and the various poems on our Lord.

But although Dunbar is attractive and satisfying as a lyrist and writer of allegory, he is strongest and most poetical as a satirical humorist. Either he or some other standing close to Chaucer wrote the 'Freiris of Berwik,' and he is the author of the 'Twa Marriit Wemen and the Wedo,' which is at once a somewhat repulsive and a very witty satire, and fairly challenges comparison with the 'Wife of Bath.' His greatest humorous satire, however, is 'The Dance of the Sevin Deidly Synnis' (with its appendages about 'Telyouris' and 'Sowtaris'), which may owe something to Langland, but is Scotch in conception and range as well as in imagery. The sins, from pride to gluttony, are depicted in their repulsive deformity, while old Mahoun and his idiosyncrasies are scrutinised with inquisitive and boisterous humour such as never afterwards played about them till they received the treatment of Burns.

The edition of Dunbar's poems issued by Chepman & Myllar in 1508, and no doubt seen through the press by himself, disappeared from view, and only one imperfect copy is known to exist. This was found in Ayrshire in 1788, and is now in the Advocates' Library, Edinburgh. Had it not been that many of his poems were included in the Bannatyne and Maitland MSS. of the sixteenth century, Dunbar would have been almost, if not altogether, lost to English literature. He seems to have been overlooked by writers on Scottish poetry from the time of Lyndsay's reference, 1530, till Ramsay produced specimens of his work in the 'Evergreen,' 1724. From that date he received attention from editors, notably Lord Hailes, Pinkerton, Ritson, and Sibbald, whose 'Chronicle of Scottish Poetry,' 4 vols. 1802, contains thirty-two of his poems. The first complete collection, and the one that is likely to remain the standard edition, is that of David Laing, 2 vols. 1834. Dr. John Small, of the Edinburgh University Library, edited Dunbar for the Scottish Text Soc. (1884–92). On Small's death in 1886 the long, critical introduction was entrusted to Sheriff Æneas Mackay, a few copies of whose elaborate work were issued separately for private circulation in 1889. Prof. Schipper edited the text of the Poems (Vienna, 1894).

[Æneas J. G. Mackay's Memoir of Dunbar in Scottish Text Society's edition, 1889; Warton's Hist. of Engl. Poetry, vol. ii.; Pinkerton's Ancient Scotish Poems, vol. i.; Ellis's Specimens of Early English Poets, vol. i.; Sir Walter Scott's Memoirs of George Bannatyne; Tytler's Lives of Scottish Worthies; Irving's Lives of the Scotish Poets, vol. i., and Hist. of Scotish Poetry, chap. xi.; Chambers's Biog. Dict. of Eminent Scotsmen, vol. ii.; David Laing's Poems of William Dunbar, with Notes and Memoir of his Life.] T. B.

**DUNBOYNE, Baron.** [See Butler, John, D.D., *d.* 1800, catholic bishop of Cork.]

**DUNCAN I** (*d.* 1040), king of Scotland, succeeded his grandfather, Malcolm Mackenneth (*d.* 25 Nov. 1034), in the throne of Scotland. His mother's name, according to a twelfth-century tradition, was Bethoc, the daughter of the latter king; his father was Crinan or Cronan, abbot of Dunkeld (Marianus Scotus, p. 556; Tigernach, pp. 284–8; *Chronicles of the Picts and Scots*, p. 152). This Cronan must be regarded as a great secular chief and lay abbot of Dunkeld, occupying a position somewhat similar to that of the titular comharbs of Armagh during the same century. According to Mr. Skene, Bethoc was married to Cronan before 1008 A.D., the year in which her younger sister married Sigurd, earl of Orkney.

During his father's lifetime Duncan appears to have borne the title of 'rex Cumbrorum,' i.e. to have been king of the Strathclyde Welsh. He was probably appointed to this office on the death of Owen or Eugene the Bald, who is said to have been slain about the time of the battle of Carham (1018 A.D.), in which he was certainly engaged (Sim. of Durham, ii. 118; Skene). As Lothian, the northern part of the great earldom of Northumbria, was ceded to Malcolm about the same time (Sim. of Durham, pp. 217–18), Mr. Skene considers it not improbable that Duncan was ruler of the whole territory south of the Firths of Forth and Clyde. His name, however, is not mentioned with those of his father, Macbeth and Jehmarc, when those princes submitted to Canute in 1031 A.D. (*A.-S. Chron.* i. 290–1).

Malcolm appears to have cleared the way only just before his own death for his grandson's succession by the murder of one whom the 'Ulster Annals' call 'the son of the son of Boete, son of Cuiaed,' in whom we may probably see the rightful heir to the throne by law of tanistry (*Ann. of Ulst.* p. 321; Skene, p. 399). Next year Duncan appears to have become king of Scotia without opposition; and in virtue of his former possessions must have been direct sovereign or at least overlord of Cumbria, Lothian, and Albania. The latter half of his reign was disturbed by the aggression of Eadulf, earl of the Northumbrians, who, apparently in 1038, harried the 'Britons' of Cumbria (Sim. of Durham, ii. 198; Skene); and it is perhaps to the same time that we ought to assign Duncan's unsuccessful expedition against Durham (Sim. of Durham, i. 9; Skene).

In the northern part of Scotland Sigurd, earl of Orkney, had fallen at the battle of Clontarf (1014 A.D.), leaving a young son, Thorfinn, who, being King Malcolm's grandson, was also Duncan's cousin. Between Thorfinn's domains and Albany, or Scotland, properly so called, lay Moray, ruled by its Celtic mormaer. To this office Maelbaethe or Macbeth seems to have succeeded about 1029 A.D., and the title he, like his predecessor, bore of 'Ri Alban' seems to have challenged the pretensions of Malcolm and Duncan. The latter king probably aimed at resuming his cousin's territories of Caithness and Sutherland, when he gave this earldom to his nephew, Moddan, whom he sent north to make good his claim. Forced to retire before his rival Thorfinn, Moddan found his uncle at Berwick, received fresh troops, and was again despatched towards Caithness, while the king himself sailed in the same direction, hoping to place Thorfinn between the two armies. A naval engagement in the Pentland Firth frustrated this plan, and drove Duncan southwards to Moray Firth. Meanwhile Moddan had occupied Caithness, and was now at Thurso, waiting reinforcements from Ireland, while Thorfinn had gone south in pursuit of Duncan, who was mustering a new army. Moddan was surprised and slain by Thorfinn's lieutenant, Thorkell Fostri, who then hastened to rejoin the earl at Torfness or Burghhead. After a desperate struggle Duncan was defeated, 'and some say he was slain.' Such is the account given of Duncan's death in the 'Sagas,' where he himself appears under the 'strange designation of Karl or Kali Hundason,' that is, either 'the Churl, or Kali, the son of the Hound,' where the hound can be none other than Crinan, the abbot of Dunkeld (Skene, i. 401; cf. however, Rhys's theory in *Celtic Britain*, p. 260, where the writer would identify the Hound's son with Macbeth).

More precise, however, is the entry of Marianus Scotus (ap. Pertz, v. 557), an almost contemporary annalist, who says that in the autumn of 1040 was slain 'a duce Macbetho mac Finnloech, who succeeded him, and reigned for seventeen years.' A gloss gives the day of the month 14 Aug. This Macbeth

must be identified with the Maelbaethe, mormaer of Moray or Ri Alban mentioned above. According to Mr. Skene, Macbeth, after wavering in his allegiance to Duncan, finally threw in his fortunes with Thorfinn, and ultimately divided the realm with his ally. Macbeth thus, in Mr. Skene's opinion, obtained the districts south and west of the Tay 'in which Duncan's strength mainly lay,' while 'Cumbria and Lothian probably remained faithful to the children of Duncan.' A consistent tradition, going back through Fordun (c. 1361) to the twelfth century, makes the murder perpetrated at Bothngouane or Bothgofnane (Pitgavény, near Elgin), whence the king was carried to Elgin before his death. From this place the corpse was taken to Iona for burial (*Chron. of Picts and Scots*, ed. Skene, p. 52; FORDUN, ed. Skene, i. 188). Marianus Scotus, consistently with his own dates, makes Duncan reign five years nine months; in this he is supported by one or two early authorities, most of whom, however, write six years (*ib.* pp. 29, 63, &c.; cf. pp. 101, 210).

According to Fordun, Duncan's rule was very peaceful; but no stress can be laid on the account he gives of this king's yearly progress through his realm to restrain the injustice of his lords. The same writer remarks that he was slain by the unsteadiness of a family that had already slain his grandfather and great-grandfather. In a poem written before 1057 A.D. he appears as 'Duncan the Wise;' in Tighernac's 'Annals' he is said to have perished 'immatura ætate a suis occisus;' and the prophecy of St. Berchan, perhaps dating from the early half of the twelfth century, calls him ''N-galrach,' or the much diseased. He is described as 'a king not young, but old.' There are allusions to his 'banner of red gold,' and his skill in music. These phrases are of some interest as belonging to the prototype of Shakespeare's 'King Duncan,' whose mythical story may be traced with all its accretions in Fordun, pp. 187-8; Bower, ed. Goodall, iv. cc. 49, 50, &c., and v.; Mayor (ed. 1521), fol. 42; Boethius, book xii.; Buchanan, book vii.; and Holinshed (ed. 1808), v. 264-9.

Duncan had two sons, Malcolm (afterwards Malcolm, king of Scotland) and Donald Bane (TIGERNACH, sub ann. 1057; MARIANUS SCOTUS, p. 558; *A.-S. Chron.* ii. 196). His wife, according to Boece, was the daughter of Siward, earl of Northumberland (fol. 249 *b*). A third son, Maelmare, is said to have been the ancestor of the earls of Atholl (SKENE, i. 434). From Simeon of Durham we may infer that Duncan had a brother Maldred, who married Aldgitha, the daughter of Earl Uchtred, and granddaughter of Ethelred the Unready, and by her became the father of Cospatric, earl of Northumberland (SIM. OF DURHAM, i. 216).

[Authorities quoted above.] T. A. A.

**DUNCAN II** (*d.* 1094), king of Scotland, was the eldest son of Malcolm III (Canmore), by his wife Ingibrorg, widow of Thorfinn, the Norwegian earl of Orkney (SKENE, i. 434). His father had given him as a hostage to William I, probably at the treaty of Abernethy in 1072 (FREEMAN, *Norman Conquest*, iv. 517). When William I died he was apparently more or less of a state prisoner, and as such was set free and knighted by Robert when he entered Normandy in 1087. On the death of Malcolm he was probably regarded as his father's true heir in Cumbria and the Norwegian districts north of the Spey. In Scotia proper, or Albania, from the Forth to the Tay, the law of tanistry must have powerfully supported the pretensions of his uncle, Donald Bane, who is said to have at once seized upon Edinburgh Castle. On hearing of his father's death Duncan did fealty to William Rufus, under whose banners he was then serving, and collected a force of English and Normans for the maintenance of his claim to Scotland, where Donald Bane had been elected king, and, placing himself at the head of the national party, had driven all the English of his dead brother's court out of the country. Duncan succeeded in expatriating his uncle and establishing himself in his stead; but the young king found his followers unpopular with the very Scots who had made him king. These rose up in a body, cut off the strangers almost to a man, and only consented to retain Duncan as their king on condition of his taking an oath to introduce no more English or Normans into the country. It is curious after this to find that in the next year the Scotch, at the instigation of Donald Bane, slew their king treacherously, and once more expelled the English, and set Donald Bane upon the throne. Fordun makes Duncan slain at Monthechin, by Malpei or Malpedir, earl of Mearns, and buried in Iona (SIMEON OF DURHAM, ii. 222-4; FLORENCE OF WORCESTER, ii. 21, 31-5; *A.-S. Chron.* ii. 196-8; SKENE, *Celtic Scotland*, i. 433, &c.)

The exact dates of these events are somewhat obscure. Malcolm is said to have died 13 Nov. 1093 (FORDUN, p. 219), his eldest son Edward two days later, and Queen Margaret on 16 Nov. Simeon of Durham also gives Malcolm's death on St. Brice's day, and Margaret's three days later; whereas Duncan's death is admitted by all authorities to have taken place in 1094. This, even if we place Duncan's death at the very end of 1094, hardly leaves space for admitting with Fordun (p.

223) that Duncan reigned for eighteen months and did not obtain the throne till his uncle had ruled for six.

Duncan married Ethreda, or Etheldreda, the daughter of Gospatric, earl of Northumberland. Two of his charters are still extant, one to the church of Durham. His son, William FitzDuncan, was earl of Moray, and his grandson Donald Ban MacWilliam, figured very prominently as a claimant for the throne of Scotland against William the Lion (*Cal. of Doc. relating to Scotland*, ii. 16; BENEDICT OF PETERBOROUGH, ii. 8). This Donald, if really a son of William FitzDuncan, must have been illegitimate, for the memorandum on this family genealogy (c. 1275 A.D.) only recognises one son as born to FitzDuncan, i.e. the ill-fated 'Boy of Egremond' (*Cal. of Doc.* ii. 16, &c.) Duncan himself is styled 'Filius Malcolmi nothus' by William of Malmesbury (ed. Hardy, ii. 627).

[Authorities quoted in text.] T. A. A.

DUNCAN, ADAM, VISCOUNT DUNCAN (1731–1804), admiral, second son of Alexander Duncan of Lundie in Perthshire, entered the navy in 1746 on board the Trial sloop, under the care of his maternal uncle, Captain Robert Haldane, with whom, in the Trial and afterwards in the Shoreham frigate, he continued till the peace in 1748. In 1749 he was appointed to the Centurion, then commissioned for service in the Mediterranean, by the Hon. Augustus (afterwards Viscount) Keppel [q. v.], with whom he was afterwards in the Norwich on the coast of North America, and was confirmed in the rank of lieutenant on 10 Jan. 1755. In August 1755 he followed Keppel to the Swiftsure, and in January 1756 to the Torbay, in which he continued till his promotion to commander's rank on 21 Sept. 1759, and during this time was present in the expedition to Basque Roads in 1757, at the reduction of Goree in 1758, and in the blockade of Brest in 1759, up to within two months of the battle of Quiberon Bay, from which his promotion just excluded him. From October 1759 to April 1760 he had command of the Royal Exchange, a hired vessel employed in petty convoy service with a miscellaneous ship's company, consisting to a large extent of boys and foreigners, many of whom (he reported) could not speak English, and all impressed with the idea that as they had been engaged by the merchants from whom the ship was hired they were not subject to naval discipline. It would seem that a misunderstanding with the merchants on this point was the cause of the ship's being put out of commission after a few months. As a commander Duncan had no further service, but on 25 Feb. 1761 he was posted and appointed to the Valiant, fitting for Keppel's broad pennant. In her he had an important share in the reduction of Belle Isle in June 1761, and of Havana in August 1762. He returned to England in 1763, and, notwithstanding his repeated request, had no further employment for many years. During this time he lived principally at Dundee, and married on 6 June 1777 Henrietta, daughter of Robert Dundas of Arniston, lord-president of the court of session [q. v.] It would seem that his alliance with this influential family obtained him the employment which he had been vainly seeking during fifteen years. Towards the end of 1778 he was appointed to the Suffolk, from which he was almost immediately moved into the Monarch. In January 1779 he sat as a member of the court-martial on Keppel, and in the course of the trial interfered several times to stop the prosecutor in irrelevant and in leading questions, or in perversions of answers. The admiralty was therefore desirous that he should not sit on the court-martial on Sir Hugh Palliser [q.v.], which followed in April, and the day before the assembling of the court sent down orders for the Monarch to go to St. Helens. Her crew, however, refused to weigh the anchor until they were paid their advance; and as this could not be done in time, the Monarch was still in Portsmouth harbour when the signal for the court-martial was made (*Considerations on the Principles of Naval Discipline*, 8vo, 1781, p. 106*n.*); so that, sorely against the wishes of the admiralty, Duncan sat on this court-martial also.

During the summer of 1779 the Monarch was attached to the Channel fleet under Sir Charles Hardy; in December was one of the squadron with which Rodney sailed for the relief of Gibraltar, and had a prominent share in the action off St. Vincent on 16 Jan. 1780. On returning to England Duncan quitted the Monarch, and had no further command till after the change of ministry in March 1782, when Keppel became first lord of the admiralty. He was then appointed to the Blenheim of 90 guns, and commanded her during the year in the grand fleet under Howe, at the relief of Gibraltar in October, and the rencounter with the allied fleet off Cape Spartel. He afterwards succeeded Sir John Jervis in command of the Foudroyant, and after the peace commanded the Edgar as guardship at Portsmouth for three years. He attained flag rank on 24 Sept. 1787, became vice-admiral 1 Feb. 1793, and admiral 1 June 1795. In February 1795 he was appointed commander-in-chief in the North Sea, and hoisted his flag on board the Venerable.

A story is told on the authority of his daughter, Lady Jane Hamilton, that this appointment was given him by Lord Spencer, at the instance of Mr. Dundas, afterwards Lord Melville (KEPPEL, i. 144 *n.*); but as Lord Spencer was not at that time, nor for two years afterwards, first lord of the admiralty, the anecdote is clearly inaccurate in at least one of its most important details.

During the first two years of Duncan's command the work was limited to enforcing a rigid blockade of the enemy's coast, but in the spring of 1797 it became more important from the knowledge that the Dutch fleet in the Texel was getting ready for sea. The situation was one of extreme difficulty, for the mutiny which had paralysed the fleet at the Nore broke out also in that under Duncan, and kept it for some weeks in enforced inactivity. Duncan's personal influence and some happy displays of his vast personal strength held the crew of the Venerable to their duty; but with one other exception, that of the Adamant, the ships refused to quit their anchorage at Yarmouth, leaving the Venerable and Adamant alone to keep up the pretence of the blockade. Fortunately the Dutch were not at the time ready for sea; and when they were ready and anxious to sail, with thirty thousand troops, for the invasion of Ireland, a persistent westerly wind detained them in harbour till they judged that the season was too far advanced (*Life of Wolfe Tone*, ii. 425–35). For political purposes, however, the government in Holland, in spite of the opinion of their admiral, De Winter, to the contrary, ordered him to put to sea in the early days of October. 'I cannot conceive,' wrote Wolfe Tone (*Life*, ii. 452), 'why the Dutch government sent out their fleet at that season, without motive or object, as far as I can learn. My opinion is that it is direct treason, and that the fleet was sold to Pitt, and so think Barras, Pleville le Pelley, and even Meyer, the Dutch ambassador, whom I have seen once or twice.' This of course was scurrilous nonsense, but the currency of such belief emphasises De Winter's statement to Duncan, that 'the government in Holland, much against his opinion, insisted on his going to sea to show they had done so' (*Armiston Memoirs*, 250). Duncan, with the main body of the fleet, was at the time lying at Yarmouth revictualling, the Texel being watched by a small squadron under Captain Trollope in the Russell, from whom he received early information of the Dutch being at sea. He at once weighed, with a fair wind stood over to the Dutch coast, saw that the fleet was not returned to the Texel, and steering towards the south sighted it on the morning of 11 Oct. about seven miles from the shore and nearly halfway between the villages of Egmont and Camperdown. The wind was blowing straight on shore, and though the Dutch forming their line to the north preserved a bold front, it was clear that if the attack was not made promptly they would speedily get into shoal water, where no attack would be possible. Duncan at once realised the necessity of cutting off their retreat by getting between them and the land. At first he was anxious to bring up his fleet in a compact body, for at best his numbers were not more than equal to those of the Dutch; but seeing the absolute necessity of immediate action, without waiting for the ships astern to come up, without waiting to form line of battle, and with the fleet in very irregular order of sailing, in two groups, led respectively by himself in the Venerable and Vice-admiral Onslow in the Monarch, he made the signal to pass through the enemy's line and engage to leeward. It was a bold departure from the absolute rule laid down in the 'Fighting Instructions,' still new, though warranted by the more formal example of Howe on 1 June 1794; and on this occasion, as on the former, was crowned with complete success. The engagement was long and bloody; for though Duncan, by passing through the enemy's line, had prevented their untimely retreat, he had not advanced further in tactical science, and the battle was fought out on the primitive principles of ship against ship, the advantage remaining with those who were the better trained to the great gun exercise (CHEVALIER, *Histoire de la Marine Française sous la première République*, 329), though the Dutch by their obstinate courage inflicted great loss on the English. It had been proposed to De Winter to make up for the want of skill by firing shell from the lower deck guns; and some experiments had been made during the summer which showed that the idea was feasible (WOLFE TONE, ii. 427); but want of familiarity with an arm so new and so dangerous presumably prevented its being acted on in the battle.

The news of the victory was received in England with the warmest enthusiasm. It was the first certain sign that the mutinies of the summer had not destroyed the power and the prestige of the British navy. Duncan was at once (21 Oct.) raised to the peerage as Baron Duncan of Lundie and Viscount Duncan of Camperdown, and there was a strong feeling that the reward was inadequate. Even as early as 18 Oct. his aunt, Lady Mary Duncan, wrote to Henry Dundas, at that time secretary of state for war: 'Report

says my nephew is only made a viscount. Myself is nothing, but the whole nation thinks the least you can do is to give him an English earldom. . . . Am sure were this properly represented to our good king, who esteems a brave, religious man like himself, would be of my opinion. . . .' (*Arniston Memoirs*, 251). It was not, however, till 1831, many years after Duncan's death, that his son, then bearing his title, was raised to the dignity of an earl, and his other children to the rank and precedence of the children of an earl.

Till 1801 Duncan continued in command of the North Sea fleet, but without any further opportunity of distinction. Three years later, 4 Aug. 1804, he died quite suddenly at the inn at Cornhill, a village on the border, where he had stopped for the night on his journey to Edinburgh (*ib.* 252). He left a family of four daughters, and, besides the eldest son who succeeded to the peerage, a second son, Henry, who died a captain in the navy and K.C.H. in 1835. It was of him that Nelson wrote: 'I had not forgot to notice the son of Lord Duncan. I consider the near relations of brother-officers as legacies to the service' (11 Jan. 1804, *Nelson Despatches*, v. 364), and to whom he wrote on 4 Oct. 1804, sending a newspaper with the account of Lord Duncan's death: 'There is no man who more sincerely laments the heavy loss you have sustained than myself; but the name of Duncan will never be forgot by Britain, and in particular by its navy, in which service the remembrance of your worthy father will, I am sure, grow up in you. I am sorry not to have a good sloop to give you, but still an opening offers which I think will insure your confirmation as a commander' (*ib.* vi. 216).

Duncan was of size and strength almost gigantic. He is described as 6 ft. 4 in. in height, and of corresponding breadth. When a young lieutenant walking through the streets of Chatham, his grand figure and handsome face attracted crowds of admirers, and to the last he is spoken of as singularly handsome (*Colburn's New Monthly Magazine*, 1836, xlvii. 466). His portrait, by Hoppner, has been engraved. Another, by an unknown artist, but presented by the first Earl of Camperdown, is in the Painted Hall at Greenwich. Another, by Copley, has also been engraved. A statue by Westmacott, erected at the public expense, is in St. Paul's.

[Ralfe's Naval Biography, i. 319; Naval Chronicle, iv. 81; Charnock's Biographia Navalis, vi. 422; James's Naval History of Great Britain (edit. 1860), ii. 74; Keppel's Life of Viscount Keppel.] J. K. L.

DUNCAN, ANDREW, the elder (1744–1828), physician and professor at Edinburgh University, was the second son of Andrew Duncan, merchant and shipmaster, of Crail, afterwards of St. Andrews, his mother being a daughter of Professor William Vilant, and related to the Drummonds of Hawthornden. He was born at Pinkerton, near St. Andrews, on 17 Oct. 1744, and was educated first by Sandy Don of Crail, celebrated in the convivial song of 'Crail Town,' and afterwards by Richard Dick of St. Andrews. He proceeded next to St. Andrews University, where he obtained the M.A. degree in 1762. As a youth he was known as 'the smiling boy,' and his character for good nature was retained through life. Lord Erskine and his brother Henry Erskine were among his schoolfellows and fast friends through life. In 1762 he entered Edinburgh University as a medical student, being the pupil of Cullen, John Gregory, Monro secundus, Hope, and Black. He was president of the Royal Medical Society in 1764, and five times afterwards. His attachment to the society continued through life; he was its treasurer for many years; and in 1786 a gold medal was voted to him for his services. On the completion of his course of studies in 1768, he went a voyage to China as surgeon of the East India Company's ship Asia. Refusing an offer of five hundred guineas to undertake a second voyage, Duncan graduated M.D. at St. Andrews in October 1769, and in May 1770 became a licentiate of the Edinburgh College of Physicians. In the same year he was an unsuccessful candidate for the professorship of medicine in St. Andrews University. In February 1771 he married Miss Elizabeth Knox, who bore him twelve children. His eldest son, Andrew [q. v.], became also a professor at Edinburgh. His third son, Alexander (1780–1859), became a general in the army, and distinguished himself in India.

During the absence of Dr. Drummond, professor-elect of medicine at Edinburgh, Duncan was appointed to lecture in 1774–6. Drummond failing to return, Dr. James Gregory was elected professor, and Duncan started an extra-academical course, as well as a public dispensary, which afterwards became the Royal Public Dispensary, incorporated by royal charter in 1818. In 1773 he commenced the publication of 'Medical and Philosophical Commentaries,' a quarterly journal of medicine, at first issued in the name of 'a society in Edinburgh,' Duncan being named as secretary. The seventh volume was entitled 'Medical Commentaries for the year 1780, collected and published by Andrew Duncan,' and reached a third

edition. The series extended ultimately to twenty volumes, the last issue being in 1795, after which the publication was entitled 'Annals of Medicine,' of which eight volumes were issued. In 1804 it was discontinued in favour of the 'Edinburgh Medical and Surgical Journal,' edited by his son.

Duncan's extra-academical lectures were continued with considerable success till 1790, in which year he attained the presidency of the Edinburgh College of Physicians. On Cullen's resignation in that year he was succeeded in the professorship of medicine by Dr. James Gregory, and Duncan followed the latter in the chair of the theory or institutes of medicine (physiology). In 1792 he proposed the erection of a public lunatic asylum in Edinburgh, having first conceived the idea after hearing of the miserable death of Robert Fergusson [q. v.] in 1774 in the common workhouse. It was not until many difficulties had been surmounted that the project was at last accomplished, and a royal charter was granted in 1807 under which a lunatic asylum was built at Morningside. In 1808 the freedom of Edinburgh was conferred upon Duncan for his services in the foundation of the dispensary and the asylum. In 1809 he founded the Caledonian Horticultural Society, which, being afterwards incorporated, became of great scientific and practical value. In his later years Duncan was actively occupied in promoting the establishment of a public experimental garden, the scheme for which was actively progressing at his death. In 1819 his son became joint professor with him, and in 1821 Dr. W. P. Alison [q. v.] succeeded to that post, but Duncan continued to do much of the duty to the last. In 1821, on the death of Dr. James Gregory, Duncan became first physician to the king in Scotland, having held the same office to the Prince of Wales for more than thirty years. In 1821 he was elected president of the Edinburgh Medico-Chirurgical Society at its foundation. In 1824 he was again elected president of the Edinburgh College of Physicians. Although in his later years he failed to keep up with the progress of physiology, his zeal was unabated, and he discharged many useful offices with extreme punctuality. He used to say that the business of no institution should be hindered by his absence, whether it was forwarded by his presence or not. For more than half a century he walked to the top of Arthur's Seat on May-day morning, accomplishing this for the last time on 1 May 1827. He died on 5 July 1828, in his eighty-fourth year. He bequeathed to the Edinburgh College of Physicians seventy volumes of manuscript notes from the lectures of the founders of the Edinburgh School of Medicine, and a hundred volumes of practical observations on medicine in his own handwriting. A portrait of him by Raeburn is in the Edinburgh Royal Dispensary, as well as a bust; a full-length portrait was painted in 1825 for the Royal Medical Society by Watson Gordon.

Duncan was an industrious and perspicuous rather than a brilliant lecturer. He was both generous and hospitable to his pupils. Being of very social instincts, he founded several clubs, among which the Harveian Society, founded in 1782, was the most notable. He was its secretary till his death, and never failed to provide its annual meeting with an appropriate address, usually commemorating some deceased ornament of the medical profession. The Esculapian and gymnastic clubs were also of his foundation, and many of his poetical effusions were read or sung at their meetings. He was much beloved for the geniality and benevolence of his character.

Duncan's larger works, besides those already mentioned, are: 1. 'Elements of Therapeutics,' 1770, second edition 1773. 2. 'Medical Cases,' 1778, third edition 1784; translated into Latin, Leyden, 1785; translated into French, Paris, 1797. 3. An edition of Hoffmann's 'Practice of Medicine,' 2 vols. 1783. 4. 'The New Dispensatory,' editions of 1786, 1789, 1791. 5. 'Observations on the Distinguishing Symptoms of three different Species of Pulmonary Consumption,' 1813, second edition 1816. In connection with the Harveian Society, Duncan published an oration in praise of Harvey, 1778; and memoirs of Monro primus, 1780; Dr. John Parsens, 1786; Professor Hope, 1789; Monro secundus, 1818; Sir Joseph Banks, 1821; and Sir Henry Raeburn, 1824.

In connection with one of Dr. James Gregory's many controversies, Duncan published his 'Opinion,' 1808, and a 'Letter to Dr. James Gregory,' 1811, from which the facts can be gathered. A number of his poetical effusions are included in 'Carminum Rariorum Macaronicorum Delectus' (Esculapian Society), 1801, second edition enlarged; and 'Miscellaneous Poems, extracted from the Records of the Circulation Club, Edinburgh,' 1818. He also selected and caused to be published 'Monumental Inscriptions selected from Burial Grounds at Edinburgh,' 1815.

[Autobiogr. Fragment in Misc. Poems, by A. D., 1818; Huie's Harveian Oration for 1829; Chambers's Biog. Dict. of Eminent Scotsmen, ed. Thomson; Cockburn's Memorials, p. 284; Grant's Story of Edinb. Univ. ii. 406–7; Fragment of Life of the Scriba Prætorius in Misc. Poems of Circulation Club above mentioned.] G. T. B.

DUNCAN, ANDREW, the younger (1773–1832), physician and professor at Edinburgh University, son of Andrew Duncan the elder [q. v.], was born at Edinburgh on 10 Aug. 1773. He early showed a strong bias towards medicine, and was apprenticed (1787–92) to Alexander and George Wood, surgeons of Edinburgh. He graduated M.A. at Edinburgh in 1793, and M.D. 1794. He studied in London in 1794–5 at the Windmill Street School, under Baillie, Cruickshank, and Wilson, and made two long visits to the continent, studying medical practice in all the chief cities and medical schools, including Gottingen, Vienna, Pisa, Naples, and many others, and becoming intimate with such men as Blumenbach, Frank, Scarpa, Spallanzani, &c. Thus he gained a knowledge of continental languages, practice, and men of mark, which few men of his time could boast. Returning to Edinburgh, he became a fellow of the College of Physicians, and physician to the Royal Public Dispensary, assisting his father also in editing the 'Annals of Medicine.' He afterwards became physician to the Fever Hospital at Queensberry House. In 1803 he brought out the 'Edinburgh New Dispensatory,' a much improved version of Lewis's work. This became very popular, a tenth edition appearing in 1822. It was translated into German and French, and was several times republished in the United States. The preparation of successive editions occupied much of Duncan's time. From 1805 also he was for many years chief editor of the 'Edinburgh Medical and Surgical Journal,' which speedily gained a leading position.

From his continental experience Duncan had early seen the necessity of more complete study of medicine in its relation to the state, especially to the criminal law, and he brought forward the importance of the subject at every opportunity for some years. In 1807 a professorship of medical jurisprudence and medical police was created at Edinburgh, with Duncan as first professor, with an endowment of 100*l.* per annum; but attendance upon lectures in this subject was not made compulsory. From 1809 to 1822 he acted most efficiently as secretary of senatus and librarian to the university; while from 1816 till his death he was an active member of the 'college commission' for rebuilding the university, and to him is greatly due the success with which the Adam-Playfair buildings were carried out. In 1819 he resigned his professorship of medical jurisprudence on being appointed joint professor with his father of the institutes of medicine. In 1821 he was elected without opposition professor of materia medica, in which chair he achieved great success. He worked indefatigably, always improving his lectures and studying every new publication on medicine, British or foreign. He was often at his desk by three in the morning. In 1827 he had a severe attack of fever, and his strength afterwards gradually declined. He lectured until nearly the end of the session 1831–2, and died on 13 May 1832, in his fifty-eighth year.

Duncan's chief work was the 'Dispensatory' already mentioned. He published a supplement to it in 1829. In 1809 he contributed to the 'Transactions' of the Highland Society a 'Treatise on the Diseases which are incident to Sheep in Scotland.' He also published in 1818 'Reports of the Practice in the Clinical Wards of the Royal Infirmary of Edinburgh.' Perhaps his most distinctive discovery was the isolation of the principle 'cinchonin' from cinchona, as related in 'Nicholson's Journal,' 2nd ser. vol. vi. December 1803. Besides writing copiously in his own 'Journal,' he also wrote occasionally for the 'Edinburgh Review.'

The younger Duncan had more culture and more originality than his father, but lacked his strong constitution and evenly balanced temperament. His visits, his 'Dispensatory,' and his 'Journal' made him widely known on the continent, and few foreigners came to Edinburgh unprovided with introductions to him; his foreign correspondence also was extensive. He was well versed in the fine arts, music, and foreign literature. His manners were simple, unaffected, and unobtrusive, his feelings sensitive and delicate, and his character for honour and integrity was very high.

[Chambers's Biog. Dict. of Eminent Scotsmen, ed. Thomson; Grant's Story of Edinburgh University.] G. T. B.

DUNCAN, DANIEL (1649–1735), physician, of an ancient Scotch family, several members of which belonged to the medical profession, was born in 1649 at Montauban in Languedoc, where his father, Peter Duncan, was professor of physic. Having lost both his parents while he was quite an infant, he came under the guardianship of his maternal uncle, Daniel Paul, a firm protestant, like the other members of his family, by whom he was sent for his preliminary education to Puy Laurens. Here he made the acquaintance of Bayle, who was not (as is sometimes said) his pupil, but a fellow-student, two years his senior, and at that time a protestant like himself. Duncan then went to Montpellier to study medicine, and, after living for several years in the house of Charles Barbeyrac, took the degree of M.D.

in 1673. He next went to Paris, where he became acquainted with the minister Colbert, by whom he was appointed physician-general to the army before St. Omer, commanded by the Duke of Orleans in 1677. After the peace of Nimeguen he appears to have left the army, published in Paris his first medical work in 1678, and then passed two years in London, where he employed himself especially in collecting information about the great plague of 1666. In 1681 he was summoned back to Paris to attend his patron Colbert, after whose death in 1683 he returned to his native town of Montauban. Here he was so well received that he might have remained for many years; but in consequence of the revocation of the edict of Nantes in 1685 he determined to leave the country altogether and settle in England. Accordingly in 1690 he withdrew to Switzerland, where, at first in Geneva and afterwards for some years in Berne, he employed himself, not only in the practical and professorial duties of his profession, but also especially in relieving the distress of the large numbers of French emigrants who were obliged to leave their country. In 1699 Philip, landgrave of Hesse, sent for him to Cassel, where his wife was seriously ill. Duncan was successful in his treatment of her case, and attributed her illness in a great measure to the immoderate use of hot liquors, such as tea, coffee, and chocolate, which had lately been introduced into Germany, and were indulged in to excess by the richer classes. To check this pernicious habit he wrote a little treatise in a popular style for private circulation in manuscript, which some years later he published at the suggestion of his friend Boerhaave. He resided for three years in the landgrave's palace, and while at Cassel continued his generous assistance to the numerous French protestants who emigrated into Germany. The fame of his liberality and skill reached Berlin, and procured for him a pressing invitation to that city from Frederick, the newly created king of Prussia, which he accepted in 1702. But, though he was appointed professor of physic and also physician to the royal household, he found the intemperate habits of the court so distasteful to him, and the necessary expenses of living so excessive, that in 1703 he passed on to the Hague, where he remained for about twelve years. It was not till near the end of 1714 that he was able to carry out the intention which he is supposed to have formed early in life of finally settling in England. He would have reached this country a few months earlier but that he was suddenly seized with paralysis, from which, however, with the exception of a slight convulsive motion of the head, he entirely recovered. He had often solemnly declared that if his life were prolonged to the age of seventy, he would consecrate the remainder of it to the gratuitous service of those who sought his advice. To this resolution he steadily adhered, and for the last sixteen years of his life would take no fees, although, owing to the serious loss brought upon him by the bursting of the South Sea bubble in 1721, they would have been by no means unacceptable. When one was offered to him he would say with a smile, 'The poor are my only paymasters now, and they are the best I ever had; for their payments are placed in a government fund that can never fail, and my security is the only King who can do no wrong.' His conversation is said to have been 'easy, chearful, and interesting, pure from all taint of party scandal or idle raillery.' He died in London 30 April 1735, aged 86, leaving behind him an only son, of the same name.

The following is a list of Duncan's medical works, the purport of which is sufficiently indicated by their titles, and which are no longer interesting or valuable, as being founded on the obsolete hypotheses of the iatro-chemical school of medicine. Probably Bayle correctly expressed the opinion of his contemporaries when he said that 'the works which he had published were excellent, and did him great honour' (*Dict. Hist. et Crit.*, art. 'Cerisantes,' ii. 117, ed. 1740). 1. 'Explication nouvelle et méchanique des actions animales, où il est traité des fonctions de l'âme,' Paris, 1678. 2. 'La Chymie naturelle, ou l'explication chymique et méchanique de la nourriture de l'animal,' 1st part, Paris, 1681; 2nd and 3rd parts, 'de l'évacuation particulière aux femmes,' and 'de la formation et de la naissance de l'animal,' Montauban, 1686. Reprinted in Latin at the Hague, 1707. 3. 'Histoire de l'Animal, ou la connoissance du corps animé par la méchanique et par la chymie,' Paris, 1682. Reprinted in Latin, Amsterdam, 1683. 4. 'Avis salutaire à tout le monde contre l'abus des choses chaudes, et particulièrement du café, du chocolat, et du thé,' Rotterdam, 1705, afterwards in English, London, 1706, and in German, Leipzig, 1707. Duncan is said to have left behind him a great number of manuscripts, mostly physical, some upon religious subjects, and one containing many curious anecdotes of the history of his own times; but where these papers are at present, or whether they are still in existence, the writer has not discovered. They are not in the British Museum.

[Notice in the Bibliothèque Britannique, La Haye, 1735, v. 219, &c.; abridged in an 'Elogium Danielis Duncani,' in the Nova Acta

Eruditorum, Supplem. iv. 1742, and translated with additions in Kippis's Biog. Brit. 1793.]

W. A. G.

**DUNCAN, EDWARD** (1804–1882), landscape-painter, etcher, and lithographer, born in London in 1804, first studied aquatint engraving under Robert Havell. In 1831 he became a member of the New Society of Painters in Water-Colours, and in 1848 was elected a member of the Old Water-Colour Society, where he exhibited 'Shipwreck' and the 'Lifeboat' in 1859 and 1860. Several of his aquatints were published by T. Gosden in the 'Sportsman's Repository,' among them 'Pheasant-shooting' and 'Partridge-shooting.' He died on 11 April 1882, and his remaining works were sold at Christie's on 11 March 1885; among the most finished drawings were 'Loch Scavaig,' 'The Fisherman's Return,' and scenery in England, Scotland, and Wales.

[Ottley's Dict. of Recent and Living Artists.]

L. F.

**DUNCAN, ELEAZAR** (*d.* 1660), royalist divine. [See DUNCON.]

**DUNCAN, HENRY, D.D.** (1774–1846), founder of savings banks, was born in 1774 at Lochrutton, Kirkcudbrightshire, where his father, George Duncan, was minister. After studying for two sessions at St. Andrews University he was sent to Liverpool to begin commercial life, and under the patronage of his relative, Dr. Currie, the biographer of Burns, his prospects of success were very fair; but his heart was not in business, and he soon left Liverpool to study at Edinburgh and Glasgow for the ministry of the church of Scotland. At Edinburgh he joined the Speculative Society, and became intimate with Francis Horner and Henry Brougham. In 1798 he was ordained as minister of Ruthwell in Dumfriesshire, where he spent the rest of his life. Duncan from the first was remarkable for the breadth of his views, especially in what concerned the welfare of the people, and the courage and ardour with which he promoted measures not usually thought to be embraced in the minister's rôle. In a time of scarcity he brought Indian corn from Liverpool. At the time when a French invasion was dreaded he raised a company of volunteers, of which he was the captain. He published a series of cheap popular tracts, contributing to the series some that were much prized, afterwards collected under the title 'The Cottage Fireside.' He originated a newspaper, 'The Dumfries and Galloway Courier,' of which he was editor for seven years.

But the measure which is most honourably connected with his name was the institution of savings banks. The first savings bank was instituted at Ruthwell in 1810, and Duncan was unceasing in his efforts to promote the cause throughout the country. His influence was used to procure the first act of parliament passed to encourage such institutions. By speeches, lectures, and pamphlets he made the cause known far and wide. The scheme readily commended itself to all intelligent friends of the people, and the growing progress and popularity of the movement have received no check to the present day. Great though his exertions were, and large his outlay in this cause, he never received any reward or acknowledgment beyond the esteem of those who appreciated his work and the spirit in which it was done.

In 1823 he received the degree of D.D. from the university of St. Andrews. In 1836 he published the first volume of a work which reached ultimately to four volumes, entitled 'The Sacred Philosophy of the Seasons.' It was well received, and ran through several editions. To the 'Transactions of the Scottish Antiquarian Society' he contributed a description of a celebrated runic cross which he discovered in his parish and restored, and on which volumes have since been written. He made a memorable contribution likewise to geological science by the discovery of the footmarks of quadrupeds on the new red sandstone of Corncockle Muir, near Lochmaben.

While at first not very decided between the moderate and the evangelical party in the church, Duncan soon sided with the latter, and became the intimate friend of such men as Dr. Chalmers and Dr. Andrew Thomson. In the earlier stages of the controversy connected with the Scottish church he addressed letters on the subject to his old college friends Lord Brougham and the Marquis of Lansdowne, and to Lord Melbourne, home secretary. In 1839 he was appointed moderator of the general assembly. In 1843 he joined the Free church, leaving a manse and grounds that had been rendered very beautiful by his taste and skill. He was a man of most varied accomplishments—manual, intellectual, social, and spiritual. With the arts of drawing, modelling, sculpture, landscape-gardening, and even the business of an architect, he was familiar, and his knowledge of literature and science was varied and extensive. In private and family life he was highly estimable, while his ministerial work was carried on with great earnestness and delight. The stroke of paralysis that ended his life on 19 Feb. 1846 fell on him

while conducting a religious service in the cottage of an elder.

The following is a full list of Duncan's publications:—1. Pamphlet on Socinian controversy, Liverpool, 1791. 2. Three sermons. 3. 'Essay on Nature and Advantages of Parish Banks,' 1815. 4. Letter to John H. Forbes, esq. [on parish banks, and in answer to his letter to editor of 'Quarterly Review'], 1817. 5. 'Letter to W. R. K. Douglas, Esq., M.P., on Bill in Parliament for Savings Banks,' 1819. 6. Letter to same advocating abolition of commercial restrictions, 1820. 7. 'Letter to Managers of Banks for Savings in Scotland.' 8. 'The Cottage Fireside.' 9. 'The Young South Country Weaver.' 10. 'William Douglas, or the Scottish Exiles,' 3 vols., 1826. 11. 'Letter to Parishioners of Ruthwell on Roman Catholic Emancipation,' 1829. 12. 'Presbyter's Letters on the West India Question,' 1830. 13. 'Account of the remarkable Runic Monument preserved at Ruthwell Manse,' 1833. 14. 'Letters to Rev. Dr. George Cook on Patronage and Calls,' 1834. 15. 'Sacred Philosophy of the Seasons,' 4 vols., 1835–6. 16. Letter to his flock on the resolutions of the convocation, 1842. 17. Articles in 'Edinburgh Encyclopædia'—'Blair,' 'Blacklock,' 'Currie.' 18. Account of tracks and footmarks of animals found in Corncockle Muir ('Transactions Royal Society of Edinburgh,' xi.) 19. Many articles in 'Edinburgh Christian Instructor.'

Duncan's second wife was Mary Grey, daughter of George Grey of West Ord, sister of John Grey of Dilston, a well-known Northumbrian gentleman (see *Memoir* by his daughter, Mrs. Josephine Butler), and widow of the Rev. R. Lundie of Kelso. She was a lady of considerable accomplishments and force of character, and author of several books: 1. 'Memoir of the Rev. M. Bruen.' 2. 'Memoir of Mary Lundie Duncan' (her daughter, author of several well-known hymns for children). 3. 'Missionary Life in Samoa, being the Life of George Archibald Lundie' (her son). 4. 'Children of the Manse.' 5. 'America as I found it.'

[Scott's Fasti, pt. ii. 626–7; Disruption Worthies; Life of Henry Duncan, D.D., by his son, Rev. G. J. C. Duncan; Pratt's Hist. of Savings Banks; Lewin's Hist. of Savings Banks; Notice of Dr. Duncan in Savings Bank Magazine, by John Maitland, esq., with note by Dr. Chalmers; private information.] W. G. B.

DUNCAN, JOHN, D.D. (1721–1808), miscellaneous writer, was a younger son of Dr. Daniel Duncan, author of some religious tracts, and grandson of Daniel Duncan, M.D. [q. v.], whose memoir (together with an account of the Duncan family) he contributed to the 'Biographia Britannica.' He was born 3 Nov. 1721 (*School Reg.*), entered Merchant Taylors' at the age of twelve, and proceeded thence (1739) to St. John's College, Oxford, as probationary fellow. After graduating (M.A. 1746), and taking holy orders, he became chaplain to the forces, and served with the king's own regiment during the Scots' rebellion in 1746, and afterwards at the siege of St. Philip's, Minorca. Made D.D. by decree of convocation in 1757, he was presented six years later to the college living of South Warnborough, Hampshire, which he retained until his death at Bath, 28 Dec. 1808. He published a sermon on 'The Defects and Dangers of a Pharisaical Righteousness,' Glasgow, 1751; 'An Address to the Rational Advocates for the Church of England,' by Phileleutherus Tyro (1759); 'The Evidence of Reason in Proof of the Immortality of the Soul. Collected from the manuscripts of Mr. Baxter (by J. D.), to which is prefixed a letter from the editor to Dr. Priestley' (1779); and a poetical 'Essay on Happiness, in four books,' which went through a second edition in 1772, besides tracts and other fugitive pieces.

[Robinson's Reg. of Merchant Taylors' School, ii. 82; Brit. Mus. Cat.; Gent. Mag. 1809, i. 89.] C. J. R.

DUNCAN, JOHN (1805–1849), African traveller, born in 1805, was the son of a small farmer of Culdoch, near Kirkcudbright, N.B. He had a strong frame and little education. When seventeen years old he enlisted in the 1st regiment of life guards. He taught himself drawing during his service, and in 1839 left the army with a high character. He next obtained an appointment as master-at-arms in the Albert, which with the Wilberforce and the Soudan sailed on the Niger expedition in 1842. On the voyage out he was wounded by a poisoned arrow in a conflict with the natives at the Cape de Verde Isles. Duncan held a conspicuous position in all the treaties made with the native chiefs. He was selected to march at the head of his party, in the cumbrous uniform of a life-guardsman, when the heat was fearful even to the natives themselves. When at Egga, the highest point reached by the Albert on the Niger, he ventured upon an exploration further up, taking a few natives only, but sickness compelled the abandonment of the project. On reaching Fernando Po Duncan was attacked by fever, the effects of which were aggravated by his previous wound. Of three hundred in the Niger expedition, only five survived, and Duncan reached England in a most emaciated condition. As soon as his health improved Duncan proposed to penetrate the unknown land from the western coast to the

Kong mountains, and between the Lagos and Niger rivers. His plans were approved by the Geographical Society, and the lords of the admiralty granted him a free passage in the Prometheus, which left England 17 June 1844, and reached Cape Castle 22 July following. After an attack of fever he commenced his journey from the coast to Whydah, and afterwards made the unexampled feat of a passage through the Dahomey country to Adofidiah, of which he sent particulars to the Geographical Society, dated 19 April and 4 Oct. 1845. He was refused a passage through the Ashantee country, but was favourably received by the king of Dahomey. Another attack of fever was followed by a breaking out of the old wound, and Duncan made preparations to amputate his own leg. He succeeded, however, in returning to Cape Coast. There, early in 1846, he planned a journey to Timbuctoo. Funds to assist him were being forwarded by his friends in England, when his health compelled him to return, and he sailed for home in February 1846.

In 1847 he published 'Travels in Western Africa in 1845 and 1846, comprising a Journey from Whydah through the Kingdom of Dahomey to Adofidiah in the Interior,' 2 vols. London, 12mo. The preface is dated 'Feltham Hill, August 1847.' The work has a steel portrait of the author by Durham, and a map of the route. The same year he contributed to 'Bentley's Miscellany' a paper in two parts, entitled 'Some Account of the late Expedition to the Niger.'

In 1849 Duncan proposed to continue his explorations, and the government appointed him vice-consul at Whydah. He arrived in the Bight of Benin, but died on board the ship Kingfisher on 3 Nov. 1849. He was married, and his wife survived him.

Duncan's sense and powers of observation make up for deficient education, and his book contains many interesting notices of African superstitions.

[Duncan's Work; Journ. of Geog. Soc. vol. xvi. pp. xliii, 143, 154, vol. xviii. p. lviii, vol. xix. p. lxxviii, vol. xx. p. xxxviii; Bentley's Miscellany, 1847, pp. 412, 469; Gent. Mag. 1850, i. 327–8, quoted from the Literary Gazette.]

J. W.-G.

DUNCAN, JOHN, LL.D. (1796–1870), theologian, was born at Aberdeen in 1796 of very humble parentage. Receiving a small bursary, he contrived to attend the classes of Marischal College, and showed promise as a linguist and philosopher. While a student of divinity, first in the Anti-burgher Secession and then in the Established Church hall, he was at one time troubled by religious doubts. After temporary employment as a probationer he was ordained on 28 April 1836 to the charge of Milton Church, Glasgow. On the occurrence of a vacancy in the chair of oriental languages in the university of Glasgow, he offered himself as a candidate, stating in his application that he knew Hebrew, Syriac, Arabic, Persian, Sanscrit, Bengali, Hindostani, and Mahratti; while in Hebrew literature he professed everything, including grammarians, commentators, law books, controversial books, and books of ecclesiastical scholastics, and of belles-lettres. His application failed, but his college gave him the degree of LL.D. in 1840.

On 7 Oct. 1840 the committee of the church of Scotland for the conversion of the Jews appointed him their first missionary to Pesth (Budapest). Here his labours, with those of like-minded colleagues, had a remarkable effect. The Archduchess Maria Dorothea, wife of the Prince Palatine, and daughter of the king of Würtemberg, was most friendly, and helped the mission in many ways. Duncan's learning and character attracted great attention; many pastors of the reformed church of Hungary were much influenced by him, and even some Roman catholic priests attended some of his lectures. Among his converts from Judaism were the Rev. Dr. Edersheim, now a well-known clergyman of the church of England, and the Rev. Dr. Adolph Saphir, of the English presbyterian church, London.

From Pesth Duncan was recalled in 1843 to occupy the chair of oriental languages in New College, Edinburgh, the theological institution of the Free church. Here he laboured till his death in 1870. For this office he was very poorly qualified in one sense, but very admirably in another. His habits utterly unfitted him for teaching the elements of Hebrew or other languages, as well as for the general conduct of a class. But 'his vast learning, his still more remarkable power of exact thought, and, above all, the profound reaches of his spiritual experience, which penetrated and illuminated from within the entire range of his scientific acquirements, admirably qualified him to handle the exegesis of scripture, and especially that of the Old Testament.' As a professor he was quite unique; his absence of mind, the facility with which he was often carried away by an idea, and the unexhausted fulness of thought he would pour on it, making his class-room a place of most uncertain employment, while his profound originality, his intellectual honesty, his deep piety, and childlike simplicity, humility, and affectionateness, could not but command the respect of every student.

It was in conversational intercourse with minds trained to abstract thought that his power as a thinker chiefly appeared. The results of his thought were usually given in sententious aphorisms, much in the manner of a rabbi; while in concision and precision of language he showed the influence of Aristotle. He had very little faith in the achievements of philosophy; its constructive power was very small; it could never raise man to the heights to which he aspired. He relied for the discovery of truth on the voice of God which he claimed to have heard in the scriptures.

Duncan wrote very little. He edited in 1838 a British edition of Robinson's 'Lexicon of the Greek New Testament;' published a lecture on the Jews and another on protestantism, and contributed a lecture on 'The Theology of the Old Testament' to the inaugural volume of the New College, Edinburgh. A volume of sermons and communion addresses was published after his death. But such contributions were no fair sample of the man. Much of him may be learned from the 'Colloquia Peripatetica' (1870) of Professor Knight of St. Andrews, a favourite and most admiring student, who, living under the same roof with him for two summers in his student days, took notes of his conversation, and has reproduced many of his most characteristic sayings. This book has passed through several editions (5th ed. 1879).

Duncan died on 26 Feb. 1870, aged 74. He married Janet Douglas, who died 28 Oct. 1852.

[Life of the late John Duncan, LL.D., by David Brown, D.D., Professor of Theology, Aberdeen, 1872; Recollections of John Duncan, LL.D., by A. Moody Stuart, D.D.; Colloquia Peripatetica, by Professor Knight, LL.D.; the Pulpit and the Communion Table, edited by D. Brown, D.D.; Disruption Worthies; personal acquaintance.] W. G. B.

DUNCAN, JOHN (1794–1881), weaver and botanist, was born at Stonehaven, Kincardineshire, on 19 Dec. 1794. His mother, Ann Caird, was not married to his father, John Duncan, a weaver of Drumlithie, eight miles from Stonehaven, and she supported herself and the boy by harvesting and by weaving stockings. The boy never went to school, but very early rambled widely over the rough cliffs, and procured rushes in the valleys, from which he made pith wicks for sale. From the age of fifteen he went as herd-boy in various farms, receiving cruel treatment, which increased his natural shyness and developed various peculiarities. During his boyhood he acquired a strong love for wild plants. In his own words, 'I just took a notion to ken ae plant by anither when I was rinnin' aboot the braes. I never saw a plant but I lookit for the marrows o'd [that is, for those similar], and as I had a gweed memory, when I kent a flower ance, I kent it aye.' He could always in after life recall the precise spot where he had seen any particular plant in boyhood, though he might have only seen it again after many years, and never have known its name or scientific position till then.

In 1809 Duncan was apprenticed for five years to a weaver in Drumlithie, a village of country linen-weavers. His master, Charles Pirie, a powerful ill-tempered man, who had almost conquered the celebrated Captain Barclay [see ALLARDICE, ROBERT BARCLAY], and also carried on an illicit still and smuggled gin, was exceedingly cruel to his apprentice; but his wife, who had some education, inspired the boy with the wish to read, and he at last acquired moderate skill in reading, though it was always difficult for him, probably through his extreme short-sightedness. He did not learn to write till after he was thirty years of age. Meanwhile his love of nature continued, and was further stimulated by obtaining the loan of Culpeper's 'British Herbal,' then in great repute among village herbalists. He thus learnt to name some plants for himself. In 1814, however, when his apprenticeship had still some months to run, his servitude became so intolerable that he ran away and returned to Stonehaven, where he lived with his mother for two years. By dint of extreme care, for wages were very low, he managed to save 1*l.* to buy a copy of Culpeper, and he became master of its contents and of herbalism, which he practised all his life. From Culpeper, too, and the astrology it contained, he gained an introduction to astronomy, which he afterwards studied as deeply as his means permitted. In 1816 Duncan and his mother removed to Aberdeen, where he learnt woollen-weaving. He married in 1818, but his wife proved unfaithful, and, after deserting him, continually annoyed him and drained his scanty purse. In 1824 Duncan became a travelling or household weaver, varying his work with harvesting, and taking a half-yearly spell of training as a militiaman at Aberdeen for nearly twenty years. He became an excellent weaver, studying the mechanics of the loom, and purchasing 'Essays on the Art of Weaving' (Glasgow, 1808), by a namesake, the inventor of the patent tambouring machinery, Peddie's 'Weaver's Assistant,' 1817, and 'Murphy on Weaving,' 1831. He also devoted himself to advancing his general education by the aid of dictionaries, grammars,

&c., proceeding also to acquire some Latin and Greek. He gradually purchased Sir John Hill's edition of the 'Herbal,' Tournefort's 'Herbal,' Rennie's 'Medical Botany,' and several works on astrology and astronomy. He never possessed a watch after he left Aberdeen, but became an expert dialler, and made himself a pocket sun-dial on Ferguson's model. Indeed, from his outdoor habits of astronomical observation he was nicknamed Johnnie Meen, or Moon, and also 'the Nogman,' from his queer pronunciation of the word 'gnomon,' which he often used. For many years he lived in the Vale of Alford, under Benachie, and devoted himself chiefly to astronomy and botany. His loft at Auchleven, under the sloping roof of a stable, was aptly dignified by the villagers as 'the philosopher's hall,' or briefly 'the philosopher,' a name it retained for many years after he left it. At this period, when not yet forty years old, he had a striking and antiquated aspect, dressed in a blue dress-coat and vest of his own manufacture with very high neck, and brass buttons, corduroy trousers, generally rolled halfway up to his knees, and white spotted neckcloth, a tall satin hat, carrying a big blue umbrella and a staff, and walking with an absorbed look. These clothes, scrupulously guarded, lasted him fifty years. He was extremely cleanly and abstemious, his bed, board, washing, and dress not costing him more than four shillings a week. In 1836 he made the acquaintance of Charles Black, gardener at Whitehouse, near Netherton. They became fast friends, and greatly helped each other in the study of botany. They formed large collections of every attainable plant for many miles round, preserving and naming them, and spending the greater part of many nights over their study. Sir W. J. Hooker's 'British Flora' they only managed to see at a local innkeeper's, whose son, then deceased, had had the book presented to him. In 1852 Duncan at last became the possessor of the innkeeper's precious volumes for one shilling, when they were sold by auction. It may be judged that in his botanical pursuits no obstacles, except deficiencies of early training and opportunity, were too great to be overcome by Duncan. The story of his studies, as told by Mr. Jolly, is a rare lesson in perseverance and a remarkable picture of pure love of nature and of genuine knowledge for their own sake. Without adding definitely to science, Duncan lived emphatically a high life in extreme poverty and obscurity, only emerging once as far as Edinburgh, where the botanical gardens, in which his friend Black was then engaged, afforded him wonderful delight. His herbarium unfortunately, though most carefully guarded, succumbed largely to dampness and insects, but in 1880, when he presented it to Aberdeen University, it still contained three-fourths of the British species of flowering plants, and nearly every species mentioned in Dickie's 'Flora of Aberdeen, Banff, and Kincardine,' including collections of almost all the plants growing in the Vale of Alford, for which he had received prizes at the Alford horticultural show in 1871. He never made any more prominent public appearance than as a reader of essays before a mutual instruction class at Auchleven. After 1852 Duncan lived in the village of Droughsburn, performing every office for himself except the preparation of his meals. He was a regular and devout church-goer, being an ardent Free church man, but always took some wild flowers to church and spread them on the desk before him from pure delight. He acquired considerable knowledge of animals, purchasing Charles Knight's 'Natural History,' and in later years he studied phrenology. He was a zealous liberal in politics. In 1874, from failing health, the old man was obliged to seek parish help, a deep humiliation to him. In 1878 Mr. W. Jolly of Inverness, who had visited him in the preceding year, gave an account of Duncan in 'Good Words,' which brought him some assistance; but he had kept his poverty scrupulously from the knowledge of Mr. Jolly and other friends, and it was not till 1880 that a public appeal was made on his behalf, which produced 320*l.*, with many expressions of sympathy which cheered Duncan's declining life. He died on 9 Aug. 1881 in his eighty-seventh year, having left the balance of the fund raised for him to furnish prizes for the encouragement of natural science, especially botany, among the school children of the Vale of Alford.

Duncan was about five feet seven in height, muscular and spare, large-headed, short-sighted, and altogether odd-looking; but to a keen observer he appeared a man of powerful mind and great energy and determination. His love of books and large relative expenditure upon them was only matched by his true kindliness of heart and marked generosity to the weak. When in extreme need he gave up his allowance of coal for some years to an imbecile he considered more needy, and he found means to be a true helper of many around him. Orderliness, cleanliness, honesty, with great reticence and shyness, were among his prominent characteristics. His intimate friend, James Black, wrote of him: 'John was my human protoplasm, man in his least complex form. He seemed to be a survival

of those rural swains who lived in idyllic simplicity.'

[Jolly's articles in Good Words, April, May, and June 1878, reprinted in Page's (Dr. Japp's) Leaders of Men, 1880; Jolly's Life of Duncan, London, 1883, with etched portrait.] G. T. B.

DUNCAN, JONATHAN, the elder (1756–1811), governor of Bombay, son of Alexander Duncan, was born at Wardhouse, Forfarshire, on 15 May 1756. He received a nomination to the East India Company's civil service, and reached Calcutta in 1772. After serving in various subordinate capacities, he was selected, because of his known uprightness, to fill the important office of resident and superintendent at Benares by Lord Cornwallis in 1788. This was the situation in which most scandals had been caused by the eager desire for gain of the company's servants; Duncan put down these scandals with a strict hand, and thus made himself very unpopular with his subordinates. Yet he also found time to look into matters of native administration, and was the first resident who devoted himself to putting down the practice of infanticide at Benares. When Lord Cornwallis returned to England, he did not forget to praise Duncan to the court of directors, and entirely without solicitation from himself he was appointed to the high office of governor of Bombay, 12 Nov. 1794. He held this post for sixteen years, the most important perhaps in the whole history of the English in India. The effects of his long government are still to be seen in the present composition and administration of the Bombay presidency, for this was the period in which the company's servants were engaged in making the company the paramount power in India. Duncan went on the principle of recognising any petty chieftain, who had a right to the smallest tribute from the smallest village, as a sovereign prince. This policy accounts for the innumerable small states, nearly six hundred in number, now ruled through the Kathiáwár, Mahi Kantha, and Rewá Kantha agencies, which forms the distinguishing feature of the Bombay presidency, as distinguished from the rest of India, where only important chieftains were recognised as sovereigns, and the smaller ones treated as only hereditary zemindars. Though recognising their sovereign rights, Duncan had no hesitation in regulating the local government of these little princelets, and exerted himself especially for the suppression of infanticide in Kathiáwár. While thus occupied in local affairs, Duncan did not forget to take his full share in the great wars by which Lord Wellesley broke the power of Tippoo Sultan and the Maráthás. He equipped and sent a powerful force under Major-general James Stuart, which marched upon Mysore from the Malabar coast, and assisted in the capture of Seringapatam in 1799; he supplied troops for Sir David Baird's expedition to Egypt in 1801; he warmly seconded Major-general Arthur Wellesley in his campaign against the Maráthás in 1803; and he directed the occupation and final pacification of Guzerat and Kathiáwár by Colonel Keating's expedition in 1807. He died at Bombay on 11 Aug. 1811, and is buried in St. Thomas's Church there, where a fine monument has been erected to him. His eldest son Jonathan is noticed below.

[Higginbotham's Men whom India has known; the Cornwallis Correspondence; Wellesley Despatches.] H. M. S.

DUNCAN, JONATHAN, the younger (1799–1865), currency reformer, born at Bombay in 1799, was the son of Jonathan Duncan the elder [q. v.], governor of the presidency. He received his preliminary training under a private tutor named Cobbold. On 24 Jan. 1817 he was entered a pensioner of Trinity College, Cambridge, and took the ordinary B.A. degree in 1821 (*College Register*). His easy circumstances left him leisure to indulge a fondness for literature and politics. In 1836–7 he edited the first four volumes of the short-lived 'Guernsey and Jersey Magazine,' 8vo, Guernsey, London. In 1840 he published a translation of F. Bodin's 'Résumé de l'Histoire d'Angleterre,' 12mo, London. For the 'National Illustrated Library' he furnished a 'History of Russia from the foundation of the Empire by Rourick to the close of the Hungarian Wars,' 2 vols. 8vo, London, 1854, part of which is a translation from the French of A. Rabbe. After 1841 Duncan lived chiefly in London. Besides contributing to general literature, he wrote and spoke frequently on questions of reform, such as land tenure and financial matters. He disapproved of what he termed the 'silly sophisms' of Sir Robert Peel, and considered the monetary system of Samuel Jones Loyd to have been framed for the express purpose of sacrificing labour to usury. Under the signature of 'Aladdin' he wrote in 'Jerrold's Weekly News' a series of 'Letters on Monetary Science,' in which these and similar views are enunciated with considerable vehemence. The 'Letters' were afterwards republished in a collective form. In 1850 he started 'The Journal of Industry,' which collapsed after sixteen numbers had appeared.

His other writings are: 1. 'Remarks on the Legality and Expediency of Prosecutions

for Religious Opinion. To which is annexed, An Apology for the Vices of the Lower Orders,' 8vo, London, 1825. 2. 'The Religions of Profane Antiquity; their Mythology, Fables, Hieroglyphics, and Doctrines. Founded on Astronomical Principles,' 8vo, London, Guernsey printed (1830?). 3. 'The Dukes of Normandy, from the time of Rollo to the expulsion of John by Philip Augustus of France,' 12mo, London, 1839. 4. 'The Religious Wars of France, from the Accession of Henry the Second to the Peace of Vervins,' 8vo, London, 1840. 5. 'The History of Guernsey; with occasional notices of Jersey, Alderney, and Sark, and biographical sketches,' 8vo, London, 1841. 6. 'How to reconcile the Rights of Property, Capital, and Labour. Tract I.,' 8vo, London, 1846. 7. 'The National Anti-Gold Law League. The Principles of the League explained, versus Sir R. Peel's Currency Measures, and the partial Remedy advocated by the Scottish Banks. In a Speech at Glasgow,' 8vo, London, 1847. 8. 'The Principles of Money demonstrated, and Bullionist Fallacies refuted,' 16mo, London, 1849. 9. 'The Bank Charter Act: ought the Bank of England or the People of England to receive the Profits of the National Circulation? Second edition. With Remarks on the Monetary Crisis of November 1857,' 8vo, London, 1858. Duncan died at his residence, 33 Norland Square, Notting Hill, on 20 Oct. 1865, aged 65 (*Times*, 24 Oct. 1865, obituary).

[Tupper's Hist. of Guernsey, preface, p. v; Gent. Mag. 3rd ser. xix. 662; Brit. Mus. Cat.; Allibone's Dict. of Engl. Lit. i. 529.] G. G.

**DUNCAN, MARK** (1570?–1640), regent of the university of Saumur, son of Thomas Duncan of Maxpoffle, Roxburghshire, by Janet, daughter of Patrick Oliphant of Sowdoun in the same county, is supposed to have been born about 1570, and to have been educated partly in Scotland and partly on the continent. He certainly took the degree of M.D., but at what university is not known. From Duplessis-Mornay, appointed governor of Saumur by Henry IV in 1589, he received the post of professor of philosophy in the university of Saumur, of which he subsequently became regent. He is said to have been versed in mathematics and theology, as well as in philosophy, and to have acquired such a reputation for medical skill that James I offered him the post of physician in ordinary at the English court, and even forwarded to him the necessary patent; but to have declined the royal invitation out of regard to his wife (a French lady), who was reluctant to leave her native land. He published in 1612 'Institutiones Logicæ,' to which Burgersdijck, in the preface to his own 'Institutiones Logicæ' (2nd ed. 1634), acknowledged himself much indebted, and which indeed seems to have served as a model to the latter work; also (anon.) in 1634, 'Discours de la Possession des Religieuses Ursulines de Loudun,' an investigation of the supposed cases of demoniacal possession among the Ursuline nuns of Loudun. The phenomena had been attributed to the sorcery of Urbain Grandier, curé and canon of Loudun, who had been burned at the stake in consequence. Duncan explained them, at much risk to himself, as the result of melancholy. He is said to have been shielded from the vengeance of the clergy only by the influence of the wife of the Maréchal de Brézé, then governor of Saumur. This work elicited an answer in the shape of a 'Traité de la Mélancholie' by the Sieur de la Menardière, and that in its turn an 'Apologie pour Mr. Duncan, Docteur en Médecine, dans laquelle les plus rares effects de la Mélancholie et de l'imagination sont expliquez contre les reflexions du Sieur de la M^re^ par le Sieur de la F. M.' La Flèche (no date). Duncan also wrote a treatise entitled 'Aglossostomographie' on a boy who continued to speak after he had lost his tongue, pronouncing only the letter *r* with difficulty. The faulty Greek of the title, which should have been 'Aglossostomatographie,' was very severely criticised in prose and verse by a rival physician of Saumur, named Benoît. Duncan resided at Saumur until his death, which took place in 1640, to the regret, it is said, of protestants and catholics alike. He had issue three sons, who took the names respectively of Cérisantis, Saint Helène, and Montfort.

His eldest son, MARK DUNCAN DE CÉRISANTIS (*d.* 1648), was for a time tutor to the Marquis de Faure, and was employed by Richelieu in certain negotiations at Constantinople in 1641; but in consequence of a quarrel with M. de Caudale was compelled to leave France, and entered the Swedish service. He returned to France as the Swedish ambassador resident in 1645. Shortly afterwards he quitted the Swedish service, renounced his protestantism, and went to Rome, where in 1647 he met the Duc de Guise, then meditating his attempt to wrest the kingdom of Sicily from Spain, whom he accompanied to Naples in the capacity of secretary. He is said also to have been secretly employed by the French king to furnish intelligence of the duke's designs and movements. He died of a wound received in an engagement with the Spaniards in February 1648. The authenticity of the 'Mémoires du Duc de Guise,' published in 1668, was

impugned by the brother of Cérisantis, Saint Helène, mainly on the ground of the somewhat disparaging tone in which Cérisantis is referred to in them. The genuineness of the work is, however, now beyond dispute, and it must be observed that the duke, while imputing to Cérisantis excessive vainglorious-ness, gives him credit for skill and intrepidity in the field. Cérisantis was esteemed one of the most elegant Latinists of his age, and published several poems, of which 'Carmen Gratulatorium in nuptias Car. R. Ang. cum Henrietta Maria filia Henrici IV R. F.' is the most celebrated.

[Bayle's Dict. Hist. et Crit. (ed. 1820), art. 'Cérisantis;' Mémoires du Duc de Guise (Petitot), i. 62, 211–14, 225–6, 271, 364, ii. 48; Anderson's Scottish Nation; Brit. Mus. Cat.; Watt's Bibl. Brit.] J. M. R.

DUNCAN, PHILIP BURY (1772–1863), keeper of the Ashmolean Museum, Oxford, was born in 1772 at South Warnborough, Hampshire, where his father was rector. He was educated at Winchester College (where he afterwards founded the 'Duncan Prizes'), and at New College, Oxford, of which he became a fellow in 1792. He graduated B.A. 1794, M.A. 1798. Among the school and college friends with whom he continued intimate were Archbishop Howley, Bishop Mant, and Sidney Smith. He was called to the bar in 1796, and for a few years attended the home and the western circuits. From 1801 till his death he lived much at Bath, and promoted many local scientific and philanthropic schemes. He was elected president of the Bath United Hospital in 1841. In 1826 he was made keeper of the Ashmolean Museum, in succession to his elder brother, John Shute Duncan, author of 'Hints to the Bearers of Walking Sticks and Umbrella,' anonymous, 3rd edit. 1809; 'Botano Theology,' 1825; and 'Analogies of Organised Beings,' 1831. Philip Duncan increased the Ashmolean zoological collections, and himself gave many donations. He also presented to the university casts of antique statues and various models. Duncan advocated the claims of physical science and mathematics to a prominent place in Oxford studies. He was instrumental in establishing at Oxford, as also at Bath, a savings bank and a society for the suppression of mendicity. He resigned his keepership in 1855, and was then given the honorary degree of D.C.L. He had published in 1836 'A Catalogue of the Ashmolean Museum,' 8vo, and in 1845 had printed at considerable cost a 'Catalogue of the MSS. bequeathed by Ashmole to the University of Oxford' (edited by W. H. Black). Among Duncan's other publications were: 1. 'An Essay on Sculpture [1830?], 8vo. 2. 'Reliquiæ Romanæ' (on Roman antiquities in England and Wales), Oxford, 1836, 8vo. 3. 'Essays on Conversation and Quackery,' 1836, 12mo. 4. 'Literary Conglomerate,' Oxford, 1839, 8vo. 5. 'Essays and Miscellanea,' Oxford, 1840, 8vo. 6. 'Motives of Wars,' London, 1844, 8vo. Duncan died on 12 Nov. 1863, at Westfield Lodge, his residence, near Bath, aged 91. He was unmarried. He was a man of simple habits and refined tastes. Archbishop Howley said of him and his brother: 'I question whether any two men with the same means have ever done the same amount of good.'

[Gent. Mag. 1864, 3rd ser. xvi. 122–6; Cat. of Oxf. Grad.; Brit. Mus. Cat.] W. W.

DUNCAN, THOMAS (1807–1845), painter, was born at Kinclaven, Perthshire, 24 May 1807. At an early age he drew likenesses of his young companions, and while still at school he painted the whole of the scenery for a dramatic representation of 'Rob Roy,' which he and his schoolfellows undertook to perform in a stable-loft. His father took alarm at what he considered unprofitable waste of time, and placed him in the office of a writer to the signet. As soon as he had served his time he obtained his father's leave to go to Edinburgh and enter the Trustees' Academy. There he made rapid progress under Sir William Allan [q. v.], whom he succeeded as head-master a few years later. He began to exhibit at the Scottish Academy in 1828, and first attracted notice by his pictures of 'A Scotch Milk Girl' and 'The Death of Old Mortality,' exhibited at the Royal Institution in 1829, which were followed in 1830 by that of 'The Bra' Wooer.' These and other early works won for him so much reputation that in 1830 he was elected an academician of the newly founded Scottish Academy, in which he held at first the professorship of colour, and subsequently that of drawing. He devoted himself chiefly to portraiture, but from time to time he produced genre and historical pictures. Among these were 'Lucy Ashton at the Mermaid's Fountain' and 'Jeanie Deans on her Journey to London,' exhibited in 1831; 'Cuddie Headrigg visiting Jenny Dennison,' in 1834; 'Queen Mary signing her Abdication,' in 1835; 'Old Mortality' and 'A Covenanter,' in 1836; 'Anne Page inviting Master Slender to Dinner,' in 1837; and 'Isaac of York visiting his Treasure Chest' and 'The Lily of St. Leonards,' in 1838.

In 1840 he sent to the exhibition of the Royal Academy in London his well-known

picture of 'Prince Charles Edward and the Highlanders entering Edinburgh after the Battle of Preston,' in which he introduced the portraits of several eminent Scotchmen then living, and which appeared again in the Royal Scottish Academy in 1841. 'The Waefu' Heart,' an illustration from the ballad of 'Auld Robin Gray,' now in the Sheepshanks collection, South Kensington Museum, was his contribution to the Royal Academy exhibition of 1841, and 'Scene on Benormen, Sutherlandshire' (or 'Deerstalking'), to that of 1842; while to that of 1843 he sent 'Prince Charles Edward asleep after the Battle of Culloden, protected by Flora Macdonald and Highland Outlaws.' Both these pictures of Prince Charles Edward became the property of Mr. Alexander Hill, and were engraved, the first by Frederick Bacon, and the second by H. T. Ryall. These works led to his election in 1843 as an associate of the Royal Academy, and in 1844 he exhibited pictures of 'Cupid' and 'The Martyrdom of John Brown of Priesthill, 1685,' the latter of which is now in the Glasgow Corporation Galleries of Art. This was his last exhibited work, with the exception of a masterly portrait of himself, which appeared at the Royal Academy in 1846, after his death, and which was purchased by fifty Scottish artists and presented by them to the Royal Scottish Academy. Shortly before his last illness he received a commission from the Marquis of Breadalbane to paint a picture in commemoration of Queen Victoria's visit to Taymouth Castle, and a finished sketch for it, together with an unfinished sketch of 'George Wishart on the day of his Martyrdom dispensing the Sacrament in the Prison of the Castle of St. Andrews,' appeared in the exhibition of the Royal Scottish Academy in 1846. He died in Edinburgh, 25 April 1845, from a tumour on the brain, and was buried in the Edinburgh cemetery at Warriston. His principal pictures represent scenes in Scottish history, and show a considerable gift for colour. His portraits are faithfully and skilfully rendered, and evince delicate feeling for female beauty and keen appreciation of Scottish character. They include those of Sir John M'Neill, Professor Miller, Lord Robertson, Lord Colonsay, Dr. Gordon, and Dr. Chalmers. Several of Duncan's works are in the National Gallery of Scotland: 'Anne Page inviting Master Slender to Dinner,' 'Jeanie Deans and the Robbers,' 'Bran, a celebrated Scottish Deerhound,' 'The Two Friends, Child and Dog,' and portraits of himself, Lady Stuart of Allanbank, John M'Neill of Colonsay and Oronsay, and Duncan M'Neill, lord Colonsay. The original model of a bust of Duncan, by Patrick Park, R.S.A., is in the Royal Scottish Academy.

[Chambers's Biographical Dictionary of Eminent Scotsmen, 1868, i. 507; Bryan's Biographical and Critical Dictionary of Painters and Engravers, ed. Graves, 1886, i. 436; Redgrave's Dictionary of Artists of the English School, 1878; Armstrong's Scottish Painters, 1888, pp. 62–3; Scotsman, 30 April 1845; Art Journal, 1847, p. 380, with portrait engraved by J. Smyth from a painting by himself; Catalogues of the Exhibitions of the Royal Scottish Academy, 1828–46; Catalogues of the Exhibitions of the Royal Academy, 1840–6; Catalogue of the National Gallery of Scotland, 1883.] R. E. G.

**DUNCAN, WILLIAM** (1717–1760), professor of philosophy at Aberdeen, son of William Duncan, an Aberdeen tradesman, by his wife Euphemia Kirkwood, daughter of a wealthy farmer in Haddingtonshire, was born in Aberdeen in 1717. He was sent to the Aberdeen grammar school, and afterwards to Foveran boarding school under George Forbes. When sixteen he entered the Marischal College, and studied Greek under Thomas Blackwell (1701–1757) [q. v.] In 1737 he took his M.A. degree. Having a dislike for the ministry, for which he was intended, he proceeded to London and wrote for the booksellers. His first works were published anonymously. He assisted David Watson with his 'Works of Horace,' 2 vols. 1741, 8vo. He published: 1. 'Cicero's Select Orations,' in English with the original Latin, London, 17 . . . , 8vo (a well-known school book often republished. Sir Charles Wentworth issued the English portion only in 1777). 2. 'The Elements of Logick,' divided into four books, part of Dodsley's 'Preceptor,' London, 1748, 8vo, and often reprinted. 3. 'The Commentaries of Cæsar, translated into English, to which is prefixed a Dissertation concerning the Roman Art of War,' illustrated with cuts, London, 1753, fol. Other editions in 1755, 1832, 1833.

Duncan was appointed by the king to be professor of natural and experimental philosophy in the Marischal College, Aberdeen, on 18 May 1752. He did not enter upon his duties until August 1753.

Duncan died unmarried 1 May 1760. He was sociable, but subject to fits of depression caused by sedentary habits. He was an elder of the church session of Aberdeen. He had several sisters and a younger brother, John, a merchant, three times chief magistrate of Aberdeen.

[Duncan's Works; Statistical Account of Scotland, xii. 1191; Biog. Brit. (Kippis), v. 500; Monthly Review, vii. 467–8; Nichols's Lit.

Anecd, iii. 268; Bowyer's Miscellaneous Tracts, 1785, has several notes on Duncan's Cæsar.]
J. W.-G.

DUNCAN, WILLIAM AUGUSTINE (1811–1885), journalist, a native of Aberdeenshire, was born in 1811, and educated for the Scottish national church. He subsequently embraced catholicism, was accepted as a student at the Scots Benedictine College, Ratisbon, and afterwards at the new college at Blairs, Kincardineshire, but having offended the authorities there by too outspoken criticism on a sermon, he gave up all thoughts of entering the priesthood. He started a publishing and bookselling business in Aberdeen, out of which he came some five years later rather poorer than when he began. He then resorted to teaching and to writing for the press, and was an earnest advocate of the Reform Bill of 1832 and of Lord Stanley's Irish education scheme. In July 1838 Duncan went out to New South Wales, becoming a publisher in Sydney. The following year he was appointed editor of a newly established Roman catholic journal, the 'Australasian Chronicle.' On relinquishing this post in 1843 he issued a paper of his own, 'Duncan's Weekly Register of Politics, Facts, and General Literature.' In 1846 he was appointed by Sir George Gipps sub-collector of customs at Moreton Bay, and soon after settling at Brisbane he was placed on the commission of the peace, made water police magistrate, guardian of minors, and local immigration commissioner. In January 1859 he succeeded Colonel Gibbes as collector of customs for New South Wales, which appointment he held until 1881. On his return to Sydney, after thirteen years' absence, he declined the chairmanship of the National Board of Education; but afterwards accepted an ordinary seat at the board, of which he remained a prominent member until its dissolution. Duncan was afterwards on the council of education, and was also chairman of the free public library. For his services to the colony he was awarded the distinction of C.M.G. in 1881, together with a pension from the colonial government. He died in 1885.

Duncan, whose acquaintance with modern languages was unusually extensive, translated from the Spanish of Pedro Fernandes de Queiros an 'Account of a Memorial presented to his Majesty [Philip III., king of Spain], concerning the Population and Discovery of the Fourth Part of the World, Australia the unknown, its great Riches and Fertility, printed anno 1610,' Spanish and English, 8vo, Sydney, 1874, to which he appended an introductory notice. He was the author of 'A Plea for the New South Wales Constitution,' 8vo, Sydney, 1856, of pamphlets on education, and an unpublished history of the colony until the government of Sir George Gipps.

[Heaton's Australian Dict. pp. 59–60; Times, 17 Aug. 1885, p. 7, col. 6; Colonial Office List, 1885, p. 332; Brit. Mus. Cat.] G. G.

DUNCANNON, Barons. [See Ponsonby, John William, first Baron, 1781–1847; Ponsonby, Frederick George Brabazon, third Baron, 1815–1895.]

DUNCANSON, ROBERT (*d.* 1705), colonel, was 'of the family of Fassokie in Stirlingshire,' distinguished for its adherence to the Argylls. When Archibald, ninth earl of Argyll, made his descent on Scotland in 1685, he sent off Sir Duncan Campbell, with the two Duncansons, father and son, to attempt, at the last moment, new levies in his own county (Fox, *Reign of James II*, 4to edit. p. 193). Duncanson, as major of Argyll's foot regiment, was second in command to Lieutenant-colonel James Hamilton, who had the planning of the Glencoe massacre. On 12 Feb. 1692, Hamilton having received orders to execute the fatal commission from Colonel John Hill, directed Duncanson to proceed immediately with four hundred of his men to Glencoe, so as to reach the post which had been assigned him by five o'clock the following morning, at which hour Hamilton promised to reach another post with a party of Hill's regiment. Whether Duncanson hesitated to take an active personal part in the massacre is matter of conjecture. 'The probability is,' says Dr. James Browne, 'that he felt some repugnance to act in person,' as immediately on receipt of Hamilton's order he despatched another order from himself to Captain Robert Campbell of Glenlyon, who had already taken up his quarters in Glencoe, with instructions to fall upon the Macdonalds precisely at five o'clock the following morning, and put all to the sword under seventy years of age (Browne, *Hist. of the Highlands*, ed. 1845, ii. 216, 217). 'You are to have a speciall care,' runs this despatch, 'that the old fox and his sone doe on no acct escape yor hands. Yow're to secure all the avenues that none escape; this yow are to put in execution at 5 a cloack precisly, and by that time, or verie shortly efter it, I'll strive to be at yow wt a stronger party. If I do not come to yow at 5, yow are not to tarie for me, but to fall on' (*Papers illustrative of the Highlands of Scotland*, Maitland Club, pp. 72, 73, 74). Fortunately, the severity of the weather prevented Duncanson from reaching the glen till eleven o'clock, six hours after the slaughter, so that he had nothing to do but to

assist in burning the houses and carrying off the cattle (Browne, ii. 220). No proceedings were taken against him. The Scotch parliamentary commission of inquiry of 1695, indeed, recommended the king 'either to cause him to be examined in Flanders about the orders he received, and his knowledge of the affair, or to order him home for trial,' but William declined acting on either suggestion (*ib.* ii. 224). Duncanson was promoted to the colonelcy of the 33rd regiment, 12 Feb. 1705, and fell at the siege of Valencia de Alcantara on the following 8 May.

[Authorities as above; Burton's Hist. of Scotland, 2nd edit. vii. 404; Notes and Queries, 2nd ser. viii. 109, 193, 252, 3rd ser. vii. 96–7.]

G. G.

DUNCH, EDMUND (1657–1719), politician and bon-vivant, was descended from a very ancient family resident at Little Wittenham, in the hundred of Ock, Berkshire, monuments to several of whom are printed in Ashmole's 'Berkshire,' i. 58–67. The chief of his ancestors was auditor of the mint to Henry VIII and Edward VI, and squire-extraordinary to Queen Elizabeth, who bestowed on him the manor of Little Wittenham. Another, Sir William Dunch, who died in 1612, married Mary, the aunt of Oliver Cromwell, and his great-grandson was Edmund, son of Hungerford Dunch, M.P. for Cricklade, who died in 1680. Dunch was born in Little Jermyn Street, London, 14 Dec. 1657, and baptised 1 Jan. 1658. He joined heartily in the revolution of 1688, and seems to have adhered to whiggism throughout life. From January 1701 to July 1702, and from May 1705 to August 1713, he represented in parliament the borough of Cricklade. In the ensuing House of Commons (November 1713 to January 1715) he sat for Boroughbridge in Yorkshire, and from the general election in January 1715 until his death he was member for Wallingford, a constituency which several of his ancestors had served in parliament. The freedom of that borough had been conferred on him on 17 Oct. 1695, and he was at one time proposed as its high steward, but was defeated by Lord Abingdon, who polled fifteen votes to his six. On 2 May 1702 Dunch married Elizabeth Godfrey, one of the maids of honour to the queen, and one of the two daughters and coheiresses of Colonel Charles Godfrey, by Arabella Churchill, sister to the Duke of Marlborough. Her elder sister married Hugh Boscawen, afterwards Lord Falmouth. It was rumoured in June 1702 that he would be created a baron of England; gossip asserted in April 1704 that Colonel Godfrey would become cofferer of the household, and that Dunch would succeed his father-in-law as master of the jewel office; and a third rumour, in 1708, was that Dunch would be made comptroller of the household. The place of master of the household to Queen Anne was the reward of his services on 6 Oct. 1708; when the comptrollership fell vacant on Sir Thomas Felton's death, in March 1709, Dunch tried for it in vain; he was deprived of the mastership in 1710, but was reappointed 9 Oct. 1714. He died on 31 May 1719, and was buried in the family vault at Little Wittenham on 4 June. The male line of this branch then became extinct, but he had cut off the entail of the property and left it to his four daughters—Elizabeth, married in 1729 to Sir George Oxenden; Harriet, the wife (3 April 1735) of the third Duke of Manchester; Catherine, who died young and unmarried; and Arabella, the wife (6 Feb. 1725) of Edward Thompson, M.P. for York. The fate of the last lady is told by Lord Hervey, in his 'Memoirs of the Reign of George II,' ii. 346. According to this chronicler she had two children by Sir George Oxenden, and on his account was separated from her husband, and died in childbirth. An elegy to Mrs. Thompson was written by Lady Mary Wortley Montagu, and is printed in her 'Letters' (1861 ed.), ii. 484–5. Dunch was one of the Kit-Cat Club, and his portrait was duly painted and engraved. He was a descendant of Oliver Cromwell, and his wife, who was one of the beauties commemorated in the Kit-Cat Club verses, was half-sister to the illegitimate children of James II. He was a great gamester, and is said to have clipped his fortunes by his gambling.

[Noble's continuation of Granger, iii. 175; Memoirs of Kit-Cat Club (1821), p. 209; Nichols's Collection of Poems, v. 171–2; Lady M. W. Montagu's Letters (1861), i. 481, ii. 298; Noble's Cromwell, ii. 155–6; Wentworth Papers, p. 78; Hedges's Wallingford, ii. 211, 239; Luttrell's Relation of State Affairs (1857), v. 169, 185, 419; Bliss's Rel. Hearniæ (1857), i. 429–30; Burn's Fleet Marriages, p. 75.]

W. P. C.

DUNCOMB, JOHN (1765–1839), topographer. [See Duncumb.]

DUNCOMBE, Sir CHARLES (*d.* 1711), banker and politician, was, according to one account, the son of Mr. Duncombe of Drayton Beauchamp, Buckinghamshire, whose family came from Ivinghoe in the same county, and according to another he was born in Bedfordshire of mean parentage, while his sister, Ursula Duncombe, on her marriage in 1678 to Thomas Browne of St. Margaret's, Westminster, was described as 'of Rickmansworth,

Herts, spinster, about 20.' He is entered in the pedigrees of the family in Burke's 'Peerage' (sub. 'Feversham') and Hoare's 'Wiltshire' (sub. 'Downton,' iii. 45) as the son of Alexander Duncombe of Drayton, Buckinghamshire (who married, 15 May 1645, Mary, daughter of Richard Paulye, lord of the manor of Whitchurch in that county), and as baptised at Whitchurch 16 Nov. 1648. The entry in Le Neve's 'Knights' runs: 'His father, a haberdasher of hatts in Southwark as some say, others that he was steward to Sir Will. Tiringham of Tiringham in Bucks,' and the balance of probability inclines to the latter statement. Charles was apprenticed to Alderman Backwell [q. v.], the leading goldsmith of London, whose son and heir was married to the daughter of Sir William Tyringham; but on his master's financial embarrassment he succeeded in escaping entanglement. In the 'London Directory' of 1677, in the list of 'goldsmiths who keep running cashes,' occur the names of 'Char. Duncomb and Richard Kent, at the Grashopper in Lombard Street,' and the firm is stated to have been established there a few years before that date. So early as 1672 Duncombe had attained to a leading position in the city of London. He was at that time banker to Lord Shaftesbury, from whom he received a timely warning of the projected closing of the exchequer by Charles II, and by this means he was enabled to withdraw 'a very great sum of his own,' and 30,000*l.* belonging to the Marquis of Winchester, afterwards the first duke of Bolton. He remained a city banker until August 1695, when Luttrell records in his 'Diary:' 'This week Charles Duncomb sold all his effects in the Bank of England, being 80,000*l.*' On his retirement, 'at the moment when the trade of the kingdom was depressed to the lowest point,' he purchased the estate of Helmsley in Yorkshire, which had been bestowed by the House of Commons on Fairfax, and had passed in dowry with Fairfax's daughter to the Duke of Buckingham. This was the greatest purchase ever made by any subject in England; the consideration money is fixed by Evelyn 'at neare 90,000*l.*, and he is reported to have neare as much in cash.' The character of old Euclio (Pope, *Moral Essays*, ep. i. ll. 256–61), the dying miser who, even in his last agony, could not consent to part with all his substance, has been fathered on Duncombe, and Pope alludes to his acquisition of land in the couplet—

> And Helmsley, once proud Buckingham's delight,
> Slides to a scrivener or city-knight

Macaulay describes the transfer of the estate.

Duncombe was one of the six clerks in chancery 1682–3. From 1685 to 1687 he was M.P. for Hedon, Yorkshire. Under both Charles II and James II he was receiver of the customs (*Harl. MS.* 7020), and when the latter monarch fled to France, he sent to the receiver for '1,500*l.* to carry him over sea, which he denied,' a proceeding which caused Duncombe's name to appear as the only excepted citizen in the general declaration of pardon which the exiled James issued on 20 April 1692. When the lieutenancy of London carried their address to the Prince of Orange, desiring him to repair forthwith to the city, Duncombe formed one of the deputation. After his retirement from business he took a more active part in public affairs. Among his landed purchases was the estate of Barford, in the borough of Downton in Wiltshire. He was M.P. for Yarmouth (Isle of Wight) 1690 to 1695, and Downton returned him to parliament from Oct. 1695 till he was expelled from the House of Commons in 1698, and again from 1702 to the year of his death. In the city of London, which he contested without success in 1700–1, 1701, and 1702, he took high rank among the leaders of the tory citizens; and as the Bank of England was started and fostered by whig financiers, it met with his opposition (Rogers, *First Nine Years of Bank of England*, passim). He had been alderman of Broad Street ward (1683–6). He was elected sheriff on 24 June 1699 without a poll, and when the corporation waited on the king at Kensington on 20 Oct. in the same year to express their satisfaction at his safe return Duncombe was knighted. On 31 May 1700 he was chosen alderman of Bridge ward by a majority of three to one, and in that year he was nominated as lord mayor of London, with the result that on the declaration of the polling of the livery the numbers were—Duncombe 2,752, Abney 1,919, Hedges 1,912, and Dashwood 1,110 (1 Oct. 1700). A week later the aldermen met to make their choice, when by fourteen votes to twelve, amid great excitement and fierce recriminations, they gave their decision in favour of Abney. He was a whig, and Duncombe was a tory, and as the new East India Company worked for Abney, the old body laboured for his opponent. Next year Duncombe was again nominated as lord mayor, but his election did not take place until September 1708, when he was unanimously chosen to that office. He was treasurer of the Artillery Company from April 1703 to 29 Feb. 1703–4, but his party's management of its affairs did not prove beneficial to the company's interests.

Duncombe had obtained his receivership of

the excise through Sunderland's influence, and had been ejected from his post by Montague. A demand for the payment into the exchequer for the public service of 10,000*l.* was made upon him, and instead of paying the demand note in silver, he made up the amount in exchequer bills, then at a discount, and pocketed the difference, about 400*l.* This in itself was not a criminal offence, but it was discovered that the bills had been falsely endorsed as having been a second time issued, and had thus been wrongly credited with an interest of 7*l.* 12*s.* per cent. per annum. Macaulay says that 'a knavish Jew' had been employed by Duncombe in forging these 'endorsements of names,' and that some were 'real and some imaginary.' The matter came before the House of Commons on 25 Jan. 1698, and in less than a week Duncombe had been committed a close prisoner to the Tower, had pleaded illness, and after a confession (as was alleged) of his guilt, had been expelled from parliament. A bill of pains and penalties, by which two-thirds of his property, real and personal, was seized for public uses, passed the commons on 26 Feb., 'after much debate—yeas 139, noes 103.' It went to the upper house, when 'three great tory noblemen,' Rochester, Nottingham, and Leeds, headed the opposition, and the Duke of Bolton, remembering Duncombe's good offices in 1672, exerted all his interest on behalf of the accused. After much debate the bill was rejected on 15 March by one vote (yeas 48, noes 49), and Duncombe was immediately set at liberty, only to find himself recommitted to the Tower by the order of the lower house (31 March 1698), and kept a prisoner there until parliament was prorogued on 7 July. In the following spring (4 Feb. 1699) he was tried at the court of king's bench 'for false endorsing of exchequer bills,' but was found not guilty, through a mistake in the information. This was amended in the next term, but 'the jury, without going from the bar, found him not guilty' (17 June 1699), and further proceedings against him were abandoned.

Duncombe kept his shrievalty and mayoralty in the hall of the Goldsmiths' Company, of which body he was a leading member, but he made no gift to its corporate funds. While he was sheriff many of the unhappy wretches detained in the London prisons for debt were released through his liberality, for which he was justly lauded in a Latin poem of four pages by Gulielmus Hogæus. At the cost of 600*l.* he erected 'a curious dyal' in the church of St. Magnus, near London Bridge. His country house at Teddington was built and fitted up by himself, the ceilings being painted by Verrio, and the carvings being the work of Grinling Gibbons. A poem on this house was addressed to Duncombe by Francis Manning, and will be found in his poems, p. 180. A poetical description of his country house of Barford, at Downton, and an account of the festivities there on New Year's day 1708, are in 'Pylades and Corinna, or Memoirs of Richard Gwinnett and Elizabeth Thomas' (1731), and are reprinted in Hoare's 'Modern Wiltshire.' The pageant at his mayoralty was described in the usual strain by Elkanah Settle in a tract of six pages. Duncombe died at Teddington 9 April 1711. It was at first proposed, as appears in the long memorandum in Le Neve's 'Knights,' that he should be interred in state in St. Paul's Cathedral; but the intention was changed, and he was buried in the south transept of Downton, where a monument was placed to his memory. He left no will, and administration to his effects was granted, 30 May 1711, to his sister, Ursula Browne, his mother, Mary Duncombe, renouncing her right. His father apparently died early in life; his mother lived to the age of ninety-seven, and was buried in Teddington Church on 7 Nov. 1716. The second Duke of Argyll married, as his first wife, Duncombe's niece, Mary Browne, and she acted as her uncle's lady mayoress. The old alderman was the richest commoner in England, and Swift, in chronicling his death, adds: 'I hear he has left the Duke of Argyll . . . two hundred thousand pounds. I hope it is true, for I love that duke mightily.' The duchess left no children, but from Duncombe's brother is descended the present Earl of Radnor, and his sister was the progenitrix of the Earl of Feversham.

[Swift's Works (1883), ii. 223; Orridge's Citizens of London, pp. 241–2; Vernon Correspondence (1841), i. 469–88, ii. 19–26, iii. 138–41; Herbert's History of the Livery Companies of London, ii. 204; Hoare's History of Wiltshire (iii. sub. 'Downton'), pp. 26, 40–5; Le Neve's Knights (Harl. Soc.), pp. 468–9; Luttrell's Brief Historical Relation of State Affairs (1857), passim; Evelyn's Diary (1827), iii. 354, 363; Price's Handbook of London Bankers (1876), pp. 94–5; Marriage Licenses (Harl. Soc. vol. xxiii.), p. 283; Biog. Brit. (Kippis), v. 504; Burnet's Own Time (Oxford ed., Lord Dartmouth's notes), i. 533; Hist. MSS. Comm. 10th Rep. appendix, pt. iv. 450; Macaulay's History, iv. 630, v. 19, 37 et seq.] W. P. C.

DUNCOMBE, JOHN (1729–1786), miscellaneous writer, only child of William Duncombe [q. v.], was born in London on 29 Sept. 1729. He was first educated at two schools in Essex, then entered, 1 July 1745, Corpus Christi College, Cambridge, where he proceeded B.A. 1748, M.A. 1752. He was after-

wards chosen fellow of his college, 'was in 1753 ordained at Kew Chapel by Dr. Thomas, bishop of Peterborough, and appointed, by the recommendation of Archbishop Herring, to the curacy of Sundridge in Kent; after which he became assistant-preacher at St. Anne's, Soho' (*Gent. Mag.* March 1786, p. 188). Duncombe was in succession chaplain to Squire, bishop of St. David's, and to Lord Cork. In 1757 Archbishop Herring, his constant friend, presented him to the united livings of St. Andrew and St. Mary Bredman, Canterbury. He was afterwards made one of the six preachers in the cathedral, and in 1773 obtained from Archbishop Cornwallis the living of Herne, near Canterbury, 'which afforded him a pleasant recess in the summer months.' The archbishop also appointed him master of St. John's Hospital, Canterbury, and, as no emolument was annexed, gave him a chaplaincy, which enabled him to hold his two livings. Duncombe died at Canterbury 19 Jan. 1786. He married in 1761 Susanna [see DUNCOMBE, SUSANNA], daughter of Joseph Highmore. She and an only daughter survived him.

Duncombe seems to have had some fame as a preacher, and to have been a man of varied if not high attainments. Of his many poems the best known were, 'An Evening Contemplation in a College, being a Parody on the "Elegy in a Country Churchyard"' (1753), 'The Feminead' (1754), 'Translations from Horace' (1766–7). His numerous occasional pieces, as 'On a Lady sending the Author a Ribbon for his Watch,' do not require notice (for full list see *Gent. Mag.* June 1786, pp. 451–2, and *Biog. Brit.* ed. Kippis, iv. 511). Of works connected with archæology, Duncombe wrote: 1. 'Historical Description of Canterbury Cathedral,' 1772. 2. A translation and abridgment of Battely's 'Antiquities of Richborough and Reculver' 1774. 3. 'History and Antiquities of Reculver and Herne,' and of the 'Three Archiepiscopal Hospitals at and near Canterbury' (contributed to Nichols's 'Bibliotheca Topographica Britannica,' vols. i. and iv. 1780). Duncombe edited: 1. 'Letters from Italy' of John Boyle, first earl of Cork and Orrery, 1773. 2. 'Letters by several Eminent Persons deceased, including the Correspondence of J. Hughes, Esq.,' 1773. 3. 'Letters from the late Archbishop Herring to William Duncombe, Esq., deceased,' 1777. 4. 'Select Works of the Emperor Julian,' 1784. He also published several sermons.

[Gent. Mag. 1786, pt. i.; Biog. Brit. ed. Kippis, v. 509 et seq.; European Mag. ix. 66; Cantabr. Grad. (1659–1787), p. 124; Notes and Queries, 4th ser. viii. 243; Brit. Mus. Cat.] F. W–T.

DUNCOMBE, SUSANNA (1730?–1812), poetess and artist, only daughter of Joseph Highmore, the painter, and illustrator of 'Pamela,' was born about 1730, probably in London, either in the city or Lincoln's Inn Fields. She was one of a party to whom Richardson read his 'Sir Charles Grandison;' and she made a sketch of the scene, which forms the frontispiece to vol. ii. of Mrs. Barbauld's 'Correspondence of Samuel Richardson.' She contributed the story of 'Fidelio and Honoria' to 'The Adventurer;' was eulogised by John Duncombe [q.v.] as Eugenia in his 'Feminead,' 1754; and, after a protracted courtship, they were married on 20 April 1763, and went to his living in Kent, taking her father with them. In 1773 she furnished a frontispiece to vol. i. of her husband's 'Letters by John Hughes;' she also wrote a few poems in the 'Poetical Calendar,' and in 1782 some of her poems appeared in Nichols's 'Select Collection.' In January 1786 she was left a widow, with one child, a daughter, and took up her residence in the Precincts, Canterbury. In 1808 her portrait of Mrs. Chapone was transferred from her 'Grandison' frontispiece to the second edition of 'Mrs. Chapone's Posthumous Works.' She died on 28 Oct. 1812, aged about eighty-two, and was buried with her husband at St. Mary Bredman, Canterbury.

[Bryan's Dict. of Painters; Chalmers's Biog. Dict.; Gent. Mag. lxxxii. ii. 497.] J. H.

DUNCOMBE, THOMAS SLINGSBY (1796–1861), M.P. for Finsbury, was the eldest son of Thomas Duncombe of Copgrove, near Boroughbridge, in the West Riding of Yorkshire, by his wife Emma, eldest daughter of John Hinchliffe, bishop of Peterborough, and nephew of Charles, first Baron Feversham. He was born in 1796, and was sent to Harrow School in 1808, where he remained until Christmas 1811. Shortly before leaving school he was gazetted an ensign in the Coldstream guards, and in November 1813 he embarked with part of his regiment for Holland, and during the latter portion of the campaign acted as aide-de-camp to General Ferguson. Returning to England he took no part in the battle of Waterloo, and being raised to the rank of lieutenant on 23 Nov. 1815 retired from the army on 17 Nov. 1819. Duncombe unsuccessfully contested Pontefract in 1820, and Hertford in 1823, as a whig candidate. At the general election in June 1826, however, he was returned for the latter borough, defeating Henry Lytton Bulwer by a majority of ninety-two. Duncombe's first speech which attracted the attention of the house was made in the debate on the ministerial

explanations on 18 Feb. 1828 (*Parl. Debates*, new ser. xviii. 540–3). He was again returned for Hertford at the general elections of 1830 and 1831, but lost his seat at the general election in December 1832. The Marquis of Salisbury, whose influence was predominant in the borough, had employed every means to oppose Duncombe's return; but the election was afterwards declared void on the ground of bribery, and both writs were suspended during the rest of the parliament. Duncombe's five contests for the borough are computed to have cost him no less than 40,000*l*. After his defeat at Hertford, Duncombe became more advanced in his political views, and threw in his lot with the radicals. On 1 July 1834 he was returned for the newly created borough of Finsbury in the place of Robert Grant, who had been appointed governor of Bombay, and from this date until his death Duncombe continued to sit for that borough. The incidents arising out of some remarks upon his character which appeared in 'Fraser's Magazine' for September 1834 will be found in 'Fraser's Magazine,' x. 494–504. Being always ready to undertake the cause of the unfortunate, without regard to the opinions they might hold, Duncombe, on 30 May 1836, moved that an address be presented to the king asking his intercession with Louis-Philippe for the liberation of Prince Polignac and the other imprisoned ministers at Ham (*ib.* 3rd ser. xxxiii. 1191–5). In the summer of 1838 he visited Canada, and upon his return to England exerted himself in the defence of his friend Lord Durham, the late governor-general. In 1840 he took up the case of the imprisoned chartists, and in March spoke in favour of an address to the queen for the free pardon of Frost, Jones, and Williams. This action, however, only received the support of seven members, one of whom was Benjamin Disraeli, and was negatived by a majority of sixty-three (*ib.* lii. 1142–4); but Duncombe's motion in the following year for the merciful consideration of all political offenders then imprisoned in England and Wales was more successful, and was only lost by the casting vote of the speaker (*ib.* lviii. 1740–1750). On 2 May 1842 he presented the people's petition praying for the six points of the charter. This monster petition was said to have been signed by 3,315,752 persons, and 'its bulk was so great that the doors were not wide enough to admit it, and it was necessary to unroll it to carry it into the house. When unrolled it spread over a great part of the floor, and rose above the level of the table' (*ib.* lxii. 1373). His motion on the following day, that the petitioners should 'be heard by themselves or their counsel at the bar of the house,' was defeated by a majority of 236. On 14 June 1844 he presented a petition from Mazzini and others, complaining that their letters had been opened by the post office (*ib.* lxxv. 892), and was the means of raising a storm of popular indignation against Sir James Graham, the home secretary, who acknowledged that he had issued a warrant for the opening of the letters of one of the petitioners. According to his biographer Duncombe took part in the plot which led to Prince Louis Napoleon's escape from Ham in May 1846. In the same year he presented the petition of Charles, duke of Brunswick, to the House of Commons. Though unsuccessful in his attempt to induce parliament to interfere, Duncombe continued to interest himself in the affairs of the duke, who in December 1846 made an extraordinary will in his favour, the contents of which are given at length in Duncombe's 'Life' (ii. 68–70). Subsequently Duncombe for some years employed his secretary in running to and fro between England and France on secret missions to the duke and the emperor of the French. His father died on 7 Dec. 1847, but owing to Duncombe's financial embarrassments the Yorkshire estate which he inherited had to be immediately sold for the benefit of his numerous creditors. Though Duncombe had to a great extent identified himself with the chartists, he entirely discountenanced their idea of an appeal to physical force, and in 1848 did his best to restrain them from the demonstration of 10 April. In 1851, at the request of Mazzini, he became a member of the council of the 'Friends of Italy.' On 9 Feb. 1858 he defended the emperor, Louis Napoleon, from the attack which had been made upon him in the debate on the motion for leave to bring in the Conspiracy to Murder Bill, and, for once deserting the radical party, took no part in the division (*Parl. Debates*, 3rd ser. cxlviii. 979–81). In 1861 he interested himself on behalf of Kossuth in the question of the Hungarian notes. In spite of his ill-health, which for many years before his death prevented his regular attendance in the house, a number of his reported speeches will be found in the 'Parliamentary Debates' of this session. He died on 13 Nov. 1861 at South House, Lancing, Sussex, in the sixty-sixth year of his age, and was buried at Kensal Green cemetery on the 21st. Duncombe was a good-looking and agreeable man, popular alike in society and in his constituency of Finsbury. He had the reputation of being the best-dressed man in the house, and was a fluent, though eccentric, speaker. His speeches, without being actually witty, always raised a laugh, and he has been described

by an acute observer as being 'just the man for saying at the right moment what everybody wished to be said and nobody had the courage to say.' Though rather a clever man of fashion than a man of great political mark in the house, Duncombe, as an advocate of radical views, had a considerable following in the country. He commenced a work on 'The Jews of England, their History and Wrongs,' but only the preface and ninety-four pages seem to have been printed, and nothing was published. According to his biographer his 'published pamphlets would fill a volume;' but none of these appear under his name in the 'Brit. Mus. Cat.' A crayon portrait of Duncombe by Wilkins was exhibited at the third Loan Exhibition of National Portraits in 1868 (No. 391 Cat.)

[Life and Correspondence of Thomas Slingsby Duncombe (1868); Foster's Peerage, 1883, p. 288; Harris's Hist. of the Radical Party in Parliament (1885); Annual Register, 1861, vol. ciii. app. to chron. p. 432; Gent. Mag. 1861, new ser. xi. 697, 1862, xii. 93–4; Fraser's Mag. 1846, xxxiv. 349–52; Quarterly Review, cxxxviii. 37–40; Athenæum for 23 Nov. 1867, pp. 675–7; Times for 7 Jan. 1868; Hayward Letters, 1886, ii. 172, 175–6, 181–3; Official Return of Lists of Members of Parliament, ii. 304, 318, 331, 343, 354, 368, 384, 402, 418, 434, 450.] G. F. R. B.

**DUNCOMBE, WILLIAM** (1690–1769), miscellaneous writer, youngest son of John Duncombe of Stocks in the parish of Aldbury, Hertfordshire, was born in Hatton Garden, London, 9 Jan. 1690. He was educated at Cheney in Buckinghamshire and at Pinner in Middlesex, and in 1706 entered as clerk in the navy office. This he quitted in 1725, and being in easy circumstances was able to give the remainder of his long life to his favourite literary pursuits. He had already translated some parts of Horace (1715 and 1721), and the 'Athaliah' of Racine (1722), and he now wrote a number of fugitive pieces for the 'Whitehall Evening Post,' of which he was part proprietor. A somewhat curious incident (with which no doubt the resignation of his clerkship was connected) brought about or hastened his marriage. He held a lottery ticket for 1725 in partnership with a Miss Elizabeth Hughes. The ticket was 'drawn a prize of 1,000*l.*,' and the partners were married on 1 Sept. of the following year. In 1728 an attack by Duncombe in the 'London Journal' on the 'Beggar's Opera,' in which he showed 'its pernicious consequences to the practice of morality and christian virtue,' attracted some notice. It gained him the acquaintance and lifelong friendship of Dr. Herring, afterwards archbishop of Canterbury (their correspondence was edited by Duncombe's son in 1777), who warmly approved of Duncombe's position. In 1732 Duncombe's most ambitious effort, his tragedy of 'Lucius Junius Brutus,' founded on Voltaire's play, was approved of by 'the theatrical triumvirate, Booth, Cibber, and Wilks,' and its production promised. This did not take place till November 1734, 'when the town was empty, the parliament not sitting, and Farinelli in full song and feather at the Haymarket.' As the author said, 'the quavering Italian eunuch proved too powerful for the rigid Roman consul.' 'Brutus' ran six nights at Drury Lane. It obtained some applause, and we are assured 'that there was scarcely a dry eye in the boxes during the last scene between Brutus and Titus' (where Brutus condemns his son to death, act v. sc. 9). It was again acted in February 1735, and printed the same year. A second edition appeared in 1747.

When the Jacobite rising of 1745 occurred, Duncombe, who was a devoted friend of the Hanoverian succession, reprinted a sermon (really written by Dr. Arbuthnot) purporting to be 'preached to the people at the Mercat Cross of Edinburgh.' He prefixed to this an account of the advantages which had accrued to Scotland from the union with England. He also reprinted with a preface a tract which his relative Mr. Hughes had written in regard to the rising of 1715, but which had never appeared, 'On the Complicated Guilt of Rebellion.' In 1749 Duncombe was 'accidentally instrumental to the detection of Archibald Bower' [q. v.], from whose account he had compiled a narrative of his escape from the inquisition. This being published attracted considerable notice, and was one of the circumstances which led to the damaging attack made by Douglas, bishop of Salisbury, on Bower's veracity (collection relating to Archibald Bower in *British Museum MS.*) Duncombe died in Margaret Street, Cavendish Square, London, 26 Feb. 1769, and was buried near his wife (*d.* 1736) in Aldbury Church, Hertfordshire. He was survived by his only child, John Duncombe [q. v.]

In addition to the works already named and a number of occasional pieces in prose and verse, Duncombe edited his friend Henry Needler's 'Original Poems, Translations, Essays, and Letters' (1724), John Hughes's 'Poems' (1735), Jabez Hughes's 'Miscellanies in Prose and Verse' (1737), Samuel Say's 'Essays and Poems' (1743), and a volume of Archbishop Herring's sermons (1763). He also translated Werenfel's 'On the Usefulness of Dramatic Interludes in the Education of Youth' (1744).

[Biog. Brit. ed. Kippis, v. 504; Gent. Mag. for 1769, p. 168; Lond. Mag. for 1769, p. 333; Annual Register for 1769, p. 172; Addit. MS. 31588, f. 2.] F. W–T.

**DUNCON, ELEAZAR** (*d.* 1660), royalist divine, was probably matriculated at Queens' College, Cambridge, but took his B.A. degree as a member of Caius College, whence he was elected fellow of Pembroke Hall in 1618 (*Antiquarians' Communications*, Cambr. Antiq. Soc. i. 248). On 13 March 1624–5, being M.A., he was ordained deacon by Laud, then bishop of St. David's (Laud, *Autobiography*, Oxford, 1839, p. 33), receiving priest's orders from Neile, at that time bishop of Durham, on 24 Sept. 1626 (Hutchinson, *Durham*, ii. 188; Cosin, *Correspondence*, Surtees Soc. i. 200). He became a great favourite with Neile, who made him his chaplain, and gave him several valuable preferments. In January 1627–8, being then B.D., he was collated to the fifth stall in the church of Durham (Le Neve, *Fasti*, ed. Hardy, iii. 312), obtaining the twelfth stall at Winchester 13 Nov. 1629 (*ib.* iii. 43). On 10 April 1633, having taken his doctor's degree in the previous March, he became rector of Haughton-le-Skerne, Durham (Surtees, *Durham*, iii. 342). He resigned his stall at Winchester, 24 April 1640, to succeed to the prebend of Knaresborough-cum-Brickhill in York Minster on the following 1 May (Le Neve, iii. 197). He was also chaplain to the king. Duncon, who was one of the most learned as well as ablest promoters of Laud's high church policy, was stripped of all his preferments by the parliament, and retired to the continent. In 1651 he was in attendance upon the English court in France, and officiated with other exiled clergymen in Sir Richard Browne's chapel at Paris (Evelyn, *Diary*, ed. 1879, ii. 20, 30 *n.*) During the same year he went to Italy (Cosin, *Correspondence*, i. 280), but in November 1655 he was living at Saumur, busied with some scheme of consecrating bishops (Clarendon, *State Papers*, vol. iii. appendix, pp. c, ci, ciii; Cosin, *Works*, Anglo-Cath. Libr., iv. 375 *n.* a). On 28 Aug. 1659 Cosin, writing from Paris to Sancroft, says of Duncon, 'now all his imployment is to make sermons before the English merchants at Ligorne and Florence' (*Correspondence*, i. 290). According to the statement of his friend, Dr. Richard Watson, it seems that Duncon died at Leghorn in 1660 (preface to Duncon's *De Adoratione*); in Barnabas Oley's preface to Herbert's 'A Priest to the Temple' he and his brother, John Duncon, are mentioned as having 'died before the miracle of our happy restauration.' His only known work, 'De Adoratione Dei versus Altare,' being his determination for the degree of D.D., 15 March 1633, appears to have been published soon after that date, and the arguments answered in a tract entitled 'Superstitio Superstes' (Cawdry, preface to *Bowing towards the Altar*). It was reprinted after the author's death by R. Watson, 12mo (Cambridge?), 1660, an English version, by I. D., appearing a few months later, 4to, London (1661). A reply by Zachary Crofton [q. v.] entitled 'Altar-Worship,' 12mo, London, 1661, giving small satisfaction to the puritans, a violent tirade by Daniel Cawdry [q. v.], 'Bowing towards the Altar . . . impleaded as grossely Superstitious,' 4to, London, 1661, came out shortly afterwards. Two of Duncon's letters to John Cosin, dated respectively 9 July 1637 and 20 April 1638, are in Additional MS. 4275, ff. 197, 198.

John Duncon, brother of Eleazar, was, as he says, holding a cure in Essex at the time of the civil war (preface to 3rd edition of *The Returnes*, &c.) After his deprivation he was received into the house of Lady Falkland. He is author of a quaint and once popular religious biography, 'The Returnes of Spiritual Comfort and Grief in a devout Soul. Represented (by entercourse of Letters) to the Right Honourable the Lady Letice, Vi-Countess Falkland, in her Life time. And exemplified in the holy Life and Death of the said Honorable Lady' (without author's name), 12mo, London, 1648; 2nd edition, enlarged, 12mo, London, 1649; another edition, 'with some additionals,' 12mo, London, 1653; 3rd edition, enlarged, 12mo, London, 1653. It was partly reproduced in the various editions of Dr. Thomas Gibbons's 'Memoirs of eminently Pious Women' (1777, 1804, 1815).

Another brother, Edmund Duncon, LL.B., was sent by Nicholas Ferrar [q. v.] of Little Gidding, near Huntingdon, to visit George Herbert during his last illness. Herbert placed the manuscript of 'A Priest to the Temple' in his hands, with an injunction to deliver it to Ferrar. Duncon afterwards became possessed of it, and promoted its publication (Oley, preface). He also gave some slight assistance to Walton when writing his life of Herbert. On 23 May 1663 he was instituted to the rectory of Friern Barnet, Middlesex (Newcourt, *Repertorium*, i. 606). He died in 1673. His son, John Duncon, M.A., a bachelor, succeeded to the living, but survived a few weeks only, dying at Cambridge in the beginning of 1673–4. Administration of his estate was granted to his sister, Ruth Duncon, 10 Feb. 1673–4 (*Administration Act Book*, P. C. C., 1674, f. 17 *b*). Unlike his brothers Edmund Duncon was a puritan (see

his letter to John Ellis, *Addit. MS.* 28930, f. 24).

[Authorities cited above; Cal. State Papers, Dom. 1629–31, pp. 20, 483, 1631–3, p. 77, 1633–1634, p. 150, 1636–7, p. 14, 1639–40, pp. 515, 539, 542, 1651–2, p. 271; Kennett's Register, p. 489; Notes and Queries, 1st ser. ix. 56, 184, 359.] G. G.

**DUNCON, SAMUEL** (*fl.* 1600–1659), political writer, was a citizen of Ipswich, of considerable means, and devoted to the parliamentary side in the civil wars. In 1640 he was 'strayed three times' for refusing to pay ship-money. He was ordered to march with the king's forces against the Scots; but he was allowed, after some troublesome negotiations, to hire a substitute. Processes were also begun against him in the commissaries' court and the court of arches. This caused him to repair several times to London, and led finally to his being 'damnified about 300*l.*' Duncon complained to the parliament, but without result. When the civil war broke out he as well as his father and father-in-law aided the parliament with many contributions, by raising troops (which brought him into direct communication with Cromwell), and by acting as high collector of assessments till 1651. Duncon seems finally to have settled in London, and to have died about the time of the Restoration. Duncon wrote: 1. 'Several Propositions of publick concernment presented to his Excellency the Lord Generall Cromwell,' 1651. 2. 'Several Proposals offered by a Friend to Peace and Truth to the serious consideration of the keepers of the Liberties of the People of England,' &c., 1659. The chief end of these tracts is (besides the recital of the author's sacrifices for the Commonwealth) towards the 'settling of peacemakers in every city and county of this nation.' These peacemakers were to be the 'most understanding plain honest-harted men' that the people of the district could find. Their function was to be to settle all sorts of disputes, and thus avoid as far as possible the necessity for law courts (see CAMPBELL, *Lives of the Chancellors*, viii. 359, for a somewhat similar scheme proposed by Lord Brougham).

[Works; Addit. MSS. 21418, f. 270, 21419, f. 145.] F. W–T.

**DUNCUMB, JOHN** (1765–1839), topographer, born in 1765, was the second son of Thomas Duncumb, rector of Shere, Surrey. He was educated at a school in Guildford, under a clergyman named Cole, and at Trinity College, Cambridge. He proceeded B.A. in 1787, and M.A. in 1796. In 1788 he settled at Hereford in the dual capacity of editor and printer of Pugh's 'Hereford Journal.' Two years later he accepted an engagement from Charles, eleventh duke of Norfolk, the owner, *jure uxoris*, of extensive estates in the county, to compile and edit a history of Herefordshire. The terms were 2*l.* 2*s.* per week for collecting materials, with extra payment for journeys out of the county, the work to be the property of the duke. The first volume, containing a general history of the county and account of the city, was published, 4to, Hereford, 1804; and the first part of a second volume, containing the hundreds of Broxash and Ewyas-Lacy, with a few pages of Greytree hundred, in 1812. At the death of the duke in December 1815 the supplies stopped and Duncumb ceased to work. The unsold portions of the work, with the pages of Greytree hundred then printed but not published, being part of the duke's personal estate, were removed from Hereford to a warehouse in London, in which place the parcels remained undisturbed and forgotten until 1837, when the whole stock was purchased by Thomas Thorpe, the bookseller, who disposed of his copies of vols. i. and ii. with the pages of Greytree (319–58), to which he appended an index. After p. 358, vol. ii. was completed with index in 1866 by Judge W. H. Cooke, who issued a third volume containing the remainder of Greytree in 1882. A fourth volume will include the parishes in the hundred of Grimsworth. A useful supplement to Duncumb and Cooke's history is George Strong's 'Heraldry of Herefordshire,' fol., London, 1848 (DUNCUMB, preface to vol. i.; COOKE, postscript to vol. ii. p. 401, preface to vol. iii.)

Duncumb's connection with the local newspaper ceased in 1791, when he entered into holy orders. He was instituted to the rectory of Tâlachddû in Brecknockshire in 1793 (*Gent. Mag.* vol. lxiii. pt. ii. p. 1219), and to Frilsham, Berkshire, in the same year. In 1809 he became rector of Tortington, Sussex, but resigned the living soon afterwards on his institution to Abbey Dore, Herefordshire (*ib.* vol. lxxix. pt. ii. p. 778), the Duke of Norfolk being the patron of both benefices. In 1815 he obtained the vicarage of Mansel-Lacy, Herefordshire, from Mr. (afterwards Sir) Uvedale Price (*ib.* vol. lxxxv. pt. i. p. 561), and held both these Herefordshire benefices at his death.

Duncumb was secretary to the Herefordshire Agricultural Society from its formation in 1797, and published in 1801 an 'Essay on the Best Means of Applying Pasture Lands, &c., to the Production of Grain, and of reconverting them to Grass,' 8vo, London. Another useful treatise was a 'General View

of the Agriculture of the County of Hereford,' 173 pp. 8vo, London, 1805, for the consideration of the Board of Agriculture and Internal Improvement. He also published two sermons, one preached 7 March 1796, the day appointed for the general fast, 16 pp. 8vo, London; the other preached in the cathedral church, 3 Aug. 1796, at the annual meeting of the subscribers to the General Infirmary in Hereford, and printed for the benefit of the charity, 16 pp. 8vo, London, 1797 (Watt, *Bibl. Brit.* i. 323 *o*). By 1809 he had become a fellow of the Society of Antiquaries.

Duncumb died at Hereford 19 Sept. 1839, aged 74 (*Gent. Mag.* new ser. xii. 660–1), and was buried in the church of Abbey Dore, where a monument is placed to his memory. He married in 1792 Mary, daughter of William Webb of Holmer, near Hereford, by whom he had three children: Thomas Edward (*d.* 1823) and William George (*d.* 1834), and a daughter. All died unmarried. Mrs. Duncumb died in 1841. Duncumb's manuscript collections were sold by his widow to a local bookseller. He lived in Hereford from 1788 to his death, and was never resident on any of his various preferments.

[The above memoir has been for the most part compiled from information kindly communicated by Judge Cooke. See also Gent. Mag. vol. xciii. pt. ii. p. 644, new ser. i. 219, v. 209, xvi. 664; Oxford Graduates (1851), p. 199.] G. G.

DUNDAS, CHARLES, Baron Amesbury (1751–1832), born 5 Aug. 1751, was younger son of Thomas Dundas of Fingask, M.P. for Orkney and Shetland 1768–71, and a commissioner of police in Scotland 31 Jan. 1771, who died 16 April 1786. His mother was his father's second wife, Janet, daughter of Charles Maitland, sixth earl of Lauderdale. He was called to the bar, but devoted himself to a political life. He first sat for the borough of Richmond in 1775, then for Orkney and Shetland (1781–4), again for Richmond, and finally for Berkshire, which he represented in ten successive parliaments (1794–1832). He was finally the second eldest member in the house. Dundas was a liberal in politics. In 1802, on the resignation of Mitford (afterwards Lord Redesdale), the then speaker, he was nominated by Sheridan as his successor in opposition to Abbot. He, however, withdrew from the contest. Dundas was counsellor of state for Scotland to the Prince of Wales, and colonel of the White Horse volunteer cavalry.

Dundas was twice married. His first wife, Anne, daughter of Ralph Whitley of Aston Hall, Flintshire, by whom he had one daughter, Janet, wife of Sir James Whitley Deans Dundas [q. v.], brought him the considerable estate of Kentbury-Amesbury, Wiltshire, and other property. His second wife, whom he married on 25 Jan. 1822, was his cousin, Margaret, daughter of Charles Barclay, and widow of (1) Charles Ogilvy, and (2) Major Archibald Erskine. Dundas was made a peer as Lord Amesbury by letters patent 11 May 1832. He died 7 July 1832 at his residence in Pimlico, whereupon the title became extinct. Lady Amesbury died 14 April 1841.

[Gent. Mag. August 1832; Burke's Dormant and Extinct Peerages (1883), pp. 183–4; Addit. MS. 2867, ff. 164, 166; Foster's Members of Parliament (Scotland).] F. W–t.

DUNDAS, Sir DAVID (1735–1820), general, was the third son of Robert Dundas, a merchant of Edinburgh, by his wife Margaret, daughter of Thomas Watson of Muirhouse. He was educated at the Royal Academy at Woolwich, and assisted in the great survey of Scotland under his maternal uncle, General David Watson, and under General Roy from 1752 to 1755. He was appointed a lieutenant fireworker in the royal artillery in 1754, a practitioner engineer in 1755, and a lieutenant in the 56th regiment in 1756, in which year he received the post of assistant quartermaster-general to General Watson. He threw up his staff appointment in 1758 to join his regiment when ordered on foreign service, and was present at the second Duke of Marlborough's attack on St. Malo, at General Bligh's capture of Cherbourg, and at the fight at St. Cas. At the close of the same year he joined the army under the command of Prince Ferdinand of Brunswick in the threefold capacity of assistant quartermaster-general, engineer, and lieutenant of infantry, and left Germany on the conclusion of the campaign to join the 15th light dragoons, into which he had just been promoted captain. Colonel Eliott, afterwards Lord Heathfield, who commanded that regiment, took a fancy to Dundas, who acted as his aide-de-camp in the campaigns of 1760 and 1761 in Germany, when he was present at the battles of Corbach, Warburg, and Clostercampen, the siege of Wesel, and the battle of Fellinghausen, and also in the expedition to Cuba in 1762, when Eliott served as second in command to Lord Albemarle at the capture of Havana. At the end of the seven years' war Dundas commenced that study of his profession which eventually caused him to be considered the most profound tactician in England. He was present every year at the manœuvres of the French, Prussian, or Austrian armies, and was able to get a thorough insight into the

military reforms of Frederick the Great, which had revolutionised the armies of Europe. In 1770 he was promoted major, and when the war of American independence broke out in 1774 he was anxious to go on active service. On further consideration he thought it would be better for him rather to work out his new system of tactics, and he therefore purchased in 1775 the lieutenant-colonelcy of the 12th light dragoons instead. He was appointed quartermaster-general in Ireland in 1778, promoted colonel in 1781, and made lieutenant-colonel of the 2nd Irish horse in 1782, when he again had leisure to study the military systems of the continent. He attended the Prussian autumn manœuvres in Pomerania, Silesia, and Magdeburg in 1785, 1786, and 1787, and in 1788 he brought out the results of his long study in his great work, 'The Principles of Military Movements, chiefly applicable to Infantry.' The publication of this book made his reputation, and for the next ten years Dundas was constantly employed. In 1789 he was appointed adjutant-general in Ireland, on 28 April 1790 he was promoted major-general, and on 2 April 1791 made colonel of the 22nd regiment. In June 1792 the 'Rules and Regulations for the Formation, Field Exercises, and Movements of His Majesty's Forces,' which he had drawn up by the direction of the authorities at the Horse Guards, were issued as the official orders for the army, and were speedily followed by the 'Rules and Regulations for the Cavalry,' for which Dundas was largely indebted to the experience of Sir James Stewart Denham [q. v.] Under these rules and regulations the armies which fought under Abercromby, Moore, and Wellington were disciplined. When war broke out with France in 1793, Dundas was sent to Jersey to report on the practicability of a descent on St. Malo, after which he paid a short visit to the Duke of York's army before Dunkirk, where he served for a short time in command of a brigade, and then in October travelled through Germany and Italy to Toulon, where he took up the post of second in command to General O'Hara. When O'Hara was taken prisoner, Dundas took command of the small English force at Toulon; but he soon saw the impossibility of holding that city against the great superiority of the French troops. After repelling the attacks of 17 and 18 Dec. he became one of the chief advocates for the evacuation of that city, which was carried into effect on 29 Dec. He took his army to Elba and then to Corsica, where he superintended the capture of San Fiorenze, and then hurried across the continent to join the Duke of York in Flanders. He commanded a brigade of cavalry at the battle of Tournay on 22 May 1794, and when the Duke of York returned to England he received the command of the troops on the lower Waal, amounting to eight thousand men. With this force he fought the battle of Geldermalsen, and on 30 Dec. the battle of Tuyl, when, in spite of his inferiority of numbers, he drove the French back across the Waal. But it was impossible to hold the Waal for long, and Dundas had, in spite of his victories, to cover the disastrous retreat of the British army on Bremen with his cavalry. When Lord Harcourt returned to England with the infantry in April 1795, Dundas was left in command of twenty-four squadrons of cavalry, with which he served in Westphalia until the final recall of the troops from the continent in January 1796. He was largely rewarded for his great services, being appointed colonel of the 7th light dragoons on 23 Dec. 1795, made quartermaster-general at the Horse Guards in 1796, and promoted lieutenant-general next year.

As quartermaster-general Dundas had much to do in reorganising the army after the unlucky series of disasters in Flanders, and in enforcing his 'Rules and Regulations.' He also commanded the camps of exercise at Weymouth and Windsor, which brought him into intimate relations with the king. In 1799 he accompanied the Duke of York in the expedition to the Helder. He commanded the second column in the battle of 19 Sept., and the centre column in the fierce attack on Bergen on 2 Oct., when his services were particularly praised by the Duke of York, but he felt obliged on the 17th to acquiesce in the convention of Alkmaer, as no good had been done and no ground gained by these battles. In 1801 he was made colonel of the 2nd dragoons and governor of Fort George in the place of Sir Ralph Abercromby, in 1802 he was promoted general, and in 1803 he resigned his post at the Horse Guards to take command of the southern district. In 1803 he was made a knight of the Bath and appointed governor of Chelsea Hospital, and in 1805 he resigned his command and retired to Chelsea, where he lived for the rest of his life. He acted as president of the court of inquiry held upon the conduct of Sir Hew Dalrymple, Sir Harry Burrard, and Sir Arthur Wellesley as to the convention of Cintra in 1808, and in the following year he was selected to succeed the Duke of York as commander-in-chief of the army. It was felt necessary that the duke should resign after the disclosures caused by the inquiry of the House of Commons into the case of Mrs. Mary

Anne Clarke [q. v.] Dundas was chosen, because as the duke's right-hand man at the Horse Guards he thoroughly understood his military policy, besides being an intimate friend who was ready to make way for the duke when the scandal should have blown over. Dundas was accordingly sworn of the privy council, and held the post of commander-in-chief of the army from 18 March 1809 to 26 May 1811, a period signalised by the victories of Talavera and Busaco and the retreat to Torres Vedras, and he was then perfectly ready to resign to the Duke of York. He was colonel-in-chief of the rifle brigade 1809 till death. He was made governor of Landguard fort in 1820. He was transferred to the colonelcy of the 1st or king's dragoon guards in 1813, and lived quietly at Chelsea Hospital until his death on 18 Feb. 1820. Dundas, who married Charlotte, daughter of General Oliver de Lancey, barrackmaster-general, left no children. His widow died in April 1840, and his property devolved on his nephew, Robert Dundas of Beechwood in Midlothian, a principal clerk of the court of session in Scotland, who was created a baronet in 1821, and died 28 Dec. 1835.

Sir Henry Bunbury devotes the following passage to Sir David: 'General Dundas had raised himself into notice by having formed a system for the British army, compiled and digested from the Prussian code of tactics both for the infantry and the cavalry. This work had been eagerly adopted by the Duke of York, as commander-in-chief, and had become the universal manual in our service. The system was in the main good, and written on right principles, though the book was ill-written, and led the large class of stupid officers into strange blunders. But a uniform system had been grievously needed, for not two regiments, before these regulations were promulgated, moved in unison. Dundas was a tall, spare man, crabbed and austere, dry in his looks and demeanour. He had made his way from a poor condition (he told me himself that he walked from Edinburgh to London to enter himself as a fireworker in the artillery); and there were peculiarities in his habits and style which excited some ridicule among young officers. But though it appeared a little out of fashion, there was "much care and valour in that Scotchman"' (*Narratives of some Passages in the Great War with France*, 1799–1810).

[Royal Military Calendar, ed. 1820, i. 284–301; Chambers's Dict. of Eminent Scotsmen; Georgian Biography; Moore's Life of Sir John Moore; Bunbury's Narrative of some Passages in the Great War with France; Gent. Mag. March 1820.] H. M. S.

DUNDAS, SIR DAVID (1799–1877), statesman, the eldest surviving son of James Dundas of Ochtertyre, Perthshire, by his marriage with Elizabeth, daughter of William Graham of Airth, Stirlingshire, was born in 1799. Admitted on the foundation of Westminster at the age of thirteen, he was elected to Christ Church, Oxford, in 1816, where he graduated B.A. 3 Feb. 1820, and was elected a student of the society; he proceeded M.A. 2 Nov. 1822. He was called to the bar at the Inner Temple, 7 Feb. 1823, and went the northern circuit. He was also a member of the Scotch bar. In March 1840 he was elected member of parliament for Sutherlandshire, and on 17 Feb. he was appointed a queen's counsel, being elected a bencher of his inn in due course. He represented Sutherlandshire for twelve years till 1852, and sat for it again from March 1861 until May 1867. He entered parliament as an adherent of the liberal party, and on 10 July 1846 was appointed solicitor-general under Lord John Russell, receiving the customary knighthood on 4 Feb. 1847. Indifferent health obliged him to resign office 25 March 1848, when it was thought he would have accepted the more comfortable and permanent post of principal clerk of the House of Lords. He, however, declined it. In May 1849 he again took office, this time as judge-advocate-general, was sworn a privy councillor on the following 29 June, and retired with his party in 1852. Thereafter it was understood that he did not care for further professional or political advancement. An accomplished scholar, he lived a somewhat retired life at his chambers, 13 King's Bench Walk, Inner Temple, where he had brought together a fine library. He died unmarried on 30 March 1877, aged 78. Dundas was an honorary M.A. of Durham University, and from 1861 to 1867 a trustee of the British Museum. He always gave his steady support to Westminster School, and was a constant attendant at its anniversaries and plays. He was one of those 'Old Westminsters' who most strongly opposed the proposal of removing the school into the country.

[Welch's Alumni Westmon. 1852, pp. 475, 480, 553; Law Times, 18 July 1846, 1 April 1848, 7 April 1877; Foster's Members of Parliament (Scotland), p. 110.] G. G.

DUNDAS, FRANCIS (*d.* 1824), general, of Sanson, Berwickshire, colonel 71st highland light infantry, was second son of Robert Dundas of Arniston the younger [q. v.], who held various important judicial posts in Scotland and died in 1787, by his second wife, Jean, daughter of William Grant, lord

Prestongrange (see FOSTER'S *Peerage*, under 'Melville'). He was appointed ensign 1st foot guards 4 April 1775, and became lieutenant and captain in January 1778. In May 1777 he was one of the officers of the guards sent out to relieve a like number in America (HAMILTON, *Hist. Gren. Guards*, ii. 225). He fought at Brandywine and Germantown, in the attack on the Delaware forts, and in the action of Monmouth during the march from Philadelphia to New York. He was frequently employed on detached services during the campaigns of 1778–9, and being appointed to the light company of his regiment, formed for service in America—the regiments of guards did not possess permanent light companies until some years later—commanded it under Lord Cornwallis in Carolina and Virginia, where it formed the advance guard of the army, and was daily engaged with the enemy. He was one of the officers who surrendered with Cornwallis at York Town, 19 Oct. 1781 (*ib.* ii. 255). He became captain and lieutenant-colonel 11 April 1783, exchanged as lieutenant-colonel to 45th foot, and thence in 1787 to 1st royals, a battalion of which he commanded in Jamaica from 1787 to 1791. He was adjutant-general with Sir Charles Grey at the capture of Martinique and Guadaloupe in 1794. He was made major-general in 1795. In October 1794 he became colonel-commandant of the Scotch brigade—formed out of the Scotch brigade in the service of the United Provinces of Holland, which was taken into British pay, and soon constituted the 94th foot—for which he raised an additional battalion. The same year he was ordered to the West Indies with the expedition under Sir Ralph Abercromby, but, being driven back by stress of weather to Southampton, was countermanded and appointed to command the troops at the Cape of Good Hope, whither he proceeded in August 1796. The chief events of his military command in South Africa were the mutiny on board the men-of-war in Table Bay in 1797, and the Kaffir war on the Sundays river in 1800. Together with the command of the troops he held the post of acting governor from Lord Macartney's departure in November 1798 until the arrival of the new governor, Sir George Yonge [q. v.], in December 1799, and again from the recall of the latter in 1801 until the colony was restored to the Dutch in 1803. He commanded the Kent division of the army collected on the south coast of England under Sir David Dundas [q. v.] during part of the invasion alarms of 1804–5, commanded a division under Lord Cathcart in the Hanover expedition of 1805–6, and again commanded on the Kentish coast after his return. He became lieutenant-general in 1802, and general in 1812.

In 1809 Dundas had been appointed colonel of the 71st highland light infantry. He was also transferred from the governorship of Carrickfergus, to which he was appointed in 1817, to that of Dumbarton Castle. He was never on half-pay.

Dundas married Eliza, daughter of Sir J. Cumming, H.E.I.C.S., by whom he had two sons and one daughter. He died 15 Jan. 1824.

[Foster's Peerage, under 'Melville;' Philippart's Roy. Mil. Cal. 1820, i. 388; Gent. Mag. xc. pt. i. 378. Particulars of the military operations in which Dundas took part will be found in Hamilton's Gren. Guards, ii. 225–55, London, 1872; Cooper Willyams's Campaign in West Indies in 1794, London, fol.; Bunbury's Narrative of some Passages in the War, pp. 174–80, London, 1852. Some account of affairs at the Cape during his command will be found in Allardyce's Life of Admiral Elphinstone, Viscount Keith (Edinburgh, 1883), in Sir John Barrow's writings on the Cape, in Theodore Hook's Life of Sir David Baird, in the Journal of Lady Anne Barnard (printed in the Earl of Balcarres's Lives of the Lindsays, London, 1858), and in Extraordinary Military Career of John Shipp (London, 1843), vol. i.] H. M. C.

DUNDAS, HENRY, first VISCOUNT MELVILLE (1742–1811), fourth son of Robert Dundas of Arniston the elder [q. v.], lord president of the court of session 1748–53, by his second wife, Anne, daughter of Sir William Gordon of Invergordon, bart., was born on 28 April 1742. Robert Dundas, second lord Arniston [q. v.], was his grandfather. He was educated at Edinburgh High School and University, and was admitted a member of the Faculty of Advocates on 26 Feb. 1763. Dundas acquired the art of public speaking in the general assembly of the church of Scotland, which at that time was the great school of oratory in Scotland, and, being of a well-known legal family, he rapidly obtained a large practice at the bar. His first appointment was that of assessor to the magistrates of the city, and shortly afterwards he was made one of the depute-advocates. At the age of twenty-four Dundas was appointed solicitor-general for Scotland, and his half-brother, the lord president of the court of session, was, by royal warrant dated 20 June 1766, ordered to allow 'Mr. Henry Dundas, his majesty's sole solicitor in Scotland, to sit within the bar.' At the general election in October 1774 he was elected member for the county of Midlothian, for which he continued to sit until the dissolution in 1790, with the exception of a few months at

the end of 1782, when he represented the borough of Newtown in the Isle of Wight. He made his first speech in the House of Commons on 20 Feb. 1775, in the debate on Lord North's propositions for conciliating the American colonists. Dundas showed his independence by alluding 'in very strong terms' to the inconsistency of the prime minister, and declared that he could never accede to any concessions whatever 'until the Americans did, in direct terms, acknowledge the supremacy of this country; much less could he consent to such concessions while they were in arms against it' (*Parl. Hist.* xviii. 332). He spoke again on 6 March in favour of the bill for restricting the trade of the New England colonies, and in reply to Thomas Townshend, who had urged the injustice of an act which made no discrimination between the innocent and the guilty, but starved all alike, declared that the bill, which was both just and merciful, 'had his most hearty approbation,' and that, 'as to the famine which was so pathetically lamented, he was afraid it would not be produced by this act' (*ib.* 387–8). On 24 May 1775 he was appointed lord advocate in the place of James Montgomery, who had been made chief baron of the exchequer in Scotland, but it was not until 20 July that Dundas presented his commission in the high court of justiciary. From this time Dundas devoted his attention chiefly to politics, though at first he regularly appeared as the public prosecutor in the Scotch courts. In 1777 he was appointed joint keeper of the signet in Scotland, but still continued to oppose every plan for effecting a reconciliation with the American colonists.

In February 1778 his support of Powys's amendment for the repeal of the Massachusetts charter made the king so indignant that, in a letter to Lord North, he declared 'the more I think on the conduct of the advocate of Scotland, the more I am incensed against him; more favours have been heaped on the shoulders of that man than ever were bestowed on any Scotch lawyer, and he seems studiously to embrace every opportunity to create difficulties; but men of tallents when not accompanied with integrity are pests instead of blessings to society, and true wisdom ought to crush them rather than to assist them' (Letter 454). The king, however, recognising Dundas's use as a debater, soon afterwards became reconciled to him, and on 21 April 1779 wrote to Lord North: 'Let the lord advocate be gained to attend the whole session and let him have the confidence concerning measures in parliament' (Letter 561). On 14 May 1778 Dundas gave notice of his intention to bring in a bill, similar to Sir George Savile's, for the relief of the Roman catholics in Scotland (*Parl. Hist.* xix. 1142). But the agitation which was immediately commenced in that country against the proposed toleration assumed such formidable proportions that Dundas was obliged to abandon his intention. To such an extent had sectarian bitterness been aroused, that, though in the general assembly a motion against the proposed change had been defeated by a large majority in May 1778, in the following year a resolution was passed by the same body declaring that 'a repeal of the laws now in force against papists would be highly inexpedient, dangerous, and prejudicial to the best interests of religion and civil society in this part of the United Kingdom.'

Dundas took a prominent part in the debate on Dunning's famous resolution relating to the influence of the crown on 6 April 1780, and tried to end the discussion by moving that the chairman should leave the chair, but ultimately withdrew this motion and moved the addition to the resolution of the words 'that it is necessary to declare.' This amendment, which was made apparently for the sake of gaining time, was immediately accepted by Fox, and Dundas thereupon voted with the government in the minority (*ib.* xxi. 360–1, 366, 374).

In April 1781 he was made chairman of the secret committee appointed to report on the causes of the war in the Carnatic and the state of the British possessions in that part of India. On 9 April 1782 he moved that the six reports which he had presented should be referred to a committee of the whole house, and in a speech lasting nearly three hours strongly condemned the mismanagement of the Indian presidencies (*ib.* xxii. 1275–83). On 30 May following his resolutions declaring that Warren Hastings and William Hornby (president of the council of Bombay) having 'in sundry instances acted in a manner repugnant to the honour and policy of England,' ought to be removed from their respective offices, were agreed to (*ib.* xxiii. 75–6). But though an order for the recall of Hastings was made by the directors, it was subsequently rescinded, and he remained in India until 1785. Dundas retained the office of lord advocate during the Rockingham and Shelburne administrations, and on 19 Aug. 1782 was also appointed by the latter minister treasurer of the navy. He was admitted to the privy council on 31 July 1782, and was also given the office of keeper of the Scotch signet, as well as the patronage of all places in Scotland (Fox, *Memorials and Correspondence*, 1853, ii. 29). Shortly before Shelburne's downfall

Dundas entered into negotiations for the purpose of securing Lord North's support to the ministry. The latter, however, refused to commit himself, and directly afterwards formed the coalition with Fox which put an end to the Shelburne administration (*ib.* pp. 30–7). Dundas then attempted to prevail on Pitt to accept the office of prime minister, but after a long ministerial interregnum the coalition government came into power in April 1783, and Dundas was succeeded as treasurer of the navy by Charles Townshend. The office of lord advocate Dundas continued to hold for some time longer, but in spite of his boast that 'no man in Scotland will venture to take my place,' he was at length displaced by Fox in August 1783 in favour of Henry Erskine. On 14 April 1783 Dundas moved for leave to bring in his bill for the regulation of the government of India (*Parl. Hist.* xxiii. 757–60). As the government afterwards brought in a bill of their own, Dundas abandoned his, and vehemently denounced Fox's as 'big with the most alarming consequences to the constitution' (*ib.* 1401–3).

Upon Pitt's accession to power Dundas once more became treasurer of the navy, an office which he continued to hold until June 1800. He was also appointed one of the committee of the privy council for trade and foreign plantations on 5 March 1784, and on the passing of Pitt's East India Bill was constituted a member of the board of control on 3 Sept. in the same year. Though Dundas did not become president of the board of control until 28 June 1793, the management of Indian affairs was practically left in his hands from the first formation of the board. Towards the close of the session of 1784 Dundas brought in a bill for the restoration of the forfeited estates in Scotland, which was received with great favour in that country, and passed through both houses with little difficulty (24 Geo. III, sess. 2, c. 57). In December 1785 Dundas, who had for some years been dean of the Faculty of Advocates, resigned that office and was succeeded by Henry Erskine. When Burke brought the charge arising out of the Rohilla war against Hastings in June 1786, Dundas, in spite of the resolutions which he had himself carried in the House of Commons in 1782, opposed it. In his speech on this occasion he called Hastings 'the saviour of India,' and endeavoured to explain his own position by declaring that, though he still condemned the Rohilla war, what he had formerly desired was the recall, and not the criminal prosecution, of Hastings (*Parl. Hist.* xxvi. 87–9). A few days later the ministry suddenly changed their policy, and when Fox brought forward the charge relating to the rajah of Benares, Pitt spoke in favour of the motion and Dundas silently voted with the majority. At the general election in June 1790 Dundas was returned for the city of Edinburgh, for which constituency he continued to sit until his elevation to the peerage. In June 1791 he became home secretary, in the place of Lord Grenville, who had been appointed the secretary for foreign affairs. Dundas's appointment, which was at first merely a provisional one, was confirmed on the refusal of Lord Cornwallis, who was then in India, to accept the post.

On 23 April 1793 Dundas moved a resolution pledging the house to secure the renewal of the monopoly to the East India Company for a further term of years. He defended the government of India by the company at great length, and maintained that the country had been indebted to the company for the great increase of its shipping (*ib.* xxx. 660–85). His speech on this occasion was in Pitt's opinion one which, 'for comprehensive knowledge of the history of India, and of the various sources of the British commerce to the East Indies, ... though it might have been equalled in that house, had never been excelled' (*ib.* 945). On the accession of the Duke of Portland to the ministry in the summer of 1794 he was appointed home secretary in the place of Dundas, who accepted the new secretaryship of war. As the duke shortly afterwards laid claim to all the rights of patronage which Dundas had hitherto possessed, the latter announced that he should resign the seals and relinquish the conduct of the war. After great pressure from Pitt, who declared that he should 'give up all hope of carrying on the business with comfort, and be really completely heartbroken if you adhere to the resolution' (Stanhope, *Life of Pitt*, ii. 53), and a letter from the king desiring him 'to continue secretary of state for the war,' Dundas consented to remain in office. On 10 June 1800 he was appointed keeper of the privy seal of Scotland. The credit of the Egyptian campaign of 1801 was in a great measure due to his energy and perseverance, as he both planned and carried out the expedition against the opinion of Pitt and the king. With reference to this campaign it is related that Dundas used afterwards to tell with pride how on one occasion the king proposed a toast 'to the minister who planned the expedition to Egypt, and in doing so had the courage to oppose his king.' On Pitt's resignation in March 1801 Dundas resigned the office of secretary for war, and in the following May resigned his

position at the board of control. Dundas, however, gave Addington his general support, and at the general election of 1802 managed the Scotch elections in the interest of the government so successfully that out of the forty-five members returned only two were whigs. Greatly to Pitt's surprise Dundas accepted a peerage from Addington, and on 24 Dec. 1802 was created Viscount Melville of Melville in the county of Edinburgh, and Baron Dunira in the county of Perth. Melville unsuccessfully attempted to induce Pitt to join the Addington ministry, and on the return of Pitt to power was appointed first lord of the admiralty on 15 May 1804. In 1785 Dundas had carried through a bill for 'better regulating the office of treasurer of the navy' (25 Geo. III, c. 31), the object of which was to prevent the treasurer for the time being from appropriating any part of the money passing through his hands to his own private use. In 1802 an act was passed (43 Geo. III, c. 16) by which five commissioners were appointed to inquire into the frauds and irregularities which were supposed to exist in the several naval departments. On 13 Feb. 1805 their tenth report, which dealt with the office of treasurer of the navy, was presented to the house (*Parl. Debates*, iii. 1147–1212). The commissioners had extended their inquiry back to the time when Barré was treasurer in 1782. Melville had been examined before them on 5 Nov. 1804, and their report gave rise to considerable suspicions against him, as it was conclusively shown that large sums of public money during his tenure of office had been applied to other uses than those of the navy.

On 8 April 1805 Samuel Whitbread called the attention of the House of Commons to the tenth report, and moved a series of resolutions setting out the case against Melville (*ib.* iv. 255–9). Pitt thereupon moved the previous question, and promised that in the event of his motion being carried he would then move that the report should be remitted to a select committee. Wilberforce, in a powerful speech, gave his 'most cordial and sincere support' to Whitbread's motion. Upon a division, in a house of 432 members, the numbers were found to be equal, and the speaker (Abbot), after some hesitation, gave his vote in favour of the original motion. Melville immediately resigned the office of first lord of the admiralty, and on 9 May his name was erased from the roll of the privy council. On 25 April Whitbread moved that the tenth report should be remitted to a select committee, which was appointed on the following day. On 27 May the report of the select committee was presented to the house (*ib.* v. i–cxxxii). Melville was heard at the bar of the House of Commons in his own defence on 11 June, and at the close of his speech Whitbread moved that 'Henry, lord viscount Melville, be impeached of high crimes and misdemeanors.' On the morning of the 13th Whitbread's motion was lost by 272 to 195, and Bond's amendment in favour of a criminal prosecution by the attorney-general was carried by 238 to 229. It was subsequently thought by Melville's friends that an impeachment would be less dangerous than a trial before Lord Ellenborough and a jury; and on 25 June Leycester's motion, that the house should proceed by impeachment and that the attorney-general should stay the proceedings in the prosecution already ordered, was ultimately agreed to. On the following day Whitbread, in obedience to the order of the house, proceeded to the House of Lords and impeached Melville of high crimes and misdemeanors. The impeachment was commenced in Westminster Hall on 29 April 1806. Whitbread opened the case for the prosecution, and both Piggott and Romilly, the attorney- and solicitor-general, were heard on behalf of the commons during the course of the proceedings. Melville was defended by Plumer, afterwards the master of the rolls, Adam, and Hobhouse. After a trial lasting fifteen days the peers reassembled on 12 June and acquitted Melville on all the charges, the majorities in his favour varying from 27 to 128, while on the fourth charge the acquittal was unanimous (Howell, *State Trials*, 1821, xxix. 549–1482). On the second and third charges, which accused Melville of permitting Trotter, his paymaster, to withdraw public money from the Bank of England, and of conniving at its use by Trotter for his own private emolument, Melville was only acquitted by majorities of 27 and 31. These two charges were the strongest point of the prosecution; for though it is tolerably clear that Melville did not embezzle any of the public money himself, it is equally evident that he was guilty of considerable negligence, and that he had acted contrary to the spirit of the act of 1785. On the formation of the Duke of Portland's ministry, Melville's eldest son was appointed president of the board of control, and on 8 April 1807 Melville was restored to the privy council. Though he continued to take great interest in public affairs, and often gave his advice on matters connected with India and the navy, he never again took office. In October 1809 he declined Perceval's offer of an earldom (*Diary of Lord Colchester*, 1861, ii. 218). His last speech in the House of Lords was

delivered on the occasion of the third reading of the Scotch Judicature Bill on 14 June 1810 (*Parl. Debates*, xvii. 644). He died suddenly at Edinburgh, at the house of his nephew, the lord chief baron, on 28 May 1811, in the seventieth year of his age, and was buried in one of the aisles of the old church at Lasswade, Midlothian.

Melville was twice married. By his first wife, Elizabeth, daughter of David Rennie of Melville Castle, whom he married on 16 Aug. 1765, he had three daughters and an only son, Robert Saunders Dundas [q. v.], who afterwards became the second viscount. He married secondly, on 2 April 1793, Lady Jane Hope, sixth daughter of John, second earl of Hopetoun, by whom he had no issue. His second wife, surviving him, married, on 16 Feb. 1814, Thomas, lord Wallace, and died on 29 June 1829.

As the intimate friend and trusted lieutenant of Pitt, Dundas fills an important place in the political history of the age in which he lived. Without any gift of eloquence, and in spite of his broad Scotch accent and ungraceful manner, he was a steady debater and a lucid and argumentative speaker. Deficient alike in refinement and in literary taste, he was possessed of great political sagacity and of indefatigable industry. In his private life he was frank and straightforward in character, convivial in his habits, and utterly indifferent about money. For nearly thirty years he was the most powerful man in Scotland, and, as the election agent for the government, controlled the elections of the Scotch representative peers, as well as of the Scotch members of the House of Commons. As treasurer of the navy, he introduced various improvements into the details of the admiralty departments, and carried through several measures for the improvement of the condition of seamen and their families.

As the practical head of the board of control, the management of Indian affairs was in his hands for more than sixteen years. 'His celebrated reports,' says Lord Brougham, 'upon all the complicated questions of our Asiatic policy, although they may not stand a comparison with some of Mr. Burke's in the profundity and enlargement of general view, any more than their style can be compared with his, are nevertheless performances of the greatest merit, and repositories of information upon that vast subject, unrivalled for clearness and extent' (*Statesmen of the Time of George III*, i. 228). On the other hand, James Mill says that 'the mind of Mr. Dundas was active and meddling, and he was careful to exhibit the appearance of a great share in the government of India. . . . But I know not any advice which he ever gave, for the government of India, that was not either very obvious or wrong' (*History of British India*, 1858, iv. 398). It is worthy of notice that the possibility 'of an attack on India either through Persia or some part of Asia' was one that Dundas had often in contemplation, and it was upon this ground that he 'insisted with the court of directors on establishing a resident at Bagdad' (*Castlereagh Despatches*, 2nd ser. 1851, v. 456). His earlier political career is thus ruthlessly satirised in the 'Rolliad' (1788, p. 43):—

> For true to public Virtue's patriot plan,
> He loves the Minister, and not the Man;
> Alike, the Advocate of North and Wit,
> The friend of Shelburne, and the guide of Pitt.

He was created an LL.D. by the university of Edinburgh on 11 Nov. 1789, was lord rector of the university of Glasgow from 1781 to 1783, and on 2 Feb. 1788 was appointed chancellor of the university of St. Andrews.

Three monuments have been erected to his memory, viz. a marble statue by Sir Francis Chantrey in the outer house of the court of session; a column, surmounted by a statue, in the centre of St. Andrew Square, Edinburgh, which was erected in 1821 by the officers and seamen of the royal navy; and a third on the hill overlooking Dunira in Perthshire, where he frequently lived during the closing years of his life. Three portraits of Melville, painted respectively by Romney, Raeburn, and Reynolds, were exhibited at the Loan Collection of Scottish National Portraits at Edinburgh in 1884 (Catalogue Nos. 290, 305, 475). Etchings by Kay will be found in the two volumes of 'Original Portraits' (Nos. 48, 117, 150, 211, 256), and a coloured portrait is given in the second volume of Drummond's 'Histories of Noble Families' (1846), vol. ii. Besides a number of his speeches, the following letters and correspondence of Lord Melville's have been published:—1. 'The Letter of the Right Honourable Henry Dundas . . . unto the Right Honourable Thomas Elder, Postmaster-General of Scotland,' &c. [Edinburgh, 1798], 8vo. 2. 'Letter from the Right Honourable Henry Dundas to the Chairman, Deputy-Chairman, and Court of Directors of the East India Company,' London, July 1801, 8vo. 3. 'A Letter from the Right Honourable Lord Viscount Melville to the Right Hon. Spencer Percival relative to the Establishment of a Naval Arsenal at Northfleet,' second edition, London [1810], 4to.

4. 'A Letter from Lord Viscount Melville to the Right Hon. Spencer Perceval on the subject of Naval Timber,' London, 1810, 8vo. 5. 'A Letter from the Right Hon. Lord Viscount Melville to the Earl of Aberdeen relative to the Management of the Civil Service of the Navy,' London [1810], 4to. 6. 'Letters from the Right Hon. Henry Dundas to the Chairman of the Court of Directors of the East India Company upon an Open Trade to India,' London, 1813, 8vo.

[Omond's Lord Advocates of Scotland (1883), ii. 83–162; Omond's Arniston Memoirs (1887); Anderson's Scottish Nation (1863), ii. 97–9; Chalmers's Biog. Dict. of Eminent Scotsmen (1868), i. 513–19; Stanhope's Life of Pitt (1861–2); Mahon's Hist. of England (1851–4), vols. vi–viii.; Donne's Correspondence of King George the Third with Lord North (1867), ii. 139, 245; Mill's Hist. of British India (1858), vols. iv. v. vi.; Brougham's Statesmen of the Time of George III, 1st ser. (1839) pp. 227–35; Foster's Peerage (1883), p. 483; Annual Register, 1811, chron. pp. 190–1; Graduates in the University of Edinburgh (1858), p. 258; Scots Mag. 1765, xxvii. 391, 1793, lv. 205, 1811, lxxiii. 479–80; Official Return of Members of Parliament.] G. F. R. B.

DUNDAS, HENRY, third Viscount Melville (1801–1876), general, eldest son of Robert Saunders Dundas, second viscount Melville [q. v.], was born on 25 Feb. 1801. He entered the army as an ensign and lieutenant in the 3rd or Scots guards on 18 Nov. 1819, was promoted captain into the 83rd regiment in April 1824, and major and lieutenant-colonel on 11 July 1826 and 3 Dec. 1829. He was M.P. for Rochester from 1826 to 1830, and for Winchelsea in 1830–1. His regiment was in Canada when the rebellion of 1837 broke out, and Dundas showed such vigour in its suppression, and more particularly in repelling a body of American brigands who landed near Prescott in Upper Canada in 1838, that he was made a C.B. and promoted colonel and appointed an aide-de-camp to the queen on 28 Nov. 1841. He exchanged into the 60th Rifles in 1844, and accompanied his battalion to India, and was appointed a brigadier-general on the Bombay staff in 1847. He was chosen to command the column sent from Bombay to cooperate with Lord Gough's army in the second Sikh war, and was present at the siege and capture of Multán as second in command to General Whish, and joined the main army just before the battle of Goojerat. In that battle his division played a leading part; he was mentioned in despatches, received the thanks of parliament and of the directors of the East India Company, and was made a K.C.B. He returned to England in 1850, and succeeded his father as third viscount in 1851. He was promoted major-general on 20 June 1854, and commanded the forces in Scotland from 1856 to 1860, in which year he was made governor of Edinburgh Castle. He was promoted lieutenant-general on 5 May 1860, was colonel of the 100th foot 1858–62, of the 32nd foot 1862–3, and became colonel-commandant of the 60th rifles on 1 April 1863, general on 1 Jan. 1868, and G.C.B. in 1870. Lord Melville, who was vice-president of the council of the Royal Archers, the Royal Body Guard for Scotland, died unmarried at Melville Castle, near Edinburgh, on 1 Feb. 1876.

[Times, 4 Feb. 1876.] H. M. S.

DUNDAS, Sir JAMES, Lord Arniston (*d.* 1679), son of Sir James Dundas of Arniston, Midlothian, governor of Berwick under James I, by Marie, daughter of George Home of Wedderburn, was educated at the university of St. Andrews. In 1639 he signed the 'national covenant;' in 1640 he was appointed an elder of the church, and on 16 Nov. 1641 he was knighted by Charles I. He represented Edinburgh in parliament in 1648, and was commissioner for war within the sheriffdom of that city between 1643 and 1648, sat on a commission composed partly of lawyers and partly of laymen, to which the liquidation of the insolvent estates of the Earl of Stirling and Lord Alexander was referred in 1644; on a parliamentary committee of eighteen appointed to consider of dangers threatening religion, the covenant, and the monarchy, and how to meet them; on another 'close and secret' committee of six empowered to take steps rendered necessary by the presence of garrisons of 'malignants and sectaries' in Berwick and Carlisle in March 1648; and on 11 May was appointed one of the 'committee of estates' in which supreme power was vested during the adjournment of parliament. The same year he was also a member of a committee for considering of ecclesiastical matters in conference with the commissioners of the kirk, and was added to the 'commission for the plantation of kirks.' He signed the solemn league and covenant, apparently with some reluctance, in 1650. From that date his history is a blank until we find him again a member of the commission for the plantation of kirks in 1661, and also one of the commissioners for raising the sum of 40,000*l.* granted to the king in that year. Though not a trained lawyer he was nominated an ordinary lord of session, and assumed the title of Lord Arniston, on 16 May 1662; and having satisfied the court of his knowledge of law was admitted to the College of Justice on 4 June. His tenure of office, however, was brief. In

1663 a statute was passed requiring all public officials to subscribe a declaration, affirming the duty of passive obedience, and renouncing the solemn league and covenant. Being unable conscientiously to sign the declaration, Dundas sent in his resignation. It was signed by ten of the judges on 10 Nov. 1663, Dundas being absent. Though the time for signature was extended in his case until 8 Jan. 1664, and then for a further period of eighteen months, and though he was frequently pressed to reconsider the matter, Dundas steadily refused to sign unless he were permitted to qualify the clause in the declaration abjuring the covenant by the words, 'in so far as it led to deeds of actual rebellion.' The compromise was not accepted, but it was notified to him that if he would sign the declaration as it stood the king would permit him to make reservation in private audience. To this Dundas replied: 'If my subscription is to be public, I cannot be satisfied that the salvo should be latent.' On 28 Aug. 1665 Sir John Lockhart of Castlehill was appointed to succeed him. Dundas died at Arniston in October 1679. He married, first, in 1641, Marion, daughter of Robert, lord Boyd, by whom he had one son, Robert, second lord Arniston [q. v.], lord of session, and three daughters; secondly, Janet, daughter of Sir Adam Hepburn of Humbie, and widow of Sir John Cockburn of Ormiston, by whom he had three sons; thirdly, in 1666, Helen, daughter of Sir James Skene, president of the court of session, and widow of Sir Charles Erskine of Alva.

[Collins's Peerage (Brydges), vi. 404; Brunton and Haig's Senators of the College of Justice; Anderson's Scottish Nation; Douglas's Baronage, p. 180; Omond's Arniston Memoirs.] J. M. R.

**DUNDAS, JAMES** (1842–1879), captain royal engineers, eldest son of George Dundas, one of the judges of the court of session in Scotland, was born on 12 Sept. 1842. He was educated at the Edinburgh Academy and the East India Company's military college at Addiscombe, received a commission in the royal (late Bengal) engineers in June 1860, and, proceeding to India in March 1862, was appointed to the public works department in Bengal.

In 1865 he accompanied the expedition to Bhootan under General Tombs, and was awarded the Victoria Cross for his distinguished bravery in storming a block-house which was the key of the enemy's position, and held after the retreat of the main body. Fearing that protracted resistance might cause the Bhoteas to rally, General Tombs called upon a body of Sikh soldiers to swarm up the wall. The men, who had been fighting in a broiling sun on very difficult ground for upwards of three hours, hesitated until Major W. S. Trevor and Dundas of the Royal Engineers volunteered to show the way. They had to climb a wall fourteen feet high, and then to enter a house occupied by some two hundred desperate men, head foremost, through an opening not more than two feet wide. After the termination of the Bhootan expedition Dundas rejoined the public works department, in which his ability and varied and accurate engineering knowledge won for him a high position. In 1879, on the fresh outbreak of the Afghan war, he found his way to the front, and was killed with his subaltern, Lieutenant Nugent, R.E., on 23 Dec. 1879, in attempting to blow up a fort near Cabul. A general order referring to the services of the royal engineers in this campaign, issued by Sir Frederick Roberts, contained an appreciative notice of Dundas's services. A monument is in Edinburgh Cathedral, and his brother officers placed a stained glass window in Rochester Cathedral.

[Official Records, Corps Papers.] R. H. V.

**DUNDAS, SIR JAMES WHITLEY DEANS** (1785–1862), admiral, son of Dr. James Deans of Calcutta, was born on 4 Dec. 1785, and entered the navy on 19 March 1799. After serving six years in the Mediterranean, on the west coast of France, and in the North Sea, he was promoted by Lord Keith to be lieutenant of the Cambrian 25 May 1805, and the following year, after being for a few weeks flag-lieutenant to the Hon. George Cranfield Berkeley [q. v.], he was made commander, 8 Oct. 1806. On 13 Oct. 1807 he was posted, and continued actively employed in the Baltic or the North Sea to the peace. On 2 April 1808 he married his first cousin, Janet, only daughter and heiress of Charles Dundas, lord Amesbury [q. v.], and at the same time took the surname of Dundas. From 1815 to 1819 he commanded the Tagus frigate in the Mediterranean. From 1830 to 1832 he was flag-captain to Sir William Parker on board the Prince Regent of 120 guns, on the coast of Portugal, and from 1836 to 1838 commanded the Britannia at Portsmouth as flag captain to Sir Philip Durham. On 25 Oct. 1839 he was nominated a C.B., and was advanced to the rank of rear-admiral 23 Nov. 1841. He was liberal M.P. for Greenwich 1832–4, for Devizes 1836–8, and for Greenwich again 1841–52. For some months in 1841, and again from 1846 till 1852, he sat on the board of admiralty. In January 1852 he was appointed commander-in-chief in the Mediterranean, was advanced to be vice-admiral on 17 Dec. 1852, and was still in the Mediter-

ranean when the Russian war broke out in 1854. He had thus the chief naval command of the operations during the summer and autumn of that year, including the transport of the army to the Crimea, the support of the allies in the battle of the Alma, and the engagement with the sea-forts of Sebastopol on 17 Oct. Dundas's conduct with reference to this bombardment has been much criticised; and many writers, following the 'Times' correspondent, have repeated the current gossip of the camp, circulated in ignorance of the many details which cramp and control a commanding officer (cf. KINGLAKE, *Invasion of the Crimea*, iii. 386 et seq. and 411). At the same time, it is difficult not to believe that Dundas, though a most estimable gentleman, brave and chivalrous, was old both in years and constitution, and was wanting in the energy which the occasion demanded. In January 1855, having completed the usual term of command, he was succeeded by his second, Sir Edmund Lyons, afterwards Lord Lyons [q. v.], and returned to England. On 5 July of the same year he was nominated a G.C.B., and his services were acknowledged by our allies with the grand cross of the Legion of Honour and the Medjidie of the first class. He attained the rank of admiral on 8 Dec. 1857, but had no further service, and died 3 Oct. 1862. His first wife died in April 1846, and in August 1847 he married Lady Emily Moreton, daughter of the first Earl of Ducie, and younger sister of Lady Charlotte Moreton, who had married in 1834 Admiral Berkeley, afterwards Lord Fitzhardinge, and for many years a lord of the admiralty. By his first wife he had a life interest in large estates in Flintshire and Berkshire, which at his death passed to his grandson, Mr. Charles Amesbury Deans-Dundas. On the passing of the Reform Bill he was elected member for Greenwich, and represented that borough in several subsequent parliaments.

[O'Byrne's Nav. Biog. Dict.; Marshall's Roy. Nav. Biog. (supplement, pt. i.), p. 265; Gent. Mag. (1862, vol. ii.), new ser. xiii. 782; Annual Register (1862), civ. 348.] J. K. L.

DUNDAS, SIR RICHARD SAUNDERS (1802–1861), vice-admiral, second son of Robert Saunders Dundas, second viscount Melville [q. v.], and of Anne, grand-niece and coheiress of Admiral Sir Charles Saunders [q. v.], was born on 11 April 1802, received his early education at Harrow, was entered at the Royal Naval College in 1815, and on 15 June 1817 as a volunteer on board the Ganymede frigate, under the Hon. Robert Cavendish Spencer, in the Mediterranean. As the son of the first lord of the admiralty, his promotions were as rapid as the rules of the service permitted. On 18 June 1821 he was made lieutenant, was made commander on 23 June 1823, and captain on 17 July 1824, during all which time he was continuously employed, for the most part on the Mediterranean and North American stations. In September 1825 he was appointed to the Volage frigate, in which he went out to the East Indies and New South Wales, where he was transferred to the Warspite, and returned to England in October 1827. For the next three years he was private secretary to his father, then first lord of the admiralty; in November 1830 commissioned the Belvidera frigate, which he commanded for three years in the Mediterranean, and in September 1837 was appointed to the Melville of 72 guns. In her he went out to China, and participated in the operations of the first Chinese war, being specially mentioned for his conduct at the capture of Ty-cock-tow on 7 Jan. 1841 and of the Bogue forts 26 Feb. For these services he was nominated a C.B. on 29 June. In the end of 1841 he returned to England. In 1845 he was private secretary to the Earl of Haddington, first lord of the admiralty, and in 1853 was appointed a junior lord of the admiralty under Sir James Graham. On 4 July 1853 he attained the rank of rear-admiral, and in February 1855 was appointed commander-in-chief of the fleet in the Baltic, where no active operations were carried on excepting the bombardment of Sveaborg, 9–11 Aug., the effect of which was much exaggerated in the current reports, and where the principal work was the maintenance of a close blockade of the Gulf of Finland, and the fishing for small torpedos which had been laid down in great numbers in the passage to the north of Cronstadt. On 4 Feb. 1856 Dundas was nominated a K.C.B., and on the conclusion of the peace resumed his seat at the admiralty, where he continued till his death on 3 June 1861. He was a grand officer of the Legion of Honour, and on 24 Feb. 1858 was promoted to the rank of vice-admiral.

[O'Byrne's Nav. Biog. Dict.; Marshall's Royal Nav. Biog. ix. (vol. iii. pt. i.) 183; Gent. Mag. (1861, ii.), new ser. xi. 87.] J. K. L.

DUNDAS, ROBERT, LORD ARNISTON (*d.* 1726), ordinary lord of session, eldest son of Sir James Dundas, lord Arniston [q. v.], by Marion, daughter of Robert, lord Boyd, was educated abroad, but returned to Scotland as an adherent of the Prince of Orange, and represented Midlothian in the parliaments of 1700–2 and 1702–7. He was appointed an

ordinary lord of session on 1 Nov. 1689, assuming the title of Lord Arniston, and sat on the bench for thirty years. He was fond of retirement and study. Guarini's 'Pastor Fido' was among his favourite books. By his wife Margaret, daughter of Sir Robert Sinclair of Stevenson, he had six sons, of whom the second, Robert the elder [q. v.], became lord president of the court of session, and four daughters. Dundas died on 25 Nov. 1726.

[Collins's Peerage, ed. Brydges, vi. 407; Brunton and Haig's Senators of the College of Justice; Douglas's Baronage, p. 187; Omond's Arniston Memoirs.] J. M. R.

DUNDAS, ROBERT, Lord Arniston, the elder (1685–1753), judge, second son of Robert Dundas, second lord Arniston [q. v.], a judge of the court of session, who died in 1726, by Margaret, daughter of Sir Robert Sinclair of Stevenson, was born on 9 Dec. 1685. He was admitted a member of the Faculty of Advocates on 26 July 1709, and without any great application soon became a profound lawyer. Interest and talent secured his advancement, and in 1717 he was appointed solicitor-general. Though more highly trusted than Sir David Dalrymple, the lord advocate, by the Duke of Roxburghe, he felt this an irksome position, and in 1718 applied to succeed Eliot of Minto on the bench; but the place was already given to Sir Walter Pringle. However, he was made, in 1720, lord advocate, in succession to Dalrymple. On 9 Dec. 1721 he became dean of the Faculty of Advocates. On 11 July 1721 he resigned the post of assessor to the city of Edinburgh, which he had held previously to his advancement, and an acrimonious correspondence took place between him and the magistrates of Edinburgh. He sat in the parliaments of 1722–7, 1727–34, and 1734–7 as M.P. for the county of Midlothian. He opposed the malt-tax in 1724, when the Argyll party came with Walpole into power. He held himself somewhat aloof at first from politics, and on the advice of the Duke of Roxburghe forbore next year to join the party forming against the Duke of Argyll, but soon engaged in a violent and even factious opposition to government. In 1727 he opposed the address of the lords of session to the king with a counter address complaining of the malt-tax, and in 1730 promoted a bill to give the court of session the power of adjourning (Wodrow, *Analecta*, Maitland Soc., iii. 290, 404, iv. 104). With Erskine of Grange Dundas was the chief adviser of the opposition formed of representative peers and members of parliament against the administration of Scotch affairs adopted by Lord Ilay, and in 1734 he brought before the House of Commons the proceedings at the recent election of Scotch peers. This opposition movement was, however, unsuccessful. On 10 June 1737, in succession to Sir Walter Pringle of Newhall, he was appointed a judge of the court of session, but in 1745 he was only dissuaded by his son Robert from retiring into private life. This resolution, it was believed, he would have carried out in 1748 had his hopes of the lord presidency been disappointed; the ministry and independent whigs, however, after a vacancy of nine months, overbore the resistance of the Duke of Argyll, and on 10 Sept. 1748 he succeeded Duncan Forbes of Culloden as lord president, which office he worthily filled till his death at Abbey Hill, Edinburgh, on 26 Aug. 1753. He was buried on 31 Aug. in the family tomb at Borthwick. As an advocate he was both eloquent and ingenious; in private life idle and convivial (see Scott's *Guy Mannering*, *n.* 9). He was the author of an eloquent eulogium on Lord Newhall, enrolled in the books of the Faculty of Advocates. His most famous case was his defence of Carnegie of Finhaven in 1728 on his trial for the murder of Charles, earl of Strathmore, whom he killed in a drunken brawl by mistake for Lyon of Bridgeton. The original practice was to allow the jury to find the prisoner generally 'guilty' or 'not guilty;' about the time of Charles II this was altered to a finding upon the facts of 'proven' or 'not proven.' In this case it was clear that Carnegie killed Strathmore. If the jury were to find the fact 'proven,' leaving the court to pronounce the legal effect of that finding, Carnegie was a dead man. Dundas forced the court to return to the older course, and the jury found Carnegie 'not guilty,' and this practice was adopted in subsequent cases. Dundas married, first, in 1712, Elizabeth, eldest daughter of Robert Watson of Muirhouse, who, with four of his children, died in January 1734 of small-pox, and by her he had a son, Robert, afterwards lord president [see Dundas, Robert, of Arniston, the younger], and other children; and, secondly, on 3 June 1734, Anne, daughter of Sir William Gordon, bart., of Invergordon, by whom he had five sons and a daughter. One of these sons, Henry, treasurer of the navy and first viscount Melville, is separately noticed. Dundas's appearance was forbidding and his voice harsh; his portrait is preserved at Arniston, and is engraved in the 'Arniston Memoirs.'

[Omond's Arniston Memoirs, 1887; Omond's Lord Advocates of Scotl.; State Trials, xvii. 73; Lockhart Papers, ii. 88; Brunton and Haig's Senators; Trans. of Roy. Soc. Edinb. ii. 37; Scots Mag. 1753 and 1757; Douglas's Baronage of Scotl.; Drummond's Hist. of Noble British Families; Tytler's Life of Lord Kames, i. 50.] J. A. H.

DUNDAS, ROBERT, Lord Arniston, the younger (1713–1787), judge, eldest son of Robert Dundas, lord president of the court of session [q. v.], by Elizabeth Watson, his first wife, was born on 18 July 1713. He was educated first at home and at school, and then at the university of Edinburgh. In 1733 he proceeded to Utrecht, then celebrated for the teaching of Roman law, and also visited Paris. Returning to Scotland in 1737 he was admitted an advocate in 1738. He was quick, ingenious, and eloquent, and had a retentive memory. Like his father, he was convivial and shirked drudgery. He is said, though a good scholar, never to have read through a book after leaving college, and being solely ambitious of attaining to the bench, he refused many cases, especially those which involved writing papers, and took only such work as seemed to lead to advancement. For his first five years his fees only averaged 280*l.* per annum. Through the favour of the Carteret administration he was appointed solicitor-general on 11 Aug. 1742, and, no change occurring in the Scotch department on Lord Wilmington's death, held that post through the arduous and responsible times of the Jacobite plots and the rising of 1745. Being, however, unable to act easily with Lord Milton, the lord justice clerk, in 1746 he resigned upon the change of ministry, but was at once elected dean of the faculty. On 16 Aug. 1754 he was appointed lord advocate, having fortunately been returned for Midlothian unopposed on 25 April at the general election. While in parliament he opposed the establishment of a militia in Scotland, and, as lord advocate, was largely occupied in settling the new conditions of the highlands, and in disposing of his great patronage so as to enhance the family influence. But one speech of his in parliament is recorded, viz. in 1755 (*Parl. Hist.* xv. 562). He was appointed a commissioner of fisheries on 17 June 1755, and on the death of Robert Craigie he became lord president of the court of session, 14 June 1760. He found upwards of two years' arrears of cases undecided, and having by great efforts disposed of them, he never allowed his cause-list to fall into arrear again. He was the best lord president who had filled the office, short but weighty in his judgments, thorough in his grasp of the cases, indignant at chicane, a punctilious guardian of the dignity of the court, a chief who called forth all the faculties of his colleagues. Having, on 7 July 1767, given the casting vote against the claimant, Archibald Stewart, in the Douglas peerage case, he became very unpopular, and during the tumultuous rejoicings at Edinburgh, after the House of Lords had reversed that decision on 2 March 1769, the mob insulted him and attacked his house. In his latter years his eyesight failed, and after a short illness he died at his house in Adam's Square on 13 Dec. 1787, and was buried with great pomp at Borthwick on 18 Dec. (see *Scots Mag.* 1787, p. 622). He married, first, on 17 Oct. 1741, Henrietta Baillie, daughter of Sir James Carmichael Baillie of Lamington and Bonnytoun, who died on 3 May 1755; and, secondly, in September 1756, Jean, daughter of William Grant, lord Prestongrange. By his first wife he had four daughters, of whom Elizabeth, the eldest, married Sir John Lockhart Ross, bart., of Balnagowan; and by his second four sons, of whom Robert, the eldest, became lord advocate (see below), and two daughters. Two younger sons, Francis and William, are separately noticed. His portrait, by Raeburn, is preserved at Arniston, and is engraved in the 'Arniston Memoirs.'

Robert Dundas of Arniston (1758–1819), the eldest son, born 6 June 1758, was admitted advocate in 1779; succeeded Alan Wright as solicitor-general for Scotland in 1784; became lord advocate in 1789, and from 1790 to 1801 was M.P. for Edinburghshire. He appeared for the crown in the great prosecutions for sedition at Edinburgh in 1793. He was joint-clerk and keeper of the general registers for seisins and other writs in Scotland from 1799 until on 1 June 1801 he was appointed chief baron of the exchequer in Scotland. He died 17 June 1819. His portrait appears in Kay's 'Edinburgh Portraits.' He married in May 1787 Elizabeth, daughter of Henry Dundas, first viscount Melville; she died 18 March 1852. By her he had three sons and two daughters. Robert, his heir, died in 1838. Henry, the second son, was vice-admiral in the navy, and died 11 Sept. 1863.

[Omond's Arniston Memoirs, 1887; Omond's Lord Advocates of Scotland; Brunton and Haig's Senators of the College of Justice; Transactions of the Royal Society of Edinburgh, ii. 37; Drummond's History of Noble British Families; Douglas's Peerage; Scots Mag. 1787; Foster's Members of Parliament (Scotland), 1357–1882; Anderson's Scottish Nation; Kay's Edinburgh Portraits.] J. A. H.

DUNDAS, ROBERT SAUNDERS, second Viscount Melville (1771–1851), statesman, only son of Henry Dundas, first viscount Melville [q.v.], the friend of Pitt, was born on 14 March 1771. He was educated at the Edinburgh High School, and entered parliament when aged twenty-three, in 1794, as M.P. for Hastings. He received his initiation into political life by acting as private secretary to his father, who was from 1794

to 1801 both secretary of state for war and the colonies and president of the board of control for the affairs of India. In 1796 he was elected M.P. for Rye, and in the same year he married an heiress, Anne Saunders, great niece of Admiral Sir Charles Saunders, K.B., whose name he took in addition to his own, and in May 1800 he received his first official appointment as one of the keepers of the signet for Scotland. In 1801 he was elected M.P. for Midlothian, and in 1805 and 1806 he first made his mark in the House of Commons by his speeches in favour of his father when attacked and finally impeached for malversation in his office as treasurer of the navy. In March 1807 he was sworn of the privy council, and in April accepted a seat in the cabinet of the Duke of Portland as president of the board of control, a seat offered him rather on account of his father's great merits as an administrator and services to the tory party than for anything he had himself done. Sir Walter Scott, whom he visited about this time at Ashiestiel, Selkirkshire, says of him to John Murray: 'Though no literary man he is judicious, clairvoyant, and uncommonly sound-headed, like his father, Lord Melville.' In 1809 he filled the office of Irish secretary from April to October, but in November returned to his old post of president of the board of control under the Perceval administration. On his father's death, in May 1811, he became second lord Melville. When Lord Liverpool reconstituted the ministry in the following year, Melville was appointed first lord of the admiralty, an office which he held for no less than fifteen years. In this office he showed great administrative talent, kept his department in good order, and took particular interest in Arctic expeditions, an interest which was acknowledged by Melville Sound being called after him. He held many other offices in Scotland, was made lord privy seal there in 1811, appointed a governor of the Bank of Scotland, elected chancellor of the university of St. Andrews in 1814, and made a knight of the Thistle in 1821. After the death of Lord Liverpool, Lord Melville was one of the tory leaders who refused to serve under Canning, and he therefore resigned office; but he was reappointed to the admiralty by the Duke of Wellington in 1828, and occupied it till the fall of the Wellington administration in 1830, when he retired from political life. He took up his residence at Melville Castle, near Edinburgh, where he died at the age of eighty on 10 June 1851, and was succeeded as third viscount by his eldest son, Henry (see Dundas, Henry, third viscount Melville).

[Gent. Mag. August 1851; Doyle's Official Baronage.] H. M. S.

DUNDAS, THOMAS (1750–1794), major-general, of Fingask and Carron Hall, Larbert, Stirlingshire, was eldest son of Thomas Dundas of Fingask, M.P. for Orkney and Shetland, who died in 1786, having had no issue by his first wife, Janet Graham, and having married secondly Lady Janet Maitland, daughter of Charles, sixth earl of Lauderdale. Dundas the younger, whose brother Charles, baron Amesbury, is separately noticed, was born 30 June 1750, and 25 April 1766 was appointed cornet in the king's dragoon guards. On 20 May 1769 he obtained a company in the 63rd foot, and on 20 Jan. 1776 became major, by purchase, in the 65th foot, with which he served in America and the West Indies. Early in 1778 the corporation of Edinburgh offered to raise a regiment of foot for the king's service. The offer was accepted, and a regiment, consisting of a thousand lowlanders, in ten companies, was formed under the name of the 80th (royal Edinburgh volunteers) regiment of foot. The colonelcy was given to Sir William Erskine, who was then serving in America, and Dundas, who had acquired the reputation of a smart and able officer, was appointed lieutenant-colonel, his commission bearing date 17 Dec. 1777. He proceeded in command of the regiment to America in 1779, and served under Clinton and Cornwallis in the campaigns of 1779–81, most of the time at the head of a brigade composed of the 76th and 80th regiments. He was one of the commissioners named by Lord Cornwallis to arrange the capitulation at York Town, Virginia, 17 Oct. 1781. He became a brevet-colonel 20 Nov. 1782. The 80th foot was disbanded in 1783, and Dundas remained some years on half-pay. At the outbreak of the French revolutionary war Dundas was made a major-general, and was appointed to the staff of the expedition sent to the West Indies under Lieutenant-general Sir Charles Grey and Admiral Jervis; he distinguished himself in command of a brigade of light infantry, composed of the light companies of various regiments, at the capture of Martinique, St. Lucia, and Guadaloupe in 1794. He became colonel 68th foot in May 1794. He died of fever while at Guadaloupe, 3 June 1794. When, shortlyafter, the island was recaptured by the French, a bombastic proclamation, headed 'Liberté, Égalité, Droit et Fraternité,' was issued by the French republican deputy, Victor Hugues, setting forth that 'it is resolved that the body of Thomas Dundas, interred in Guadaloupe, be dug up and given a prey to the birds of the air; and that upon the spot shall be erected, at the expense of the Republic, a monument having on one side this decree, and on the other the

following inscription: "This ground, restored to liberty by the valour of the Republicans, was polluted by the body of Thomas Dundas, major-general and governor of Guadaloupe for the bloody King George the Third."' A public monument to the memory of Dundas was voted by parliament the year after and placed in St. Paul's Cathedral. Dundas was returned as M.P. for the stewartry of Orkney and Shetland in 1771, in the room of his father, and was re-elected in 1774 and 1784. He married, 9 Jan. 1784, Lady Elizabeth Eleanora Home, daughter of Alexander, ninth earl Home, by whom he left a son, Lieutenant-colonel Thomas Dundas of Carron Hall, and other issue. His widow died on 10 April 1837.

[Burke's Landed Gentry, under 'Dundas of Fingask.' For particulars of Dundas's services may be consulted Colonel J. J. Graham's Life of General S. Graham (privately printed, 1862); Ross's Cornwallis Correspondence, vol. i. (London, 3 vols.); Rev. Cooper Willyams's Account of Campaign in West Indies, 1794 (London, 1795); and London Gazettes, 1794.] H. M. C.

DUNDAS, WILLIAM (1762–1845), politician, third son of Robert Dundas (1713–1787) [q. v.], lord president of the court of session in 1760, by Jean, daughter of William Grant, lord Prestongrange, born in 1762, was called to the bar at Lincoln's Inn on 31 Jan. 1788. He entered parliament as M.P. for the Crail boroughs in 1794, being elected for the united boroughs of Kirkwall, Wick, Dornoch, Dingwall, and Tain in 1796, for which he was re-elected in the following year on taking office as one of the commissioners on the affairs of India (board of control), of which his uncle, Henry Dundas, afterwards Viscount Melville [q. v.], was then president. He sat on the board until 1803. He was sworn of the privy council in 1800. In 1802 and 1806 he was returned to parliament for Sutherland, and in 1810 for Inverary, Elgin, Banff, Cullen, Kirton district of burghs. Between 1804 and 1806 he was secretary-at-war. He was a lord of the admiralty from 1812 to 1814. On 26 March 1812 he succeeded Sir Patrick Murray, who had accepted the stewardship of the Chiltern Hundreds, as M.P. for the city of Edinburgh, which he continued to represent until 1831, when he retired from parliamentary life. On 10 Aug. 1814 he was appointed keeper of the signet, and in 1821 lord clerk register. He was also made clerk of the sasines in 1819. He died at St. Leonards-on-Sea on 14 Nov. 1845, in receipt of an official income of nearly 4,000*l*. Dundas married Mary, daughter of the Hon. James Stuart Wortley Mackenzie.

[Omond's Arniston Memoirs; Ann. Reg. 1845 (App. to Chron.), p. 313.] J. M. R.

DUNDEE, first Viscount (1649?–1689). [See Graham, John.]

DUNDONALD, Earls of. [See Cochrane, Sir William, *d.* 1686, first Earl; Cochrane, Archibald, 1749–1831, ninth Earl; Cochrane, Thomas, 1775–1860, tenth Earl.]

DUNDRENNAN, Lord (1792–1851), Scottish judge. [See Maitland, Thomas.]

DUNFERMLINE, Baron (1776–1858). [See Abercromby, James.]

DUNFERMLINE, Earls of. [See Seton, Sir Alexander, first Earl, 1555?–1622; Seton, Charles, second Earl, *d.* 1673.]

DUNGAL (*fl.* 811–827), an Irish monk in deacon's orders, who was compelled by the Danish invasions to abandon Ireland for France, appears first in history as the writer of a letter to Charlemagne in 811. Charlemagne had asked for an explanation of two eclipses of the sun, said to have occurred in 810, and sought an explanation of it from the abbot of St. Denis, near Paris. He applied to Dungal, then known for his scientific attainments. Dungal accordingly wrote to the king, giving him such an explanation as he could of an event which had not really occurred. The rumour is supposed to have arisen from an erroneous calculation, predicting a double eclipse in 810. The letter, however, exhibits a considerable acquaintance with the astronomy of the day. Dungal was evidently not quite satisfied with the Ptolemaic system. 'Some,' he says, whose statement is nearer the truth, 'affirm that these [the fixed stars] also have a proper motion, but on account of the immense time they take to accomplish their revolutions, and the shortness of human life, their movements cannot be discerned by observation.' He seems, like his countryman Virgilius of Salzburg in the previous century, to have had more enlightened views on the subject than prevailed at the time. About 820 Dungal is generally said to have been in Pavia, at the head of the education of a large district. In a capitular of Lothair's published in 823, the youth from Milan and ten other towns are ordered to repair to Pavia and place themselves under Dungal's instruction. Some years after his settlement here Claudius, who had been appointed bishop of Turin by Lothair, attracted much attention in the north of Italy by his deprecation of pilgrimages to Rome and the veneration of images. He is said to

have cast out the images and crosses from the churches, whereupon there arose through all the Frankish territories a cry that he was introducing a new religion. Against him Dungal in 827 wrote his work, 'A Reply to the perverse Opinions of Claudius, Bishop of Turin,' dedicating it to both kings Louis and Lothair. A summary of his arguments may be seen in Lanigan. They consist chiefly of passages from the Greek and Latin fathers, and copious extracts from church hymns. He asserts that from the beginning of christianity to 820 images were honoured, yet it is only from the latter part of the fourth century he is able to quote instances. He places more reliance on the discovery of relics and such matters, as Schroeckh observes. Muratori expresses some doubt as to whether the author of this work was Dungal the astronomer. The name was a common one, and occurs twenty-two times in the 'Annals of the Four Masters,' and the subjects of the two treatises are very different. It is impossible now to decide the question. Dungal had an excellent library, the catalogue of which has been published by Muratori; prefixed to it is a note stating that they are the books which 'Dungal, the eminent Irishman, presented to the blessed Columbanus,' or, in other words, to the library of Bobbio, the monastery founded by Columbanus, his countryman. The books were afterwards removed by F. Cardinal Borromeo to the Ambrosian library in Milan, where they still remain. Not the least interesting of them is the Antiphonary of Bangor (in county Down), a hymn-book compiled in the seventh century. It has been inferred with some probability, from the presence of this book, that Dungal was a monk of Bangor, and brought this book with him when leaving Ireland. Some epistles of his to Alcuin are extant, and an acrostic addressed to Hildoald. Mabillon published a contemporary poem in praise of him. He is supposed to have passed the close of his life at Bobbio, after the gift of books to its library.

[D'Achery's Spicilegium, x. 143–53, Paris, 1671; Bibliotheca Patrum, xiv. 196; Schroeckh's Kirchengeschichte, xxiii. 407–14; Muratori Scriptt. Rer. Ital. i. bk. ii. 151; O'Conor's Scriptt. Rer. Hiber. iv. 175; Migne's Patrologia, cv. col. 447 seq.] T. O.

DUNGANNON, Viscounts. [See Trevor, Marcus, first Viscount, 1618–1670; Trevor, Arthur Hill-, third Viscount of the second creation, 1798–1862.]

DUNGLISSON, ROBLEY, M.D. (1798–1869), medical writer, son of William Dunglisson, was born at Keswick, Cumberland, 4 Jan. 1798, and in accordance with a custom of the north-west of England, received in baptism his mother's maiden name. He was apprenticed to an apothecary at Keswick, attended lectures at Edinburgh and in London, and in 1819 became a surgeon-apothecary, to which diplomas in 1824 he added an Erlangen doctorate, as a preliminary to commencing practice as a man midwife. He published in 1824 'Commentaries on Diseases of the Stomach and Bowels of Children,' a lengthy compilation which excited the admiration of an agent of the university of Virginia, then seeking professors in Europe, and led to Dunglisson's appointment as a professor. He reached America in 1825, and lectured for nine years in the university of Virginia. During this period he published a 'Human Physiology' in two volumes, and a medical dictionary. In 1833 he migrated to the university of Maryland, and lectured at Baltimore on materia medica, therapeutics, hygiene, and medical jurisprudence, and at the same time wrote treatises on general therapeutics and on hygiene. He was elected professor of the institutes of medicine in Jefferson Medical College, moved to Philadelphia in 1836, and there lectured till 1868. He wrote magazine articles on a great variety of subjects, translated and edited many medical books, and wrote a 'Practice of Medicine,' 1842, and a 'History of Medicine' (edited since his death by his son, 1872). A complete list of his medical writings is printed in the 'Index Catalogue of the Library of the Surgeon-General's Office, U.S. Army' (iii. 949–950). They show extensive superficial acquaintance with books, but no thorough reading in medicine, while his knowledge of disease from personal observation seems to have been small. He could write down in a morning enough to fill fifteen pages of print, but his reputation for learning in America was due to the want of learning in the universities in which he flourished. He was a most industrious professor, and excited the admiration of his pupils and of the American medical world, which bought 125,000 copies of his works. He was the most voluminous writer of his day in the new world, and his American biographer records with pride that in point of bulk the works of all his American contemporaries sink into insignificance beside his. He married in London in 1824 Harriette Leadam, and had seven children. He died of disease of the aortic valves, 1 April 1869, and at the post-mortem examination his brain was found to be five ounces heavier than the average English male brain.

[Gross's Memoir, Philadelphia, 1869; Works.] N. M.

**DUNHAM, SAMUEL ASTLEY, LL.D.** (*d.* 1858), historian, was author of works published in Lardner's 'Cabinet Cyclopædia.' All were distinguished by original research and conscientious thoroughness. He wrote: 1. 'The History of Poland,' 1831. 2. 'History of Spain and Portugal,' 5 vols., 1832–3. This is still accounted the best work on the subject in any language. It obtained for him the distinction of being made a member of the Royal Spanish Academy; and it was translated into Spanish by Alcala Galiano in 1844. 3. 'A History of Europe during the Middle Ages,' 4 vols., 1833–4. 4. 'Lives of the Most Eminent Literary and Scientific Men of Great Britain,' 3 vols., 1836–7. These volumes include dramatists and early writers, and were not wholly written by Dunham. 5. 'History of Denmark, Sweden, and Norway,' 3 vols., 1839–40. 6. 'History of the Germanic Empire,' 3 vols., 1844–5. After this time he was largely occupied with the reviewing of books, and, in his latest years, with biblical work, much of which has never seen the light. He is stated to have had a long and intimate acquaintance with Spain, presumably prior to the writing of his history. He was intimate with Southey, who spoke of his knowledge of the middle ages as marvellous, and he was in close correspondence with Lingard, the historian, who was godfather to one of his sons. His death took place suddenly by paralysis on 17 July 1858. One of his sons is a missionary priest, at present (1888) labouring in the Australian bush.

[Athenæum, 24 July 1858, p. 111; Adams's Manual of Historical Literature, 1882; Brit. Mus. Cat.; communications from Mr. Samuel Dunham.] C. W. S.

**DUNK, GEORGE MONTAGU,** second **Earl of Halifax** (1716–1771), son of George Montagu, second baron, who was created Earl of Halifax in 1715, and married as his second wife Lady Mary Lumley, daughter of Richard, earl of Scarborough, was born 5 Oct. 1716, and succeeded on his father's death in 1739 to the earldom and to the position of ranger of Bushey Park. The family estates were but small, and throughout his life he was 'by no means an economist,' but at the commencement of his career he was 'so lucky as to find a great fortune in Kent.' The heiress was Anne, the only daughter of William Richards, who had inherited in 1718 the property of Sir Thomas Dunk, knight, the representative of a family of 'great clothiers' seated at Tongs in Hawkhurst, Kent. She brought her husband the enormous fortune in those days of 110,000*l.*, and the marriage was celebrated on 2 July 1741, having been delayed for some time because the lady had inherited this money on condition of marrying some one engaged in commercial life. This obligation Halifax is said to have fulfilled by becoming a member of one of the trading companies in London, and he also assumed her name. Richard Cumberland, who as the peer's private secretary had good opportunities for studying their domestic life, bears high witness to her character, and to his 'perfect and sincere regard,' which was shown in his grief at her premature decease in 1753, when she was but twenty-eight years old. Halifax was educated at Eton and at Trinity College, Cambridge, and as a scholar ranked much above his contemporaries in position. When he took his seat in the House of Lords he joined the opposition as a follower of the Prince of Wales, and received in October 1742 the post of lord of the bedchamber in the prince's household; but at the close of 1744 he made his peace with the Pelham ministry, and was rewarded with the position of master of the buckhounds. On the invasion of England in 1745, Halifax, like other noblemen, volunteered to raise a regiment, and his speech at Northampton on 25 Sept. 1745 to rally the gentry of that county to the royal banner is printed in the 'Gentleman's Magazine' for 1745, pp. 501–13. Though these promised regiments 'all vanished in air or dwindled to jobs,' he was created a colonel in the army 4 Oct. 1745, and though never engaged in active service ultimately rose to the position of lieutenant-general (4 Feb. 1759). The mastership of the buckhounds he retained until June 1746, and from that month until 7 Oct. 1748 he held the chief-justiceship in eyre of the royal forests and parks south of the Trent. In the autumn of that year Halifax was placed at the head of the board of trade, with John Pownall as its acting secretary, and his own chief adviser. By some critics the new president was deemed overbearing in manners and moderate in talents, but his zeal in pushing the mercantile interests of his country and his application in raising the credit of his department were universally recognised. The commerce of America was so much extended under his direction that he was sometimes styled the 'Father of the Colonies,' and the town of Halifax in Nova Scotia was called after him in 1749, in commemoration of his energy in aiding the foundation of the colony. In June 1751 he tried, says Horace Walpole, to get the West Indies entirely placed under the rule of the board of trade, and to secure his own nomination as 'third secretary of state for that quarter of the world, but the king refused his consent to the scheme. Walpole states that

Halifax resigned in June 1756 on the ground that he had not been promoted to the dignity of secretary of state for the West Indies. Cumberland allows that his patron threw up his place, alleging a 'breach of promise on the part of the Duke of Newcastle to give him the seals and a seat in the cabinet as secretary of state for the colonies,' but adds that he resumed his old position 'upon slight concessions' from the duke. During these negotiations Halifax behaved 'with sense and dignity,' and it is to his credit for independence that he pleaded in his place in the House of Lords for the unhappy Admiral Byng. In October 1757 he was admitted to the cabinet, and with this honour remained at the head of the board of trade until 21 March 1761. He was then nominated to the lord-lieutenancy of Ireland, and assumed the duties of his new position on his arrival at Dublin in October 1761, in company with W. G. Hamilton ('Single-speech Hamilton') as his chief secretary, and Richard Cumberland as his Ulster secretary. In February of the following year the Irish parliament raised the viceroy's allowance from 12,000*l.* to 16,000*l.* per annum, whereupon Halifax accepted the increased emolument for his successors, but declined to receive it himself, although his pecuniary affairs were already involved, and his expenditure of 2,000*l.* a year while in Ireland led to greater embarrassments. Through his popularity with the merchants he was created first lord of the admiralty in June 1762, and allowed to retain the viceroyalty of Ireland for a year from that date. Before that time expired he became secretary of state for the North in Lord Bute's administration (October 1762), and when Bute was succeeded by George Grenville (April 1763), the seals of the secretaryship for the South passed into Halifax's hands. His position was further strengthened by an intimation to the foreign ministers that the king had now entrusted the direction of his government to Grenville and the two secretaries, Lords Egremont and Halifax. The three ministers were at once christened the triumvirate, and their characters were immediately criticised by their contemporaries in politics. One onlooker deemed Egremont incapable, but assigned to Halifax 'parts, application, and personal disinterestedness.' Another considered Halifax the weakest but the most amiable of the set, praising the readiness, and condemning the substance of his speeches, while adding that his profusion 'in building, planting, and on a favourite mistress' had made him poor, and that he sought to recover himself 'by discreditable means.'

The troubles with Wilkes had already commenced. Halifax, acting on the advice of Edward Weston, then under-secretary of state, signed a general warrant against Wilkes. He was arrested on 30 April 1763, and carried to the house of Halifax, where he was examined by the two secretaries of state. On 6 May he was discharged by the unanimous order of the judges, and without any delay rushed into controversy with the two ministers, endeavouring, though in vain, to obtain warrants for searching their houses. Halifax tried every means to escape from the attacks of Wilkes and the other victims of the warrant—the 'mazes of essoigns, privileges, and fines, ordinary and extraordinary,' in which the minister involved himself are set out in the 'Grenville Papers,' ii. 427—but without success, for Beardmore recovered 1,500*l.* damages in 1764, and the jury awarded to Wilkes in November 1769 damages amounting to 4,000*l.* In August 1763, when Pitt was called upon to form an administration, the king suggested Halifax as the head of the treasury. Pitt instantly refused, with the remark that 'he was a pretty man, and as in bad circumstances might be groom of the stole or paymaster.' The Grenville ministry dragged on its course until July 1765, when Halifax and his friends were dismissed. In the following December overtures were tendered to him by the new government, but he remained out of office until the formation of his nephew Lord North's administration, in January 1770, when he received the dignified place of lord privy seal. Exactly a year later he was transferred to the more laborious duties of secretary of state, although George III, in writing to Lord North, said: 'Had I been in his situation and of his age, I should have preferred his motto, *otium cum dignitate*;' and Horace Walpole, in surprise at the appointment, wrote: 'He knew nothing, was too old to learn, and too sottish and too proud to suspect what he wanted.' The rapid decay of his faculties would not have permitted him to continue long in that arduous position, but he died in harness on 8 June 1771, when the king expressed his sorrow 'at the loss of so amiable a man.' A monument by Bacon to his memory was erected in the west aisle of Westminster Abbey. At the time of his death he was secretary of state for the northern department, ranger and warden of Salcey Forest and Bushey Park, lord-lieutenant of Northamptonshire (to which he was appointed in November 1749), privy councillor (created 11 Jan. 1749), and knight of the Garter (23 April 1764). Langhorne inscribed to him in 1762 a poem called 'The Viceroy,' in praise

of his government of Ireland and his determination not to accept for himself the additional allowance of 4,000*l.* a year which had been granted to him. Dr. Dodd, with the assistance of Bishop Squire, addressed in 1763 'A Letter to the Right Hon. Lord Halifax on the Peace.' Many of his own letters are in the possession of C. F. Weston Underwood, of Somerby, near Brigg, to whom they have descended from his ancestor already mentioned (*Hist. MSS. Comm.* 10th Rep. App. p. 199), Lord Lansdowne (*ib.* 3rd Rep. App. p. 142; 5th Rep. App. p. 248, and 6th Rep. App. p. 239), Lord Braybrooke (*ib.* 8th Rep. App. p. 286), and among the collections formerly belonging to Lord Ashburnham (*ib.* 8th Rep. App. iii. p. 15). In 1769 there appeared vol. i. of 'Letters between the Duke of Grafton, Lord Halifax, &c., and Wilkes.' It was a genuine work, but the second volume was never issued. Halifax's administration of the board of trade held out the promise of a bright future for him in the highest position of official life; but his advancement, unfortunately for his reputation, was delayed until his fortunes were wasted and his faculties impaired by dissipation. The 'favourite mistress' previously referred to was represented with him in a caricature in the 'Town and Country Magazine' for 1769. She was described as 'D * * * l * * n born Faulkner,' and her name was Mary Anne Faulkner, the niece and adopted daughter of George Faulkner, the Dublin printer. A singer at the Drury Lane Theatre, and deserted by a worthless husband, she became the governess of Halifax's daughter, and then his mistress, by whom he had two children. For her sake he broke off a marriage with a wealthy lady, the daughter and heiress of Sir Thomas Drury of Northamptonshire, whereupon the bon-mot circulated throughout London that 'the hundreds of Drury have got the better of the thousands of Drury.' She accompanied him into Ireland, and became notorious there and elsewhere as a placemonger. His ambition and extravagance were shown over the notorious election for the borough of Northampton in 1768, when three peers, Halifax, Northampton, and Spencer, struggled for the supremacy, and the contest and subsequent scrutiny cost the last of them 100,000*l.*, and the others 150,000*l.* apiece.

[Walpole's Letters, Cunningham's ed. i. 334, iii. 21, 84–90, 317, 386, iv. 2, 35–6, 74, v. 106, 282, 299, 301; Walpole's Last Ten Years of George II, i. 173, 344, ii. 176; Walpole's Memoirs of Reign of George III, i. 177, 276–80, 293, 415, ii. 51–60, iv. 261; Corresp. of George III and Lord North, i. 50–1, 73–4; Chatham Corresp. iv. 69, 72, 143, 179; Grenville Papers, ii. 427, iii. 221–2; Mahon's Hist. iv. 4, v. 28, 31, 38, 97, 234; Satirical Prints at Brit. Museum, iv. 586–7; Cumberland's Memoirs (1806), 98–122, 134–40, 158–64, 180–5; Corresp. of Frances, Countess of Hartford (1806), ii. 101, iii. 206; Nichols's Lit. Anecd. ii. 280, 350, viii. 61; Gent. Mag. 1762, pp. 133–4, 1764, pp. 600–1, 1769, pp. 533–7, 1771, p. 287; Malcolm's Lond. Redivivum, i. 102; Hasted's Kent, iii. 71; Burke's Extinct Peerage; Doyle's Official Baronage; Taylor's Sir Joshua Reynolds, i. 240, 253, 266; Grego's Parl. Elections (1886), 226–8.] W. P. C.

DUNKARTON, ROBERT (*fl.* 1770–1811), mezzotint engraver, born in London in 1744, was a pupil of Pether. He practised as a portrait-painter at first, but discontinued exhibiting after 1779. In 1762 he was awarded a premium by the Society of Arts. His works in mezzotint bear dates from 1770 to 1811. He scraped over forty portraits, among which were: Henry Addington, after Copley; William, lord Amherst, after Devis; Sarah and Jeffery Amherst, after Robert Fagan; Elizabeth Billington, after Downman; Anne Catley, after Lawranson; James, earl of Fife, after Devis; James, lord Lifford, after Reynolds; Lady Philadelphia Wharton, after A. Vandyck, &c. To these should be added numerous plates, published in 1810–15, in Woodburn's 'One Hundred Portraits of Illustrious Characters,' and, in 1816, 'Fifteen Portraits of Royal Personages.' Other portraits were sold at Richardson's sale, 22 April 1814, as portraits to illustrate Clarendon and Burnet.

[Smith's British Mezzotinto Portraits, pt. i. p. 221.] L. F.

DUNKIN, ALFRED JOHN (1812–1879), antiquary and historian, the only son of John Dunkin [q. v.] by his wife Anne, daughter of William Chapman, civil engineer, was born at Islington, London, on 9 Aug. 1812. He received his education at the Military College, Vendôme. In 1831 he entered his father's printing and stationery business at Bromley, Kent, removed with him in 1837 to a new establishment at Dartford, and a little later took charge of a branch business at Gravesend. Some years after his father's death, in December 1846, he opened a London branch at 140 Queen Victoria Street. While travelling in the severe winter of 1878–9 he was seized with bronchitis at Newbury, Berkshire, but managed to get up to London to the house of an old nurse at 110 Stamford Street, Blackfriars Road. There he died after a few days' illness, 30 Jan. 1879. He was buried in Dartford cemetery, 4 Feb. He was never married. By his will he directs that after the death of his sister and residuary

legatee, Miss Ellen Elizabeth Dunkin, now (1888) living at Dartford, his library and collections are to go, under certain conditions, to the Guildhall Library. On failure of such conditions the collections are to be presented to the trustees of the British Museum; and that the family monuments at Dartford and Bromley may be maintained and renewed when necessary, he left to the lord mayor, the vicars of Dartford and Bromley, and the principal librarian of the British Museum freehold estates at Stone, Erith, and Bromley; ten guineas annually to be spent in a visitation dinner to examine the tombs and memorials (*Printing Times and Lithographer*, 15 April 1879, p. 89). Dunkin had an honest love for antiquities, but his writings contain little that is valuable. The lighter essays which he contributed to periodicals, and of which he afterwards reprinted a few copies, are simply inane. The following is probably an incomplete list: 1. 'Nundinæ Cantianæ. Some Account of the Chantry of Milton-next-Gravesend, in which is introduced a notice of Robert Pocock, the history of Dartford Market and Fair, together with remarks on the appointment of Grammar School Feoffees generally,' 12mo, Dover, 1842 (twelve copies printed). 2. 'Legendæ Cantianæ. William de Eynsford, the excommunicate; a Kentish legend,' 8vo, London, 1842 (twenty-five copies printed). 3. 'Nundinæ Floraliæ. Fugitive Papers. May Day, May Games, &c.,' 8vo, Dover, 1843 (twelve copies printed). 4. 'Nundinæ Literariæ. Fugitive Papers. Christmas Eve, Christmas, Easter, Whitsuntide, Harvest-Time, and the Morris Dancers,' 12mo, Dover, 1843 (twelve copies printed). 5. 'The Reign of Lockrin: a poem. Remarks upon modern poetry. Second edition with additions. The History of Lockrin, &c.,' 8vo, London, Dartford (printed, 1845). 6. 'Memoranda of Springhead and its neighbourhood during the primeval period' (without author's name), 8vo, London, 1848 (one hundred copies privately printed). 7. 'History of the County of Kent,' 3 vols. 8vo, London, 1856–58–55 [–77]. Dunkin belonged to numerous archæological societies, English and foreign. An original member of the British Archæological Association, he edited and printed the report of the first general meeting, held at Canterbury in September 1844 (one hundred and fifty copies, 8vo, London, Gravesend [printed], 1845), and that of the special general meeting of 5 March 1845 (one hundred and fifty copies, 8vo, London, Gravesend [printed], 1845). Again, in 1851 he saw through the press the report of the fifth general meeting, held at Worcester in August 1848. He also edited 'The Archæological Mine, a collection of Antiquarian Nuggets relating to the County of Kent . . . including the Laws of Kent during the Saxon epoch,' vols. 1–3, 8vo, London, 1855 [53–63]. In the belief that he was the original editor, he printed (8vo, 'Noviomago,' 1856) twenty-five copies of the works of Radulphus, abbot of Coggeshall, to which he appended an English translation. An imperfect copy of this unlucky undertaking, with some severe remarks by Sir F. Madden, is in the British Museum.

[Dartford and West Kent Advertiser, 1 and 8 Feb. 1879; Dartford Express, 8 Feb. 1879; Dartford Chronicle, 1 and 8 Feb. 1879; Brit. Mus. Cat.] G. G.

DUNKIN, JOHN (1782–1846), topographer, the son of John Dunkin of Bicester, Oxfordshire, by his wife, Elizabeth, widow of John Telford, and daughter of Thomas and Johanna Timms, was born at Bicester on 16 May 1782. While attending the free school of that town he met with a severe accident, and for many years it was feared that he would remain a cripple for life. He employed the leisure thus imposed upon him chiefly by scribbling verses, but contrived at the same time to pick up some knowledge of history and archæology. After serving an apprenticeship to a printer, and living for a while in London, he established himself before 1815 as a bookseller, stationer, and printer at Bromley, Kent. Here he published his first topographical work, a compilation in part from Philipott, Hasted, and Lysons, entitled 'Outlines of the History and Antiquities of Bromley in Kent. . . . To which is added an investigation of the Antiquities of Holwood Hill . . . by . . . A. J. Kempe,' 8vo, Bromley, 1815. It was followed the next year by 'The History and Antiquities of Bicester. . . To which is added an Inquiry into the History of Alchester, a city of the Dobuni. . . . With an Appendix and . . . Kennett's Glossary,' 2 parts, 8vo, London, 1816. In 1819 he commenced arranging for the press his account of the hundreds of Bullington and Ploughley, Oxfordshire, for which he had previously collected large materials. 'The following year,' writes his son, 'was devoted principally to re-examinations of the towns, villages, &c., together with a personal superintendence of the great excavations he was conducting at Ambrosden and Bicester,' the particulars of which will be found detailed in the Appendix. In 1823 the work appeared under the title of 'Oxfordshire: the History and Antiquities of the Hundreds of Bullington and Ploughley,' &c., 2 vols. 4to, London. The impression was limited to a

hundred copies, of which seventy only were for sale. In 1837 Dunkin removed to Dartford, where three years previously he had commenced to build himself a large printing establishment. Shortly afterwards he opened a branch business at Gravesend. In 1844 he published his 'History and Antiquities of Dartford with Topographical Notices of the Neighbourhood,' 8vo, London, Dartford [printed]. Thenceforward he occupied himself in arranging the materials he had accumulated for the histories of Oxfordshire and Kent. He died on 22 Dec. 1846, and by his desire was buried on the eastern side of the lichgate of St. Edmund's cemetery, Dartford, as near as possible to the burying-ground of Noviomagus, which he had described in his last work. A brass was erected to his memory in that part of Dartford parish church which is now occupied by the organ (*Dartford Chronicle*, 8 Feb. 1879). In 1807 he married Anne Chapman Chapman, the daughter of William Chapman of Lincolnshire, a well-known civil engineer, by whom he left issue a son, Alfred John [q. v.], and a daughter, Ellen Elizabeth. His widow survived him nineteen years, dying at Dartford on 12 March 1865, aged 77 (*Gent. Mag.* 3rd ser. xviii. 533). Dunkin was an original member of the British Archæological Association.

[Gent. Mag. new ser. xxvii. 320–2 (with a portrait).] G. G.

**DUNKIN, WILLIAM, D.D.** (1709?–1765), poet, was left in early life to the charge of Trinity College, Dublin, by an aunt who bequeathed her property to the college with the condition that it should provide for his education and advancement in life. He took his B.A. degree in 1729, D.D. in 1744. As a young man he had a reputation for foolish acts and clever poems. One of these poems, 'Bettesworth's Exultation,' written in 1733, may be found among Swift's poems. Some time after this Dunkin was introduced to Swift, who became at once a very valuable patron to him. His ordination by the Archbishop of Cashel in 1735 and the increase of the annuity which he received from Trinity College from 70*l.* to 100*l.* in 1736 were both due to Swift's intercession, which caused his marriage and other imprudent acts to be overlooked. In 1739 Swift made a strenuous attempt to procure the living of Coleraine for him, but in this he was not successful. At that time Dunkin was keeping a school at Dublin, and in August 1746 Chesterfield, with whom he had some intimacy, appointed him to the mastership of Portora Royal School, Enniskillen, which he held till his death on 24 Nov. 1765. Swift speaks of him as 'a gentleman of much wit and the best English as well as Latin poet in this kingdom' (Letter to Ald. Barber, 17 Jan. 1737–8). Deane Swift, writing of the 'Vindication of the Libel,' a poem attributed to Jonathan Swift, says 'that poem was, I know, written by my very worthy friend Dr. Dunkin, with whom I have spent many a jovial evening; he was a man of genuine true wit and a delightful companion' (Nichols, *Illustr.* v. 384). Besides the two poems already mentioned Dunkin wrote: 'Techrethyrambeia sive poëma in P. Murphorum Trin. Coll. subjanitorem,' Dublin, 1730; a translation of 'Techrethyrambeia,' Dublin, 1730 (also published as an appendix to Delany's 'Tribune,' 1730); 'Carbery Rocks' (the English version of 'Carberiæ Rupes'), published among Swift's poems; 'The Lover's Web,' Dublin, 1734; 'Epistola ad Franciscum Bindonem arm., cui adjiciuntur quatuor Odæ,' Dublin, 1741; 'Hymen's Triumph,' a poem in the 'Gentleman's Magazine' for 1743 (xiii. 268); a prologue at the opening of a Dublin hospital, in the 'Gentleman's Magazine' for 1745 (xv. 269); 'Bœotia, a poem,' Dublin, 1747; 'The Bramin, an eclogue to Edm. Nugent, esq.,' London, 1751 (Nugent was apparently an old pupil); 'An Ode on the death of Frederick, P. of Wales, with remarks by P. H. M. D.,' Dublin, 1752; 'An Epistle to the Rt. Hon. Philip, Earl of Chesterfield,' Dublin, 1760; 'The Poet's Prayer,' a poem in the 'Annual Register' for 1774 (vol. xvii. pt. ii. p. 223); 'Select Poetical Works,' Dublin, 1769–70; 'Poetical Works,' to which are added his 'Epistles to the Earl of Chesterfield,' Dublin, 1774, 2 vols.

[Swift's Correspondence and the notes thereto in Scott's edition; Dublin University Catalogue of Graduates; manuscript records at Portora Royal School, Enniskillen; deaths in Gent. Mag. for December 1765 (xxxv. 590); Brit. Mus. Cat. of Printed Books; Nichols's Lit. Anecd. i. 427.] E. C–n.

**DUNLOP, ALEXANDER** (1684–1747), Greek scholar, eldest son of William Dunlop [q. v.], principal of Glasgow University, born in Carolina in 1684, was appointed professor of Greek in the university of Glasgow about 1706. He published in 1736 a Greek grammar, which for many years was in general use in Scottish schools. In consequence of failing sight he resigned his chair in 1742 on the terms that his salary and house should be secured to him during life. His successor, Dr. James Moor, was appointed on 9 July 1742. Dunlop died on 27 April 1747.

[Glasgow Journal, 27 April 1747; Notices and Documents illustrative of the Literary History of Glasgow (Maitland Club), p. 128.] J. M. R.

DUNLOP, ALEXANDER COLQUHOUN-STIRLING-MURRAY- (1798-1870), church lawyer and politician, born 27 Dec. 1798, was the fifth son of Alexander Dunlop of Keppoch, Dumbartonshire, by Margaret Colquhoun of Kenmure, Lanarkshire. His family had in former times taken much interest in the Scottish church. Dunlop was called to the bar in 1820, and in his earliest years was an ardent student of his profession. In 1822 he became one of the editors of 'Shaw and Dunlop's Reports,' and gave no little evidence of his legal attainments. At an early period his attention was specially directed to parochial law; in 1825 he published a treatise on the law of Scotland relating to the poor, in 1833 a treatise on the law of patronage, and afterwards his fuller treatise on parochial law. The sympathies of Dunlop were very warmly enlisted in the operations of the church, and he took an active part in all the ecclesiastical reforms and benevolent undertakings of the period. But in a pre-eminent degree his interest was excited by the questions relating to the law of patronage, and the collision which arose out of them between the church and the civil courts. Relying on history and statute Dunlop very earnestly supported what was called the 'non-intrusion' party, led by Chalmers and others, believing it to be constitutionally in the right, and when the church became involved in litigation he devoted himself with rare disinterestedness to her defence. He not only defended the church at the bar of the court of session, but in private councils, in committees, deputations, and publications he was unwearied on her behalf. The public documents in which his position was stated and defended, especially the 'Claim of Right' in 1842, the 'Protest and Deed of Demission' in 1843, were mainly his work.

In 1844 he married Eliza Esther, only child of John Murray of Ainslie Place, Edinburgh, and on the death of his father-in-law in 1849 he assumed the name of Murray-Dunlop. Subsequently, in 1866, on succeeding to the estate of his cousin, William Colquhoun-Stirling of Law and Edinbarnet, he took the name of Colquhoun-Stirling-Murray-Dunlop. In 1845 and 1847 he contested the representation of his native town of Greenock, but without success; in 1852 he was returned by the electors, and for fifteen years represented them in a way that met with their most cordial appreciation. In early life he had been a tory, but he was now thoroughly liberal. In parliament, however, while generally supporting the liberals he retained an independent position, declining offices both in connection with the government and with his own profession in Scotland, to which his services and abilities well entitled him.

His services in parliament were fruitful of much useful legislation. In a sketch of his life by his friend, David Maclagan, mention is made of eight several acts which he got passed. Those on legal points introduced important practical amendments of the laws, the most interesting, perhaps, being that which put a stop to Gretna Green marriages. Some of his measures bore on social improvement, one of them being an act to facilitate the erection of dwelling-houses for the working classes, and another an act to render reformatories and industrial schools more available for vagrant and destitute children, well known as Dunlop's Act.

The most chivalrous of his parliamentary services was an attack (19 March 1861) on the government of Lord Palmerston, which he had usually supported, in connection with the Afghan war. Many years after the event it was ascertained that certain despatches written in 1839 by Sir Alexander Burnes, our envoy at the Afghan court, had been tampered with in publication, and made to express opinions opposite to those which Sir Alexander held. Dunlop, at a great sacrifice of feeling, moved on 19 March 1861 for a committee of inquiry, and was very ably supported by Mr. Bright and others. Lord Palmerston was put to great straits in his defence, as it could not be denied that Burnes's despatches had been changed; but Disraeli came to his rescue, and on the ground that the matter was now twenty years old advised the house not to reopen it. On a division, the motion of Dunlop was negatived by a vote of 159 to 49.

In 1868 he resigned his seat in parliament, the rest of his days being spent chiefly on his property of Corsock in Dumfriesshire. Lord Cockburn in his 'Journal' ranks Dunlop in everything, except impressive public exhibition, superior to Chalmers and Candlish. 'Dunlop,' he says, 'is the purest of enthusiasts. The generous devotion with which he has given himself to this cause (the church) has retarded, and will probably arrest the success of his very considerable talent and learning; but a crust of bread and a cup of cold water would satisfy all the worldly desires of this most disinterested person. His luxury would be in his obtaining justice for his favourite and oppressed church, which he espouses from no love of power or any other ecclesiastical object, but solely from piety and the love of the people.'

Dunlop died on 1 Sept. 1870, in the seventy-second year of his age. He had four sons and four daughters.

[Notice of the late Mr. Dunlop, by Mr. David Maclagan; Hansard's Debates; Disruption Worthies; Scotsman and Daily Review, 2 Sept. 1870; Funeral Sermons, by Rev. Dr. J. Julius Wood and Rev. Dr. Candlish; personal recollections and letters from Mr. Dunlop's family to the writer.] W. G. B.

DUNLOP, FRANCES ANNE WALLACE (1730–1815), of Dunlop, friend of Robert Burns, descended from a brother of William Wallace, the Scottish patriot, was the last surviving daughter of Sir Thomas Wallace of Craigie, by his wife Eleonora Agnew, daughter of Colonel Agnew of Lochryan. She was born on 16 April 1730. Her only brother died before her father, and on her father's death in 1760 she inherited the property. Previous to this she had, at the age of seventeen, become the wife of Mr. John Dunlop of Dunlop, Ayrshire. She made the acquaintance of Burns in the winter of 1786, shortly after the publication of his first Kilmarnock volume. Having read the 'Cottar's Saturday Night' in a friend's copy while recovering from a severe illness, she was so delighted with it that she immediately sent off a messenger to Mossgiel, fifteen or sixteen miles distant, for half a dozen copies, and with a friendly invitation for Burns to call at Dunlop House. Her relationship to Wallace was also mentioned, and Burns in his reply warmly expressed his gratification at her noticing his attempts to celebrate her illustrious ancestor. From this time they became fast friends and frequent correspondents, Burns's letters to her being often on the more serious themes. He was also in the habit of enclosing poems to her, among the more remarkable sent her being 'Auld Lang Syne,' 'Gae fetch to me a pint of wine,' and 'Farewell, thou fair day.' In his last years she deserted him, and he sent her several letters without ever receiving any explanation. In his last written to her, 12 July 1796, he says that having written so often without obtaining an answer, he would not have written her again but for the fact that he would soon be 'beyond that bourne whence no traveller returns.' When Currie proposed to write the 'Life of Burns,' Mrs. Dunlop refused to permit her letters to Burns to see the light, but agreed to give a letter of Burns for every one of hers returned. As Burns wrote several to her without obtaining an answer, these were not recovered. She died on 24 May 1815. She had seven sons and six daughters. Burns, in her honour, named his second son Francis Wallace.

[Robertson's Account of the Families in Ayr; Paterson's History of Ayr; Works of Robert Burns.] T. F. H.

DUNLOP, JAMES (*d.* 1832), of Dunlop, Ayrshire, lieutenant-general, was fifth son of John Dunlop, laird of that ilk, by his wife, Frances Anne [see DUNLOP, FRANCES ANNE WALLACE], last surviving daughter of Sir Thomas Wallace, bart., of Craigie, and was enfeoffed of the Dunlop estate in 1784 on the resignation of his father, his only remaining elder brother, Sir Thomas, having already succeeded to the Craigie estate under the name of Wallace. Before this, in January 1778, James Dunlop had been appointed ensign in the old 82nd (Hamilton) foot, raised in the lowlands at that time at the cost of the Duke of Hamilton. Dunlop accompanied the regiment to Nova Scotia and obtained his lieutenancy in 1779. In the spring of that year he went with the flank companies to New York and was wrecked on the coast of New Jersey, when four-fifths of the company to which he belonged were drowned and the rest made prisoners by the Americans. Having been exchanged, Dunlop accompanied part of the 80th foot from New York to Virginia, and was actively engaged there. When the mouth of the Chesapeake was seized by two French frigates, he was despatched with the news to Charlestown, where he arrived in April 1781; after which he joined a detachment under Major (afterwards Sir James) Craig [q. v.] at Wilmington, North Carolina, and commanded a troop of mounted infantry acting as dragoons. After Cornwallis's surrender at York Town, Virginia, on 19 Oct. 1781, the troops at Wilmington were withdrawn to Charlestown, and Dunlop, who meanwhile had purchased a company in his own corps, the 82nd, rejoined it at Halifax, where he served until the peace in 1783, when the regiment was ordered home. A leak caused the transport to run for Antigua, where the troops landed and did duty until 1784, when the regiment was disbanded at Edinburgh, and Dunlop put on half-pay. In 1787, having raised men for a company in the 77th foot, one of the four king's regiments raised at that time at the expense of the East India Company, he was brought on full pay in that regiment, accompanied it to Bombay, and served under Lord Cornwallis in the campaign against Tippoo Sahib in 1791. In 1794 he became deputy paymaster-general of king's troops, Bombay, and later, military secretary to the governor of Bombay. The same year he became brevet-major, which promotion did not appear in orders in India until two years afterwards. He became major in the 77th in September, and lieutenant-colonel in December 1795. When the latter promotion was announced in orders about twelve months after date,

Dunlop resigned his staff appointments, joined his regiment, and commanded a field-force against a refractory rajah in Malabar, defeating three detachments, one of them two thousand strong, sent out against him. After this he commanded at Cochin. On the breaking out of the Mysore war, he was appointed to a European brigade in General Stewart's division, and commanded it in the action at Sedaseer 6 March, and at the capture of Seringapatam 4 May 1799, where he led the left column of assault (the right column being led by David Baird [q. v.]), and received a very severe tulwar wound, from which he never quite recovered. He was subsequently employed against the hill-forts in the Canara country, and soon after returned home. On the renewal of the war with France in 1803, Dunlop was ordered to take command of a royal garrison battalion in Guernsey, composed of recruiting detachments and recruits of king's regiments serving in India. In 1804 he exchanged from the 77th to 59th foot, then stationed on the Kentish coast; in 1805 he became brigadier-general and was appointed to a brigade in Cornwall; afterwards he was transferred to the eastern district, and for a time commanded a highland brigade at Colchester. He became a major-general 25 July 1810, and in October was appointed to the staff of Lord Wellington's army in the Peninsula, which he joined at Torres Vedras in November the same year. He was appointed to a brigade in the 5th division under General Leith, which took part in the pursuit of the French to Santarem. On Leith's departure after the return of the division to Torres Vedras, Dunlop assumed command. At the head of the division he joined Lord Wellington between Leiria and Pombal in March 1811, and commanded it throughout the ensuing campaign, including the battle of Fuentes d'Onoro, 5 May 1811, with the exception of a period of ten days, when the command devolved on Sir William Erskine. When the division went into winter quarters at Guarda, Dunlop obtained leave of absence and did not rejoin the Peninsular army. He was made lieutenant-general in 1814, and colonel 75th foot in 1827. He represented the stewartry of Kirkcudbright in three successive parliaments from 1812 to 1826. He died in 1832. Dunlop married, in 1802, Julia, daughter of Hugh Baillie of Monckton, and by her left issue. His son, John Dunlop, M.P., received a baronetcy in 1838.

[For the genealogy of the ancient Lowland family of Dunlop of Dunlop, see Jas. Paterson's Acct. of co. Ayr (Ayr, 1847), ii. 46–8; for Dunlop's services see Philippart's R. Mil. Cal. 1820, vol. iii.; Gent. Mag. cii. i. 640.] H. M. C.

DUNLOP, JAMES (1795–1848), astronomer, was born in Ayrshire in 1795. He accompanied Sir Thomas Makdougall Brisbane [q. v.] to New South Wales in 1821 as assistant in the observatory founded by him at Paramatta, of which, after Rümker's departure on 16 June 1823, Dunlop remained in sole charge. The greater part of the observations for the 'Brisbane Catalogue' of 7385 southern stars, brought to a close on 2 March 1826, were thus made by him. He detected Encke's comet on 2 June 1822, at its first calculated return, and observed the bright comet of 1825 from 21 July to 8 Nov., inferring axial rotation from striking changes in the figure of its tail. An occultation by the same body of the third magnitude star $\eta$ Eridani was carefully watched by him on 3 Oct. (*Edinb. Journ. of Science*, vi. 84).

After the return of his principal to Europe late in 1825 Dunlop resolved, at some sacrifice of his private interests, to remain in the colony for the purpose of exploring its little-known skies. A nine-foot reflector of his own construction served him for sweeping from the pole to latitude 30°; and his micrometrical measures of double stars were executed with a 46-inch equatorial, which he had provided with two micrometers—a parallel-line, and a double-image on Amici's principle. His own house at Paramatta was his observatory. The chief results were embodied in 'A Catalogue of Nebulæ and Clusters of Stars in the Southern Hemisphere, observed at Paramatta in New South Wales,' presented to the Royal Society by Sir John Herschel, and read on 20 Dec. 1827 (*Phil. Trans.* cxviii. 113). The collection included 629 objects, nearly all previously unknown, and was accompanied by drawings of the more remarkable among them. Its merit was acknowledged by the bestowal of the Astronomical Society's gold medal, in presenting which, on 8 Feb. 1828, Sir John Herschel spoke in high terms of Dunlop's qualities as an observer (*Monthly Notices*, i. 60). Unfortunately this favourable opinion was not altogether confirmed by subsequent experience. No more than 211 of Dunlop's nebulæ were disclosed by Herschel's far more powerful telescopes at the Cape, and he was driven to conclude that in a great number of cases 'a want of sufficient light or defining power in the instrument used by Mr. Dunlop has been the cause of his setting down objects as nebulæ where none really exist' (*Observations at the Cape*, p. 4). Nor did the 'Brisbane Catalogue' afford him the well-determined star places he expected from it. The polar distances proved indeed satisfactory; but the right ascensions were affected by comparatively large instru-

mental errors imperfectly investigated. Moonlit and other nights unfavourable to the discovery of nebulæ were devoted by Dunlop at Paramatta to the observation of double stars, of which 254 were catalogued, and 29 micrometrically measured by him. In the form of a letter to Brisbane these results were imparted to the Astronomical Society on 9 May 1828, and were published in their 'Transactions' with the title 'Approximate Places of Double Stars in the Southern Hemisphere' (*Mem. R. A. Soc.* iii. 257). Some have not since been re-identified, no doubt owing to faultiness in their assigned positions.

Dunlop returned to Europe in April 1827 and took charge of Sir Thomas Brisbane's observatory at Makerstoun in Roxburghshire, where he observed Encke's comet 26 Oct. to 25 Dec. 1828 (*ib.* iv. 186), and determined the 'difference of the right ascensions of the moon and stars in her parallel,' with a four-foot transit instrument in 1829–30 (*ib.* v. 349). In 1827, 1828, and 1829 he made an extensive series of magnetic observations in various parts of Scotland, and arranged the ascertained particulars in 'An Account of Observations made in Scotland on the Distribution of the Magnetic Intensity,' communicated to the Royal Society of Edinburgh on 19 April 1830 by Brisbane, who had borne the entire expense of the undertaking (*Edinb. Phil. Trans.* xii. 1). A chart of the isodynamical magnetic lines throughout Scotland was appended.

On Rümker's resignation in 1829, Dunlop was by the government of New South Wales appointed director of the Paramatta Observatory, and repaired to his post in 1831. He there discovered two small comets on 30 Sept. 1833 and 19 March 1834 respectively (*Monthly Notices*, iii. 100); determined the relative brightness of about four hundred southern stars with a double image eye-piece (*ib.* ii. 190); and his observations of the 'Moon and Moon-culminating Stars, Eclipses of Jupiter's Satellites, and Occultations of Fixed Stars by the Moon' during 1838 were laid by Brisbane before the Royal Astronomical Society (*ib.* v. 8). These were the last signs of activity from the Paramatta Observatory. Dunlop resigned in 1842, and the instruments were removed to Sydney five years later. He died at Bora Bora, Brisbane Water, on 22 Sept. 1848, aged 53. He had been since 1828 a fellow of the Royal Astronomical Society, and he was a corresponding member of the Paris Academy of Sciences.

[Sydney Morning Herald, 27 Sept. 1848; Comptes Rendus, xxxii. 261; Observatory, iii. 614; H. C. Russell on the Sydney Observatory; Roy. Soc.'s Cat. of Sci. Papers.] A. M. C.

DUNLOP, JOHN (1755–1820), song-writer, born November 1755, was the youngest son of Provost Colin Dunlop of Carmyle in the parish of Old Monkland, Lanarkshire. He began life as a merchant, and was lord provost of Glasgow in 1796. He lived at Rosebank, near Glasgow, a property which he planted and beautified. Early in the eighteenth century it came into the possession of Provost Murdoch, and through his daughter, Margaret, it fell to her son-in-law, John Dunlop. He was appointed collector of customs at Borrowstounness, whence he was afterwards removed to Port Glasgow. An active-minded man, he is described as 'a merchant, a sportsman, a mayor, a collector, squire, captain and poet, politician and factor.' His humour and social qualities made him sought after. He sang well and wrote songs, some of which show a graceful lyrical faculty and are still popular. 'Oh dinna ask me gin I lo'e ye' is perhaps the best known, and with 'Here's to the year that's awa' is often included in collections of Scottish poetry. These and two others by him are in the 'Modern Scottish Minstrel' (1857, v. 77–81) of Dr. C. Rogers. Dunlop was also known as a writer of monumental and other inscriptions. He was a leading member of the convivial Hodge Podge Club in Glasgow, for which some of his verses were composed (J. Strang, *Glasgow and its Clubs*, 2nd edit. 1857, pp. 43–6, 50, 53). In figure he was a 'hogshead,' but 'as jolly a cask as ere loaded the ground.' In 1818 he edited for a son of Sir James and Lady Frances Steuart some letters to them from Lady Mary W. Montagu, since reprinted by Lord Wharncliffe. He printed for private circulation a couple of volumes of his occasional pieces, and his son, John Colin Dunlop [q. v.], the author of the 'History of Fiction,' edited a volume of his poems in 1836. According to the statement of the Rev. Charles Rogers, four volumes of poetry in manuscript are in existence (*Notes and Queries*, 5th ser. iv. 435). He died at Port Glasgow 4 Sept. 1820, aged 65 (*Scots Magazine*, October 1820, p. 383).

His works are: 1. 'Poems on several Occasions,' Greenock, 1817–19, 2 vols. 8vo (only ten copies, privately printed; one is in the Abbotsford Library). 2. 'Original Letters from the Right Hon. Lady Mary W. Montagu to Sir James and Lady Frances Steuart, and Memoirs and Anecdotes of those distinguished Persons,' 12mo, Greenock, 1818 (privately printed). 3. 'Poems on several Occasions from 1793 to 1816,' 8vo, Edinburgh, 1836 (only fifty copies privately printed by J. Colin Dunlop). Not one of these three works is in the British Museum.

[G. Stewart's Curiosities of Glasgow Citizenship, 1881, pp. 201–2; Martin's Catalogue of Privately Printed Books, 2nd edition, 1854, pp. 232, 243, 463; Coltness Collections (Maitland Club), 1842, pp. xxi, 310, 383, 388; Letters to Lady Steuart and G. Chalmers, November 1804, in British Museum, Addit. MS. 22901, ff. 205, 211.] H. R. T.

**DUNLOP, JOHN COLIN** (*d.* 1842), author, was the son of John Dunlop [q. v.] of Rosebank, Glasgow. He was studious and retired in disposition. He was admitted an advocate in 1807, but was only nominally at the bar. The first edition of his well-known 'History of Fiction' was published at Edinburgh in 1814. An article by W. Hazlitt in the 'Edinburgh Review' (November 1814, pp. 38–58) complains of the omission of reference to metrical fiction and the narrow and unphilosophical views; but Christopher North censured the reviewer as 'one of the shallowest praters that ever contaminated the fields of classical disquisition by his touch' (*Blackwood's Mag.* September 1824, p. 291). The 'Quarterly Review' (July 1815, pp. 384–408) considered the work executed on 'a defective plan, in what we incline to think rather a superficial manner.' These strictures are noticed in the preface to the second edition, which the author claims to have improved and enlarged. More recent specialists have investigated particular branches of the subject, some of Dunlop's views and opinions are obsolete, and it would be easy to point out small deficiencies and errors, but he was a conscientious critic, and in most instances he had carefully read the works he describes. The oriental and modern sections are the weakest. The chapters on romances of chivalry are good, and those on the Italian novelists deserve high praise. The stories are well condensed, and the book is written in a clear and agreeable style. It is still the most complete and useful history of prose fiction. 'Noch immer ist die Arbeit des Schotten John Dunlop die einzige in ihrer Art,' says Liebrecht. Evidence of the worth of the work is to be seen in the fact that the German version is not materially preferable to the original.

Dunlop was appointed 'sheriff depute of the shire of Renfrew, in the room of John Connell, esq., resigned,' in 1816 (*London Gazette*, 20 July 1816). This office he retained until his death. In 1823 he produced the first two volumes of a 'History of Roman Literature,' which is noticeable for useful abstracts of the writings described, and illustrations drawn from modern European literatures. The 'Memoirs of Spain,' published in 1834, deals with the period from 1621 to 1700, supplementing R. Watson and Thomson's 'Philip II and III' (1555–1621), which, with Robertson's 'Charles V' and Coxe's 'Memoirs of the Kings of Spain of the House of Bourbon' (1700–88), supply the English reader with a continuous history of Spain for nearly three hundred years. In 1836 he printed for private circulation fifty copies of the 'Poems' of his father, John Dunlop. His last production was a volume of translations from the Latin anthology (1838), which is said to give evidence of plagiarism and negligence (*Blackwood's Mag.* April 1838, pp. 521–64). He died at Edinburgh in February 1842 (*Gent. Mag.* March 1842, p. 341).

He was well read in the Greek and Latin classics, and in the literatures of France, Germany, Italy, and Spain. Gentle, amiable, cheerful, and a good talker, his physical presence showed a marked contrast with that of his robust and jovial father. 'People sometimes wondered how so feeble and so retired a creature could venture as a penal magistrate among the strong sailors of Greenock or the illfed rebels of precarious Paisley; but he did his duty among them very well. . . . In appearance he was exceedingly like a little, old, gray cuddy—a nice kindly body, with a clear, soft Scotch voice, so exactly like that of Glenlee that the two were undistinguishable. Everybody loved Dunlop; and, with the single exception of a relation who was always trying to swindle him, there was no one whom Dunlop did not love' (*Journ. of Henry Cockburn*, 1874, i. 310–11).

The titles of his works are: 1. 'The History of Fiction, being a Critical Account of the most celebrated Prose Works of Fiction from the earliest Greek Romances to the Novels of the present Age,' 3 vols. sm. 8vo, Edinburgh, 1814; 2nd edition, 3 vols. sm. 8vo, Edinburgh, 1816; 3rd edition (unaltered), large 8vo, double columns, London, 1845. A new edition, continued to recent times, was published under Mr. H. Wilson's editorship in 1888. Translated as 'John Dunlop's Geschichte der Prosadichtungen, u.s.w., aus dem Englischen übertragen und vielfach vermehrt und berichtigt, so wie mit einleitender Vorrede, ausführlichen Anmerkungen und einem vollständigen Register versehen von Felix Liebrecht,' large 8vo, Berlin, 1851. 2. 'History of Roman Literature, from its earliest period to the Augustan Age,' 3 vols. 8vo, London, 1823–8 (now scarce, especially complete with the third volume). 3. 'Memoirs of Spain during the Reigns of Philip IV and Charles II, from 1621 to 1700,' 2 vols. 8vo, Edinburgh, 1834. 4. 'Selections from the Latin Anthology, translated into English Verse,' 8vo, Edinburgh, 1838.

[Notes and Queries, 5th ser. iv. 308, 376, 435, xii. 356; Encyclopædia Britannica, art. 'Romance,' by H. R. Tedder and M. Kerney, 9th edition, vol. xx., 1886.] H. R. T.

**DUNLOP, WILLIAM**, the elder (1649?–1700), principal of the university of Glasgow, born about the middle of the seventeenth century, was son of the Rev. Alexander Dunlop, A.M., minister of Paisley, and his second wife, daughter of William Mure of Glanderstoun. Both parents had suffered by imprisonment from the privy council on account of their sympathy with the covenanter party. The family had a wide and close connection with the more prominent presbyterians. Dunlop devoted himself to the ministry, became a licentiate of the church of Scotland, and for a time acted as tutor in the family of Lord Cochrane. At this time he was employed to carry to the army of the Duke of Buccleuch and Monmouth a declaration of the complaints and aims of the more moderate presbyterians. With a party of his countrymen, eager to find a home of freedom across the Atlantic, he emigrated to Carolina in North America, where he remained till after the revolution of 1688, and where he seems to have combined the functions of soldier and chaplain, having become major of a regiment of militia. On his return from America he got the offer first of an appointment as minister of Ochiltree, and second of the church of Paisley. Almost at the same time the office of principal of the university of Glasgow falling vacant in 1690, William III gave him the appointment, feeling himself indebted both to him and to his brother-in-law, Mr. (afterwards Principal) Carstares.

As principal he was distinguished by his zealous efforts on behalf of the university, for which, in its dilapidated condition, he succeeded in getting a little aid from the king. He was a director of the celebrated Darien Company, in which the university had invested 500*l.* of their funds; and his experience in Carolina as a planter enabled him to render some service in mitigating the disasters which overtook the company.

Dunlop continued to take a lively interest in the church. After his appointment as principal he received ordination, and the position of a minister of Glasgow without charge or emolument. In 1694 he was commissioned by the general assembly, along with Mr. Patrick Cumming, minister of Ormiston, to congratulate the king on his return from the continent, and in 1695 to prepare an address to his majesty on the death of the queen. As a further mark of royal favour he was appointed historiographer for Scotland in 1693.

In the very prime of life he died in March 1700, leaving behind him, says Mr. Denniston of Denniston, 'a name distinguished by the rarely united excellencies of an eminent scholar, an accomplished antiquary, a shrewd merchant, a brave soldier, an able politician, a zealous divine, and an amiable man.' To use the words of Wodrow, 'his singular piety, great prudence, public spirit, universal knowledge, general usefulness, and excellent temper, were so well known that his death was as much lamented as perhaps any man's in this church.' A biographer of his son says of him: 'He had a greatness of spirit that few could equal. He gave proof of it in that undaunted resolution and fortitude of mind with which he bore the persecutions and hardships to which he was exposed for conscience sake, and which sent him as an exile as far as the American plantations; where, while he abode, he was the great support of his countrymen and fellow-sufferers who went along with him.' He had two distinguished sons, Alexander, professor of Greek in the university of Glasgow; and William, professor of church history in the university of Edinburgh, both of whom are separately noticed. An account of the shire of Renfrew, published by the Maitland Club, is the only extant production of his pen.

[Wodrow's Hist.; The Genealogies of Dumbartonshire; Chambers's Dict. of Eminent Scotsmen.] W. G. B.

**DUNLOP, WILLIAM**, the younger (1692–1720), professor of church history in the university of Edinburgh, born at Glasgow in 1692, was the youngest son of William Dunlop the elder [q. v.] and Elizabeth Mure. The early death of his father threw on his mother the chief charge of his education. After his philosophical course at Edinburgh he studied both law and divinity under the superintendence of Principal Carstares, who was married to his mother's sister. He was licensed in 1714 by the presbytery of Edinburgh, and soon after he was appointed by George I professor of divinity and church history in the university there. For the few years of his life thereafter he continued to discharge the duties of his chair, and likewise to preach as occasion presented itself in the Edinburgh churches. In the latter capacity he was singularly successful. He had great pulpit gifts, much fluency, and a lively fancy; his emotions penetrated his discourses, and brought out his appeals with a rare power of conviction and persuasion. Quick in perception, of very laborious habits, and a tenacious memory, his attainments and learning were regarded as extraordinary, and had his life been prolonged he would doubtless have risen to the highest

distinction in the church. He died in 1720, at the early age of twenty-eight.

His publications were: 1. 'A Collection of Confessions of Faith, Catechisms, Directories, Books of Discipline and of Public Authority in the Church of Scotland,' 2 vols. 1719–22. 2. 'A Preface to an edition of the Westminster Confession, &c., lately published at Edinburgh,' 1720. 3. 'Sermons preached on Several Subjects and Occasions,' 2 vols. 8vo, 1722.

[Memoir before the Sermons.] W. G. B.

DUNLUCE, Viscounts. [See Macdonnell, Sir Randal, first Viscount, *d* 1636; Macdonnell, Randal, second Viscount, 1609–1683.]

DUNMORE, Earls of. [See Murray, Lord Charles, first Earl, 1660–1710; Murray, John, fourth Earl, 1732–1809.]

DUNN, Sir DANIEL (*d.* 1617), civilian. [See Donne.]

DUNN, ROBERT (1799–1877), surgeon, studied at Guy's and St. Thomas's Hospitals, and became licentiate of the Society of Apothecaries 1825, member of the Royal College of Surgeons 1828, fellow 1852. He was also fellow of the Royal Medical and Chirurgical, the Obstetrical, and the Ethnological Societies, and of the Medical Society of London.

For very many years Dunn practised in London and died 4 Nov. 1877. His writings are: 'A Case of Hemiplegia,' 1850 (reprinted from the 'Lancet'); 'An Essay on Physiological Psychology,' 1858 (a reprint of contributions to the 'Journal of Psychological Medicine'); 'Medical Psychology,' 1863 (reprinted from the 'British Medical Journal'); 'Civilisation and Cerebral Development,' in 'Ethnological Transactions,' 1865; 'Ethnic Psychology,' in the 'Journal of the Anthropological Institution,' 1874; 'Phenomena of Life and Mind,' in the 'Journal of Mental Science,' 1868; 'Loss of Speech,' in the 'British Medical Journal,' 1868.

[Medical Directory, 1876; British Medical Journal, 10 Nov. 1877.] E. C–n.

DUNN, SAMUEL (*d.* 1794), mathematician, was a native of Crediton, Devonshire. His father died at Crediton in 1744. 'In 1743, when the first great fire broke out and destroyed the west town,' writes Dunn in his will, 'I had been some time keeping a school and teaching writing, accounts, navigation, and other mathematical science, although not above twenty years of age; then I removed to the schoolhouse at the foot of Bowdown Hill, and taught there till Christmas 1751, when I came to London.' The 'schoolhouse' was the place where the 'English school' was kept previously to its union with the blue school in 1821. In London Dunn taught in different schools, and gave private lessons. In 1757 he came before the public as the inventor of the 'universal planispheres, or terrestrial and celestial globes in plano,' four large stereographical maps, with a transparent index placed over each map, 'whereby the circles of the sphere are instantaneously projected on the plane of the meridian for any latitude, and the problems of geography, astronomy, and navigation wrought with the same certainty and ease as by the globes themselves, without the help of scale and compasses, pen and ink.' He published an account of their 'Description and Use,' 2nd edition, 8vo, London, 1759. From the preface it appears that in 1758 Dunn had become master of an academy 'for boarding and qualifying young gentlemen in arts, sciences, and languages, and for business,' at Chelsea. It was at Ormond House (Faulkner, *Chelsea*, ed. 1829, ii. 211), where there was a good observatory. On 1 Jan. 1760 he made the observation of a remarkable comet (*Ann. Reg.* iii. 65); other discoveries he communicated to the Royal Society. Towards the close of 1763 he gave up the school at Chelsea, and fixing himself at Brompton Park, near Kensington, resumed once more his private teaching. In 1764 he made a short tour through France (*Addit. MS.* 28536, f. 241). In 1774, when residing at 6 Clement's Inn, near Temple Bar, he published his excellent 'New Atlas of the Mundane System, or of Geography and Cosmography, describing the Heavens and the Earth. . . .The whole elegantly engraved on sixty-two copper plates. With a general introduction,' &c., fol., London. About this time his reputation led to his being appointed mathematical examiner of the candidates for the East India Company's service. Under the company's auspices he was enabled to publish in a handsome form several of his more important works. Such were: 1. 'A New and General Introduction to Practical Astronomy, with its application to Geography . . . Topography,' &c., 8vo, London, 1774. 2. 'The Navigator's Guide to the Oriental or Indian Seas, or the Description and Use of a Variation Chart of the Magnetic Needle, designed for shewing the Longitude throughout the principal parts of the Atlantic, Ethiopic, and Southern Oceans,' 8vo, London (1775). 3. 'A New Epitome of Practical Navigation, or Guide to the Indian Seas, containing (1) the Elements of Mathematical Learning, used . . . in the Theory and Practice of Nautical affairs; (2) the Theory of Navigation. . .; (3) the Method of Correcting and Determining the Longitude at Sea . . .; (4) the Practice of Navigation in all kinds of Sailing (with

copper plates),' 8vo, London, 1777, and 'The Theory and Practice of the Longitude at Sea. . . .with copper plates,' &c., 8vo, London, 1778; second edition, enlarged, &c., 4to, London, 1786. He also 'methodised, corrected, and further enlarged' a goodly quarto, entitled 'A New Directory for the East Indies . . . being a work originally begun upon the plan of the Oriental Neptune, augmented and improved by Mr. Willm. Herbert, Mr. Willm. Nichelson, and others,' London, 1780, which reached a fifth edition the same year. Dunn was living at 8 Maiden Lane, Covent Garden, in July 1777, but by September 1780 had taken up his abode at 1 Boar's Head Court, Fleet Street, where he continued for the remainder of his life. He died in January 1794. His will, dated 5 Jan. 1794, was proved at London on the 20th of the same month by his kinsman, William Dunn, officer of excise of London (registered in P. C. C., 16, Holman). Therein he describes himself as 'teacher of the mathematics and master for the longitude at sea,' and desires to be buried 'in the parish church belonging to the place where I shall happen to inhabit a little time before my decease.' He names seven relations to whom he left 20*l.* apiece; but to his wife, Elizabeth Dunn, 'who hath withdrawn herself from me near thirty years, the sum only of ten pounds.' No children are mentioned. He also requested the corporation of Crediton to provide always and have a master of the school at the foot of Bowden Hill residing therein, of the church of England, but not in holy orders, an able teacher of writing, navigation, the lunar method of taking the longitude at sea, planning, drawing, and surveying, with all mathematical science. For this purpose he left 30*l.* a year. Six boys were to be taught, with a preference to his own descendants. The stock thus bequeathed produced in 1823 dividends amounting to 25*l.* 4*s.* per annum, the school being known by the name of 'Dunn's school' (*Tenth Report of Charities Commissioners*, 28 June 1823, pp. 78–9; Lysons, *Magna Britannia*, vol. vi. (Devonshire) pt. ii. p. 150). Dunn contributed nine papers to the 'Philosophical Transactions' of the Royal Society, of which body, however, he was not a fellow. On the title-page of his 'Atlas' he appears as a member of the Philosophical Society at Philadelphia, America. A few of his letters to Thomas Birch [q. v.] are preserved in Addit. MS. 4305, ff. 85–90; one to Emanuel Mendes da Costa [q. v.] is in Addit. MS. 28536, f. 241. Besides the works mentioned above he published: 1. 'A Popular Lecture on the Astronomy and Philosophy of Comets,' 8vo, London, 1759. 2. 'Improvements in the Doctrines of the Sphere, Astronomy, Geography, Navigation, &c.,. . . .necessary. . . .in finding out the true Longitude at Sea and Land,' 4to, London, 1765. 3. 'A Determination of the exact Moments of Time when the Planet Venus was at external and internal contact with the Sun's Limb, in the Transits of 6 June 1761 and 3 June 1769,' 4to, London, 1770. 4. 'A New and Easy Method of finding the Latitude on Sea or Land,' 8vo, London, 1778. 5. 'Nautical Propositions and Institutes, or Directions for the Practice of Navigation,' &c., 8vo, London, 1781. 6. 'An Introduction to Latitude, with Astronomical Delineations and Nautical Formulas, engraved on copper plates,' 8vo, London, 1782. 7. 'The Linear Tables described, and their utility verified,' 8vo, London, 1783. 8. 'Lunar Tables, Nos. 1–5,' fol., London, 1783. 9. 'A new Formula for Latitude,' s. sh. 4to (London), 1784. Engraved. 10. 'Formulas for all parts of Navigation, having the Tables of Logarithms,' s. sh. 4to, London, 1784. Engraved. 11. 'General Magnetic and True Journal at Sea,' s. sh. 4to (London), 1784. Engraved. 12. 'Magnetic and true Journal at Sea,' s. sh. 4to (London), 1784. Engraved. (Another edition, s. sh. 4to (London), 22 Sept. 1784. Engraved.) 13. 'Rules for a Ship's Journal at Sea,' s. sh. fol., London, 1784. Engraved. 14. 'Ship's Journal at Sea,' s. sh. 4to (London), 1784. Engraved. 15. 'A Table for Transverses and Currents,' s. sh. 4to, London, 1784. 16. 'Tables of correct and concise Logarithms . . . with a compendious Introduction to Logarithmetic,' 8vo, London, 1784. 17. 'Nautic Tables,' 8vo, London, 1785. 18. 'Tables of Time and Degrees, and hourly change of the Sun's right Ascension,' s. sh. 4to (London), 1786. 19. 'A Description of peculiar Charts and Tables for facilitating a Discovery of both the Latitude and Longitude in a Ship at Sea,' fol., London, 1787. 20. 'Linear Tables, one, two, three, four, and five, abridged, &c. (Linear Tables viii. ix. of Proper Logarithms. Linear Tables x. xi.) 3 plates,' fol. (London), 1788. 21. 'Linear Table xvi. for showing the Sun's Declination. (Errata in the reductions.)' fol., London, 1788. 22. 'The Lunar Method shorten'd in calculation & improv'd. (Short Rules for practical navigation.)' 8vo (London), 1788. 23. 'A Navigation Table for shortening days works,' s. sh. fol. (London), 1788. 24. 'The Longitude Journal; its description and application,' fol., London, 1789. 25. 'The Sea-Journal improved, with its description,' &c., fol., London, 1789. 26. 'The Daily Uses of Nautical Sciences in a Ship at Sea, particularly in finding and keeping the Latitude and Longitude during a voyage,' 8vo (London),

1790. 27. 'An Introduction to the Lunar Method of finding the Longitude in a Ship at Sea,' &c., 8vo (London), 1790. 28. 'The Astronomy of Fixed Stars, concisely deduced from original principles, and prepared for application to Geography and Navigation, Part I.,' 4to (London), 1792. 29. 'Improvements in the Methods now in use for taking the Longitude of a Ship at Sea. Invented and described by S. Dunn,' 8vo (London), 1793. 30. 'The Longitude Logarithms, in their regular and shortest order, made easy for use in taking the Latitude and Longitude at Sea and Land,' 8vo, London, 1793 (*Brit. Mus. Cat.*; WATT, *Bibl. Brit.* i. 324 f.)

[An adequate memoir of Dunn may appear in the Transactions of the Devonshire Association; worthless notices are to be found in Lempriere's Universal Biog., the New General Biog. Dict. (Rose's), vii. 178, Biographie Universelle (Michaud), xi. 567, Nouvelle Biographie Générale, xv. 241, and in Waller's Imperial Dict. of Universal Biog. ii. 174.] G. G.

**DUNN, SAMUEL, D.D.** (1798–1882), an expelled Wesleyan methodist minister, was born at Mevagissey in Cornwall, 13 Feb. 1798. His father, James Dunn, the master of a small trading vessel, made the acquaintance of the Rev. John Wesley in 1768, and became a class leader; with his crew he protected Dr. Adam Clarke [q. v.] from the fury of a mob in Guernsey in 1786, and he died at Mevagissey, 8 Aug. 1842, aged 88. The son Samuel received his education at Truro, under Edward Budd, who was afterwards the editor of the 'West Briton.' In 1819 he was admitted a Wesleyan methodist minister, and after passing the usual three years of probation, was received as a full minister, and volunteered for service in the Shetland Islands, where, in conjunction with the Rev. John Raby, he was the first minister of his denomination, and suffered many hardships. While here he wrote an interesting series of articles descriptive of the Orkney and Shetland islands (*Wesleyan Methodist Magazine*, 1822–5). He was afterwards stationed at Newcastle, Rochdale, Manchester, Sheffield, Tadcaster, Edinburgh, Camborne, Dudley, Halifax, and Nottingham successively, and at all these places proved a most acceptable preacher. His first work, entitled 'Subjects and Modes of Baptism,' was printed at Pembroke in 1821; thenceforward, throughout a long life, his pen was never idle. Upwards of seventy books have his name on their title-pages, a full account of which is given in Boase and Courtney's 'Bibliotheca Cornubiensis,' i. 124–7, iii. 1163. He wrote against atheism, popery, Socinianism, and unitarianism, and in defence of methodism. His best works are, 'A Dictionary of the Gospels, with maps, tables, and lessons,' published in 1846, which went to a fourth edition in the same year, and 'Memoirs of seventy-five eminent Divines whose Discourses form the Morning Exercises at Cripplegate, St. Giles-in-the-Fields, and Southwark,' which appeared in 1844. He was also a contributor to many theological magazines and reviews. Until 1847 he continued in harmony with the Wesleyan methodists, but at that date he was accused of having, in conjunction with the Rev. James Everett and the Rev. William Griffith, jun., taken part in the publication of the 'Fly Sheets.' The pamphlets so called advocated reforms in the Wesleyan governing body, reflected on the proceedings of the conference and its committees in unmeasured terms, and complained of the personal ambition of Jabez Bunting, D.D. and Robert Newton, D.D., two of the past presidents of the association. What part the three ministers had taken, if any, in the 'Fly Sheets' has never been discovered, as on being questioned with others on the matter they declined to reply. Certain it is, however, that in 1849 Dunn commenced the publication of a monthly magazine called the 'Wesley Banner and Revival Record,' which, following the example set by the 'Fly Sheets,' continuously pointed out the errors of methodism and suggested reforms. At the conference held at Manchester in 1849 the three ministers were desired to discontinue the 'Wesley Banner,' and to give up attacking methodism. They, however, refused to make any promises and were expelled on 25 July. Their expulsion gave them a wide popularity. Many meetings of sympathy with them were held, more particularly one in Exeter Hall on 31 Aug. 1849. These expulsions were very damaging to the Wesleyan methodist connexion, as between 1850 and 1855 upwards of a hundred thousand members were lost, and it was not until 1855 that it began to recover from this disruption. The literature connected with these events is very extensive, and the interest taken in the matter was so general that in a short time twenty thousand copies were sold of a small pamphlet entitled 'Remarks on the Expulsion of the Rev. Messrs. Everett, Dunn, and Griffith. By the Rev. William Horton.' From this time forward Dunn led a very peaceful life; for some time he itinerated and preached in the pulpits of various denominations. From 1855 to 1864 he lived at Camborne in Cornwall, where he ministered to the Free Church methodists. Having written very numerous articles in many American publications he was in course of time created a D.D. of one

of the United States universities, and after that event called himself minister of the Methodist Episcopal Church of America. He died at 2 St. James's Road, St. Mary Usk, Hastings, 24 Jan. 1882.

[Wesleyan Methodist Mag. (1849); Minutes of the Wesleyan Conference, 1848–51; Smith's Wesleyan Methodism (1861), iii. 70, 500–29; Wesley Banner, 1849–52, 4 vols.; Chew's James Everett (1875), pp. 366, 387, 395, 409, 415–25, 431–3; Boase's Collectanea Cornubiensia, pp. 218–19; Illustrated London News, 15 Sept. 1849, pp. 187–8, with portrait; Times, 1 Sept. p. 5, 3 Sept. p. 4; West Briton, 26 Sept. 1851, p. 5.]

G. C. B.

DUNN, WILLIAM (1770–1849), mechanic and agriculturist, was born at Gartclash, in the parish of Kirkintilloch, Dumbartonshire, in October 1770, and was educated at the parish school and partly at the neighbouring village of Campsie. Before he was eighteen he was left an orphan, with four brothers and a sister dependent on him for support. He had already given evidence of possessing an aptitude for mechanical contrivances. His first situation was in the establishment of a cotton-spinner named Waddington, at Stockingfield, near Glasgow. Here he learned iron-turning and machine-making. Three or four years later he was in Messrs. Black & Hastie's works at Bridge of Weir, from which he went to Pollokshaws, to the factories of John Monteith. About 1800, having acquired a few hundred pounds by the sale of his patrimony of Gartclash, he resolved to start in business for himself, and accordingly opened a manufactory of machines in High John Street, Glasgow. In or about 1802 he bought a small spinning-mill in Tobago Street, Calton of Glasgow, and in 1808 he purchased the Duntocher mill, some seven miles distant from that city. A few years later he purchased from the Faifley Spinning Company the Faifley mill, which stood about a mile distant from the other. In 1813 he became the proprietor of the Dalnotter Ironworks, which had been used for slitting and rolling iron and for making implements of husbandry; and after having greatly enlarged the two mills he already owned, he was encouraged by the rapid increase of his business to build upon the site of these ironworks the Milton mill, the foundation of which was laid in 1821, and which was destroyed by fire twenty-five years later. Finally, in 1831 the Hardgate mill was built in the same neighbourhood. All these works, lying near to each other, were exclusively applied to the spinning and weaving of cotton. Under Dunn's auspices Duntocher, which had before hardly deserved the name of a village, became a thriving and populous place. Previously to his first purchase in 1808 the hands employed at the works did not exceed a hundred and fifty; at his death their number was about two thousand. Dunn became a large purchaser of land in the neighbourhood of his works, and ultimately his estates extended upwards of two miles along the banks of the Clyde, and about three miles along the banks of the canal. Upon this property, twelve hundred acres of which were farmed by himself, he employed more than two hundred and fifty men. The wages which he annually paid in this parish alone totalled 35,000*l.* Dunn died at Mountblow 13 March 1849, leaving property worth 500,000*l.*

[Anderson's Scottish Nation, ii. 109–10.]

G. G.

DUNNE, GABRIEL (*d.* 1558), Cistercian monk. [See DONNE.]

DUNNING, JOHN, first BARON ASHBURTON (1731–1783), younger son of John Dunning of Ashburton, Devonshire, by his wife, Agnes, daughter of Henry Judsham of Old Port in the parish of Modbury in the same county, was born at Ashburton on 18 Oct. 1731, and after receiving a good education at the grammar school of the town, was articled to his father, who practised there as an attorney. Having shown signs of remarkable ability while in his father's office, he came up to London to study for the bar, and was admitted a student of the Middle Temple on 8 May 1752. His means were small, and he was compelled to live in a most economical manner. While a student he was very intimate with Kenyon and Horne Tooke, in whose company he used to dine 'during the vacation, at a little eating-house in the neighbourhood of Chancery Lane, for the sum of seven pence halfpenny each. As to Dunning and myself,' adds Tooke, 'we were generous, for we gave the girl who waited upon us a penny a piece; but Kenyon, who always knew the value of money, sometimes rewarded her with a halfpenny, and sometimes with a promise' (STEPHENS, *Life of Tooke*, 1813, i. 33). Dunning was called to the bar on 2 July 1756, and joined the western circuit. For several years after his call he met with but little success. In 1762, however, Serjeant Glynn, one of the leading counsel on the circuit, being suddenly attacked with gout, placed his briefs in Dunning's hands (HOLLIDAY, *Life of Mansfield*, 1797, pp. 36–7). So well did he avail himself of this opportunity that from this time his practice rapidly increased, and in 1764 he was making 2,000*l.* a year. This sudden

success was also partly due to 'A Defence of the United Company of Merchants of England trading to the East Indies and their servants (particularly those of Bengal) against the Complaints of the Dutch East India Company; being a Memorial from the English East India Company to his Majesty on that subject,' which was drawn up by Dunning on behalf of the directors of the English company early in 1762, and afterwards published in the same year. In 1765 he established his great reputation by his celebrated arguments against the legality of general warrants in the case of Leach *v.* Money (Howell, *State Trials*, 1813, xix. 1001–28). In 1766 he was appointed recorder of Bristol, and on 28 Jan. 1768 he became solicitor-general in the Duke of Grafton's administration, in the place of Edward Willes, who was raised to the bench. At the general election in March 1768, Dunning, through the influence of Lord Shelburne, was returned to parliament as one of the members for the borough of Calne. Though solicitor-general, he took no part in the debate on the expulsion of Wilkes from the house, and was absent from the division. On 9 Jan. 1770 Dunning both spoke in favour of and voted for the amendment to the address urging an inquiry 'into the causes of the unhappy discontents which at present prevail in every part of his majesty's dominions' (*Parl. Hist.* xvi. 726), and a few days later tendered his resignation. On 19 March he spoke on the side of the minority in the debate on the remonstrance of the city of London. No report of this speech, 'which continued near an hour and a half,' has been preserved, but it is said to have been 'one of the finest pieces of argument and eloquence ever heard in the house' (*ib.* 898). After considerable delay Thurlow was appointed solicitor-general on 30 March 1770. Upon Dunning's appearance on the first day of the next term in the ordinary stuff gown, Lord Mansfield announced that 'in consideration of the office he had holden, and his high rank in business, he [Lord Mansfield] intended for the future (and thought he should thereby injure no gentleman at the bar) to call him next after the king's counsel, and serjeants, and recorder of London' (5 *Burrow's Reports*, 1812, v. 2586). On 12 Oct. 1770 the freedom of the city was voted to Dunning 'for having (when solicitor-general to his majesty) defended in parliament, on the soundest principles of law and the constitution, the right of the subject to petition and remonstrate' (*London's Roll of Fame*, 1884, pp. 23–4). In the debate which took place on 25 March 1771 Dunning made an animated speech against Welbore Ellis's motion to commit Alderman Oliver to the Tower, in which he denied the right of the house to commit in such a case (*Parl. Hist.* xvii. 139–45). Though he did not oppose the Boston Port Bill, Dunning vehemently opposed the third reading of the bill for regulating the government of Massachusetts Bay on 2 May 1774, declaring, 'We are now come to that fatal dilemma, "Resist, and we will cut your throats; submit, and we will tax you;" such is the reward of obedience' (*ib.* 1300–2). At the general election in October 1774 he was re-elected for Calne, and continued to oppose the ministerial policy towards the American colonies to the utmost of his power, and on 6 Nov. 1776 supported Lord John Cavendish's motion for the 'revisal of all acts of parliament by which his majesty's subjects in America think themselves aggrieved' (*ib.* xviii. 1447–8). The motion was defeated by 109 to 47, but in the next session Dunning, still undaunted, continued to oppose the ministry, and was instrumental in obtaining the insertion of a clause in the bill for the suspension of the habeas corpus, which considerably lessened its scope (*ib.* xix. 24–6). On 14 May 1778 he seconded Sir George Savile's motion for leave to bring in a bill for the relief of the Roman catholics (*ib.* 1139–40), and it was upon his amendment that the house unanimously voted that a monument should be erected in Westminster Abbey to the memory of the Earl of Chatham (*ib.* 1225). On 21 Feb. 1780 he supported Sir George Savile's motion for 'an account of all subsisting pensions granted by the crown' (*ib.* xxi. 86–90), and on 6 April moved his famous resolutions that 'the influence of the crown has increased, is increasing, and ought to be diminished,' and that 'it is competent to this house to examine into and correct abuses in the expenditure of the civil list revenues, as well as in every other branch of the public revenue, whenever it shall appear expedient to the wisdom of the house so to do' (*ib.* 340–8). In the teeth of Lord North's opposition, the first resolution (with a slight addition) was carried by 233 to 215, and the second agreed to without a division. But in spite of this success, when Dunning a few weeks afterwards proposed an address to the king requesting him 'not to dissolve the parliament or to prorogue the present session until proper measures have been taken to diminish the influence and correct the other abuses complained of by the petitions of the people,' he found himself in a minority of 51 (*ib.* 495–9). At the general election in September 1780 Dunning was again returned for Calne, and upon the meeting of the new parliament proposed the re-election of Sir

Fletcher Norton to the chair, but Cornwall, the ministerial candidate, was elected by 203 to 134 (*ib.* 795–6). In February 1782 he supported Conway's motion against the further prosecution of the American war (*ib.* 1081–2), and a month later announced that arrangements were being made for the formation of a new ministry 'which he trusted would meet with the wishes of that house and of the nation at large' (*ib.* 1237). On 27 March 1782 Dunning, in company with Lord John Cavendish, Fox, Burke, and Keppel, was admitted to the privy council, and on 8 April following was created Baron Ashburton of Ashburton in the county of Devon. He was now fairly entitled to the great seal, but as the king insisted upon retaining Thurlow, Dunning with considerable reluctance was sworn in as chancellor of the Duchy of Lancaster on 17 April. He continued in the cabinet after Rockingham's death, and was consulted by Shelburne as his confidential adviser in all legal matters, but took little share in the debates of the upper house. Upon Shelburne's resignation, Dunning had several interviews with the king, who had taken a great fancy to him, and asked his advice with regard to the formation of a new ministry. Before the act for the reform in the civil list expenditure (22 George III, c. 82) could be passed, a pension of 4,000*l.* was granted to Dunning. His health, however, had begun to give way, and he died at Exmouth a few months after the death of his eldest child, on 18 Aug. 1783, in the fifty-second year of his age. He was buried in the parish church of Ashburton, where a monument was erected to his memory. Though possessed of an ungainly person, a husky voice, and a provincial accent, Dunning was one of the most powerful orators of his time. Lord Shelburne in his sketch of Dunning says: 'He had the greatest power of reasoning which can be conceived, and such a habit of it that he could not slight a cause no more than an able artist could suffer a piece of work to go imperfect from his hands. . . . All parties allow'd him to be at the head of the bar. . . . The only doubt was whether he excelled most at equity or common law. There was none as to anybody's coming up to him in either' (*Life of Lord Shelburne*, iii. 453–4). Kenyon records that he was 'a man of the greatest ability' he had known (Kenyon, *Life*, p. 103); while Sir William Jones, speaking in somewhat exaggerated style of his wit, describes it as a faculty 'in which no mortal ever surpassed him, and which all found irresistible' (*Works*, 1779, iv. 578). But though Burke in his speech to the electors of Bristol declared that there was 'not a man of any profession, or in any situation, of a more erect and independent spirit, of a more proud honour, a more manly mind, a more firm and determined integrity' (Burke, *Works*, 1852, iii. 429), Dunning's conduct afterwards in accepting a sinecure office as well as a pension was grievously inconsistent with his former professions. Dunning married, on 31 March 1780, Elizabeth, daughter of John Baring of Larkbear, Devonshire, by whom he had two sons, viz John, who was born on 29 Oct. 1781, and died in April 1783, and Richard Barré, who succeeded as second Baron Ashburton, and on 17 Sept. 1805 married Anne, daughter of William Cunninghame of Lainshaw. Upon his death without issue at Friar's Hall, Roxburghshire, in February 1823, the title became extinct. The existing barony of Ashburton was in 1835 conferred upon Alexander Baring [q. v.], the second son of Sir Francis Baring, bart., an elder brother of the first Lord Ashburton's widow. Dunning is supposed by some to have been the author of 'A Letter to the Proprietors of East India Stock on the subject of Lord Clive's Jaghire, occasioned by his Lordship's letter on that subject' (London, 1764, 8vo), and also of an 'Inquiry into the Doctrines lately promulgated concerning Juries, Libels, &c., upon the principles of the Law and the Constitution.' Horace Walpole, writing in reference to this pamphlet, which was published in 1764, says that it is 'the finest piece that I think has been written for liberty since Lord Somers. It is called . . . and is said to be written by one Dunning, a lawyer lately started up, who makes a great noise' (*Letters*, Cunningham's ed. iv. 299). The joint authorship of 'Junius's Letters' has also been attributed to him (Halkett and Laing, ii. 1435). His portrait by Sir Joshua Reynolds, which was engraved by Bartolozzi in 1787, is in the National Portrait Gallery.

[Roscoe's Lives of Eminent British Lawyers, pp. 287–306; Law Magazine, vii. 317–48; Lord Mahon's History of England, vols. v. vi. and vii.; Chatham Correspondence, vols. iii. and iv.; Lord Edmond Fitzmaurice's Life of Shelburne; Kenyon's Life of Lloyd, first Lord Kenyon; Lord Campbell's Lives of the Lord Chancellors, vols. v. vi. and vii.; Sir N. W. Wraxall's Historical Memoirs, 1815, ii. 41–4; The Georgian Era, 1833, ii. 289–91; Law and Lawyers (1840), i. 57–60, 182–3, 185–9; Collins's Peerage (1812), vii. 543–545; Burke's Peerage (1886), pp. 62, 1021; Gent. Mag. 1783, vol. liii. pt. i. p. 254, pt. ii. pp. 717–18, 1006–7; Official Return of Lists of Members of Parliament, pt. ii. pp. 144, 157, 170; Notes and Queries, 2nd ser. v. 121, 161, 240–2, 278–80, vi. 151, 3rd ser. viii. 182–3; Watt's Bibl. Brit.; Brit. Mus. Cat.] G. F. R. B.

DUNRAVEN, third EARL OF (1812–1871). [See QUIN, EDWIN RICHARD WINDHAM WYNDHAM-.]

DUNS, JOANNES SCOTUS, known as the DOCTOR SUBTILIS (1265 ?–1308 ?), schoolman, was born according to one tradition about 1265, according to another about 1274. The earlier date agrees better with the voluminous character of the works ascribed to him, unless indeed he continued to live and write long after 1308. He has always been represented by the Franciscans as a member of their order, though they have never been able to determine either when or where he entered it. There has been much dispute as to his nationality and birthplace. An Irish Franciscan, Maurice O'Fihely, archbishop of Tuam, who in 1497 edited a commentary on the 'Metaphysics of Aristotle,' which he supposed to be the work of Duns, claims him in the preface as a compatriot. As to the authenticity of this work see remarks on Wadding's edition of 'Duns,' vol. iv. infra. To this conjecture (for it seems to have been no more) Hugh MacCaghwell (1571–1626), archbishop of Armagh, added the suggestion that he was probably born at Dun (now Down) in Ulster; and Luke Wadding, also an Irishman, in the life prefixed to his edition of the complete works of Duns (Lyons, 1639), follows suit. On the other hand, the fourteenth-century author or editor of the commentary on Aristotle's 'Metaphysics' above referred to, in proclaiming himself at the close of the work a disciple of Duns, describes him as 'natione Scotus,' from which it is clear that he was then regarded as a native of Northern Britain. Thomas de Eccleston, a contemporary authority (*Monumenta Franciscana*, Rolls Ser. i. 32), disposes altogether of the idea that Ireland was known to the Franciscans as Scotia. He states that all Britain north of York was reckoned in the province of Scotia, from which he expressly distinguishes the province of Hibernia. On entering the Franciscan order Duns would, according to custom, take the name of his birthplace. Hence this was at an early date identified by the Scotch with Duns or Dunse in Berwickshire (DEMPSTER, *Asserti Scotiæ Cives sui*, 17). Against this has to be set the authority (such as it is) of a statement of Leland that in a manuscript in Merton College, Oxford, Duns was said to have been born in the village of Dunstane in Northumberland (*Comm. de Scriptt. Brit.* i. cccxv). There is no evidence by which the point can be settled one way or the other. There is a tradition that he was a fellow of Merton College, which, however, is not confirmed by the records of the college. He is also said to have succeeded William Varron in the Oxford chair of divinity in 1301, and to have attracted great multitudes to his lectures, but his name does not occur in the catalogue of Oxford readers in divinity given in the 'Monumenta Franciscana,' app. ii., though the list purports to cover his period. His principal theological treatise has, however, always been known as the 'Opus Oxoniense.' On the strength of a letter (dated November 1304) from Gonsalvo, general of the Franciscan order, to the warden of the university of Paris, recommending one Joannes Scotus, described as 'subtilissimo ingenio,' for the bachelor's degree, Wadding asserts that Duns took the B.A. degree about that time. As, however, there is nothing improbable in supposing that the Franciscan order contained more than one Scotchman named John, who might in a letter of recommendation be credited with the possession of a subtle intellect, it is impossible to feel confident that the 'frater Joannes Scotus' referred to is identical with Duns. The rest of the traditional account, viz. that he became the 'regent' of the university of Paris, that in public disputation he maintained the tenet of the immaculate conception of the Virgin Mary with such ingenuity and resource as to win the title of Doctor Subtilis, that in 1308 he was sent by Gonsalvo to Cologne, that there he was received with enthusiasm by all ranks, and that there on 8 Nov. 1308 he died of apoplexy, seems to have no more solid foundation than the statements of writers of the fifteenth and sixteenth centuries, such as William Vorrillong (*Super Sentent.* Venice, 1496, ad fin.), Paul Lange (*fl.* 1500, *Chronicon Citizense*, sub anno 1330), Pelbartus de Themeswar (*fl.* 1500), who in a passage quoted by Wadding relates what took place on the occasion of the disputation concerning the immaculate conception of the Virgin with the circumstantiality of an eye-witness, Tritheim (*Catal. Scriptt. Eccles.* Basel, 1494, fol. xcvii.), and Antonio Possevino (*Apparatus*, Venice, 1597). All that seems to be certain is that in 1513 a monument was erected to his memory in the Minorite church at Cologne, where he was supposed to have been buried. An inscription on a wooden tablet is said to have run, 'Scotia me genuit, Anglia me suscepit, Gallia me docuit, Colonia me tenet.'

The traditional account of the life of Duns is repeated with variations by Bale (*Scriptt. Maj. Brit.* 1548), Pits (*De Angl. Scriptt.* 1619), Ferchi (*Vita Duns Scoti*, Cologne, 1622), and with the help of legendary embellishments is expanded into a considerable volume by Ximenes Samaniego (*Vida del Padre J. Dunsio Escoto*, Madrid, 1668). The

question of nationality was hotly debated in the seventeenth century (see DEMPSTER as cited in the text, and also his *Historia Ecclesiastica* (1627, Bann. Club), p. 227; *Tractatus de Joannis Scoti Vita et Patria*, by JOANNES COLGANUS (John Colgan), Antwerp, 1655; *Apologia pro Scoto Anglo*, by ANGELUS À S. FRANCISCO (N. Mason), 1656; *Scotus Hiberniæ Restitutus*, by JOANNES PONCIUS (John Ponce), Paris, 1660). A tradition that Duns was buried alive was also the subject of controversy in the seventeenth century (see HUGH MACCAGHWELL, *Apologia pro Johanne Duns Scoto adversus Abr. Bzovium*; the reply of NICHOLAS JANSSEN entitled *Animadversiones et Scholia in Apologiam nuper editam de Vita et Morte Duns Scoti*; and the rejoinder of MacCaghwell entitled *Apologia Apologiæ pro Johanne Duns Scoto scriptæ adversus Nicholaum Janssenium*, Paris, 1623).

Among mediæval thinkers Duns is distinguished not only by breadth and depth of learning—he was familiar with the logical treatises of Porphyry and Boetius, and the works of the great Arabian and Jewish schoolmen, such as Averroes and Avicebron, not to speak of christian writers—but by originality and acuteness of intellect. His hitherto undoubted works embrace grammar, logic, metaphysics, and theology. The treatise on grammar is remarkable as the first attempt to treat the subject philosophically, i.e. to investigate the universal laws of articulate speech without exclusive reference to any particular language. Werner (*Scholastik des späteren Mittelalters*, 6) regards it as a development of one of Roger Bacon's ideas. Its title, 'De Modis Significandi sive Grammatica Speculativa,' is suggestive of the large scope of the work. The logical treatises of Duns took the shape of 'Quæstiones' suggested by the 'Isagoge' of Porphyry and the 'Organon' of Aristotle. It is hardly necessary to say that he regarded the syllogism as an organon, and, indeed, as the only organon. It is on his treatment of the question of universals that his chief claim to originality as a logician rests. Previous thinkers had either, like St. Thomas Aquinas and Albertus Magnus, been content to adopt without criticism the Arabian division of universals as 'ante rem,' 'in re,' and 'post rem,' or, like Roscellin, Anselm, and Abelard, had entirely failed to bring the controversy to a clear issue. Duns discarded the Arabian classification, and set himself to think out the problem *de novo*. In this he was only very partially successful, but his labours materially contributed to the establishment of the modern doctrine of conceptualism. Logic he defines as the science of the concept, and the concept as the mean between the thing and the word (*Works*, i. 125). The thing in itself ('quiditas rei absoluta quantum est de se') he declares to be neither universal nor singular, but 'indifferent' (*ib.* ii. 546). On the other hand, he holds the singular or individual thing to be real, and, indeed, the final reality. The question of the nature of individuality, or, as he puts it, of the 'principium individuationis,' is one of the points in which he differs most decidedly from St. Thomas Aquinas. By one set of thinkers numerical unity, by another matter had been held to be the 'principium individuationis.' St. Thomas Aquinas seems to have given countenance to both views. Of the second theory Duns disposes by pointing out that matter is itself a universal. To the first he opposes an argument which seems to rest upon the principle of the identity of indiscernibles. Mere numerical unity is too abstract to give individuality. Two things which differed only in number would not differ at all. By individuality is meant 'unitas signata ut hæc' (*ib.* vi. 583), or as he elsewhere says, 'hæcceitas' (*ib.* xi. 327). Individuality is not synonymous with indivisibility, but it does imply a repugnance to division. The individual is related to the species, as the species to the genus (*ib.* vi. 375, 402, 408, 413, xi. 324–6). He is clear that knowledge begins with the individual, and that the universal is reached by a process of abstraction. By abstraction, however, he does not mean merely the process of denuding a perception of all but its particular elements, which, since all in his view are particular, would result in nothing at all, but the process of noting points of agreement and neglecting differences. By this process the universal is, properly speaking, created. He denies, however, that it is on that account a figment. A figment has nothing corresponding to it in the objective world, and this the universal has, viz. a cause moving the mind to the formation of the concept. This objective cause is likeness (*ib.* i. 90). Likeness, he holds, must be an objective reality, otherwise the only unity in the universe would be numerical, and this he obviously regards as a *reductio ad absurdum* of the nominalist position (*ib.* vi. 336). The foregoing is an exposition of so much of Duns's theory as is intelligible; there is much besides about 'intelligible species,' by means of which he supposes that likeness is perceived which is by no means intelligible (*ib.* iii. 'De Rer. Princ.' qu. xiv.) The treatise 'De Rerum Principio' contains a lucid and fairly compendious statement of his principal metaphysical theories. He begins by

adducing sixteen arguments for the existence of a single cause, at once efficient, formal, and final, of all things. It is noticeable, however, that he makes no attempt to establish the identity of the first cause with an intelligent and moral being (*ib.* qu. i.) This he assumes. Such an attempt is indeed found in a fragment entitled 'De Primo Rerum Principio,' but is too feeble to require notice, and the authenticity of the fragment, which is full of devotional expressions, and otherwise very unlike the usually severe style of Duns, may be doubted. Having reached the existence of God *per saltum*, he argues against Avicenna that his unity is not incompatible with his being the immediate cause of plurality. Following Aristotle (*Metaph.* ii. c. ii.) he holds that the immutability of the divine will is not inconsistent with but implied in the existence of change. 'God,' he says, 'sees all things "uno intuitu," does all things "uno actu volendi"' (*ib.* qu. iii. sects. 7–20). With this doctrine he attempts to reconcile the existence of contingent matter by distinguishing between that which is necessary absolutely and that which is necessary *secundum quid*, a distinction which it is not easy to grasp. The creation he attributes to the goodwill and pleasure of God, whom he regards as an absolutely free agent (*ib.* qu. iv. art. ii. sect. v. qu. v.) From Ibn Gebirol (*fl.* 1045), a Spanish Jew, author of a philosophical work entitled 'Fons Vitæ' and some hymns, whom he knew only by the name of Avicebron, and probably supposed to be an Arabian, he adopts the theory controverted by St. Thomas and Albert of Cologne of a universal matter, the common basis of all, even spiritual existences. The idea is probably traceable to a Neo-Platonic source, but it was known to Western Europe simply as the doctrine of Avicebron. Duns labours hard to show that the objections of St. Thomas and Albert were based on a misconception (*ib.* qu. viii.) The soul he holds to be the 'specific form' of the body, and present in its entirety in every part thereof. On the question of immortality he is silent. With regard to the origin of the soul he held the creationist theory (*ib.* qu. ix. x. xii.) Unity, whether specific, generic, or merely numerical, he regards as a reflection of the Divine unity (*ib.* qu. xvi.) Time he reckons to be subjective in respect of its modes, but to have an objective cause (*ib.* qu. xviii.) He does not deal with the problem of space. The treatise terminates abruptly in the middle of a discussion of the curious question 'utrum creatura rationalis sit capax gratiæ vel alicujus accidentis antequam sit in effectu' (*ib.* qu. xxvi.) Neither in this work nor elsewhere does Duns show any tendency to take refuge in innate ideas. Of his psychological doctrine we have no authentic exposition. A fragment on the 'De Anima' of Aristotle was printed for the first time by Wadding in vol. ii. of his edition, with annotations and a lengthy supplement by MacCaghwell. It is probably spurious (see remarks on Wadding's edition, vol. ii. infra). The theological views of Duns are expounded in a commentary on the 'Sententiæ' of Peter Lombard, supposed to have been written at Oxford, and hence known as the 'Opus Oxoniense,' by distinction from the 'Reportata Parisiensia,' which is a digest and epitome of the same work. It is not possible here to do more than indicate a few salient points in his system. This is in a certain sense positive, i.e. he denies the possibility of rational theology, and bases dogma entirely upon the authority of the church. The function of reason is merely to articulate the dogmatic system, and to defend it against attacks. Such knowledge of God as natural reason affords is 'equivocal, indistinct, obscure.' All dogmas are alike indemonstrable (*Works*, xi. 21). His cardinal principle is the omnipotence and absolute freedom of God. Everything, even the distinction between right and wrong, depends upon the will of God (*ib.* x. 252), who created the world *de nihilo*, and sustains the fabric from moment to moment (*ib.* xi. 247, 252, 877). Hence he rejects Anselm's theory of the Atonement, and rests the necessity and sufficiency of the sacrifice solely upon the will of God (*ib.* 719, vii. 423 et sqq.) Duns also held the absolute freedom of the human will, and that such freedom was nevertheless contingent upon the will and compatible with the fore-knowledge of God (*ib.* 85, 913, and 'De Rer. Princ.' qu. iv. sects. 36–51). He exhibits no tendency towards mysticism. Among his contemporaries Siger of Brabant, who taught in Paris in the last decade of the thirteenth century, and there, according to Dante (*Par.* x. 138), 'sillogizzò invidiosi veri,' Peter of Auvergne and Alexander of Alexandria were more or less influenced by Duns, but the first decided Scotist was Antonius Andreæ, a Spaniard (*fl.* 1310), as to whose writings see remarks on Wadding's edition of Duns, infra. Others followed, such as Petrus Aureolus (*d.* 1321), Franciscus de Mayronis (*d.* 1325), Nicholaus de Lyra (*d.* 1340), both apparently Frenchmen, Joannes de Bassolis, John Dumbleton, Walter Burleigh (*fl.* 1330), and William of Occham (*d.* 1347) [q. v.] With Occham a schism, the germ of which is already traceable in Petrus Aureolus, developed itself on the question of 'intelligible species,' Occham disputing their existence on the ground that 'entia non sunt multiplicanda præter neces-

sitatem,' while Burleigh defended the ancient doctrine. Pietro dell' Aquila (*fl.* 1345), bishop of S. Angelo, wrote what seems to have been the first commentary on the 'Opus Oxoniense,' a summary of which was printed at Speyer in 1480, fol. (*Brit. Mus. Cat.* 'Petrus de Aquila'). The 'Opus Oxoniense' itself was printed at Venice in 1481, 4to. A summary of the system by Nicholaus d'Orbellis was printed at Basel in 1494, 4to. The 'Grammatica Speculativa' followed in 1499, Venice, 4to. A collection of cruces, logical and theological, attributed to Duns, and entitled 'Quæstiones Quodlibetales,' edited by Thomas Penketh at Venice, 1474, 4to, was reprinted in 1505 (ed. Philippo a Bagnacavallo), in 1510 (ed. Antonius de Fantis), and with the 'Collationes Theoremata' and 'De Primo Principio' at Paris in 1513, fol. (ed. Mauritius Hibernicus or De Portu, i.e. Maurice O'Fihely, archbishop of Tuam). The logical treatises issued from the Barcelona press about 1475, fol. A volume of 'Quæstiones' on them by Joannes de Magistris was printed at Heidelberg in 1488, fol. The Barcelona edition was reprinted at Venice 1491–3, fol. and 4to, and again (ed. O'Fihely) in 1504. A volume entitled 'Questionum Optimarum Cursus cum textualibus Expositionibus super Physicorum et ceteros Naturalis Philosophiæ libros Arestotelis' (*sic*), was printed as the work of Duns about 1495, fol. As to its authenticity, see remarks on Wadding's edition, vol. ii. infra. Maurice O'Fihely also edited as works of Duns (1) 'Expositio in xii libros Metaphysicorum Aristotelis,' together with the treatise 'De Primo Rerum Principio,' and some 'Theoremata,' Venice, 1497, fol.; (2) a volume of 'Quæstiones' on the Metaphysics of Aristotle, Venice, 1506 (see remarks on Wadding's edition, vol. iv. infra). O'Fihely also published (1) 'Expositio sive Lectura accuratissima in Questiones Dialecticas D. Joannis Scoti in Isagogen Porphyrii,' Ferrara, 1499, Venice, 1512 and 1519; which, at least in the last edition, included the 'Grammatica Speculativa;' (2) 'Epithemata in insigne Formalitatum Opus de mente Doctoris Subtilis,' Venice, 1510–14, 4to. A commentary by Franciscus Leuchetus (Francesco Liceto of Brescia, general of the Franciscan order) on the first three books of the 'Opus Oxoniense' and on the 'Quæstiones Quodlibetales' (see remarks on Wadding's edition, vol. xii.) appeared at Parma in 1520, fol. The foregoing is of course far from being a complete account of the Scotist literature of the fourteenth and fifteenth centuries, a bare enumeration of the principal works being all that limits of space permit.

In the sixteenth century Duns rapidly fell into disrepute except in theological quarters, and when the Renaissance penetrated to Oxford he was treated with the utmost indignity. Richard Layton writes to Cromwell, under date 12 Sept. 1535: 'We have set Dunce in Bocardo, and banished him Oxford for ever, and is now made a common servant to every man, fast nailed up upon posts in all houses of common easement' (*Letters and Papers*, Foreign and Domestic, 1535, p. 117). Scotism, however, died hard. Hugo Cavellus, i.e. Hugh MacCaghwell (1571–1626), archbishop of Armagh, published (1) 'Scoti Commentaria in quatuor libros Sententiarum cum annotationibus marginalibus,' Antwerp, 1620, fol. (This edition included also the 'Reportata Parisiensia,' the 'Quæstiones Quodlibetales,' and a life of Duns.) (2) 'Quæstiones in Metaphysicam, expositiones in eandem, et conclusiones ex eadem collectæ; Tractatus de Primo Principio et Theoremata,' Venice, 1625; (3) 'Quæstiones in libros de Anima' (see also note to life of Duns, ad fin. supra). Angelo Vulpi of Monte Peloso, in Lucania, expounded the system in twelve volumes, entitled 'Sacræ Theologiæ Summa Joannis Scoti Doctoris Subtilissimi,' Naples, 1622–40.

The only complete edition of the works of Duns is that of Luke Wadding, in 12 vols. Lyons, 1639, fol. The contents are as follows: Vol. i. (1) life by Wadding; (2) 'De Modis Significandi sive Grammatica Speculativa;' (3) 'In Universam Logicam Quæstiones.' Vol. ii. (1) 'Expositio et Quæstiones in octo libros Physicorum Aristotelis' (identical with the 'Questionum Optimarum Cursus,' &c., printed 1495 (?). This work was pronounced spurious by Wadding, on account of the looseness of the style and the heterodoxy of some of the positions. It probably belongs to the period of the Renaissance. (2) 'Quæstiones super libros Aristotelis de Anima.' This is a mere fragment, accepted as genuine by Wadding. Some of the 'Quæstiones,' however, cannot possibly be authentic, as they contain examples of the use of 'objectum' in the modern sense where Duns, in common with other writers of his age, habitually uses 'res' or 'subjectum,' reserving 'objectum' to signify only modes of consciousness (see pp. 490, 493, 495, 497, 506, 521, 528, 543, and compare 'De Rer. Princ.' qu. ix. sect. 64, qu. xiv. sect. 26). To most of the 'Quæstiones' are appended lengthy glosses by MacCaghwell. Vol. iii. (1) 'Meteorologica,' four books of commentary on Aristotle's treatise, printed for the first time by Wadding, and regarded by him with suspicion, on the ground that St. Thomas Aquinas, who was not canonised until after Duns's death, is referred to as 'beatus,' and mention is made of

a treatise 'De Proportionibus,' by Thomas Bradwardine (*d.* 1349). 'Objectum' and 'impressio' are used in the sense of object and phenomenon respectively (see pp. 2–8, 35–8); (2) 'Tractatus de Rerum Principio;' (3) 'Tractatus de Primo Rerum Principio;' (4) 'Theoremata;' (5) 'Collationes;' (6) 'De Cognitione Dei;' (7) 'De Formalitatibus.' The two last treatises are fragments of doubtful authenticity printed for the first time by Wadding from MSS. Vat. 890, 869. Vol. iv. (1) 'Expositio in xii libros Metaphysicorum Aristotelis' (the work edited by Maurice O'Fihely in 1497). It was pronounced spurious, and assigned to Antonius Andreæ by Dempster and Ferchi in the seventeenth century. The book concludes with a note purporting to be by the author, in which he states that he was a pupil of Duns, and there is no reason to suppose that this is other than the true account of the matter. Whether the author was Antonius Andreæ or another follower of Duns is of minor importance; (2) 'Quæstiones in Metaphysicam,' a fragment derived by O'Fihely from the same source as the former work, and probably by the same author. O'Fihely added to both works lengthy glosses of his own. Vols. v–x. (inclusive), 'Quæstiones in libros Sententiarum' ('Opus Oxoniense'), with the commentaries mentioned above by Francesco Liceto and Hugh MacCaghwell, a third by Antonius Hiquæus (Anthony Hickey, an Irishman, *d.* 1641), and a supplement by John Ponce, also an Irishman (*fl.* 1650). Vol. xi., 'Reportata Parisiensia' (a summary of the 'Opus Oxoniense'). Vol. xii., 'Quæstiones Quodlibetales,' a collection of dissertations on miscellaneous theological questions.

Wadding (Preface, ad fin.) also mentions the following 'positive' works as attributed to Duns: 1. 'Tractatus de Perfectione Statuum' (of doubtful authenticity). 2. 'Lectura in Genesim.' 3. 'Commentarii in Evangelia.' 4. 'Commentarii in Epistolas Pauli.' 5. 'Sermones de Tempore.' 6. 'Sermones de Sanctis.'

A considerable mass of Scotist literature issued from the press during the seventeenth century. The following are among the more important works: 'Cursus Philosophiæ ad mentem Scoti,' by John Ponce, Lyons, 1659, fol.; 'Cursus Theologiæ juxta Scoti doctrinam,' by the same author, Lyons, 1667, fol.; 'Œcodomia Minoriticæ Scholæ Salamonis Johannis Duns Scoti,' &c., by Anthony Bruodine, Prague, 1663, 8vo; 'Duns Scotus defensus,' by Bonaventura Baro, Cologne, 1669; 'Sol Triplex,' by Joannes Armand Hermann, Sulzbach, 1676; Belluti and Mastrio's 'Philosophiæ ad mentem Scoti Cursus integer,' Venice, 1678, 1708, 1727 (fol.); 'Quæstiones in mentem Scoti,' by Llamazares, Madrid, 1679 (fol.) A compendium of the entire system, by Bernard Sannig, entitled 'Schola Philosophica Scotistarum,' appeared at Prague in 1684. The eighteenth century produced: O'Devlin's 'Philosophia Scoto-Aristotelica Universa,' Nuremberg, 1710, 4to; Dupasquier's 'Summa Theologiæ Scotisticæ,' Padua, 1719–20, 12mo; Krisper's 'Theologica Scholæ Scotisticæ seu Solida Expositio quatuor librorum Sententiarum Scoti,' Augsburg, 1728, 4 vols. fol.; 'Summa ex Scoti Operibus,' by Hieronimus de Monte Fortino, Rome, 1728; Locherer's 'Clipeus Philosophico-Scotisticus sive Cursus Philosophicus juxta mentem et doctrinam Doctoris Subtilis Joannis Duns Scoti,' Stein, 1740, 3 vols. fol.; Antonio Ferrari's 'Philosophia Peripatetica ... propugnata rationibus Joannis Duns Scoti,' Venice, 1746, 4to; Ruerk's 'Cursus Theologiæ Scotisticæ in via Joannis Dunsii Scoti,' Valladolid, 1746–7, 2 vols. 4to; Picazo's 'Cursus integer Theologiæ juxta mentem Joannis Duns Scoti,' Alcala de Henares, 1746–8, 2 vols. fol.; 'Scotus Aristotelicus seu Philosophia Peripatetica ... juxta mentem Joannis Duns Scoti,' by Antonio S. Maria Angelorum, Lisbon, 1747–59, 2 vols. 4to. During the present century there have appeared: 'Die Thomistische und Scotistische Gewissheitslehre,' by A. Schmid, Dillingen, 1859, 4to; 'Tractatio practica de Sacramento seu Systema Scoti ad praxim applicatum,' by H. Van Rooy, Mechlin, 1872, 8vo; and 'Die Körperlehre des Johannes Duns Skotus und ihr Verhältniss zum Thomismus und Atomismus,' by M. Schneid, Mainz, 1879, 8vo.

[A careful analysis of Duns's logical doctrine will be found in vol. 3 of Prantl's Geschichte der Logik im Abendlande, Leipzig, 1855 et sqq., 8vo; his entire system is expounded by C. Werner in Die Scholastik des späteren Mittelalters, vol. i., Vienna, 1881 et sqq., 8vo. Reference may also be made to Hauréau's Histoire de la Philosophie Scolastique, Paris, 1872–80, 8vo.] J. M. R.

DUNSANY, ninth Baron (*d.* 1668). [See Plunket, Patrick.]

DUNSINANE, Lord (1731 ?–1811), Scottish judge. [See Nairne, William.]

DUNSTABLE, JOHN (*d.* 1453), musician and mathematician, was a native of Dunstable in Bedfordshire. His name is spelt by early writers 'Dunstaple.' Nothing is known of his life, but he was famous all over Europe as one of the earliest musicians who laid the foundations of the great schools of the sixteenth century. One of the earliest notices of him occurs in the 'Proportionale' of Johannes Tinctoris (1445–1511). The writer, speaking from hearsay, says that the origin of music took place in England, where Dunstable was the

chief musician. This statement was copied and exaggerated by later writers until it came to be said that Dunstable 'invented' counterpoint, a manifest absurdity. The claims of the English musician have been much contested by continental writers; but the existence of an English school of music, extraordinarily advanced for its time, is proved by the celebrated 'rota' or round, 'Sumer is y-cumen in,' which dates back even a century before Dunstable's time. His priority in point of time to the great Flemish and Burgundian composers, Binchois and Dufay, has been vindicated by the recent discovery that the former died at Lille in 1460, and the latter at Cambrai in 1474, while Dunstable's death took place in 1453. His fame was so widespread that a MS. in the Escorial, written at Seville in 1480, mentions his name, and examples of his music are still to be seen at Rome, Bologna, and Dijon. Other musical MSS. by him are in the Imperial Library of Vienna and in the Biblioteca Estense at Modena (see *Times*, 21 Feb. 1893). In England, probably owing to the wars of the Roses, which seem to have crushed the school of which he was the chief, his name was soon forgotten. He is known to have written a treatise, but this appears to be completely lost; his name does not occur in Bale's 'Scriptores Britanniæ,' and Fuller, who prints two epitaphs on him, alludes to him contemptuously as 'an astrologian, a mathematician, a musitian, and what not.' He died in 1453, and was buried in St. Stephen's, Walbrook, where his Latin epitaph was to be seen in Stow's time, engraved on 'two faire plated stones in the chancell, each by other.' A manuscript collection of longitudes and latitudes, written in April 1438 by Dunstable, is in the Bodleian Library. The British Museum and Lambeth libraries contain examples of his music.

[Grove's Dict. of Music, iv. 619; Coussemaker's Scriptores, iii. 31, 411, iv. 154; Ambros's Geschichte der Musik, ii. 470–1; Monatshefte für Musikgeschichte, 1884, p. 26; J. F. Riano's Notes on Early Spanish Music; Revue de la Musique Religieuse, 1847, p. 244; M. Morelot's De la Musique au XV^e^ Siècle; Addit. MSS. 10336, 31922; Stow's Survey, 1633, p. 245; Weever's Funerall Monuments, 1631.] W. B. S.

DUNSTALL, JOHN (*fl.* 1644–1675), engraver, lived in Blackfriars, where he published some drawing-books of natural history and other educational subjects. On one, entitled 'Liber Domorum, or Book of Houses,' he calls himself 'John Dunstall, schoolmaster. . . . The Author hereof teacheth the Art of Delineation or Drawing. He dwelleth in Black-Friers, London.' On another, entitled 'Geometria, or some Geometricall Figures by way of Introduction to the Art of Pourtraicture, Delineation, or Drawing,' he says that he has 'since removed into Ludgate-Streete.' He was also employed by the booksellers in engraving portraits for frontispieces. Among these were Charles I, Charles II, William III, Queen Mary, Rev. John Carter, minister of Bramford (1644), Archbishop Ussher (1656), Rev. Samuel Clarke (1675), and others. He engraved views of Basing House, Clarendon House, the Custom House, St. Mary's Church, Nottingham, &c. His works are etched and sometimes finished with the burin in the style of Hollar, but have no merit as engravings. There is in the print room of the British Museum a small drawing by him of Bethlehem Hospital, which shows him to have been a skilful draughtsman. According to some accounts he lived in the Strand.

[Huber et Roost's Manuel des Curieux et des Amateurs de l'Art, vol. ix.; Redgrave's Dict. of Artists; Lowndes's Bibl. Man.; Cat. of the Sutherland Collection.] L. C.

DUNSTAN, Saint (924–988), archbishop of Canterbury, the son of Heorstan, a West-Saxon noble, whose estate lay near Glastonbury, and his wife Cynethryth, both persons of holy life, was born in the first year of the reign of Æthelstan, 924–5, and was sent in his childhood to the abbey of Glastonbury for education. At Glastonbury, as at most of the ancient monasteries of England, the monastic life had become extinct, and secular clerks had taken the place of monks. The church of St. Peter and the 'old church' dedicated to the Virgin, which was believed to have been the work of no earthly hands, still stood upon the island; it was a famous place of pilgrimage, and among those who resorted thither were many pilgrims from Ireland, for it was held to be the resting-place of a crowd of Celtic saints, and above all of St. Patrick the younger. Some Irish scholars seem to have taken up their abode there; they were probably officers of the community and kept a school. From them and from their Irish books Dunstan had his earliest education (*Vita B.* 10). While quite a child he received the tonsure and served in the church of St. Mary. His childhood, however, was not wholly passed at Glastonbury. As a member of a noble house, the nephew probably of Athelm [q. v.], who had been archbishop of Canterbury, and related to Ælfheah or Elphege the Bald, bishop of Winchester, to Æthelgar, bishop of Crediton, and the lady Æthelflæd, and so connected with the royal line, he was much at the court of Æthelstan [q. v.]; for it was the custom that youths of high birth should

spend some years in the household of the king or of some great man. Æthelstan showed him favour, and his companions, and especially his young relations, at the court were jealous of him. He seems to have been a delicate lad, with highly strung nerves and of morbid constitution; he was much given to dreams, and in some of them he believed that he saw supernatural visions; he had suffered from a severe fever at Glastonbury, and had walked on the roof of the church in his sleep; he was fond of reading and other sedentary occupations that were distasteful to the young nobles, and was evidently unpopular among them. They accused him before the king of studying incantations and other heathen arts, and procured his banishment from the court. As he left they set upon him, bound his hands and feet, threw him into a marshy place, and pushed him well into the mud with their feet. After his expulsion from the court he stayed for a time with his kinsman Bishop Ælfheah at Winchester. Ælfheah tried to persuade him to become a monk, but he was unwilling to pledge himself to celibacy, though there is no reason to believe that he was in love with any young lady in particular (*Vita B.* 13; Robertson, *Essays*, 191). A severe illness led him to change his mind, and he made his profession to Ælfheah. He seems to have again dwelt at Glastonbury, though his profession as a monk, while it bound him to live unmarried, did not oblige him to adopt a mode of life such as that enjoined by the Benedictine rule. He studied the scriptures diligently, and was well skilled in the arts of transcription, painting, and music, playing much upon the harp, which was his constant companion. To this period is, perhaps, to be referred the beginning of his anchorite life; he built himself a cell 5 feet long by 2½ feet broad, which was still shown in the eleventh century (Osbern, 83); there he prayed, saw visions, which became the subjects of legends, and wrestled with temptation, and, as he believed, with the Tempter himself in bodily form; and there too he worked in metals, using his cell as his forge as well as his oratory and dwelling-place, and in this industry, for which the English were specially famed, he became very skilful, making organs, bells, and other articles of church furniture, some of which were long preserved (*Gesta Pontiff.* 407). Neither his anchorite life nor these pursuits of his must, however, be limited to this period. Craftsman's work was always dear to him, and he probably used his cell at Glastonbury at least for prayer, meditation, and labour, whenever he was there. At this time he was much with his kinswoman Æthelflæd, a widow of great wealth, who built herself a house at Glastonbury, and at a somewhat later date he attended her on her deathbed, and was made her heir.

When Eadmund [see Edmund] succeeded his brother Æthelstan, he called Dunstan to his court and gave him a place among his chief lords and councillors. Jealous of the favour he enjoyed, some of the king's thegns brought accusations against him while the court was at Cheddar, not far from Glastonbury. The king believed them, and in great wrath deprived him of his offices and bade him leave his court and seek a new lord. Now it happened that there were there abiding with the king certain 'venerable men, messengers from the Eastern kingdom;' to them Dunstan went, and prayed them that they would not leave him, now that the king had turned from him, but would take him with them on their return. They were moved with compassion towards him, and promised that he should go back with them and enjoy prosperity in their kingdom (*Vita B.* 23). The story is told by the earliest of Dunstan's biographers, the anonymous priest 'B.' from the old Saxon land, who knew him personally. What he meant by the 'Eastern kingdom,' a term which he also uses on another occasion, it is impossible to say with certainty: it has been held to mean the part of England sometimes so styled (Oriens regnum), which in the ninth century took in Kent, Essex, Surrey, and Sussex, though the signification of the term was scarcely fixed (cf. Thorpe, *Diplomatarium*, 66, 78, Asser, sub a. 856). The 'Oriens regnum' seems to have formed a distinct government for the eldest son of the king, though it is very doubtful whether the term ever marked a permanent political distinction. It may perhaps be taken to signify East Anglia, which was now governed by the senior ealdorman Æthelstan, called the 'Half-king,' and it is used with this meaning by the biographer of St. Oswald (*Vita, Historians of York*, i. 428). This interpretation gathers force from the friendship that afterwards existed between Dunstan and the ealdorman and his house, though in this case the story of the messengers must be taken as an afterthought. Dr. Stubbs, however, thinks it 'almost necessary to refer it to the German kingdom, the native land of the writer,' then under Otto I, and this evidently was the opinion of William of Malmesbury (*Memorials of St. Dunstan*, Introd. xvii. 269). Dunstan was not driven to go into exile. One day when the king was hunting a stag on the Mendip hills, and had outstripped all his followers, the hunted beast fell over Cheddar cliffs, and the dogs fell over with it. The king's horse

was going at full speed and was beyond control. Eadmund uttered a prayer and confessed that he had done Dunstan wrong, for death seemed close upon him. The horse brought himself up on the very edge of the precipice. When the king came home he sent for Dunstan, and as soon as he appeared bade him ride with him, for he would go somewhither. The abbacy of Glastonbury was vacant, and it was to the monastery that the king and the monk rode together. They entered the church and prayed, and then the king took Dunstan by the hand, kissed him in token both of peace and honour, led him to the abbot's seat and there installed him, promising that whatever he needed for the better performance of divine worship or for the conduct of the house, he would give him of his royal bounty. Dunstan's appointment to the abbacy was not later than 945, when he was about twenty-one. The next year it is said that he received a warning of the death of Eadmund, and that he foretold the defection of the nobles that took place on the death of Eadred, a story the real importance of which lies in the fact that the abbot is said to have uttered the prophecy while riding with Æthelstan of East Anglia; for his alliance with the East-Anglian house helps to explain some of the leading events of his life. When Eadmund was slain, Dunstan conveyed his body to Glastonbury and buried it there.

As abbot, Dunstan at once began a reform of his house, following a movement that had probably been set on foot by his kinsman, Bishop Ælfheah (*Vita St. Æthelwoldi, Chron. Monast. de Abingdon*, ii. 257). He laid the foundation of a new church to take the place of the old St. Peter's, leaving the ancient church of the Virgin untouched as a building too sacred to be meddled with, and he is said to have also raised claustral buildings, so that the monks might live together and not in the world. He certainly brought about a state of things that was wholly different from that which existed before he became abbot. At the same time the reforms he introduced at this period, though they had a tendency towards Benedictinism, were not founded on the Benedictine rule, which was as yet unknown in England; and though his convent was now probably chiefly peopled with monks of some kind, secular clerks seem also to have formed part of the congregation, for when Æthelwold [see ETHELWOLD] left Glastonbury on his appointment to the abbacy of Abingdon, he took with him certain clerks from his old house. Nothing indeed that Dunstan did at this time is to be confused with the later introduction of pure Benedictinism into England. Whatever the exact nature of the change was that he was now engaged in working out at Glastonbury, it is evident that it was largely concerned with education. Under him the abbey became a famous school. The work of teaching was no longer left to strangers, for the abbot himself loved to teach others, and the inmates of his house are more often spoken of as scholars or disciples than as monks (STUBBS). Shortly after his appointment to the abbacy, Dunstan entered on his career as a statesman. Eadred [see EDRED], who was about the same age as the abbot, and had probably been one of his young companions at Æthelstan's court, made him his treasurer and his chief adviser. The largest part of the royal 'hoard,' the king's treasure, was kept at Glastonbury, and as we are told that very many charters or deeds concerning the royal estates were also placed in Dunstan's keeping, it is probable that he performed duties similar to those which were afterwards discharged by the chancellors of our early kings. Eadred was sickly, and the government seems to have been wholly in the hands of the queen-mother Eadgifu and Dunstan. They were evidently supported by the East Anglian party, headed by the chief ealdorman, Æthelstan, and later events show that the West-Saxon nobles, who had been in power during the reigns of Æthelstan and Eadmund, must to some extent have been opposed to their government. This opposition may perhaps explain the statement that Dunstan's expulsion in boyhood from the court of Æthelstan was largely the work of his own kinsmen. A strong attachment existed between him and the king. On the death of Æthelgar, bishop of Crediton, in 953, Eadred pressed Dunstan to accept the see. He refused, declaring that he was not as yet fit for the episcopal office; he had not indeed attained the canonical age. At the king's request Eadgifu urged him to yield, and he then plainly said that as long as the king lived he would not leave him. The following night in a vision he dreamed that he was on a pilgrimage to Rome and had reached the brow of Monte Mario (Mons Gaudii), from which pilgrims 'saw the city of their solemnities lie spread before them' (BRYCE, *Holy Roman Empire*, p. 313). There the three apostles Peter, Paul, and Andrew met him and talked with him of his future life. When they had finished their discourse, Andrew gave him a sharp blow with the rod he carried in his hand, saying, 'Take this as thy reward for having tried to refuse part in our apostleship.' When Dunstan told this vision to the king, Eadred declared that it

meant that he should hereafter be archbishop of Canterbury (B.; ADELARD; OSBERN); he filled the see in accordance with Dunstan's wishes. Indeed, the ecclesiastical appointments of the reign were probably decided by the wishes of the queen-mother and the minister. Both were earnest in the work of church reform, which was at that time to be effected chiefly by introducing a higher standard of monastic life. Their wishes in this matter are illustrated by the appointment of Æthelwold to the abbacy of Abingdon. During a large part of Eadred's reign the Danes of Northumbria were in revolt, and headed by Wulfstan, archbishop of York, chose kings for themselves. The vigorous policy adopted by the English king must, to some extent at least, be set down to the credit of his chief minister. In 952 Wulfstan was taken prisoner and shut up at Jedburgh, and though he was released about two years later, and received the see of Dorchester, he was not allowed to return to his own province, and this mode of dealing with an archbishop shows how little truth there is in the idea that Dunstan sought to exalt the power of the priesthood at the expense of the crown. While much at court he did not neglect his duties at Glastonbury, where he continued his buildings and his work of reformation. As he had now become the heir of the widow Æthelflæd, as well probably as of his father, he had great wealth. He made his brother Wulfric his steward, and put all his possessions under his management. When Wulfric died he was brought to Glastonbury for burial, and on this occasion a heavy stone was thrown at the abbot, which knocked his hat from off his head, though it did him no harm. This assault, which was put down to supernatural agency, shows that he had some bitter enemies. In 955, Eadred, who was then at Frome, felt that his end was near and ordered that Dunstan and the other keepers of his treasures should bring him what they had in charge. When Dunstan reached Frome he found the king already dead, and his body lying neglected. He and his monks carried him to Winchester and buried him in the Old Minster with great honour (*A.-S. Chron.*)

The death of Eadred rendered Dunstan's position insecure; the nobles generally turned against the queen-mother's administration, the West-Saxon party came into power. Eadwig or Edwy [q. v.], the elder son of Eadmund, was chosen king and Eadgifu was despoiled of all her property. Before long, Dunstan incurred the ill-will of a powerful enemy. When Eadwig left his coronation feast for the company of Æthelgifu, a lady of the highest rank, and of her daughter Ælfgifu [q. v.], whom she planned to marry to the young king, Archbishop Oda took notice of his absence, and as none of the bishops or ealdormen cared to take upon themselves the risk of fetching him back, the assembled nobles chose Dunstan and his kinsman Cynesige, bishop of Lichfield, as men of dauntless spirit, to perform the ungrateful task. The two churchmen delivered their message, and Dunstan added some words of bitter reproach, for the marriage between Eadwig and Ælfgifu would have been uncanonical, and his eagerness for moral purity caused him to wax very wroth when he saw them together. He pulled the young king from the arms of the ladies, and led him forcibly back to the banqueting hall. Æthelgifu determined to be revenged on the abbot, and declared that he had shown an overhaughty spirit in thus intruding on the king's privacy. As Dunstan attests charters in 956 (*Codex Dipl.*, cccli, ccccxli) he must have been able for a while to withstand her machinations, and his party must probably have still had some weight at the court, where Eadgar, the king's younger brother, remained until the following year (*ib.* ccccl xv). Æthelgifu seems to have been supported by the heads of the West-Saxon party, which had been in power in the time of Eadmund, and had now regained its old position. And she also found willing instruments even among the abbot's own scholars, some of whom probably were connected with that party by ties of family, while others may have disliked the greater strictness and higher tone their master had introduced at Glastonbury. Thus supported she obtained the king's consent to her designs, and all Dunstan's property was placed at her disposal. On his downfall, probably early in 956, he sought shelter with some of his friends, but they fell into disgrace with the king for receiving him; he was outlawed and forced to leave the kingdom. He landed in Flanders, where the language and ritual were alike almost wholly strange to him (*Vita B.* 34). There, however, he found a powerful protector. Ælfthryth [q. v.] or Eltrudis, the second daughter of King Alfred, had married Count Baldwin II, the Bald, and had taken a prominent part in the revival of monasticism in Flanders. This revival was carried out by her son Arnulf I (918–965), who rebuilt the monasteries of St. Bertin, St. Vedast, and St. Peter at Blandinium or Ghent, and founded others. In these houses the Benedictine rule, which was imperfectly known in England, was strictly observed. Considerable intercourse was maintained between Flanders and this country, and the

count must have known something of the minister of his cousin Eadred. He received Dunstan kindly, and sent him to dwell at St. Peter's at Ghent, which he had restored twelve years before (ADELARD, 60). This place of refuge must have been pleasing to the abbot, for English churchmen were now looking to the great monasteries of the continent for the means of reviving the high standard of monastic life and learning that had perished during the Danish wars. Archbishop Oda had received the monastic dress from the brotherhood of Fleury, and his nephew Oswald (afterwards archbishop of York) was residing there in order to have the benefit of the strict observance of the Benedictine rule (*Vita S. Odonis, Anglia Sacra*, ii. 81; *Vita S. Oswaldi, Historians of York*, i. 412–19). At Ghent then Dunstan must for the first time have seen the Benedictine discipline in all its fulness. His banishment probably involved the defeat of the effort for monastic revival, which, though begun by Ælfheah at Winchester, 'had been received with most favour in Mercia' (STUBBS).

Before he had passed two full years in exile Dunstan was recalled to England. During his stay at Ghent the Mercians and Northumbrians, probably supported by the monastic party, had revolted from Eadwig. Ælfgifu, who had been married to the king, had been separated from him by Archbishop Oda, and either she or her mother had, it is said, been slain by the insurgents at Gloucester. The northern people had made Eadgar king over the country north of the Thames, and Eadwig only retained the obedience of the people to the south of that river. As soon as Eadgar [see EDGAR] became king, probably before the end of 957 (FLOR. WIG. sub ann.), he went to invite Dunstan to return, and received him with great honour. As Glastonbury lay in Eadwig's kingdom he could not return thither, and at a meeting of the 'witan' of the northern kingdom it was determined that he should be raised to the episcopate. He was perhaps consecrated by Oda, though at the time no see appears to have been vacant. Before the end of the year, however, the bishop of Worcester died, and he was appointed to succeed him. In 959 he received the bishopric of London, and held it, together with Worcester, until 961. On Eadwig's death in 959 the kingdom was reunited under Eadgar. The see of Canterbury was then held by Brithelm, who had probably been appointed by Eadwig, but had not as yet had time to go to Rome for the papal confirmation. As one of the late king's party Brithelm was of course looked on with disfavour by Eadgar; his appointment was annulled on the ground that he had shown himself incompetent to enforce discipline, and Dunstan was elected to Canterbury in his stead. The next year the new archbishop went to Rome for his pall. On his journey thither he gave so freely to all that one day his steward angrily told him that he had left nothing for that evening's meal. In answer he declared his belief that Christ would not let those who trusted in Him lack anything, and before he had finished singing vespers he received an invitation from an abbot to tarry at his monastery (*Vita B.* 39). On his return he resumed his place of chief adviser of the king, and though his political work has been obscured by hagiology, and by all that has been recorded, and in some cases falsely recorded, of his ecclesiastical administration, there can be no doubt that the glories of Eadgar's reign were largely due to his abilities and industry (STUBBS, *Introduction to Memorials*, civ; FREEMAN, *Norman Conquest*, i. 65; ROBERTSON, *Essays*, 195–9; GREEN, *Conquest of England*, 318–22). His influence with the king was unbounded (ADELARD, 61), and accordingly we may safely trace his hand in the civil order and external peace that marked the reign, and in the wise policy which conciliated the Danes and secured their acknowledgment of Eadgar's supremacy. In common with the king Dunstan owed much to the northern settlers, and must have approved and forwarded the promotion of Danes to civil and ecclesiastical offices and the other means by which Eadgar sought to make them take their place as a portion of the people of England. The Danes did not overlook or forget what he did for them. When Cnut [see CANUTE] in 1017 'set the laws civil and ecclesiastical upon the ancient and national footing, he ordered the solemn and universal observance of St. Dunstan's mass-day' (STUBBS). Union between the different peoples of England under one king was the object of both Eadgar and his great minister, and they did not labour for it in vain. On Whitsunday 973 Dunstan and Oswald, archbishop of York, with all the bishops of England assisting, crowned Eadgar at Bath, an act which was evidently held to be of peculiar significance, for it forms the subject of one of our early national ballads and is noticed by all the chroniclers. It was the formal declaration of the unity of the kingdom; the days in which the Danes chose kings for themselves were over, and the archbishop of York, whose predecessors had so often appeared almost as leaders of a separate people, joined with the primate in proclaiming the sovereignty, it may almost be said

the imperial dignity, of Eadgar 'of Angles king.' This act is connected by Osbern, writing in the latter part of the eleventh century, with a story of a sin of incontinence committed by Eadgar and a seven years' penance imposed by the archbishop. As this matter must be discussed in the life of Eadgar, it is enough to say here that though there is reason to believe that 'a veiled lady' of Wilton bore Eadgar a child in 961 or 962, and that though Dunstan, ever fearless and ever the upholder of purity, may well have inflicted a penance on the young king for his sin, it is highly unlikely that such penance was, as Osbern would have us believe, that he should lay aside his crown, for he does not appear to have been crowned before 973, and the story utterly fails, because the sin with the Wilton lady must have been committed not seven but twelve years before the coronation. (On the whole question see Robertson, *Essays*, 176, 203–15.) At the same time it is probable that Eadgar's subsequent marriage was illegal, and that Dunstan refused to bless it and perhaps inflicted some penance on the king, and that though this penance was not the laying aside of a crown he had never received, yet it may have come to an end at the coronation, which took place just seven years after the marriage [see under Edgar]. Under Dunstan the archbishop of Canterbury grew in temporal greatness, for in his time the ealdorman of Kent disappears, and so an important step was made towards the union of Kent, Surrey, and Sussex in one ealdordom held by the archbishop of the king (Robertson).

In considering the character of Dunstan's ecclesiastical work during the reign of Eadgar, it will be well to look with suspicion on the statements of biographers who lived long after his death, and at a time when men naturally ascribed any changes they approved of in church matters to the greatest churchman of the period. On his return from Rome Dunstan resigned the bishoprics of London and Worcester, nor did he retain the abbacy of Glastonbury; for, though he continued to take the liveliest interest in all that concerned the house, did all in his power to promote its interests, and when he visited it put off all state and lived as though it was his home, others ruled it during his lifetime. He continued active in building, restoring, and endowing churches; his life was without reproach; he befriended the good, reproved the evil, and in all things acted as 'a true shepherd' (*Vita B.* 40). His accession to Canterbury proclaimed the triumph of the party that represented ecclesiastically the monastic, and politically the northern interests, the party that may be called progressive both in church and state, as contrasted with the narrow conservatism of Wessex. This gives special significance to the first sermon he preached in his cathedral church, in which he is said to have given his predecessor Oda the title of 'the good;' for Oda's memory was cherished by the now triumphant party, and had been insulted by one of its chief opponents. The connection between England and the great monasteries of the continent was now about to bear fruit in a new monastic movement, the introduction of pure Benedictinism. This movement began with the consecration of Dunstan's old friend Æthelwold to the diocese of Winchester in 963. Æthelwold carried out his reforms with harshness, expelling the seculars from the monasteries, and putting monks in their place. Oswald, who was consecrated to the see of Worcester, worked for the same end, but with far greater moderation. The king connected himself with the family of Æthelwine [q. v.] of East Anglia, the most prominent patron of the monks, and joined with all his heart in the movement. On the other hand, Dunstan, who is represented by later writers as the chief opponent of the seculars, appears in reality to have taken a far less conspicuous part in it than the king or the bishops of Winchester or Worcester. While he certainly approved of the changes effected by the two bishops, and therefore is not unfairly spoken of as a fellow-worker with Æthelwold (*Vita S. Æthelwoldi*, p. 262), he did little himself to forward the triumph of the monks. He found secular clerks in his cathedral churches at Worcester and Canterbury, and in both alike he left them undisturbed, and throughout the whole period of his archiepiscopate he did not found a single Benedictine house in Kent. A reference to the lives of Æthelwold and Oswald will show how little cause there is to regard him as the prime mover on behalf of the monks. And in judging of the movement in favour of Benedictinism, with which he certainly sympathised, however little part he took in its progress, and though he probably only partly sympathised in the extent to which it was pushed, it should be remembered that the extreme laxity of morals which then prevailed in England demanded extraordinary remedies, and that, if under any circumstances it is well that men and women should set an example of separation from all sexual relations, it was well that they should do so at a time when even marriage was degraded by abuses. Moreover the new rule, which naturally seemed to men of that period the more excellent way, brought with it a revival

of learning and larger opportunities for education, and thus in a special manner must have recommended itself to Dunstan's goodwill. His comparatively small participation in the work that was being carried out so vigorously by his friends was doubtless due to his conciliatory temper, as well as to the fact that during Eadgar's reign his energies must have been fully employed in affairs of state. Although the secular clergy who were expelled from the cathedral churches and other monasteries were as a class married men, it is wholly untrue that Dunstan, or indeed any one else, persecuted the married clergy as such. It was uncanonical for a priest to have a wife, and if he was married before he became a priest he was bound to put away his wife. Dunstan, however, made no effort to compel the clergy to celibacy. The canons for which he is responsible merely direct that 'a priest should not desert his church, but hold her as his lawful wife' (canon 8), and the only penalty that he decided should follow clerical marriage was that the married priest should lose his privilege, he ceased to be of thegn-right worthy, and had no higher legal status than that which belonged to a layman of equal birth. A clause in the Penitential that is called Dunstan's directs that any mass priest, monk, or deacon who, after having put away his wife before he was ordained, again returned to her, should 'fast as for murder;' but this, as Dr. Stubbs has pointed out, is 'an extract from Penitentials of much earlier date,' and moreover it cannot be proved that the compilation in which it stands belongs to the pontificate of Dunstan (Introduction to *Memorials*, cvii).

In other respects also, besides the question of his policy in the struggle of seculars and regulars, the character of Dunstan's ecclesiastical administration may best be gathered from the canons of Eadgar's reign. The long wars with the Danes had thrown the people back into ignorance, and their ignorance made them superstitious, and led them to hanker after the paganism of their forefathers. It was needful, therefore, to repeat the old injunction that all heathen practices should be put away (16). Dunstan, however, went to the root of the evil; he saw that if his fellow-countrymen were to be saved from barbarism, they could only find salvation in intellectual improvement. He desired to make the church the educator of the people; her ministers were to be teachers. If, however, they were to be successful teachers, it was needful that they should work in harmony and order. No priest, therefore, was to take another's scholar without his leave (10). And it was not only intellectual instruction the people needed. The energies of the nation had too long been wasted in war. In common with his king, Eadgar 'the Peaceful,' Dunstan laboured for peace, and, excellent craftsman that he was, he longed to see the people learn the arts of peace. Accordingly every priest was to learn a handicraft with diligence, that he might be able to teach it to others for the increase of knowledge (11). The importance of spiritual instruction was not forgotten; a sermon was to be preached every Sunday (52). The special evil of the age was to be forsaken: all concubinage was forbidden, and lawful marriage alone was to be practised (21). In this the church under Dunstan's guidance was following in the path marked out by Oda. That priests were to be examples of continence we have already seen. As regards other matters also it was needful to bid them live a higher life than the life around them; they were not to hunt, hawk, or play dice (61), and they were to keep from drunkenness and rebuke it in others (57). In order to put a stop to the drinking bouts that largely prevailed among the English, Dunstan is said to have ordered pegs to be placed in all drinking cups, so that a man might see how much he had drunk, and so be warned against excess (*Gesta Regum*, c. 149). As he desired to raise the character of the priesthood, so also he would have its dignity maintained. No priest was to clear himself by oath in a matter with a thegn without the thegn's 'fore-oath' (63), and quarrels between priests were not to be taken before a civil judge, but before the bishop (7). With Dunstan's desire for the exaltation of the priesthood must be connected the stringent rules as to vestments and other matters that were to be observed in the eucharistic celebration (30–45). If we are to accept the penitential canons already referred to as his work, they bear witness to a mind not only eminently practical, but of wide and tender sympathies. The rich offender might redeem his penance by building and endowing or repairing churches, by making roads, bridges, and causeways, by helping the poor, the widow and the fatherless, by freeing his own slaves, or by buying slaves and setting them free. Penance was not to consist merely in bodily mortification: the great man was bidden to forgive his enemy, to comfort the sorrowful, and bury the dead (13–16). Nor did the archbishop shrink from enforcing discipline at any possible cost to himself. One of the great men of the kingdom contracted an unlawful marriage. Dunstan rebuked him often, and when he found that he continued in sin excommunicated him. The noble journeyed to Rome and obtained a papal mandate,

bidding the archbishop absolve him. This, however, Dunstan flatly refused to do, declaring that he would rather be slain than be unfaithful to his Lord (ADELARD, 67; it is curious to mark the development of this incident in EADMER, 200–1).

In 975 Eadgar died, and was buried at Glastonbury. His death was followed by a movement against the monks. The dispute between the regulars and seculars was taken up by the rival houses of Mercia and East Anglia. Ælfhere, the ealdorman of Mercia, turned the monks out of all the churches in his province, and re-established the married clerks in their old quarters. He threatened to carry the work still further. On the other hand, the cause of the monks was upheld by Æthelwine of East Anglia, who was supported by Brithnoth, the ealdorman of the East-Saxons. The ecclesiastical quarrel was made the occasion of a struggle for power. Civil war, if it did not actually break out, was evidently near at hand (FLOR. WIG. 144; *Historia Rameiensis*, 71; *Vita S. Oswaldi*, 443). The danger was increased by the vacancy of the throne and a dispute as to the succession. The right of Eadward [see EDWARD THE MARTYR], the elder son of Eadgar, seems to have been upheld by Ælfhere, while Ælfthryth, the queen-mother, intrigued for her son Æthelred [see ETHELRED THE UNREADY], and was supported by her brother Ordulf, the ealdorman of the western shires. If Dunstan's policy had been directed merely by a desire to further the monastic cause, he would certainly have thrown all his weight against the party of Ælfhere. The late king had, however, pointed out Eadward as his successor, and a designation of this kind then constituted a good claim to election. Besides, the succession of Eadward avoided the evils of a long minority, during which probably the West-Saxon party, always opposed to the progressive policy of the reign of Eadgar, would have had the chief power in the kingdom. Accordingly, in conjunction with the archbishop of York, Dunstan declared for Eadward at a meeting of the witan held probably at Winchester; the two archbishops carried the election, and crowned him king (*Historia Rames.* 73). It was perhaps at this meeting that the ecclesiastical quarrel was hotly debated. The monastic party was outnumbered, and their opponents loudly demanded that Dunstan should decree the expulsion of the monks and the restoration of the clerks. While the archbishop hesitated as to the answer he should give them, a voice was heard, which was believed to come from the figure of the crucified Lord hanging in the upper part of the hall, saying, 'Let it not be so; let it not be so.' When the opponents of the monks heard this voice, they were confounded, and the monastic party was for the time victorious (OSBERN, 113; WILL. MALM. *Gesta Regum*, c. 161). The strife still went on, and in April 977 the matter was again debated at a gemot held at Kyrtlington in Oxfordshire, and the next year at Calne in Wiltshire, where the floor of the hall ('solarium') in which the council was held gave way, and all the nobles fell down into the undercroft below, some losing their lives, and others sustaining serious hurts. Dunstan alone escaped from falling, for his seat rested on a beam. There is not the slightest historical ground for asserting either that the voice heard at Winchester or the fall of the floor at Calne was a trick devised by the archbishop to defeat the opponents of the monks. Although his sympathy was of course with the monastic party, he appears throughout this period rather as a moderator than as a partisan. There were many present at Winchester who were far more immediately concerned in the struggle than he was; and at Calne, according to the earliest and most trustworthy accounts, both parties alike appear to have suffered from what was simply an accident, while Dunstan was preserved by a purely fortuitous circumstance; it is not till we come to Osbern's life, written far on in the next century, that we find this event represented as a declaration of God's wrath against the enemies of the monks (*A.-S. Chron.* sub ann. 978; FLOR. WIG. sub ann. 977; OSBERN, 114). Another meeting was held the same year at Amesbury, also in Wiltshire.

When Eadward was slain in March 978, Dunstan and Oswald crowned Æthelred king at Kingston on 14 April. At the coronation Dunstan caused the young king to read a solemn pledge to govern well, using the same form as at the coronation of Eadgar [for Eadgar's coronation rite see under EDGAR], and with this pledge delivered him a short exhortation on the duties of a christian king (*Memorials*, 355, 356). He is said to have foretold to the king the calamities that would fall on his house and nation as a punishment for the murder of Eadward (OSBERN; FLOR. WIG. sub ann. 1016). In 980 the archbishop joined with Ælfhere of Mercia in removing the body of the late king from Wareham, where it had been dishonourably buried in unhallowed ground, and translating it with great honour to Shaftesbury. With this act ends all that we know of Dunstan's public life. He probably had little influence over the young king. When in 986 Æthelred laid siege to Rochester to enforce a claim he made

against the bishop, and being unable to take the city ravaged the lands of the bishopric, Dunstan is said to have failed to persuade him to desist until he procured his acquiescence by a large bribe (*A.-S. Chron.* and Flor. Wig. sub ann. 986; *Cod. Dipl.* dcc.; Osbern, 116, is the earliest authority for the intervention of Dunstan). Æthelred, however, is said to have given the bishopric of Winchester to Ælfheah [q. v.] at the archbishop's request (Adelard, 62). The occupations of Dunstan's last years are recorded by the Saxon priest B., who knew him well. He was constant in prayer by night as well as by day; he loved to read the scriptures, to join in psalmody, and take part in the services of the church. The handicrafts of his earlier days were resumed, and he spent much time in correcting books. The churches of those parts of the continent that were near England held him in reverence, and he corresponded with Fleury and the great monasteries of Flanders. Although he was no longer engaged in affairs of state, he had much business to transact. As a judge he was quick to discern the truth; he loved to compose quarrels and to befriend the weak and needy, and he ever continued to uphold the laws of marriage and to strengthen the church. As a teacher he was unwearied, so that the whole of England is said to have been filled with his light. He was loving, gentle, and easily moved to tears. He used to tell the boys of his household stories of his own life, and from some of these boys, as well as from personal intercourse with Dunstan, B., the anonymous author of the earliest life of the archbishop, derived the information he has handed down to us. The remembrance of his gentleness was long cherished at Canterbury, and Osbern, who was a Canterbury scholar, tells us how, when he and his companions were about to be whipped, Godric, the dean of Christ Church, forbade it and chid the masters; for he said their kind father Dunstan had the day before shown them a pattern of gentleness by working a miracle at his tomb. Again, Osbern records that when on another occasion the masters had determined, apparently from a mere love of cruelty, to whip their scholars, the poor lads, with many tears, cried to their 'sweetest father' to have pity on them, and the good Dunstan heard the children's prayer and delivered them. With his guests he would talk of things he had heard in his youth from men of an older generation, as when Abbo of Fleury heard him tell the bishop of Rochester and others the story of the martyrdom of St. Edmund, which he had learnt from the king's armourbearer. The account we have of his death was written by Adelard about twenty years afterwards. His strength began to fail on Ascension day, 17 May 988. On that day he preached three times and celebrated the Eucharist; then he supped with his household. After supper all saw that his end was near (*Vita B.*) On the following Saturday, after the matin hymns had been sung, he bade the congregation of the brethren come to him. He commended his spirit to them, and then received the 'viaticum' of the sacrament that had been celebrated before him. For this he began to give thanks to God, and sang, 'The merciful and gracious Lord hath so done his marvellous works that they ought to be had in remembrance. He hath given meat unto them that fear him,' and with these words he passed away (Adelard, 66). He was buried near the altar of his church, in a tomb that he had made for himself. His day is 19 May. In 1508 the monks of Glastonbury claimed that the bones of the saint rested in their church, alleging that they had been removed thither in the reign of Eadmund Ironside. Their claim was groundless [see under Bere, Richard]. No extant literary work is to be attributed to Dunstan. The writings, 'Tractatus . . . de lapide philosophorum,' printed at Cassel in 1649, the 'Regularis Concordia' in Reyner's 'Apostolatus Benedictinorum' and Dugdale's 'Monasticon,' i. xxvii–xlv, and the 'Commentary on the Benedictine Rule' in the British Museum (*Reg. MS.* 10A, 13) sometimes ascribed to him (Wright) cannot be accepted as his work (Stubbs); and the lists of titles in Bale and Pits may safely be disregarded. Neither the date nor the authorship of the 'Penitential,' printed by Wilkins with the ecclesiastical canons of Eadgar's reign, can be determined. A book which almost certainly belonged to Dunstan is preserved in the Bodleian Library (Auct. F. iv. 32). It consists of a large part of the 'Liber Euticis Grammatici de discernendis Conjugationibus,' some extracts from the scriptures in Greek and Latin, and other miscellaneous contents, among which are 'some of the earliest written specimens of Welsh' (Stubbs). On the first page is a picture of the Saviour, with a monk kneeling before him with a scroll coming from his mouth, on which are written the lines—

Dunstanum memet clemens rogo, Christe, tuere;
Tenarias me non sinas sorbsisse procellas.

A note by a later hand on the same page declares the picture and writing to be Dunstan's work, and Leland (*Collectanea*, iii. 154), who mentions having seen the book at Glastonbury, accepts it as his (Hickes,

*Thesaurus*, i. 144, where this picture is engraved; Macray, *Annals of the Bodleian*, p. 20). A manuscript of St. Augustine's 'Commentary on the Apocalypse,' also preserved in the Bodleian, has a note that the transcription was made by order of 'Dunstanus abbas,' and must, therefore, have been written before Dunstan 'had reached the rank of either archbishop or saint' (Stubbs; Macray). Another book containing canons, also in the Bodleian, has the inscription 'Liber Sancti Dunstani,' and in one place a boy's head with the words 'Wulfric Cild,' which Dr. Stubbs suggests may represent Dunstan's brother, the reeve of Glastonbury, and probably the 'comes' or 'gesith' mentioned in various charters of Eadmund and Eadred (*Memorials*, Introduction, lxxvi). Among Dunstan's mechanical works were two great bells that he made for the church of Abingdon (*Chron. Monast. de Abingdon*, i. 345), and crosses, censers, and various vestments that he made for Glastonbury (Johannes, *Glaston.* p. 116). A charter which professes to be written by Dunstan's own hand is at Canterbury; a duplicate in the British Museum has been photographed; it is printed by Kemble (*Cod. Dipl.* cccxxv.); another is said to be at Winchester (Stubbs; Wright). The canticle 'Kyrie rex splendens' may, Dr. Stubbs points out, be, as Higden asserts, the Kyrie eleison which, according to Eadmer, was revealed to Dunstan in a dream and dictated by him; it may be that the music to which Higden seems to refer is his rather than the words, but even of that there can be no certainty.

[Memorials of St. Dunstan, ed. Stubbs (Rolls Ser.), contains an introduction in which for the first time the life and work of the archbishop have been treated adequately, the 'Vita auctore B.,' an anonymous 'Saxon' priest, probably from the old Saxon land, who was personally acquainted with Dunstan, and who dedicated his work to Ælfric, archbishop of Canterbury [q. v.], the Life by Adelard, a monk of Ghent, written for Archbishop Ælfheah, between 1006 and 1011, in the form of 'lectiones' for the use of the Canterbury monks, and containing a number of legends that had in scarcely twenty years gathered round Dunstan's memory, along with some matters evidently derived from personal information, Lives by Osbern [q. v.], a contemporary of Lanfranc, with a Book of Miracles, by Eadmer [q. v.], also with a Book of Miracles, by William of Malmesbury [q. v.] and Capgrave [q. v.], Letters addressed to Dunstan and others, and Fragmenta Ritualia de Dunstano; Anglo-Saxon Chron. (Rolls Ser.); Florence of Worcester (Eng. Hist. Soc.); William of Malmesbury, Gesta Regum (Eng. Hist. Soc.), Gesta Pontificum (Rolls Ser.), De Antiq. Eccl. Glaston., Gale; Chron. Monast. de Abingdon (Rolls Ser.); Historia Ramesiensis (Rolls Ser.); Kemble's Codex Diplomat. (Eng. Hist. Soc.); Wilkins's Concilia; Thorpe's Ancient Laws; Robertson's Historical Essays; Hook's Lives of the Archbishops of Canterbury, vol. i.; Lingard's Anglo-Saxon Church; Green's Conquest of England; Wright's Biographia Literaria.] W. H.

**DUNSTAN**, *alias* Kitchin, **ANTHONY** (1477–1563), bishop of Llandaff. [See Kitchin.]

**DUNSTAN, JEFFREY** (1759?–1797), mayor of Garrett, was a foundling, and as such was reared in the parish workhouse of St. Dunstan's-in-the-East. At the age of twelve he was apprenticed to a greengrocer, but ran away to Birmingham, where he worked in the factories. After his return to London in 1776 his chief occupation was that of buying old wigs. His extraordinary appearance, and the droll way in which he clapped his hands to his mouth and called 'old wigs,' used always to attract a crowd of people after him in the streets. On the death of 'Sir' John Harper in 1785, 'Sir' Jeffrey was elected mayor of Garrett. The custom of the Garrett elections seems to have had its origin in a petty act of local injustice. Certain encroachments on Garrett Common, situated between Wandsworth and Tooting in Surrey, led to the formation of an association of the inhabitants for the protection of their rights. The head of this association was called the mayor, and one of the rules was that he should be re-chosen after every general election. The public soon entered into the joke, the mock-election became highly popular, and the most eccentric characters were brought forward as candidates. The popularity of the entertainment is sufficiently attested by the following entry in the 'Gentleman's Magazine' under 25 July 1781: 'The septennial mock-election for Garrat was held this day, and upwards of fifty thousand persons were on that ludicrous occasion assembled at Wandsworth' (li. 341). While Sir Richard Phillips relates that 'at the two last elections I was told that the road within a mile of Wandsworth was so blocked up by vehicles, that none could move backward or forward during many hours; and that the candidates, dressed like chimney-sweepers on May-day, or in the mock-fashion of the period, were brought to the hustings in the carriages of peers, drawn by six horses, the owners themselves condescending to become their drivers!' (pp. 81–2). Possessing a large fund of vulgar wit, Sir Jeffrey was the most popular of the candidates who ever appeared on the Garrett hustings. He was successful at three successive

elections, but in 1796 was ousted from his office by 'Sir' Harry Dimsdale, a muffin-seller and dealer in tinware. This was the last election which took place at Garrett, though an unsuccessful attempt to revive the custom was made some thirty years after. In Charles Lamb's 'Reminiscence of Sir Jeffery Dunstan,' which appeared in Hone's 'Every Day Book' (vol. ii. cols. 842–4), reference is made to the attempt to bring Dunstan out on the Haymarket stage, in the part of Dr. Last. 'The announcement drew a crowded house; but notwithstanding infinite tutoring—by Foote or Garrick, I forget which—when the curtain drew up, the heart of Sir Jeffery failed, and he faultered on, and made nothing of his part, till the hisses of the house at last in very kindness dismissed him from the boards. Great as his parliamentary eloquence had shown itself; brilliantly as his off-hand sallies had sparkled on a hustings; they here totally failed him' (*ib.* col. 844). Dunstan died in 1797, and was buried in Whitechapel churchyard. Some curious illustrations from the drawings of Valentine Green, portraying the humours of a Garrett election, will be found in the 'Book of Days' (i. 662–3), and portraits of Dunstan are given in Hone's 'Every Day Book' (ii. 830) and Wilson's 'Wonderful Characters' (i. opp. 216). Foote attended the election in 1761, and in 1763 produced at the theatre in the Haymarket his comedy of 'The Mayor of Garret,' London, 1764, 8vo, which met with great success.

[Sir Richard Phillips's Morning's Walk from London to Kew (1820), pp. 76–81; Wilson's Wonderful Characters (1826), i. 216–20; Chambers's Book of Days (1864), i. 659–64; Hone's Every Day Book (1830), vol. i. col. 1245, vol. ii. cols. 819–66; Hone's Year Book (1832), cols. 1322–3; Gent. Mag. (1781), li. 304; The Mayor of Garratt, a comedy by Samuel Foote, with an historical account of the Mock Election (1831); this pamphlet is illustrated with designs by R. Seymour, and contains a portrait of Dunstan crying 'Old Wigs.'] G. F. R. B.

**DUNSTANVILLE**, BARON (1757–1835). [See BASSET, FRANCIS.]

**DUNSTER**, CHARLES (1750–1816), miscellaneous writer, born in 1750, was the only son of the Rev. Charles Dunster, prebendary of Salisbury. He was admitted at Oriel College, Oxford, as a commoner in 1767, took his B.A. degree at the end of 1770, migrated early in 1771 to Balliol, and again in 1773 to Trinity. He was instituted to the Worcestershire rectories of Oddingley and Naunton Beauchamp in 1776, and in 1789 (ARNOLD, *Petworth*) to that of Petworth in Sussex. He became rural dean of West Sussex, and held the rectory of Petworth till his death in April 1816. He published: 1. 'The Frogs of Aristophanes,' 1785. 2. 'Cider, a poem by John Philips, with notes provincial and explanatory, including the present most approved method of making cyder in Herefordshire,' 1791. 3. 'Paradise Regained, with notes of various authors,' 1795. 4. 'Considerations on Milton's early reading and the *prima stamina* of his Paradise Lost,' 1800 (a work intended to show Milton's obligations to Joshua Sylvester). 5. 'A Letter on a Passage in St. Matthew,' 1804. 6. 'Discursory Considerations on St. Luke's Gospel,' 1805. 7. 'Discursory Observations on the evidence that St. Matthew's Gospel was the first written,' 1806. 8. 'A Letter on the two last petitions of the Lord's Prayer,' 1807. 9. 'A Letter on the incontrovertible Truth of Christianity,' 2nd edition, 1808. 10. 'Considerations on the hypothesis that St. Luke's Gospel was the first written,' 1808. 11. 'Points at issue between the Editor of Dr. Townson's Works and the Author of Considerations on the hypothesis, &c.,' 1811. 12. 'Considerations on the Holy Sacrament,' 1811. 13. 'Tracts on St. Luke's Gospel,' 1812. This is merely Nos. 6, 7, 10, and 11 bound up together with a general preface. 14. 'A Synopsis of the three first Gospels,' 1812. 15. 'Psalms and Hymns adapted for the use of a Parochial Church,' 1812. There is also a sonnet by Dunster on the death of George Monck Berkeley in the 'Gentleman's Magazine' for April 1795 (lxv. 328).

[Nichols's Lit. Anecd. ix. 236; Gent. Mag. May 1816, lxxxvi. (pt. i.) 492; Oriel, Balliol, and Trinity College MS. Admission Books.] E. C–N.

**DUNSTER**, HENRY (*d.* 1659), president of Harvard College, was the son of Henry Dunster of Balehoult, Bury, Lancashire. He received his academical education at Magdalene College, Cambridge, as a member of which he proceeded B.A. in 1630, M.A. in 1634. He took orders, but unable to submit to high church tyranny, he sought a home across the Atlantic in the summer of 1640. For a while he resided at Boston, of which he was admitted a freeman 2 June 1641. Soon after his arrival in America he was appointed, 27 Aug. 1640, president of the newly established Harvard College in the room of Nathaniel Eaton [q. v.], an office which his piety, learning, and administrative ability enabled him to fill with rare distinction. But having imbibed the principles of anti-pædobaptism, and publicly advocated them, he was persuaded, after a reign of fourteen years, to resign in favour of Charles Chauncy [q. v.],

24 Oct. 1654. 'President Dunster,' says Quincy, 'united in himself the character of both patron and president, for poor as he was he contributed at a time of the utmost need one hundred acres of land towards the support of the college' (*History of Harvard University*). He is thought to have obtained the charter of 1642, and certainly secured that of 1650 on his own petition. He also built the president's house. He was then invited to Ireland by Henry Cromwell and his council, but he thought it better to decline, and retired to Scituate, where he continued to preach until his death, 27 Feb. 1658–9. By his will he desired to be buried at Cambridge, where, he says, lay the remains of some of his babes. He bequeathed legacies to the very persons who had clamoured the loudest for his removal from the college. Dunster was twice married. His first wife, Elizabeth, widow of the Rev. Joseph Glover, whom he married 21 June 1641, died 23 Aug. 1643, leaving no issue; and the following year he married another Elizabeth, whose parentage is unknown. By this lady, who survived until 12 Sept. 1690, he had David, Henry, Jonathan, Dorothy, and Elizabeth; an interesting account of these children, by the Rev. L. R. Paige, will be found in the 'New England Historical and Genealogical Register,' xxvii. 307–10.

Dunster was an excellent Hebraist. After the publication of Eliot's 'Bay' Psalms in 1640 it was found necessary to subject it to a thorough revision. Dunster undertook the task, and with the assistance of Richard Lyon produced the version used by the churches of New England for many subsequent years. A life of Dunster, by J. Chaplin, was published at Boston, U.S.A., in 1872.

[Savage's Genealog. Dict. of First Settlers in New England, ii. 82; Mather's Magnalia Americana Christi, bk. iii. pp. 99–101, bk. iv. pp. 127, 128; Allen's American Biogr. Dict. (3rd edit.), p. 313.] G. G.

**DUNSTER, SAMUEL** (1675–1754), translator of Horace, of a Somersetshire family, was born in September 1675, entered the Merchant Taylors' School 12 March 1687–8, and was educated at Trinity College, Cambridge. He graduated B.A. in 1693, M.A. in 1700, B.D. and D.D. in 1713, and was ordained at Fulham in 1700. He was at St. James's, Westminster, in 1705, and acted as chaplain to Charles, viscount Maynard, before 1708, to Charles, duke of Shrewsbury, in 1712, and to the Duke of Marlborough some years after. In 1716 he is mentioned by Lady Cowper (*Diary*, 1864, p. 100) as preaching 'an intolerable dull sermon' at court. He was presented to the rectory of Chinnor, Oxfordshire, in 1716 by Queen Anne, and was afterwards collated to the incumbency of Paddington, London. The prebend of Netherbury in Salisbury Cathedral was conferred on him in 1717. This he exchanged in 1720 for Grimston Yatminster in the same cathedral, which stall he held until 1748, when he resigned it to his son Charles. In 1720, also, he was collated to the stall of Farendon in Lincoln Cathedral. In 1722 he succeeded to the valuable vicarage of Rochdale. He died at Rochdale in July 1754, aged 79, after a residence there of thirty-two years and three months.

He was a dignified clergyman and a useful magistrate, though a poor and verbose preacher. He had high-church and nonjuring leanings, and was closely associated with the active Jacobite party in Manchester.

His earliest poem is included in the 'Lacrymæ Cantabrigienses in obitum Seren. Reginæ Mariæ,' 1694–5. He is credited by the editors of Whitaker's 'History of Whalley' (4th edit. ii. 426) with the authorship of 'Anglia Rediviva, being a Full Description of all the Shires, Cities, Principal Towns and Rivers in England,' 1699, 8vo. His other publications were: 1. 'Wisdom and Understanding the Glory and Excellence of Human Nature,' being a sermon in defence of popular education, 1708, 8vo (three editions). 2. 'The Conditions of Drexilius on Eternity, made English from the Latin,' 1710. A second edition appeared in 1714, and other editions subsequently. In 1844 it was revised and again published, with a preface by the Rev. H. P. Dunster. 3. 'The Satyrs and Epistles of Horace, done into English,' 1710, 8vo. A second edition, with the addition of the 'Art of Poetry,' came out in 1717, with the translator's portrait. The fourth edition is dated 1729. This dull version exposed him to the taunts of the satirists of his day, among whom was Dr. T. Francklin, who wrote—

O'er Tibur's swan the muses wept in vain,
And mourn'd their Bard by cruel Dunster slain.

4. 'A Panegyrick on his Majesty King George . . . by Charles Ludolph, Baron de Danckelman, made English from the Latin by S. D.,' 1716. 4to.

[Raine's Vicars of Rochdale, ed. by Howorth, Chetham Soc. 1883, pp. 144 seq.; Whitaker's Whalley, 4th edit. ii. 426; Nichols's Anecdotes viii. 463 (as to the sale of Dunster's library); Robinson's Register of Merchant Taylors' School, i. 320; Le Neve's Fasti (Hardy), iii. 151, 166–7; Marriage Licenses, Harleian Soc. xxvi. 334.] C. W. S.

DUNSTERVILLE, EDWARD (1796–1873), commander R.N. and hydrographer, son of Edward Dunsterville, shipowner, was born at Penryn in Cornwall 2 Dec. 1796. He entered the navy 17 July 1812 as a first-class volunteer on board H.M. sloop Brisk, on the north coast of Spain, was present in the night attack made in August 1813 on the fortress of San Sebastian, and became a midshipman 26 Sept. 1813. As a midshipman and an able seaman he served until 18 Nov. 1815, when on the reduction of the fleet to a peace establishment he was 'finally discharged' from his majesty's service. Afterwards he was employed as second and chief officer in the merchant service. However, on 9 Sept. 1824 he passed an examination at the Trinity House for a master in the navy, and was appointed second master of H.M.S. Valorous. As master of the Bustard he was stationed in the West Indies, where he made many useful observations, which were duly recorded at the admiralty; afterwards in England he passed examinations and received certificates of his practical knowledge as a pilot. On 25 March 1833, on the nomination of the hydrographer of the admiralty, he became master of the surveying vessel Thunderer, with orders to complete the survey of the Mosquito coast, and remained in that employment until 27 Nov. 1835, when he was invalided from the effects of his servitude of fifteen years on the West India station. As a lieutenant on board the Cambridge, 78, he took part in the operations of 1840 on the coast of Syria, and assisted in blockading the Egyptian fleet at Alexandria, and was awarded the Syrian medals. On 19 April 1842 he became one of the hydrographer's assistants at the admiralty, Whitehall, where he remained until 31 March 1870, when he was superannuated at the age of 73, on two-thirds of his salary, namely, 400*l.* per annum. During the twenty-eight years of his residence at the admiralty he had to attend to the issuing of charts to the fleet, to keep an account of the printing, mounting, and issue of charts and books, to report to the hydrographer on questions of pilotage, and to prepare catalogues of charts and the annual lighthouse lists. Of the latter he revised and saw through the press 102 volumes respecting the lights and lighthouses in all parts of the world. In 1860 he produced 'Admiralty Catalogue of Charts, Plans, Views, and Sailing Directions,' 7th ed. 1859, 2 vols., and 8th ed. 1864, 2 vols. He also brought out 'The Indian Directory, or Directory for Sailing to and from the East Indies. By James Horsburgh, F.R.S. Corrected and revised by Commander E. Dunsterville,' 7th ed. London, 1859, 2 vols., and 8th ed. 1864, 2 vols. He died at 32 St. Augustine's Road, Camden Square, London, 11 March 1873. He was twice married and left issue.

[The Servitude of Commander E. Dunsterville (1870); Boase and Courtney's Bibliotheca Cornubiensis, i. 127–8, iii. 1164; Boase's Collectanea Cornubiensia, p. 220; O'Byrne's Naval Biog. Dict. (1861 ed.), pp. 344, xxi.] G. C. B.

DUNTHORN, WILLIAM (*d.* 1490), town clerk of London, was a Londoner, and lived in the parish of St. Alban, Wood Street. Nothing is known of his parentage and early life, but he proceeded to the university of Cambridge, where he had a successful career and was elected 19 May 1455 a fellow of Peterhouse, an office which he held till 22 Dec. 1469 (*Cole MSS.* xlii. 73-4). On the accession of Edward IV he was appointed common clerk of London. His predecessor, Roger Tonge, who had held the office since 1446, belonged to the Lancastrian party, and on 5 Aug. 1461 was discharged by the common council from his office of common clerk for his great offences and rebellion against the king, and declared incapable of holding it in the future. The king's influence was not, however, sufficient to secure the vacant appointment for one Robert Osborn, whom he recommended to the corporation on 23 Sept., but on 2 Oct. Dunthorn was elected by the common council and sworn before the court of aldermen. Some alterations in the establishment were effected at this time, by which the clerks in the outer court became removable at the will of the common clerk.

Dunthorn proved a valuable and trusted officer to the city. The king's confidence in him is shown by his receipt in 1462 from John Norman, alderman of Cheap ward, of the sum of 80*l.* 6*s.* 8*d.*, 'the which was late gevyn unto our sov'aign lord the kyng' by the inhabitants of the ward (*City Records*, journal vii. fol. 6). In 1464, for the better custody and preservation of the city documents, the mayor and two aldermen were appointed to survey the books and records and deliver the same to the common clerk by indenture, that officer's own security being accepted for their safe custody. At a court of mayor and aldermen held 13 Oct. 1467 it was agreed that Dunthorn, in consideration of his good and faithful service, should receive, in addition to his usual fees of 10*l.* and five marks, a further sum of ten marks, making in all an annual salary of 20*l.* so long as he should continue to hold the office of common clerk (*ib.* vii. fol. 158). On 28 Nov. 1474 the city fathers further granted to Dunthorn the large sum of 115*l.* 3*s.* 3*d.* assigned to them by the king's letters patent out of

the customs of the port of Sandwich, to write anew one or two books of the customs and ordinances of the city (*ib.* viii. fol. 91).

The result of his labours is still to be seen in the venerable city record, called after its compiler the 'Liber Dunthorn.' It is a folio volume measuring 18 in. by 13, and containing 467 vellum leaves, written in a neat law-text hand. Many of its pages are illuminated with floral borders, and an initial W at the beginning of the book contains the effigy of St. Paul, the patron saint of London. The binding is of substantial boards covered with rough calf leather, and garnished with brass bosses and clasps now black with age; on the back cover, under a plate of horn surrounded by a metal frame, is a piece of parchment bearing the name Dunthorn. The volume is written in Latin, Norman-French, and English, and contains a portion of the older and more famous record, the 'Liber Albus,' compiled by Dunthorn's celebrated predecessor, John Carpenter (1370 ?–1441 ?) [q. v.], in 1419. It also contains transcripts of various charters granted to the city from the reign of William the Conqueror to that of Edward IV, and extracts from the letter-books and other records concerning the rights of the citizens, the duties of officers, and the punishments for various offences. One of the most curious entries in the book is an unpublished letter (May 1471) of Thomas Nevill, the Bastard Falconbridge, 'captain and leader of King Henry's [VI] people in Kent,' to the mayor and citizens of London, requesting permission to pass with his army through the city in pursuit of 'the usurper' (Edward IV). The answer of the mayor and citizens follows, in which they allude to the battle of Barnet, the deaths of the Earl of Warwick and the Marquis of Montagu, 'and the opyn liyng of theire bodies in the chirche of Poules by the space of ij dayes,' and mention the names of the nobles slain in, and beheaded after, the battle of Tewkesbury. They refuse to give him permission. Both letters are in English, and show how strong was the Londoners' attachment to Edward IV's cause. Dunthorn as a Yorkist no doubt took an especial pleasure in transcribing them into his book, and was indeed very probably the author of the reply.

On 13 July 1486 a yearly allowance of ten marks was granted to Dunthorn by the mayor and aldermen (*ib.* ix. fol. 114). This was doubtless in addition to the salary previously awarded to him, and in the following year an article was added to the oath of the recorder, common serjeant, common clerk, and under sheriffs, forbidding the receipt of any gift or reward beyond their lawful fees. Dunthorn continued to hold office until his death in 1489; he is said to have been the first town clerk who signed himself by his surname only, a practice which has continued to the present time. Dunthorn stood high in the esteem of his fellow-citizens; between 1469 and 1478 his name appears as trustee in no less than twelve deeds in the Hustings Rolls at the Guildhall, frequently associated with his son-in-law, William Newburgh. He also acted as executor to Roger Nicoll, William Haddon, and other citizens (*Rolls of Parliament*, vi. 110). He appears to have purchased an estate in Essex in 1473 (*Pedes Finium*, 12 Edw. IV, 64), and other property in the same county in 1486 (*Close Roll*, 2 Hen. VII, 56). He was buried in London (Payne Fisher, *Cat. of Tombs*, p. 23). Dunthorn's will, dated 18 Feb. 1489–1490 (*Probate Reg.* 34, Milles), was proved in P. C. C. 10 June 1490, and contains a bequest to the high altar of St. Alban, Wood Street, of which parish he was a parishioner. He leaves his houses and lands in London and Essex to his wife Elizabeth, and after her death equally between his two daughters, Joan (then unmarried and under age) and Letitia, the wife of William Newburgh (or Norbrough), grocer. Newburgh was a wealthy citizen of Allhallows Barking parish, and left many bequests for religious purposes and to the Grocers' Company. Dunthorn and he appointed each other mutually as executors, but Newburgh was the survivor, his will (*Probate Reg.* 2, Dogett) being proved 21 Nov. 1491.

[City Records, Guildhall.] C. W–H.

**DUNTHORNE, JOHN** (1770–1844), painter, was a plumber and glazier in the village of East Bergholt, Suffolk. He was an intelligent man, and devoted all his spare time to painting landscapes. His cottage was close to the house of Golding Constable, and the latter's son, John Constable (1776–1837) [q. v.], early formed an intimacy with Dunthorne, and it was in Dunthorne's little house, and in his companionship, that Constable laid the foundations of his future great career as a landscape-painter. Dunthorne continued to live at East Bergholt until his death, on 19 Oct. 1844, at the age of seventy-four. By his wife Hannah he had four children, the third of whom was John Dunthorne, jun. (1798–1832), born at East Bergholt 19 April 1798, and baptised there 3 June. Constable's attachment to the elder Dunthorne was extended in an even greater manner to the son. Young Dunthorne became Constable's constant companion and assistant, and in the latter capacity proved very useful to him.

He was possessed also of considerable mathematical and mechanical ingenuity, and was highly esteemed by all who knew him. He painted landscapes on his own account, and contributed to the Royal Academy exhibitions from 1827 to 1832, and occasionally to the British Institution. In 1832, however, he suffered from disease of the heart, which caused his death early in November of that year at East Bergholt, where he was buried. There were also two artists of the name of JOHN DUNTHORNE, father and son, who lived at Colchester, and contributed small genre pictures to the Royal Academy exhibitions from 1783 to 1792. Some of these were engraved in stipple by E. Scott and others. The younger Dunthorne is said to have died young, and to have shown much ability.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Leslie's Life of Constable; Registers of East Bergholt, per Rev. J. Woolley.]

L. C.

DUNTHORNE, RICHARD (1711–1775), astronomer, was born in 1711 at Ramsey in Huntingdonshire. His father was a gardener, and his innate love of learning received its earliest stimulus from poring over the torn pages of old magazines used for wrapping up seeds. At the free grammar school of Ramsey he was distinguished for his talents by Dr. Long [q. v.], master of Pembroke Hall, Cambridge, who after a time removed him thither as his footboy. Diligently pursuing mathematical and other studies, he was qualified, on reaching maturity, to undertake the management of a preparatory school for the university at Coggeshall in Essex, but was soon recalled to Cambridge by Dr. Long in the capacities of butler of his college and scientific assistant to himself. He aided him in the construction of a hollow sphere, eighteen feet in diameter, representing the movements of the heavenly bodies, and is said to have printed the greater part of his 'Astronomy.' On his death in 1770, Dunthorne found himself charged with the task of completing the work, but achieved only a rough draft of the concluding historical section. He was then, and had been for many years, closely occupied as superintendent of the works of the Bedford Level Corporation. He conducted a survey of the fens; the locks on the Cam, near Chesterton, were built under his direction, and he left a volume of observations for a map of Cambridgeshire which, if executed, was probably burnt after his death as waste paper, with a quantity of his other valuable drawings and manuscripts. He was also comparer of the Nautical Almanac, and retained his butlership until his death, which occurred at Cambridge on 10 March 1775. Notwithstanding the inferiority of his position, he was admitted to the intimacy of many men distinguished in science, and Dr. Long testified his unbroken regard by appointing him one of the executors to his will. Dunthorne was esteemed not only for his astronomical requirements, but for his integrity and kindliness. He never forgot his humble relatives, and procured a settlement in life for some of the younger ones.

He published in 1739 at Cambridge, with a dedication to Dr. Long, 'The Practical Astronomy of the Moon, or New Tables of the Moon's Motions, exactly constructed by Sir Isaac Newton's Theory as published by Dr. Gregory in his Astronomy. With precepts for computing the place of the Moon and Eclipses of the Luminaries.' The satisfactory result of a comparison with observation of a hundred longitudes computed from these tables was embodied by him in 'A Letter concerning the Moon's Motion,' addressed to Charles Mason, F.R.S., and read before the Royal Society on 5 Feb. 1747 (*Phil. Trans.* xliv. 412). This was followed after two years by 'A Letter concerning the Acceleration of the Moon' (*ib.* xlvi. 162), in which Halley's assertion of the fact was, for the first time, examined and confirmed. Computing from his tables eclipses observed by Ibn Jounis at Cairo in the tenth century, as well as earlier ones recorded by Theon and Ptolemy, he found that their retarded occurrence could be explained by supposing the moon's mean motion accelerated at the secular rate of 10″. This earliest value of the correction was almost precisely that arrived at by Laplace, and is probably very near to absolute accuracy.

Dunthorne's 'Letter concerning Comets,' addressed to Dr. Long, was communicated to the Royal Society on 14 Nov. 1751 (*ib.* xlvii. 281). It contained the first elements computed for the comet of 1264, founded chiefly on a manuscript account of its appearance by Frater Egidius, discovered by Dunthorne in the college library. Their striking resemblance to those assigned by Halley to the comet of 1556 suggested to him that the two apparitions were of one and the same body, revolving in 292 years, and again due at perihelion in 1848. The prediction indeed failed of realisation, but the similarity of orbits was fully established by the researches of Mr. Hind. Dunthorne concluded his 'Letter' with some extracts from an unpublished treatise 'De significatione cometarum' relating to the great comet of 1106, tending to invalidate Halley's arguments in favour of its identity with the comet of 1680.

His 'Elements of New Tables of the Motions

of Jupiter's Satellites' were laid before the Royal Society, in the form of a letter to Mason, on 3 March 1761 (*ib.* lii. 105). He had designed the construction of new tables of these bodies modelled on those of Pound for the first satellite, and had obtained corrections of their places and orbits from comparisons of over eight hundred observations; but his public avocations deprived him of the necessary leisure. He gave a small equation of the centre for the third satellite (Bailly, *Hist. de l'Astr. Moderne*, iii. 67). The transit of Venus on 3 June 1769 was observed by him at Cambridge.

[Phil. Trans. Abridg. (Hutton), ix. 669; Grant's Hist. of Astronomy, p. 60; Washington Observations for 1875, App. ii. p. 9 (Newcomb); Delambre's Astr. du XVIII^e^ Siècle, p. 598; Lalande's Bibl. Astr. p. 410; Watt's Bibl. Brit.; Long's Astronomy, ii. 729; Cole's Athenæ Cantab. Add. MS. 5867, f. 56; Cambridge Antiquarian Communications. ii. 331.] A. M. C.

DUNTON, JOHN (1659–1733), bookseller, was born 4 May 1659. His father, grandfather, and great-grandfather were all named John Dunton, and had all been clergymen. His father had been fellow of Trinity College, Cambridge, and at the time of his birth was rector of Graffham, Huntingdonshire. His mother, Lydia Carter, died soon after his birth, and was buried in Graffham Church 3 March 1660. His father retired in despondency to Ireland, where he spent some years as chaplain to Sir Henry Ingoldsby. About 1668 he returned, and became rector of Aston Clinton, Buckinghamshire. The son had been left in England, and sent to school at Dungrove, near Chesham. He was now taken home to his father's, who educated him with a view to making him the fourth clergyman of the line. Dunton, however, was a flighty youth. He fell in love in his thirteenth year; he declined to learn languages, and, though he consented to 'dabble in philosophy,' confesses that his ethical studies affected his theories more than his practice. At the age of fourteen he was therefore apprenticed to Thomas Parkhurst, a bookseller in London. He ran away once, but on being sent back to his master's he became diligent, and learnt to 'love books.' His father died 24 Nov. 1676. During the remainder of his apprenticeship he was distracted by love and politics. He helped to get up a petition from five thousand whig apprentices, and gave a feast to a hundred of his fellows to celebrate the 'funeral' of his apprenticeship. He started in business by taking half a shop, and made his first acquaintance with 'Hackney authors,' of whose unscrupulous attempts to impose upon booksellers he speaks with much virtuous indignation. He was, however, lucky in his first speculations. He printed Doolittle's 'Sufferings of Christ,' Jay's 'Daniel in the Den' (Daniel being Lord Shaftesbury, who had been just released by the grand jury's 'ignoramus'), and a sermon by John Shower. All these had large sales, which gave him an 'ungovernable itch' for similar speculations. He looked about for a wife, and after various flirtations married (3 Aug. 1682) Elizabeth, daughter of Samuel Annesley [q. v.] Samuel Wesley, father of John, married Ann, another daughter, and it has been supposed that Defoe married a third. Dunton and his wife called each other Philaret and Iris. They settled at the Black Raven in Prince's Street, and prospered until a depression in trade caused by Monmouth's insurrection in 1685. Dunton then resolved to make a voyage to New England, where 500*l.* was owing to him, and where he hoped to dispose of some of his stock of books. He had become security for the debt of a brother and sister-in-law, amounting to about 1,200*l.*, which caused him much trouble. He sailed from Gravesend in October 1685, and reached Boston after a four months' voyage. He sold his books, visited Cambridge, Roxbury, where he saw Elliot, the 'apostle of the Indians,' learnt something of Indian customs, stayed for a time at Salem and Wenham, and after various adventures returned to England in the autumn of 1686. He was now in danger from his sister-in-law's creditors; he had to keep within doors for ten months, and growing tired of confinement he rambled through Holland, and then to Cologne and Mayence, returning to London 15 Nov. 1688. Having somehow settled with his creditors, he opened a shop with the sign of the Black Raven, 'opposite to the Poultry compter,' and for ten years carried on business as a bookseller. He published many books and for a time prospered. In 1692 he inherited an estate on the death of a cousin, and became a freeman of the Stationers' Company. He states that he published six hundred books and only repented of seven, which he advises the reader to burn. The worst case was the 'Second Spira,' a book written or 'methodised' by a Richard Sault, of whom he gives a curious account. As he sold thirty thousand copies of this in six weeks, he had some consolation. His most remarkable performances were certain 'projects.' The chief of these was the 'Athenian Gazette,' afterwards the 'Athenian Mercury,' published weekly from 17 March 1689–90 to 8 Feb. 1695–6. This was designed as a kind of 'Notes and Queries.' He carried it on with the help of Richard Sault and

Samuel Wesley, with occasional assistance from John Norris. An original agreement between Dunton, Wesley, and Sault for writing this paper (dated 10 April 1691) is in the Rawlinson MSS. in the Bodleian. Gildon wrote a 'History of the Athenian Society,' with poems by Defoe, Tate, and others prefaced. Sir William Temple was a correspondent, and Swift, then in Temple's family, sent them in February 1691–2 the ode (prefixed to their fifth supplement), which caused Dryden to declare that he would never be a poet. A selection called 'The Athenian Oracle' was afterwards published in three volumes; and Dunton tried to carry out various supplementary projects. Dunton's wife died 28 May 1697. She left a pathetic letter to her husband (printed in *Life and Errors*), and he speaks of her with genuine affection. The same year he married Sarah (whom he always calls 'Valeria'), daughter of Jane Nicholas of St. Albans. The mother, who died in 1708, was a woman of property, who left some money to the poor of St. Albans. She quarrelled with Dunton, who separated from his wife and makes many complaints of his mother-in-law for not paying his debts. He had left his wife soon after their marriage on an expedition to Ireland. He reached Dublin in April 1698 (*ib.* 549), sold his books in Dublin by auction, and got into disputes with a bookseller named Patrick Campbell. A discursive account of these and of his rambles in Ireland was published by him in 1699 as 'The Dublin Scuffle.' He argues (*ib.* 527) that 'absence endears a wife;' but it would seem from the 'Case of John Dunton with respect to Madam Jane Nicholas of St. Albans, his mother-in-law,' 1700, that the plan did not answer on this occasion. His wife wrote to him (28 Feb. 1701) in reference to the 'Case,' saying that he had married her for money and only bantered her and her mother by 'his maggoty printers' (*ib.* p. xix). Dunton's difficulties increased; his flightiness became actual derangement (*ib.* 740); and his later writings are full of unintelligible references to hopeless entanglements. He published his curious 'Life and Errors of John Dunton, late citizen of London, written in solitude,' in 1705. He states (*ib.* 240) that he is learning the art of living incognito, and that his income would not support him, 'could he not stoop so low as to turn author,' which, however, he thinks was 'what he was born to.' He is now a 'willing and everlasting drudge to the quill.' In 1706 he published 'Dunton's Whipping-post, or a Satire upon Everybody . . .' to which is added 'The Living Elegy, or Dunton's Letter to his few Creditors.' He declares in it that his property is worth 10,000*l.*, and that he will pay all his debts on 10 Oct. 1708. In 1710 appeared 'Athenianism, or the New Projects of John Dunton,' a queer collection of miscellaneous articles. He took to writing political pamphlets on the whig side, one of which, called 'Neck or Nothing,' attacking Oxford and Bolingbroke, went through several editions, and is noticed with ironical praise in Swift's 'Public Spirit of the Whigs.' In 1717 he made an agreement with Defoe to publish a weekly paper, to be called 'The Hanover Spy.' He tried to obtain recognition of the services which he had rendered to the whig cause and to mankind at large. In 1716 he published 'Mordecai's Memorial, or There is nothing done for him,' in which an 'unknown and disinterested clergyman' complains that Dunton is neglected while Steele, Hoadly, and others are preferred; and in 1723 an 'Appeal' to George I, in which his services are recounted and a list is given of forty of his political tracts, beginning with 'Neck or Nothing.' Nothing came of these appeals. His wife died at St. Albans in March 1720–1, and he died 'in obscurity' in 1733. Dunton's 'Life and Errors' is a curious book, containing some genuine autobiography of much interest as illustrating the history of the literary trade at the period; and giving also a great number of characters of booksellers, auctioneers, printers, engravers, customers, and of authors of all degrees, from divines to the writers of newspapers. It was republished in 1818, edited by J. B. Nichols, with copious selections from his other works, some of them of similar character, and an 'analysis' of his manuscripts in Rawlinson's collections in the Bodleian. His portrait by Knight, engraved by Van der Gucht, is prefixed to 'Athenianism' and reproduced in 'Life and Errors,' 1818.

Dunton's works are: 1. 'The Athenian Gazette' (1690–6) (see above). 2. 'The Dublin Scuffle; a Challenge sent by John Dunton, citizen of London, to Patrick Campbell, bookseller in Dublin . . . to which is added some account of his conversation in Ireland . . .' 1699. 3. 'The Case of John Dunton,' &c., 1700 (see above). 4. The 'Life and Errors of John Dunton,' 1705 (see above). 5. 'Dunton's Whipping-post, or a Satire upon Everybody. With a panegyrick on the most deserving gentlemen and ladies in the three kingdoms. To which is added the Living Elegy, or Dunton's Letter to his few Creditors. . . . Also, the secret history of the weekly writers . . .' 1706. 6. 'The Danger of Living in a known Sin . . . fairly argued from the remorse of W[illiam] D[uke] of D[evonshire],' 1708. 7. 'The Preaching

Weathercock, written by John Dunton against William Richardson, once a dissenting preacher,' n. d. 8. 'Athenianism, or the New Projects of Mr. John Dunton . . . being six hundred distinct treatises in prose and verse, written with his own hand; and is an entire collection of all his writings. . . . To which is added Dunton's Farewell to Printing . . . . with the author's effigies . . .' 1710. The 'Farewell to Printing' never appeared; only twenty-four of the 'six hundred projects' are given; a list is given of thirty-five more, which are to form a second volume, never issued. One of them, 'Dunton's Creed, or the Religion of a Bookseller,' had been published in 1694 as the work of Benjamin Bridgewater, one of his 'Hackney authors.' 9. 'A Cat may look at a Queen, or a Satire upon her present Majesty,' n. d. 10. 'Neck or Nothing.' 11. 'Mordecai's Memorial, or There is nothing done for him; a just representation of unrewarded services,' 1716. 12. 'An Appeal to His Majesty,' with a list of his political pamphlets, 1723. The short titles of these are: (1) 'Neck or Nothing,' (2) 'Queen's Robin,' (3) 'The Shortest Way with the King,' (4) 'The Impeachment,' (5) 'Whig Loyalty,' (6) 'The Golden Age,' (7) 'The Model,' (8) 'Dunton's Ghost,' (9) 'The Hereditary Bastard,' (10) 'Ox[ford] and Bull[ingbroke],' (11) 'King Abigail,' (12) 'Bungay, or the false brother (Sacheverell) proved his own executioner,' (13) 'Frank Scamony' (an attack upon Atterbury), (14) 'Seeing's Believing,' (15) 'The High-church Gudgeons,' (16) 'The Devil's Martyrs,' (17) 'Royal Gratitude' (occasioned by a report that John Dunton will speedily be rewarded with a considerable place or position), (18) 'King George for ever,' (19) 'The Manifesto of King John the Second,' (20) 'The Ideal Kingdom,' (21) 'The Mob War' (contains eight political letters and promises eight more), (22) 'King William's Legacy,' an heroic poem, (23) 'Burnet and Wharton, or the two Immortal Patriots,' an heroic poem, (24) 'The Pulpit Lunaticks,' (25) 'The Bull-baiting, or Sacheverell dressed up in Fireworks,' (26) 'The Conventicle,' (27) 'The Hanover Spy,' (28) 'Dunton's Recantation,' (29) 'The Passive Rebels,' (30) 'The Pulpit Trumpeter,' (31) 'The High-church Martyrology,' (32) 'The Pulpit Bite,' (33) 'The Pretender or Sham-King,' (34) 'God save the King,' (35) 'The Protestant Nosegay,' (36) 'George the Second, or the true Prince of Wales,' (37) 'The Queen by Merit,' (38) 'The Royal Pair,' (39) 'The Unborn Princes,' (40) 'All's at Stake.' Dunton also advertised in 1723 a volume, the enormous title of which begins 'Upon this moment depends Eternity;' it never appeared.

[Dunton's Life and Errors (1705), reprinted in 1818 with life by J. B. Nichols, also in Nichols's Lit. Anecd. v. 59–83.] L. S.

DUPONT, GAINSBOROUGH (1754?–1797), portrait-painter and mezzotint engraver, born about 1754, was the nephew of Thomas Gainsborough, R.A. [q. v.], whose sister Sarah married Philip Dupont of Sudbury, Suffolk. He was a pupil of his uncle, whose style of painting he acquired so well that after his death in 1788 he completed most successfully some of his unfinished works. He painted also landscapes, with architectural ruins, in which he imitated Nicolas Poussin.

He first contributed to the exhibition of the Royal Academy in 1790, in which year he sent a picture of a 'Cottage Girl' and five portraits, all unnamed, as was the custom of the period. These were followed in 1792 by two landscapes and four portraits; in 1793 by five portraits, including that of Sir James Sanderson, lord mayor of London; in 1794 by portraits of George III and of John Quick, the comedian, in the character of Spado, and two other works; and in 1795 by four more portraits. All these works showed considerable ability, but he is now known better by his engravings in mezzotint from portraits by Gainsborough, in which he has caught well the spirit of the painter. The best of these plates is the superb full-length of Queen Charlotte, to which that of George III forms a pendant. Next is the group of the Princess Royal, with the Princesses Augusta and Elizabeth, the picture of which the hanging in 1783 led to Gainsborough's withdrawal of his works from the exhibitions of the Royal Academy. Besides these Dupont engraved his uncle's full-length portraits of Lord Rodney, General Conway, and Colonel St. Leger, as well as heads or half-lengths of Prince William Henry, afterwards William IV (of which the only impression known is in the British Museum), Lord Frederick Campbell, Sir Richard Perryn, baron of the exchequer, and the Rev. Richard Graves, author of the 'Spiritual Quixote.' He also engraved after Gainsborough full-lengths of the Rev. Sir Henry Bate Dudley, bart., and of Mrs. Sheridan, a plate of which it is said that only one impression was taken, but neither of these works was ever quite finished.

Dupont resided with Mrs. Gainsborough in Pall Mall for a few years after the death of his uncle, but he afterwards removed to the corner of Grafton Street, Fitzroy Square, London, where he died on 20 Jan. 1797, aged 42. He was buried in Kew churchyard in the same grave as his uncle. There is a head of him by Gainsborough in the possession of Mr.

George Richmond, R.A., and Mr. Dupont of Sudbury has two unfinished portraits of him, also by Gainsborough.

His principal painting is a large picture, twenty feet long, representing the elder brethren of the Trinity House, which is in the court-room of that corporation on Tower Hill, and for which he received 500*l.* A half-length portrait of William Wyndham, lord Grenville, prime minister in 1806–7, is in the possession of Earl Fortescue, and a head of William Pitt in that of Lieutenant-colonel Fortescue of Dropmore, Buckinghamshire. Valentine Green, in his plate of 'The British Naval Victors,' engraved after Dupont the head of Earl Howe, and Earlom engraved that of William Pitt. Other portraits by Dupont have been reproduced in mezzotint by Dickinson, Murphy, and John Jones.

[Redgrave's Dict. of Artists of the English School, 1878; Edwards's Anecdotes of Painters, 1808, p. 143; Chaloner Smith's British Mezzotinto Portraits, 1878–83, i. 237–42; Fulcher's Life of Thomas Gainsborough, 1856; Royal Academy Catalogues, 1790–5.] R. E. G.

**DUPORT, JAMES, D.D.** (1606–1679), master of Magdalene College, Cambridge, was son of John Duport, D.D. [q. v.], master of Jesus College in that university, by Rachel, daughter of Richard Cox, bishop of Ely (Cooper, *Athenæ Cantab.* i. 442). He was born in the master's lodge at Jesus College in 1606, and educated at Westminster School under the care of Dr. John Wilson. In 1622 he was elected one of the Westminster scholars annually sent to Trinity College, Cambridge, where for nine years he was under the tuition of Dr. Robert Hitch, afterwards dean of York. In January 1626–7 he took the degree of B.A., and in October 1627 he was elected a fellow of Trinity. He commenced M.A. in 1630, and took orders shortly afterwards. He became one of the public tutors of his college, and continued to take pupils for above thirty years with unrivalled success and reputation. In 1637 he proceeded to the degree of B.D.

In 1639 he was elected regius professor of Greek in the university. A difficulty immediately arose, however, respecting his admission. The statutes of Trinity College directed that any fellow who became regius professor of divinity, Hebrew, or Greek should resign the emoluments of his fellowship; and Duport declined to accept an office the salary of which was only 40*l.* if it were necessary that he should quit the position which he held in his college. The point being referred to the master and seniors was, after some demur, decided in his favour, and he was accordingly admitted to the professorship 13 July 1639. This favourable interpretation was probably founded upon the words of the statute, 'deinceps Socii nomen solum teneat,' which certainly admitted of the professor's retaining his pupils as well as his rank among the fellows, forfeiting only the statutable stipend and other inconsiderable emoluments. He was collated to the prebend of Langford Ecclesia in the church of Lincoln and to the archdeaconry of Stow in the same diocese, 14 Aug. 1641 (Le Neve, *Fasti*, ed. Hardy, ii. 81) For this preferment he was indebted to Bishop Williams, the late lord keeper, who became himself next year archbishop of York. On 13 Nov. 1641 he exchanged his prebend for that of Leighton Buzzard in the same cathedral. In 1643 Cambridge underwent the parliamentary visitation of the Earl of Manchester. Duport was a royalist, but, though ejected from his prebendal stall and resigning his archdeaconry (1641), retained his residence in Cambridge, and delivered his public lectures in the Greek schools during the heat of the civil war. He lectured upon the 'Characters of Theophrastus' and some of the orations of Demosthenes. He was elected by the heads of houses the Lady Margaret's preacher at Cambridge in 1646, an appointment which obliged him to deliver annually at least six sermons in the dioceses of London, Ely, and Lincoln. In 1654 the 'commissioners for reforming the university' compelled him to resign the Greek professorship on account of his refusal to subscribe to the 'engagement for maintaining the government without king or house of peers;' and they caused the professorship to be conferred on Ralph Widdrington, fellow of Christ's College. Trinity College elected Duport a senior fellow almost immediately afterwards. In 1655 he was chosen vice-master, to which office he was re-elected annually during his residence at Trinity. He still continued tutor. Among the young men educated under his care were Isaac Barrow, John Ray, and Francis Willoughby, the naturalists, and two sons of the Earl of Bedford, the youngest of whom, William, was the distinguished and ill-fated Lord Russell.

On 20 May 1660, being the Sunday next but one before the Restoration, he preached a sermon in St. Paul's Cathedral at the special invitation of Sir Thomas Alleyne, lord mayor. Thus he was one of the first divines who publicly hailed the revival of the national church after a proscription of eighteen years. A few years before he had in his capacity of Lady Margaret's preacher delivered a sermon in St. Paul's, wherein he expressed himself in terms of complaint and indignation at the manner

in which that cathedral was profaned, observing that 'it was no very comely or handsome sight to see either church ailes exchanged into shops, or churchyards into markets' (Kennett, *Register and Chronicle*, pp. 321–2). This plain speaking was resented by the authorities, who afterwards refused him admission to the pulpit of St. Paul's.

Immediately after the Restoration he was made one of the king's chaplains, and reinstated in the possession of his prebend at Lincoln, but not of the archdeaconry of Stow, as he preferred holding his fellowship and vice-mastership in Trinity College. Widdrington was now dispossessed of the Greek professorship and Duport restored to it, but he resigned the chair the same year in favour of his pupil, Isaac Barrow. On 19 July 1660 he was by royal mandate, with many other learned divines, created D.D. at Cambridge (Kennett, p. 251). He was installed dean of Peterborough 27 July 1664. In 1668, on the death of Dr. John Howorth, master of Magdalene College, Duport was recalled to Cambridge and appointed by James, earl of Suffolk, possessor of Audley End, to fill the vacant headship. In the following year Duport was elected vice-chancellor of the university. He obtained the rectories of Aston Flamville and Burbage, Leicestershire, probably in 1672. Seven years later he was buried, on 17 July 1679, in Peterborough Cathedral. Against a pillar on the north side of the choir behind the pulpit is a handsome white marble tablet with his arms and a Latin inscription, commemorating his learning and virtues (Le Neve, *Monumenta Anglicana*, 1680–99, No. 251).

At Peterborough he gave a perpetual annuity of 10*l.* to increase the stipend of the master of the grammar school. He also founded the cathedral library. At Magdalene College he gave 100*l.* towards erecting a new building, and endowed four scholarships for undergraduates (Gunton, *Hist. of Peterborough*, pp. 332, 340).

In person Duport was very diminutive, a circumstance to which he himself makes frequent and good-humoured reference in his Latin poems. He was extremely fond of puns and verbal quibbles, and when he was deputed regius professor and styled 'pater' he could not forbear saying 'Sum paterculus, sed non Velleius.' Bishop Monk says that Duport 'appears to have been the main instrument by which literature was upheld in this university [Cambridge] during the civil dissensions in the seventeenth century, and though seldom named and little known at present he enjoyed an almost transcendent reputation for a great length of time among his contemporaries, as well as in the generation which immediately succeeded.'

His works are: 1. 'Oratio M^ri^ Duport Prævaricatoris posterioris Cantab. 1631. Aurum potest produci per Artem Chymicam?' Birch MS. 4455, pp. 64–74; Baker MS. xviii. No. 7, 231. 2. '*Θρηνοθρίαμβος*, sive liber Job Græco carmine redditus,' Greek and Latin, Cambridge, 1637, 8vo. This translation obtained for its author the fame of both a scholar and a poet, and continued to be for some years a classical book at the university and other places of education. 3. '*Σολομὼν Ἔμμετρος*, sive tres libri Solomonis, scilicet, Proverbia, Ecclesiastes, Cantica, Græco carmine donati,' with a Latin translation, Cambridge, 1646, 8vo. 4. 'Evangelical Politie: or Gospel Conversation. A sermon preached at St. Paul's, London, May the 20th 1660,' Cambridge, 1660, 4to. 5. 'Homeri Gnomologia duplici Parallelismo illustrata,' Cambridge, 1660, 4to; dedicated to his pupils, Edward Cecil, son of the Earl of Salisbury, John Knatchbull, Henry Puckering, and Francis Willoughby. This book, which was published by the advice of Dr. Busby, and is deservedly esteemed by classical scholars, consists of a collection of all the sentences in the 'Iliad' and 'Odyssey' containing any aphorism, sentiment, or remarkable opinion, illustrated by a twofold series of quotations, first from the scriptures, and next from the whole range of classical authors. 6. '*Βίβλος τῆς δημοσίας Εὐχῆς καὶ τῶν ἄλλων θεσμῶν καὶ τελετῶν τῆς Ἐκκλησίας, κατὰ τὸ ἔθος τῆς Ἀγγλικανῆς Ἐκκλησίας*,' Cambridge, 1665, 12mo. Reprinted, Lond. 1818, 12mo, and in the Book of Common Prayer in eight languages, 1821. 7. '*Δαβίδης Ἔμμετρος*, sive Metaphrasis Libri Psalmorum, Græcis versibus contexta,' with a Latin version, Cambridge, 1666, 4to, London, 1674. 8. 'Three sermons preached in St. Marie's Church in Cambridg upon the three anniversaries of the martyrdom of Charles I, Jan. 30, birth and return of Charles II, May 29, Gunpowder Treason, Novemb. 5,' London, 1676, 4to. 9. 'Musæ Subsecivæ, seu Poetica Stromata,' Cambridge, 1676, 8vo; inscribed to James, duke of Monmouth, chancellor of the university. This volume consists of (*a*) three books of miscellaneous poems under the title of 'Sylvæ,' inscribed respectively to Sir John Cotton, bart., Sir Henry Puckering, otherwise Newton, bart., and Sir Norton Knatchbull, bart.; (*b*) 'Carmina Gratulatoria ad Regem et Reginam,' inscribed to Charles II; (*c*) 'Epicedia, seu Carmina Funebria,' addressed to Edward Rainbow, bishop of Carlisle; (*d*) 'Carmina Comitialia, seu Epigrammata in Comitiis

Academicis composita,' addressed to Dr. James Fletewood, provost of King's College; (*e*) 'Epigrammata Sacra,' and (*f*) 'Epithalamia Sacra,' both inscribed to Anthony Grey, earl of Kent. A considerable proportion of these pieces had been previously published in academical or other collections. 10. Latin lectures on the 'Characters of Theophrastus,' printed at the end of Peter Needham's edition of that work, in Greek and Latin, Cambridge, 1712, 8vo, pp. 177–474. The manuscript of these 'Prælectiones,' which is now in the Cambridge University Library (Ff. iv. 33), was lent to Thomas Stanley, the editor of Æschylus, and after his death found its way, along with his other manuscripts, into the possession of Dr. Moore, bishop of Ely. When Peter Needham was about to publish his edition of Theophrastus, these papers were put into his hands by the bishop, who supposed them to be the production of Stanley himself; but on their being shown to Dr. Bentley he pronounced them at once, from internal evidence, to be Duport's. Bishop Monk says that these lectures are 'calculated to give no unfavourable opinion of the state of Greek learning in the university at that memorable crisis,' i. e. during the civil war. 11. 'Annotationes in Demosthenis Orationes *περὶ Συμμοριῶν* et De Rhodiorum Libertate.' In William Stephen Dobson's edition of the works of Demosthenes and Æschines, London, 1827, v. 475–540. The editor printed them as the production of Thomas Stanley, but afterwards, having discovered his mistake, he described them on the title-page as 'Animadversiones Thomæ Stanleii, vel potius Jacobi Duporti.' The manuscript of the 'Annotations' is in the University Library, Cambridge (Gg. iii. 16). 12. 'Rules to Fellow-Commoners,' manuscript.

[Addit. MSS. 5846 ff. 121 *b*, 132 *b*, 5867 ff. 7, 172, 24492 ff. 2, 3; Ayscough's Cat. of MSS. p. 711; Bailey's Life of Fuller, pp. 769, 770; Baker's Pref. to Bishop Fisher's Funeral Sermon on the Countess of Richmond, p. 79; Boreman's Funeral Sermon on Dr. Comber, 1654; Cat. of MSS. in Univ. Libr. Cambr. ii. 466, v. 272; Cooper's Annals of Cambridge, iii. 579; Derham's Life of John Ray, pp. 3, 4; Fuller's Cambridge (1840), 238; Fuller's Worthies (Nichols), i. 571; Hacket's Memorial of Archbishop Williams, pt. ii. p. 42; Hallam's Literature of Europe (1854), iii. 248; Kennett MSS. lii. f. 147, liii. f. 81; Kennett's Register and Chron. pp. 507, 703, 854; Le Neve's Fasti (Hardy), ii. 81, 540, iii. 607, 660, 695; Le Neve's Monumenta Anglicana, 1650–79 p. 113, 1680–99 p. 115; Lowndes's Bibl. Man. (Bohn), p. 700; Bishop Monk's Memoir of Duport, Cambr. 1825, 8vo, reprinted from the Museum Criticum, ii. 672; Nichols's Illustr. of Lit. iv. 81; Nichols's Leicestershire, ii. 1023, iv. pt. ii. pp. 452*, 466, 470; Nichols's Lit. Anecd. iii. 92, iv. 259, vi. 228, 258, ix. 657; Roger North's Life of Dr. John North (1826), 322; Notes and Queries, 1st ser. viii. 193; Pope's Life of Ward, p. 133; Walton's Lives (1884), 276; Watt's Bibl. Brit.; Welch's Alumni Westmon. (Phillimore), pp. 26, 78, 80, 91, 92, 94, 97, 98, 145.] T. C.

DUPORT, JOHN (*d.* 1617), biblical scholar, descended from an ancient family at Caen in Normandy, which came into Leicestershire in the reign of Henry IV, was the eldest son of Thomas Duport of Sheepshed in that county, by his wife, Cornelia Norton of Kent (pedigree in Nichols, *Leicestershire*, vol. iii. pt. ii. p. 1023). Admitted of Jesus College, Cambridge, he had become M.A. and fellow there by 1580, in which year he was one of the university proctors and rector of Harleton, Cambridgeshire. He was afterwards instituted to the rectory of Medbourne, and that of Husband's Bosworth in his native county of Leicester. On 24 Dec. 1583 he was presented by Aylmer, bishop of London, to the sinecure rectory of Fulham, Middlesex; succeeded Henry Harvey, LL.D., 29 April 1585, in the precentorship of St. Paul's, London, and in 1590, being then D.D., became master of Jesus College. He was four times elected vice-chancellor of the university, in 1593, 1594, 1601, and 1609, in which last year he succeeded to the seventh prebendal stall in the church of Ely (Bentham, *Ely*, 2nd edit., p. 261). Duport, who died about or soon after Christmas, 1617, was one of the translators of the Bible (1611), and is recorded among the benefactors of his college as having bequeathed to it the perpetual advowson of the church of Harleton. His will, bearing date 21 Oct. 1617, was proved in P. C. C. 19 Feb. 1617–18 (registered 14, Meade). He married Rachel, daughter of Richard Cox, bishop of Ely, by whom he had John, baptised 26 April 1596, died young; Richard, baptised 4 Sept. 1597, a graduate of Cambridge; Thomas, whom his father desired to be bound apprentice to some business in London: James [q. v.]; Eudocia, baptised 10 Nov. 1592, married Samuel Hill, D.D., and was buried at Medbourne 25 Dec. 1614; Cornelia (Mrs. Jane); Rachel, baptised 22 Oct. 1598; and Luce, baptised 13 Sept. 1604, died unmarried 6 Feb. 1665, aged 61 (epitaph in *Lansd. MS.* 986, f. 230 *b*; Le Neve, *Monumenta Anglicana*). Mrs. Duport was buried at Medbourne on 19 July 1618.

[Nichols's Leicestershire, vol. ii. pt. ii. pp. 468, 470 *n.*, 718, 721, vol. iii. pt. ii. pp. 1015, 1023; Fuller's Worthies (1662), Leicestershire, p. 134; Chalmers's Biog. Dict. xii. 502; Wood's

Athenæ Oxon. (Bliss), i. 469; Strype's Annals (8vo), iv. 105, 229; Strype's Life of Whitgift (8vo), ii. 57, 231, 235, 248, 257, 268, 437.]

G. G.

DUPPA, BRIAN (1588–1662), bishop of Winchester, born at Lewisham 10 March 1588, was the son of Jeffry Duppa, vicar of Lewisham, according to the probable conjecture of Wood. He was educated at Westminster, where he greatly distinguished himself, and while there learned Hebrew from Bishop Andrewes, at that time dean of Westminster. He was elected to a studentship of Christ Church in May 1605. After taking his degree (1609) he was elected fellow of All Souls in 1612. For some years after he travelled in France and Spain, and upon his return served as junior proctor in 1619, having taken his M.A. degree 28 May 1614. He took his degrees of B.D. and D.D. 1 July 1625. He was chaplain to the Earl of Dorset, by whose interest with the Duke of Buckingham he became dean of Christ Church in 1628, in succession to Dr. Corbet, promoted to the see of Oxford. He was vice-chancellor in 1632 and 1633, and in the following year became chancellor of Salisbury, and soon after tutor to the Prince of Wales and his brother the Duke of Gloucester. For this post he was recommended by Archbishop Laud. In May 1638 he became rector of Petworth, a valuable benefice in Sussex. On 29 May of the same year he was elected, and on 17 June was consecrated to the see of Chichester by Archbishop Laud. From this he was translated to Salisbury, where he was elected bishop 11 Dec. 1641. Upon the suppression of episcopacy he retired to Oxford, and was much with the king till his execution. It was during this time that he acquired so much influence with the Prince of Wales, afterwards Charles II, the king having specially enjoined upon him submission to his mother on all points save that of religion, for which he was to trust entirely to the Bishop of Salisbury. After the death of the king he lived in privacy at Richmond, Surrey, till the Restoration. During all this time he kept up a correspondence with Sheldon, Hammond, and others of the dispossessed clergy, and appears to have been most anxious about continuing the episcopate. About 1651 he seems to have been somewhat despondent about the changes at Oxford, thinking that learning and religion will die together, and speaks of the church as 'our expiring mother.' In a letter of the following year, 21 March 1652, he comments somewhat favourably on the line adopted by Sanderson in keeping on his cure during the great rebellion, but would like to see what Sanderson says of the engagement. In another letter to Dr. Richard Baylie, president of St. John's and dean of Sarum, he strongly reprobates the views expressed by Jeremy Taylor in his 'Doctrine of Repentance,' which the author had dedicated jointly to him and the Bishop of Rochester, especially alluding to the sixth chapter of that work, which he thinks approaches the doctrine of Pelagians, Socinians, and anabaptists. He was one of those bishops who privately ordained priests and deacons during the great rebellion. Among others whom he admitted to holy orders was Thomas Tenison, the successor of Tillotson in the archbishopric of Canterbury.

As early as 28 Aug. 1653 he had been in correspondence with his friend Sheldon, the ejected warden of All Souls, about continuing the succession of bishops. Again, in 1655, he writes that nothing is more important for the expiring church than a care for the succession, as there was no chance of the extremity of the late act being abated. In another letter he finds fault with the preface to Faringdon's sermon for omitting to state that episcopal government is of the essence of the church. Later on, in 1659, communications were passing between Sir Edward Hyde, afterwards Lord Clarendon, and Sheldon and Duppa on the same subject, written under feigned names and alluding to the great business and its difficulty. On 11 Aug. 1660 he writes an important letter to Sheldon, then dean of his majesty's chapel, saying that the absence of the Bishop of London (Juxon) had been the cause of the delay; that Sheldon was the only person about the king in whom he had confidence; that others, meaning the presbyterians, would try to shake his constancy, and that he hopes Sheldon has the buried papers which must influence a dutiful son. He adds that he will come when he is wanted, but meanwhile he is satisfied that Sheldon will watch *ne ecclesia aliquid detrimenti capiat*. This letter is signed Br. Sarum; but a few days afterwards he was nominated to Winchester (10 Sept. 1660), and as bishop of that see was the principal consecrator of Sheldon and four other bishops, 10 Oct. 1660. He was then appointed lord almoner, and began at once to build his almshouses at Richmond to commemorate the king's return. He was much respected for his virtues as well as for his prudence and sagacity, and perhaps was the most important survivor of the nine bishops who lived till the Restoration; but he did not live to do much service, as he died 26 March 1662 at his residence at Richmond. The king paid him a visit on the day before he died, and on his knees at his bedside begged his blessing. His

body was taken to York House in the Strand, where it lay in state, after which it was buried at Westminster, 24 April, and a funeral sermon preached by King, bishop of Chichester. He left large legacies to Christ Church and to All Souls, as well as to the sees of Chichester, Salisbury, and Winchester. He was of remarkable presence and courtly manners. His portrait by Vandyck is at Christ Church, and another at the palace, Salisbury. A bust is in All Souls' Library. An engraving is prefixed to 'Holy Rules and Helps to Devotion,' published after his death by Ben. Parry of Corpus Christi College in 1674, and often reprinted. Duppa married, 23 Nov. 1626, at St. Dionis Backchurch, Jane, daughter of Nicholas Killingtree of Longham, Norfolk (*Genealogist*, new ser. iv. No. 14, pp. 116-18).

He published the following: 1. A sermon entitled 'The Soul's Soliloquy and Conference with Conscience,' preached before the king at Newport, 25 Oct. 1648. 2. 'Angels Rejoicing for Sinners Repenting,' London, 1648. 3. 'A Guide for the Penitent,' London, 1660. 4. 'Jonsonius Virbius,' a collection of poems by thirty writers on the death of Ben Jonson (1637). It seems doubtful whether or not he wrote the preface to Spotiswood's 'Church History,' published in folio, 1654.

[Le Neve's Fasti; Wood's Athenæ Oxonienses (Bliss), iii. 541-4; Welch's Alumni Westmonast. p. 73; Biog. Brit. (Kippis); Tanner MSS. in Bodleian.] N. P.

DUPPA, RICHARD (1770–1831), artist and author, son of William Duppa of Culmington, Shropshire, studied art in Rome in youth, and showed himself a skilful draughtsman. He matriculated at Trinity College, Oxford, 9 Nov. 1807, aged 37; became a student of the Middle Temple, 7 Feb. 1810; graduated LL.B. at Trinity Hall, Cambridge, in 1814; wrote largely on botanical, artistic, and political topics; was elected F.S.A.; and died in Lincoln's Inn, 11 July 1831. A relative of the same name died at Cheney Longville, Shropshire, on the previous 25 Feb. while high sheriff of Radnorshire (*Gent. Mag.* 1831, i. 284). An elder brother, John Wood Duppa (1762–1840), was rector of Puddlestone, Herefordshire.

Duppa's chief works were: 1. 'A Journal of . . the subversion of the Ecclesiastical Government in 1798,' London, 1799, 3rd ed. 1807. 2. 'A Selection of twelve heads from the Last Judgment of Michael Angelo,' 1801, imp. folio. 3. 'Heads from the Fresco Pictures of Raffaele in the Vatican,' 1803, fol. 4. 'Memoirs [1742–57] of a Literary and Political Character,' i.e. Richard Glover (1712–1785) [q. v.], whom Duppa seeks to identify with Junius, London, 1803. 5. 'The Life and Literary Works of Michael Angelo Buonarotti, with his Poetry and Letters,' London, 1806, with fifty etched plates; 2nd ed. 1807, 3rd ed. 1816 (reissued in Bohn's 'European Library,' 1846, and in Bohn's 'Illustrated Library,' 1869). 6. 'Elements of [Linnæan] Botany,' 1809. 7. 'Illustrations of the Lotus of Antiquity,' London, 1813, 4to; reissued in folio, 1816, in an edition of twenty-five copies (cf. Pritzel, *Thes. Lit. Bot.* 2nd ed. p. 95). 8. 'Classes and Orders of Botany,' illustrated, 1816. 9. 'Dr. Johnson's Diary of a Journey into North Wales in 1774,' first printed and elaborately edited by Duppa in 1816 with Mrs. Piozzi's help (incorporated in Croker's 'Boswell'). 10. 'Life of Raffaele,' 1816. 11. 'Outlines of Michael Angelo's Works, with Plans of St. Peter's, Rome,' 1816. 12. 'Miscellaneous Observations on the Continent,' 1825; reissued in 1828 as 'Travels in Italy, Sicily, and the Lipari Islands.' 13. 'Maxims and Reflections,' 1830. Duppa also issued pamphlets on literary copyright (1813), on Junius (1814), and on the price of corn (1815), besides many classical schoolbooks. His library was sold 3–7 Sept. 1831.

[Foster's Alumni Oxon.; Gent. Mag. 1831, ii. 567; Redgrave's Dict.; Brit. Mus. Cat.]

DUPUIS, THOMAS SANDERS (1733–1796), musician, was the third son of John Dupuis, a member of a Huguenot family who is said to have held some appointment at court. Dupuis was born 5 Nov. 1733, and was brought up as a chorister in the Chapel Royal under Bernard Gates and John Travers. On 3 Dec. 1758 he was elected a member of the Royal Society of Musicians. In 1773 (and probably earlier) he was organist of the Charlotte Street Chapel (now St. Peter's Chapel), near Buckingham Palace, and on the death of Boyce he was elected (24 March 1779) organist and composer to the Chapel Royal. On 26 June 1790 Dupuis accumulated the degrees of Mus.Bac. and Mus.Doc. at Oxford. In the same year he originated a sort of musical club, known as the Graduates' Meeting. He died at King's Row, Park Lane, 17 July 1796, and was buried in the west cloister of Westminster Abbey on the 24th. His wife, who predeceased him, was named Martha Skelton. They had three sons, Thomas Skelton (1766–1795), George (died an infant), and Charles (1770–1824). The arms on his monument in the abbey cloister are, Or, an eagle rising from a mount ppr. impaling, for Skelton, az. on a fesse between three fleurs-de-lis or, a Cornish chough sa. By the will of Bernard Gates Dupuis became entitled to an estate at North Aston, Oxfordshire. A collec-

tion of his cathedral music, in 3 vols., was published after his death by his pupil John Spencer. Prefixed to this work is a portrait. There is also an engraving by C. Turner, after Russell. He was an admirable organist.

[Misc. Geneal. et Herald. iii. 249; Gent. Mag. vol. lxvi. pt. ii. p. 621; Appendix to Bemrose's Choir Chant Book; Evans's Cat. of Engraved Portraits; Chester's Westminster Registers, pp. 418, 457; Addit. MSS. 27691, 27693; Cheque-Book of the Chapel Royal; Records of the Royal Society of Musicians.] W. B. S.

DURAND, DAVID (1680–1763), French protestant minister and author, was born in 1680 at Sommières in the south of France, and studied for the ministry at Basle. Thence he went to Holland, and accompanied a corps of French refugees to Spain, where he was taken prisoner at the battle of Almanza 1707. He would have been burnt alive by some peasants but for the intervention of the Duke of Berwick. From Spain he was sent into France, and succeeded in escaping to Switzerland, ultimately finding his way back to Holland, where he became one of the pastors at Rotterdam, and gained the friendship of Bayle. He finally left Holland for London in 1711, and was successively pastor of the French churches in Martin's Lane and the Savoy. He became a member of the Royal Society in 1728, and died on 16 Jan. 1763.

Durand was a voluminous author and translator. Among his works, all in French, are a history of the sixteenth century (1725–9), a continuation of Rapin's 'History of England' (1734), a history of painting in antiquity (1725), and 'Histoire naturelle de l'or et de l'argent, extraite de Pline le Naturaliste,' London, 1729, which contains a lumbering imitation of 'Paradise Lost' in French verse.

[Barbier's Dict. des Ouvrages Anonymes et Pseudonymes, vol. iv.; a biographical notice by Samuel Beuzeville, prefixed to Durand's posthumous work, La Vie de J. J. Ostervald, London, 1778, a very rare book; Haag's La France Protestante and Agnew's Protestant Exiles; Gent. Mag. 1763, p. 46.] F. T. M.

DURAND, Sir HENRY MARION (1812–1871), major-general royal engineers, K.C.S.I., C.B., born on 6 Nov. 1812, was the son of a cavalry officer who had served in the Peninsula and at Waterloo. At an early age he was left an orphan. He was educated at Leicester school and the East India Company's military college at Addiscombe. He received a commission as second lieutenant in the Bengal engineers in June 1828, and after spending the usual year at Chatham to complete his training as an engineer officer, sailed for India in October 1829 in company with Alexander Duff [q. v.], the missionary, was shipwrecked off the Cape of Good Hope, but eventually landed at Calcutta in May 1830. Attached to the public works department shortly after his arrival in India, he was, in 1832, sent to the north-west provinces to the irrigation branch. In 1837, while employed near Delhi, he made the acquaintance of Lord Auckland, the governor-general, who, impressed with his detailed knowledge of the people and their land tenures, proposed to appoint him secretary of the Sudder board of revenue, but the projected invasion of Afghanistan in 1838 led to his rejoining the army and proceeding with his own corps, the royal engineers, through the Bolan Pass to Quetta and Candahar. He accompanied the column under Sir John Keane in the advance northward to Cabul, and took a very prominent part in the capture of Ghazni.

Captain Thomson, the chief engineer, had advised the assault of Ghazni by the Cabul gate, and Durand was selected to place the powder bags and to fire the train. The operation was a very hazardous one. The little party had to advance without any cover and exposed to fire from the outworks, and to approach the gate by a narrow, winding roadway, lined on each side by a loopholed wall, while the enemy were known to be on the alert. The powder, three hundred pounds, was carried in bags by native sappers, a sergeant carried the hose, and Durand headed the party. On arriving within 150 yards of the gate they were discovered and fire opened on them, but pushing rapidly on they reached the gate without the loss of a man. The powder bags were quickly laid against the gate, and Durand, with the assistance of the sergeant, laid the hose to an adjacent sally-port, where they took refuge while firing the train. The explosion was successful, the Cabul gate of Ghazni was blown in, the storming party entered, and Ghazni fell on 23 July 1839. Shortly after the occupation of Cabul, Durand returned to India with Sir John Keane.

The greater part of 1840 was passed at the hill station of Mussuri in preparing maps, plans, and reports in connection with the recent campaign, and in the spring of 1841 Durand obtained leave and visited England. While at home he made the acquaintance of Lord Ellenborough, who, on his appointment shortly afterwards as governor-general of India, took Durand out with him as his private secretary.

In April 1843 Durand married Mary, daughter of Major-general Sir John McCaskill, K.C.B., one of the divisional commanders in the Afghan campaign of 1842, and in June 1843 he received his promotion to the rank of captain. Durand accompanied the go-

vernor-general throughout the Gwalior campaign, and was present with him at the battle of Maharajpore, for which he received the decoration. On the recall of Ellenborough in 1844 Durand accepted the post of commissioner of the Tenasserim provinces, offered him by Lord Hardinge, the new governor-general. In this appointment his energy and hatred of corruption brought him into collision with influences which led in 1846 to his removal by Sir Herbert Maddock, who was then acting as president of the council. Lord Hardinge, on his return to Calcutta, endeavoured to make amends to Durand by at once offering him the post of chief engineer at Lahore, the advanced post of the army, but Durand, indignant at his removal from Tenasserim, resolved to proceed to England in order to lay his grievances in person before the court of directors. He obtained little satisfaction from the court. The fact of his having been secretary to Lord Ellenborough had created prejudices against him. He, however, obtained counsel's opinion in favour of his decisions in the Tenasserim court, and the president of the board of control promised that when he returned to India he should not be a loser on account of his removal from the commissionership of Tenasserim. During this visit to England he began to write a history of the Afghan war, a work which remained in manuscript for more than thirty years, and was published in 1879, when public attention was engaged with another campaign in that country.

Durand returned to India again towards the end of 1848, and, arriving in Calcutta shortly after the outbreak of the Sikh war, found orders awaiting him to join the commander-in-chief, Lord Gough, at Ramnuggur. Durand was present at the engagements of Chilianwallah and Gujerat, serving on the staff of Brigadier-general Colin Campbell (Lord Clyde), who expressed in his despatch his warmest acknowledgments of Durand's valuable assistance. For his services in this campaign Durand was made a brevet major, and received the war medal with two clasps. On the termination of the campaign he was disappointed at not receiving a civil appointment equal to the commissionership of Tenasserim. After refusing several minor appointments he was induced to accept the post of assistant political agent at Gwalior, from which he was soon after transferred to a similar appointment at Bhopal. Here he remained till the end of 1853, inspiring the ruler of this native state, the Secunder Begum, with very friendly feelings towards the government, a work which bore good results throughout the mutiny. At this time he contributed many articles to the 'Calcutta Review,' some of which have been separately published.

Durand, indignant at continued neglect, resigned his post at Bhopal, and took his young family to England. His early appointment to so important a post as that of private secretary to the governor-general, while fully justified by his abilities, had given him an exaggerated sense of his own importance, and engendered expectations of rapid advancement which were not realised. As the dispenser of Lord Ellenborough's patronage he shared his unpopularity, while his own straightforward character, combined with strong partialities, brought him into opposition and differences with many, which retarded his advancement. After two years at home Durand returned to India, leaving his children in Switzerland, and seeing no chance of political employment, accepted in April 1856 the appointment in the public works department of inspecting engineer of the presidency circle. He at this time obtained his brevet lieutenant-colonelcy. His appointment took him to Calcutta, where he made the acquaintance of the governor-general, Lord Canning. Canning was so much impressed with his abilities and with a memorandum by him on the relations of India with Persia and with Afghanistan, that he selected him in the spring of 1857 to succeed Sir R. Hamilton in one of the most important political posts in India, the Central India agency. This was the turning-point in Durand's career.

It was well that so strong a man was at the court of Holkar at Indore when the Indian mutiny broke out. Without the aid of European soldiers he contrived, by isolating the contingent troops and playing them off against the native regulars, to maintain himself at Indore for many weeks after the outbreak at Delhi; but when, in spite of his efforts, these forces came into contact, then the fidelity of the contingents gave way, and the circle of insurrection closed around Indore. At length, driven out of the residency by a combination of treachery and cowardice, he made good his retreat in the face of overwhelming numbers. Hiding his weakness by a show of force, he marched without loss to Sehore, and thence to Hoshungabad, resolutely held the great natural barrier of the Nerbudda, forced up Woodburn's hesitating column to Mhow, and with it took a strong fort, gained three actions, captured more than forty guns, and dispersed or disarmed forces far exceeding his own in numbers, thus by the reconquest of Western Malwa clearing the way for Sir Hugh Rose's campaign in Central India. During the forced

marches, in a burning sun, his brave wife, who shared all his anxieties, fell ill and died shortly after her arrival at Mhow. For his services during the mutiny Durand received a C.B., and was promoted to a brevet colonelcy, while Lord Canning wrote a minute in which he observed that Durand's conduct was marked by great foresight 'and the soundest judgment as well in military as in civil matters. He had many points to guard, and the trustworthy force at his disposal was almost hopelessly small; but by a judicious use of it and by the closest personal supervision of its movements Colonel Durand saved our interests in Central India until support could arrive.'

In 1858 Durand was selected by the governor-general to collect information as to the reorganisation of the Indian armies, and then to proceed to England to lay before the royal commission the views of the Indian government on the subject, and as soon as he arrived in England he was examined at length before the commission. Early in 1859 he was appointed a member of the council of India, and for the next two years he remained in England fighting a losing battle on behalf of a local European army in India, and against the newly devised staff corps.

In the autumn of 1859 he married the widow of the Rev. Henry Polehampton, known for her devotion during the siege of Lucknow. In 1861 he accepted an offer from Lord Canning of the foreign secretaryship in India. He held this post for the remainder of Lord Canning's governorship, during the governor-generalship of Lord Elgin and Sir W. Denison, and for two years under Sir John Lawrence. In May 1865 he was appointed a member of the governor-general's council in charge of the military department, a post he held for five years. In 1867 he was promoted major-general and awarded the well-earned distinction of K.C.S.I.

Lord Mayo arrived to relieve Sir John Lawrence as viceroy in 1869, and in May 1870 he appointed Durand, with general approbation, lieutenant-governor of the Punjab. In making a tour of the frontier of his province he arrived on the last day of 1870 in the neighbourhood of Tank, and having inspected the outpost on foot he mounted an elephant and proceeded with the Tank chief beside him to visit the town. His howdah was crushed against the roof of the gateway and he was thrown to the ground, his head striking a wall. He was picked up insensible, and though he recovered consciousness, he died peacefully on 1 Jan. 1871.

Durand was a man of warm affection and great ability, gentle and courteous in manner, and deeply religious without cant or bigotry. By nature he was reserved, proud, and sensitive, frequently taking needless offence, while his strongly formed opinions, expressed in language equally strong, were apt sometimes to give offence. Lord Mayo in publicly announcing his death observed that 'her majesty has lost a true and faithful servant, the viceroy an able and experienced comrade, the Punjab a just and energetic ruler, and the Indian service one of its brightest ornaments.'

His brother officers of the royal engineers have founded a medal in commemoration of him, which is annually bestowed by the commander-in-chief in India upon the most deserving native officer or non-commissioned officer of the Indian sappers and miners.

[Life, by H. M. Durand, 2 vols. 1883; Official and Corps Papers.] R. H. V.

**DURANT or DURANCE, JOHN** (*fl.* 1660), puritan divine, was, according to Edwards's 'Gangræna,' apprenticed to a washing-ball maker of Lombard Street in 1641, but this seems scarcely consistent with Edwards's own story of Durant having before 1646 expressed his regret that he had spent much time in reading the Fathers. He was an independent preacher at Sandwich in 1644. A year or two later he removed to Canterbury, where he preached at first in a church and in a private room, and afterwards in the cathedral. The royalist Edwards denounces him with characteristic violence. His published works bear out Calamy's description of him as 'an excellent practical preacher.' They also show him to have been a man of some learning, acquainted with both Greek and Hebrew as well as Latin. After the Restoration he was ejected from Canterbury Cathedral, but of his further history nothing is known. His works are: 1. 'Comfort and Counsell for Dejected Soules. Being the heads and sum of divers Sermons preached to a particular congregation,' 1651, 4th ed. 1658, where the author is described as pastor of 'a church of Christ' in Canterbury, i.e. the cathedral. 2. 'Sips of Sweetnesse, or Consolation for weak Beleevers,' 1651. 3. 'The Salvation of Saints by the appearances of Christ (1) Now in Heaven (2) Hereafter from Heaven,' 1653. 4. 'A Discovery of Glorious Love, or the Love of Christ to Beleevers; being the sum of VI Sermons on Ephes. iii. 19,' preached at Sandwich eleven years before (1655). 5. 'The Spiritual Seaman, or a Manual for Mariners, being a short tract comprehending the principal heads of Christian religion, handled in allusion to the Seaman's Compass and Observations,' 1655, reissued, with alterations, as 'The Christian's

Compass,' 1658. 6. 'Altum Silentium, or Silence the Duty of Saints under every sad Providence; a Sermon preached after the death of a Daughter by her Father,' 1659 (September). 7. 'A Cluster of Grapes taken out of the Basket of the Woman of Canaan; being the Summe of certain Sermons,' 1660. All these works were published as by John Durant, and the name is thus spelt in Calamy; but Edwards writes of Durance, and the 'Canterbury Cathedral Register' (Harleian Soc.) contains the birth of Elizabeth Durance, 1656, and of Renovata Durance, 14 Nov. 1659, both daughters of John and Mary.

[Edwards's Gangræna, 1646, pt. ii. pp. 150, 151, 175, 176, pt. iii. pp. 96, 97; Calamy's Abridgement of Baxter, ii. 374; Palmer's Nonconf. Mem.; Brit. Mus. and Bodleian Library Catalogues of Printed Books.] E. C–N.

**DURAS or DURFORT, LOUIS, Earl of Feversham** (1640?–1709), general, was the sixth son of Guy Aldonce de Durfort, marquis de Duras, by his wife, Elizabeth, daughter of Henri de la Tour d'Auvergne, duc de Bouillon, marshal of France, and his second wife, Elizabeth de Nassau. His ancestor, Gaillard de Durfort, seigneur de Duras, while in allegiance to England, was governor of Calais and a councillor of Edward IV, by whom he was created a knight of the Garter in 1461 (biographical notice in *Addit. MS.* 6298, f. 284). His uncle was the great Turenne, a connection of which he used frequently to remind his friends. In the peerage of France he bore the title of Marquis de Blanquefort (La Chenaye des Bois, *Dictionnaire de la Noblesse*, v. 712–13, 717; Beltz, *Memorials of the Order of the Garter*, pp. lxxv, clxiii, clxv). In 1665 he was in England in attendance on the Duke of York, and was naturalised in that year. He distinguished himself in the action with the Dutch off Southwold Bay, Suffolk, in June 1665. In the same month a royal proclamation was issued granting him, along with four others, the sole right of licensing lotteries in Great Britain, Ireland, and the plantations, ostensibly 'to raise stock for the Royal Fishing Company' (*Cal. State Papers*, Dom. 1664–5, p. 438), a privilege renewed for seven years longer 25 Feb. 1667 (*ib.* 1666–7, pp. 531, 532). Though professedly a protestant ('his religion, however, was not much trusted to,' says Burnet, 'Own Time,' Oxford edition, iii. 46), he became a great favourite with the Duke of York, who eventually placed unbounded confidence in him. Duras proved on the whole a faithful servant. The duke advanced him to the captaincy and colonelcy of his guards, 29 June 1667 (*Cal. State Papers*, Dom. 1667, p. 245), and prior to 1673 sold him his estate at Holdenby, Northamptonshire (Baker, *Northamptonshire*, i. 197). In the spring of 1671–2 he was in France 'about making conditions to carry over an English regiment of horse' there (*Hatton Correspondence*, Camd. Soc. i. 83). By letters patent dated 19 Jan. 1672–3 he was raised to the peerage with the title of Baron Duras of Holdenby. As English ambassador he attended the conference at Nimeguen in July 1675 (Evelyn, *Diary*, ed. 1850–2, ii. 206). Having married in 1676 Mary, eldest daughter and coheiress of Sir George Sondes, K.B., of Lees Court, Kent, who was created Baron Throwley, Viscount Sondes, and Earl of Feversham, Kent, 8 April of that year, the same titles were limited to him, and he succeeded to them on the death of his father-in-law, 16 April 1677 (Dugdale, *Baronage*, ii. 485). Besides these honours Charles II preferred him to the command of the third and afterwards to that of the second troop of horse guards. In November 1677 he was sent ambassador to the court of France in order to submit proposals for a treaty of peace with Flanders (instructions dated 10 Nov. 1677 in *Addit. MS.* 25119, ff. 6–12). With the Marchese di Borgomanero, the Spanish ambassador to England, he undertook a more secret mission to Flanders in July 1678, 'to know what the designes of the confederates were, particularly those on this side the Meuse, in order to carry on a war in case the treaty break off' (instructions dated 13 July 1678 in *ib.* ff. 35–6). On 26 Jan. 1678–9 he nearly lost his life by the blowing up of some houses at the disastrous fire in the Temple lane (Luttrell, *Relation of State Affairs*, 1857, i. 7–8; cf. *Hatton Correspondence*, i. 171, 172). When the Duke of York, on account of his unpopularity, was sent to Flanders in March 1679, Feversham made every effort to obtain his recall (Reresby, *Diary*, ed. Cartwright, p. 177). In December 1679 he was appointed master of the horse to the queen (Luttrell, i. 30), which office he resigned in September 1680 for that of lord chamberlain to her majesty (*ib.* i. 54). On 10 Aug. 1682 he was sent by the king to congratulate Louis XIV on the birth of the Duke of Burgundy, son of the dauphin (*ib.* i. 212). On Mulgrave's disgrace in November 1682 he succeeded him as lord of the bedchamber (Reresby, p. 262). He was one of the two noblemen allowed to be present when the dying Charles became formally reconciled to the church of Rome, 5 Feb. 1684–5 (Burnet, ii. 457). At James's accession he was placed on the privy council, and continued lord chamberlain to the queen-dowager. When Monmouth made his at-

tempt at the throne in June 1685, Feversham was entrusted with the chief command of the royal forces (Luttrell, i. 347). His incapacity and indolence brought on him the contempt of his officers, who remarked of their general that at the most momentous crisis he thought only of eating and sleeping. Churchill alone had the wisdom to preserve an appearance of respect, and so successfully that Feversham praised his diligence, and promised to report it to the king (Churchill to Clarendon, 4 July 1685, in *Clarendon's Correspondence*, &c., ed. Singer, i. 141). Churchill adds in his letter: 'I see plainly that the troble is mine, and that the honor will be anothers.' The morning of Sedgemoor found Feversham fast asleep in bed, 'so that,' as Burnet mildly puts it, 'if the Duke of Monmouth had got but a very small number of good soldiers about him, the king's affairs would have fallen into great disorder' (iii. 47). After the battle Feversham signalised himself by the cruelty of his military executions (copy of his order addressed to Colonel Kirke, dated 7 July 1685, in *Addit. MS.* 32000, f. 91). Then leaving Kirke and his 'lambs' to continue the work at their 'discretion,' he hastened to court. He was elected a knight of the Garter 30 July, installed 25 Aug. (Beltz, p. cxcv), and made captain of the first and most lucrative troop of life guards (Luttrell, i. 356). Court and city, however, only laughed at his martial achievements, and Buckingham in a farce, 'The Battle of Sedgemoor' (*Works*, ed. 1775, ii. 117–24), made merry at the expense of a general who had gained a battle by lying in bed. Such was his influence with James that he undertook, on the offer of 1,000*l.*, to intercede in behalf of Alice Lisle. James, however, told him that he was bound by his promise to Jeffreys not to grant a pardon (Burnet, iii. 60). In 1686 Feversham, then a widower, employed his friend, Sir John Reresby, to obtain for him the hand of Lady Margaret Cavendish, daughter of Henry, duke of Newcastle. The history of this negotiation, which ended in a quarrel between the duke and duchess, may be read at length in Reresby's 'Diary,' pp. 364, 366, 375–9, 382–6. Reresby calculated that his friend then enjoyed an income of 8,000*l.* From 1685 to 1689 he was colonel of the 1st troop of horse guards. In 1686 he was appointed commander-in-chief of the army collected by James to overawe his people, but soon found that he could not count on the fidelity of the troops (*ib.* i. 476). In 1688–9 he was lord-lieutenant of Kent. When James withdrew himself for the first time, 10 Dec. 1688, he left a letter for Feversham addressed to the general officers which could be understood only as a command to disband the army, 'neither payeing them nor taking away their armes,' says Luttrell (i. 487). A copy of this letter in contemporary handwriting is Additional MS. 32095, f. 297 (cf. Eachard, *Hist. of England*, 3rd edit. p. 1129; Reresby, *Diary*, p. 423). Accordingly four thousand armed men were let loose on the country (Kennett, *Hist. of England*, iii. 532, 534). Feversham and three other general officers reported their proceeding to the Prince of Orange, who was then on his march to London (Clarke, *Life of James II*, 1816, ii. 250–1). William, greatly angered, protested that he was not to be dealt with thus. Feversham was afterwards despatched by the lords, with two hundred of the life guards, to rescue James from his detention at Sheerness, and 'to attend him toward the sea-side if he continued his resolution of retiring' (Mulgrave, *Some Account of the Revolution*; *Works*, ed. 1723, ii. 87–8; cf. *Hatton Correspondence*, ii. 123). James injudiciously sent him with a letter to William at Windsor requesting a personal conference. The prince refused to see him, and on learning that he was without a safe-conduct ordered him to be forthwith put under arrest (*Hatton Correspondence*, ii. 127). He was released a fortnight later, 1 Jan. 1688–9, on the queen-dowager representing to William that she could not indulge in her favourite game of basset without her lord chamberlain to keep the bank (Eachard, p. 1136; cf. Luttrell, i. 493). On 29 Jan. 1688–9 he gave his vote in favour of a regency (*Clarendon's Correspondence*, &c. ii. 256). To Feversham the queen-dowager, on her departure for Portugal at the end of March 1692, confided the care of her household and palace of Somerset House, an office which gained for him the nickname of king-dowager. In May of the same year, when a French invasion was generally anticipated, Feversham, being regarded as an ally of James, was requested by the government to banish himself to Holland till peace was insured. He stoutly refused to go, and claimed his right as a peer and a subject (*Hatton Correspondence*, ii. 177). At the instance of the queen-dowager he received the mastership of the Royal Hospital of St. Catherine, near the Tower of London, in October 1698 (Luttrell, iv. 444). Some idea of his duties while holding these places may be gained from Additional MSS. *5017 f. 81, 22067 ff. 25–34. Feversham was among the knights of the Garter selected by the chancellor of the order at Anne's command in March 1701–2 to decide upon the manner in which she should wear the ensigns of the dignity as

sovereign (Beltz, p. cxxi). He acted as one of the pall-bearers at Pepys's funeral, 4 June 1703 (Pepys, *Diary and Correspondence*, 3rd edit. v. 452). He died 8 April 1709 (Luttrell, vi. 428), and was buried on the 28th in the vault of the French chapel in the Savoy, Strand. His body was taken up and reinterred with those of his nephew and niece, Armand and Charlotte de Bourbon, 21 March 1739-40, in the north cross of Westminster Abbey (Chester, *Registers of Westminster Abbey*, pp. 355–6). His age is variously stated to have been sixty-eight or seventy-one. His will, dated 18 July 1701, with a codicil 6 April 1709, was proved at London 3 May 1709 by George Sayer of St. Clement Danes, Middlesex (registered in P. C. C. 3, Lane). As he left no issue by his wife, who had died in 1679, his titles became extinct. Burnet represents Feversham as 'an honest, brave, and good-natured man, but weak to a degree not easy to be conceived' (iii. 46); while Reresby extols his social qualities, knowledge of court etiquette, and of dandyism in general (*Diary*, passim). There is a mezzotint of Feversham, by Isaac Beckett, after the portrait by John Riley (Granger, *Biog. Hist. of England*, 2nd edit. iv. 271–2).

In the 'Biographie Universelle' (Michaud), xii. 87, and the 'Nouvelle Biographie Générale,' xv. 463, it is stated that Marlborough professed to have learnt the art of war from Feversham, probably at Sedgemoor.

[Authorities as above; Burke's Extinct Peerage (1883), pp. 185, 498; Bridges's Northamptonshire, i. 526, 528, ii. 173, 335; Clarke's Life of James II (1816); Lords' Journals; Burnet's Own Time (Oxford edit.), ii. 457, iii. 46–7, 60, 334, 335; Eachard's Hist. of England, 3rd edit. pp. 1065, 1129, 1131, 1132, 1136; Clarendon's State Letters, &c. (Oxford, 1763, 4to); Clarendon's Correspondence, &c. (Singer); Macaulay's Hist. of England, chaps. iv. v. x.; Evelyn's Diary (1850–2); Grammont's Memoirs (Bohn), pp. 219, 382; Addit. Ch. 6076; Addit. MSS. 18743 f. 18, 22230 f. 27, 27447 f. 501.] G. G.

**D'URBAN, Sir BENJAMIN** (1777–1849), lieutenant-general, entered the army as a cornet in the 2nd dragoon guards or queen's bays in 1793. He was promoted lieutenant in March, and captain on 2 July 1794, in which year he accompanied his regiment to the Netherlands, where he served during the retreat from Holland, and in Westphalia after the return of the infantry to England, under the command of Major-general David Dundas. In 1795 he exchanged into the 29th dragoons in order to accompany Sir Ralph Abercromby to the West Indies, and served under him in San Domingo in 1796. In April 1797 he returned to England in command of the remnant of his regiment. In that year he exchanged into the 20th dragoons, and acted as aide-de-camp to Major-general the Earl of Pembroke, commanding at Plymouth until May 1799. In July 1799 he accompanied Major-general St. John to Jamaica as aide-de-camp, but returned in November of that year on being promoted major into the Warwickshire Fencibles. He went on half-pay in April 1800, and joined the Royal Military College, which was just established at Great Marlow under the superintendence of General Jarry, in order to instruct officers in staff duties and the higher branches of the military profession. He was appointed major in the 25th light dragoons, but still continued at the Royal Military College, where his proficiency was so great that he was in 1803 appointed superintendent of the junior department of the college. He then exchanged into the 89th regiment, and was promoted lieutenant-colonel by brevet on 1 Jan. 1805. He threw up his staff appointment at the college in June 1805, in order to accompany his regiment on foreign service, and served during the futile expedition to Hanover under Lord Cathcart (1755–1843) [q. v.] In December 1806 he was made lieutenant-colonel of the 9th garrison battalion, and in October 1807 of the 1st West India regiment; but he remained all the time employed in various staff appointments, and particularly in establishing a system of communication by means of the semaphore between Dublin and the ports of the southern and south-western districts of Ireland. In November 1807 he was appointed assistant quartermaster-general at Dublin, but was soon transferred to Limerick, and finally to the Curragh, when Sir David Baird was in command there, and he accompanied that general to the Peninsula in the same capacity, but was immediately detached to the force left under Sir John Cradock in the neighbourhood of Lisbon. He served under Sir Robert Wilson in the Lusitanian legion in Castille and Estremadura until April 1809, when Beresford arrived to organise the Portuguese army. Beresford knew of D'Urban's high reputation as a staff officer, and he was immediately selected to fill the important post of quartermaster-general under the new arrangements, with the rank of colonel in the Portuguese army. He most ably seconded Beresford's efforts, and served in the capacity mentioned throughout the Peninsular war without once going on leave, and was successively promoted brigadier-general and major-general in the Portuguese army, and colonel in the English army on 4 June 1813. He was

with Beresford at all the great battles of the Peninsular war, and at its close was made one of the first K.C.B.'s on the extension of the order of the Bath, a K.T.S., and received a gold cross and five clasps for the nine pitched battles and sieges at which he had been present, namely Busaco, Albuera, Badajoz, Salamanca, Vittoria, the Pyrenees, the Nivelle, the Nive, and Toulouse. He remained in Portugal after the close of the war until April 1816, when he was summoned to England, and appointed colonel of the royal staff corps and deputy quartermaster-general at the Horse Guards in the place of Major-general John Brown. He was made a K.C.H. in 1818, and promoted major-general on 12 Aug. 1819. In 1820 he was made governor of Antigua, and in 1824 was transferred to Demerara and Essequibo — settlements which were combined with Berbice in 1831 to form British Guiana, of which D'Urban was then made first governor. In 1829 he was made colonel of the 51st regiment, and, after returning to England, he in 1833 was appointed governor and commander-in-chief of the Cape of Good Hope. In 1837, when he was promoted to the rank of lieutenant-general, he was succeeded at the Cape by Major-general Sir George T. Napier, K.C.B. In 1840 he was made a G.C.B. The chief event of his governorship of the Cape was his final occupation of Natal, where a large body of Dutch Boers had settled, being dissatisfied with the English administration of the colony and the immigration of English colonists. Their settlement was considered dangerous by the government at home, and D'Urban was ordered to take possession. His connection with these operations, which created a new colony, is perpetuated in the name of Durban given officially to Port Natal. In January 1847 D'Urban was transferred to the command of the forces in Canada, and on 25 May 1849 he died at Montreal, aged 72.

[Royal Military Calendar; Gent. Mag. December 1849.] H. M. S.

DUREL, JOHN (1625–1683), dean of Windsor, was born at St. Heliers, Jersey, in 1625, and entered Merton College, Oxford, in 1640. When Oxford was garrisoned by Charles I he retired to France and studied at Caen, where he proceeded M.A. in the Sylvanian College, 1644, and published his thesis, 'Theoremata Philosophiæ,' &c., Caen, 1644, 4to. He then studied divinity at the protestant university of Saumur, and wrote No. 6 (14 March 1647) of the 'Disputationes de Argumentis,' published by President Placens, Saumur, 1649, 4to. In 1647 he returned to Jersey as chaplain to Lieutenant-governor Carteret, and assisted in its defence for the king until its reduction by the parliamentary forces in 1651. He joined the English exiles at the chapel of the residency at Paris, and the same year was ordained deacon and priest by the Bishop of Galloway. He afterwards resided at St. Malo, officiated a short time at Caen in place of the learned Bochart, and after declining an offer from the landgrave of Hesse became chaplain for eight years to the Duke de la Force, father of the Princess de Turenne.

In 1660 he returned to England. The same year he was prime mover in the establishment of the French episcopal chapel in the Savoy, Strand, of which he was appointed minister with a royal pension. On 14 Jan. 1661 Durel preached his first sermon in the Savoy Chapel, and the liturgy of the church of England was read in French for the first time. The king selected Durel to translate the English prayer-book into French, and ordered his book to be used in all the parish churches of Guernsey and Jersey and at the Savoy Chapel. The right of sole printing was granted 6 Oct. 1662, the Bishop of London's chaplain sanctioned it in 1663, but the work did not appear until 1667, the title being 'La Liturgie, c'est à dire Le Formulaire des Prieres publiques,' &c., London, 8vo. Kennett says this translation was accepted with great favour by the reformed church in France.

Durel was recommended by the king to the Bishop of Winchester, 28 Oct. 1661, for the reversion of the sinecure held by James Hamilton, bishop of Galloway [q. v.] He succeeded Earle as chaplain to Charles II in 1662, in which year he published 'A View of the Government and Publick Worship of God in the Reformed Churches beyond the Seas,' London, 4to, pp. 344. It was answered in a work erroneously ascribed to Henry Hickman, 'Apologia pro Ministris in Anglia,' &c. In 1663 he became prebendary of North Aulton in the cathedral of Salisbury, and in 1664 also prebendary of Windsor. The revised prayer-book was entrusted to John Earle, bishop of Salisbury [q. v.], and Dr. Pearson (afterwards bishop of Chester), for translation into Latin. On the death of Earle and the preferment of Pearson and his successor Dolben, the completion of the translation was entrusted to Durel. Earle's portion was lost with the convocation records in the great fire, but a portion of Dolben's manuscript was found. Durel's work, of which he calls himself 'editor,' not translator, was published in 1670 as 'Liturgia, seu Liber Precum Communium et Administrationis Sacramentorum,' &c., London, 8vo. There were at least seven

editions down to 1703. In all previous Latin prayer-books we have *publicarum* not *communium*.

In 1668 Durel was installed prebendary of Durham with a rich donative. In February 1669–70, by virtue of the chancellor's letters, he was created D.D. He published in 1669 his great work in vindication of the English church against schismatics, entitled 'Sanctæ Ecclesiæ Anglicanæ . . . Vindiciæ,' London, 4to, pp. cxiv and 538. It was dedicated to Charles II, and a second issue was printed in 1672 as 'Hist. Rituum Ecclesiæ Anglicanæ.' The presbyterians retorted by 'Bonasus Vapulans, or some Castigations given to Mr. John Durell,' &c., by W. B., London, 12mo, republished in 1679 as 'The Nonconformists Vindicated,' &c., London, 8vo, and another work, attributed to Du Moulin, 'Patronus Bonæ Fidei,' &c., London, 1672, 8vo. In 1677 Durel, according to the Ashmolean MSS., was made sworn registrar of the Garter, and in the same year he was appointed dean of Windsor and consequently of Wolverhampton. The great living of Witney, Oxfordshire, was soon afterwards granted him by the king, his chief recommendation to royal favour being that 'he was not only a good scholar but a perfect courtier, skilful in the arts of getting into the favour of great men.'

In his 'View of the Government' (p. 14) Durel mentions an intention to collect the liturgies of all the protestant churches, but nothing more is known of the matter. He died 8 June 1683, and is buried in the north aisle adjoining Windsor Chapel choir.

[Durel's Works; Wood's Athenæ (Bliss), iv. 87, 372; Fasti, pp. 236, 317; Falle's Jersey, p. 83; Kennett's Register, pp. 407, 494; Baxter's Life, bk. i. pt. ii. p. 334; Ashmole's Berkshire, iii. 279; Calendar State Papers, Dom. Ser. 1660–1661 p. 529, 1661–2 pp. 124, 508, 536, 1663–4 pp. 447, 452; Caldwell's History of Conferences, 1840; Marshall's Latin Prayer Book of Charles II, 1882; Edinburgh Review, cxl. 427; Blackwood's Magazine, xviii. 573, lxxxix. 20; Christian Observer, lxxvii. 545, 595; Contemporary Review, vii. 401, xviii. 267; British Quarterly Review, xlvii. 70.] J. W.-G.

**DURELL, DAVID** (1728–1775), divine, was a native of Jersey, where he was born in 1728. He took the degree of M.A. 20 June 1753 as a member of Pembroke College, Oxford, and afterwards became fellow, and eventually in 1757 principal, of Hertford College. He became B.D. 23 April 1760, and D.D. 14 Jan. 1764. The only ecclesiastical preferments he held were the vicarage of Ticehurst in Sussex and a prebend in Canterbury Cathedral, to which he was appointed 27 Jan. 1767. Considerable extracts from his works, which it is not thought worth while to insert here, may be seen in the second edition of Kippis's 'Biographia Britannica.' From one of these it appears that he was an ardent advocate for a new translation of the Bible which should be an improvement on the authorised version of 1611. He had lent money for the building of the Oxford market, the interest of which, amounting to 20*l.* a year, he appointed half to be given to the principal of Hertford College, and the other half to the two senior fellows, with the condition that if there should be but one senior fellow, he should receive one-third of the sum and the principal two-thirds. He served the office of vice-chancellor of the university of Oxford in 1765–6 and 1767, and in the beginning of 1767 was appointed to a prebendal stall in Canterbury. He died 19 Oct. 1775, aged 47. He published the following works: 1. 'The Hebrew Text of the Parallel Prophecies of Jacob and Moses relating to the Twelve Tribes, with a Translation and Notes and the various Lectures of near forty MSS. To which are added: (1) The Samaritan-Arabic Version of those Passages, and part of another Arabic Version made from the Samaritan Text, neither of which have been before printed; (2) A Map of the Land of Promise; (3) An Appendix containing Four Dissertations on points connected with the Subjects of these Prophecies,' Oxford, 1763, 4to. 2. 'Critical Remarks on the Books of Job, Proverbs, Psalms, Ecclesiastes, and Canticles,' Oxford, 1772, 4to. Both works were reviewed critically in the 'Monthly Review,' vols. xlvii. and xxx. respectively.

[Wood's Hist. and Antiq. of Oxford (Gutch), 1786, 4to, and Appendix, 1790; Cat. of Oxford Graduates; Monthly Review.] N. P.

**D'URFEY, THOMAS** (1653–1723), poet and dramatist, generally known as 'Tom Durfey,' was born at Exeter in 1653. The date usually given, 1649, appears to be erroneous. He was of Huguenot descent, and maintained his protestantism to his last hour. His grandfather quitted La Rochelle before the siege ended in 1628, bringing his son with him, and settled in Exeter, where D'Urfey's father married Frances, a gentlewoman of Huntingdonshire, of the family of the Marmions, and thus connected with Shackerley Marmion the dramatist. Tom's uncle was Honoré D'Urfé, author of the romance of 'Astrée,' so much admired by Lady Mary Wortley Montagu, a relationship which is proudly referred to in D'Urfey's own writings. He had been intended for the law, but says: 'My good or ill stars ordained me to be a knight-errant in the fairy

field of poetry.' His first play was produced at the King's Theatre in 1676, and printed in 4to, a bombastic tragedy entitled 'The Siege of Memphis; or, the Ambitious Queen.' He pleased the town more with his comedies of 'The Fond Husband; or, the Plotting Sisters,' licensed 15 June 1676, and 'Madam Fickle; or, the Witty False One,' 1677. Two more followed in 1678, 'The Fool turn'd Critic' and 'Trick for Trick; or, the Debauched Hypocrite.' His 'Squire Oldsapp; or, the Night Adventurers,' 1679; 'The Virtuous Wife; or, Good Luck at Last,' 1680; 'Sir Barnaby Whig; or, No Wit like a Woman's,' 1681; and two others in 1682, 'The Royalist' and 'The Injured Princess; or, the Fatal Wager,' which he called a tragi-comedy, were full of bustle and intrigue, lively dialogue, and sparkling songs set to music by his friends Henry Purcell, Thomas Farmer, and Dr. John Blow. These songs increased his popularity. He was in demand to write birthday odes, epithalamia, prologues and epilogues, many of which are extant. He had joined Richard Shotterel on an heroic poem, 'Archerie Revived,' and brought out his 'New Collection of Songs and Poems,' 1683, among which was the memorable one beginning 'The night her blackest sables wore,' long afterwards erroneously claimed for Francis Semple of Beltrees. Amid all the commotion of the sham popish plot D'Urfey preserved the favour of both the court and the city. He was utterly devoid of malice, his satirical spirit was mirthful and never revengeful. Even when bitterly lampooned by the quarrelsome Tom Brown (1663–1704) [q. v.], as 'Thou cur, half French, half English breed,' who mocked him regarding a duel at Epsom in 1689 with one Bell, a musician, 'I sing of a Duel, in Epsom befell, 'twixt Fa-sol-la D'Urfey and Sol-la-mi Bell,' Tom made no angry rejoinder, but took the abuse as a joke. He knew that the laugh was always on his side against the heavier hand. Both D'Urfey and Tom Brown were represented as subjected to a mock-trial in the 'Sessions of the Poets, holden at the foot of Parnassus Hill, before Apollo, July the 9th, 1696.' It was only by Jeremy Collier [q. v.] that he could be provoked to reply, and even then it was chiefly in a song, 'New Reformation begins through the nation!' which he embedded in the preface to his 'Campaigners,' a comedy of 1698. Collier had first assailed him in 'A Short View of the Immorality and Profaneness of the English Stage,' &c., 1698, chiefly on account of D'Urfey's play of 'Don Quixote.' Of all the combatants the lightest-hearted and least harmed was Tom. Before this date he produced on the stage and in quarto, seriatim, 'The Commonwealth of Women,' 1686; 'Banditti,' 1686; 'A Fool's Preferment,' 1688; 'Bussy d'Amboise,' adapted from Chapman's tragedy, and 'Love for Money; or, the Boarding School,' both in 1691; 'The Marriage Hater Matched,' concerning which he wrote a letter to Mr. Gildon, 1692; and 'The Richmond Heiress; or, A Woman Once in the Right,' 1693. His 'Comical History of Don Quixote' was in three parts, two of which appeared in 1694, the third in 1696. His 'Cynthia and Endymion,' an opera, and 'The Intrigues of Versailles,' a comedy, belonged to 1697. On Thursday, 12 May 1698, the justices of Middlesex took proceedings against Congreve and D'Urfey (Luttrell, iv. 379). In the preface to his 'Campaigners,' 1698, he fairly encountered his assailant the nonjuror, and says that 'the first time he saw Collier was under the gallows, where he pronounced the absolution to wretches justly condemned by law to die for the intended murder of the king [William III] and the subversion of the protestant religion.' This refers to the execution of Sir John Friend and Sir William Parkyns, in April 1696. D'Urfey's 'Famous History of the Rise and Fall of Massaniello' was a play in two parts, the first of which was printed next year, 1699, the second in 1700. His comedy of 'The Bath; or, the Western Lass,' followed in 1701. In his burlesque, 'Wonders in the Sun; or, the Kingdom of the Birds,' a comic opera, the music composed by Giovanni Battista Draghi [q. v.], he brought on the stage actors dressed as parrots, crows, &c., and the business was farcical in the extreme. This justified the remark of Dryden, that 'You don't know my friend Tom so well as I do. I'll answer for it he will write worse yet!' But Dryden, after his own conversion to Romanism, could not feel pleased at D'Urfey's protestant zeal. Moreover, he had in 1693 written a prologue to 'The Volunteers; or, the Stockjobbers,' of Dryden's rival, Tom Shadwell; and again in 1694 to J. Lacy's 'Sir Hercules Buffoon.' The republication of D'Urfey's own songs, with the music, both in single sheets and in volumes, three collections between 1683 and 1685, had been continually bringing money from John Playford and presents from private patrons. Most of these songs appeared in successive editions of 'Wit and Mirth; or, Pills to Purge Melancholy,' the earliest volume of which, but without music, is dated 1684; the proper series, dated 1699 and 1700, was followed at short intervals in 1706, 1710, &c., by similar collections, some entitled 'Songs Compleat [*sic*], by Tom D'Urfey,' until in 1719, with a

supplementary sixth volume in 1720, the whole were reissued in what may be called a standard edition, whereof D'Urfey's own songs filled the first two volumes, with a few of his poems and prologues at the end. The title of 'An Antidote against Melancholy, made up in Pills,' was first used in 1661. In 1704 had been issued his 'Tales, Tragical and Comical,' dedicated to the Duke of Argyll, six in number, and in verse, respectively adapted from Xenophon's 'Cyropædia,' Straparola, Machiavelli's 'Belphegor,' and Boccaccio. His 'Tales, Moral and Comical,' followed in 1706, comprising 'The Banquet of the Gods,' 'Titus and Gissippus,' 'The Prudent Husband,' and 'Loyalty's Glory.' A new ode, 'Mars and Plutus,' in an entertainment made for the Duke of Marlborough the same year, was but one of the innumerable loyal ditties with which he hailed the victories of the army; another being 'The French Pride abated,' of the same date. Two of his comedies in 1709 were intended 'to ridicule the ridiculers of our established doctrine' and the pretenders of his day; one was 'The Modern Prophets,' the other was entitled 'The Old Mode and the New; or, the Country Miss and her Furbelow.' Hitherto he had not fared ill, with the profits of benefit nights, but his dramatic works no longer attracted the public, and he seems to have fallen into poverty, although he had never married or indulged in prodigal expenditure. Four successive monarchs had been amused by him and had shown him personal favour. Charles II had leaned familiarly on his shoulder, holding a corner of the same sheet of music from which D'Urfey was singing the burlesque song, 'Remember, ye Whigs, what was formerly done.' James II had continued the friendship previously shown when he was Duke of York, and had often found benefit from the song-writer's attachment to his person, despite differences in religious opinions. D'Urfey wrote 'An Elegy upon Charles II and a Panegyric on James II' in 1685. William and Mary gave solid marks of favour, D'Urfey writing 'Gloriana, a funeral Pindarique Ode,' in Mary's memory, 1695. Queen Anne delighted in his wit, and gave him fifty guineas when she admitted him to sing to her at supper, because he lampooned the Princess Sophia (then next in succession to herself), by his ditty, 'The Crown's too weighty for shoulders of 'Eighty!' The Earl of Dorset had welcomed him at Knole Park, and had his portrait painted there. He was often at the Saturday reception of poets at Leicester House. At Winchendon, Buckinghamshire, Philip, duke of Wharton, enjoyed his company and erected a banqueting-house in the garden, called Brimmer Hall, chiefly on his account. He sang his own songs, with vivacity, most effectively, although he stammered in ordinary speech. He said, 'The Town may da-da-da-m me as a poet, but they sing my songs for all that.' Writing to Henry Cromwell, 10 April 1710, Alexander Pope mentions the having 'learned without book a song of Mr. D'Urfey's, who is your only poet of tolerable reputation in this country. He makes all the merriment in our entertainments. Any man of any quality is heartily welcome to the best toping-table of our gentry who can roundly hum out some fragments or rhapsodies of his works. . . . Dares any one despise him who has made so many men drink? . . . But give me your ancient poet, Mr. D'Urfey' (Pope, *Correspondence*, v. infra). Pope refers to D'Urfey in the 'Dunciad,' bk. iii. lines 145–148, when addressing Ned Ward, 'Another D'Urfey, Ward, shall sing in thee!' He also wrote 'a drolling prologue' for what was said to be D'Urfey's last play. When Rowe died, in 1718, Arbuthnot wrote to Swift: 'I would fain have Pope get a patent for the [laureate's] place, with a power of putting D'Urfey in as deputy.' Gay mentions that Tom ran his muse with what was long a favourite racing song, 'To horse, brave boys, to Newmarket, to horse!' (first printed in 1684 in D'Urfey's *Choice New Songs*). Addison or Steele praises the same song, but D'Urfey wrote another Newmarket song, 'The Golden Age is come!' which was sung before Charles II. 'Mr. Dryden's boy' had been talked about, but Tom D'Urfey 'was the last English poet who appeared in the streets attended by a page' (Notes to the *Dunciad*). D'Urfey fell into distress, soon after he had produced his song on 'The Moderate Man,' although 'living in a blooming old age, that still promises many musical productions; for if I am not mistaken,' says Joseph Addison [q. v.], 'our British swan will sing to the last.' A friendly notice on Thursday, 28 May 1713, in No. 67 of the 'Guardian,' brought before the public the condition of their 'good old friend and contemporary.' Addison and Sir Richard Steele, whose affection for D'Urfey was the stronger, induced the managers of Drury Lane to devote 15 June 1713 to a performance of D'Urfey's 'Fond Husband; or, the Plotting Sisters,' a comedy which Charles II had witnessed thrice out of the first five nights. Steele had in No. 82 of the 'Guardian' written to remind his readers 'that on this day, being the 15th of June, "The Plotting Sisters" is to be acted for the benefit of the

author, my old friend Mr. D'Urfey.' Another benefit for D'Urfey was given at Drury Lane on 3 June 1714, when he appeared and spoke an 'Oration on the Royal Family and the prosperous state of the Nation,' being his second appearance, before the performance of 'Court Gallantry; or, Marriage a-la-Mode.' In 1721 William Chetwood, at the Cato's Head, Covent Garden, published a volume entitled 'New Operas and Comical Stories and Poems on Seueral Occasions, neuer before printed. Being the remaining pieces written by Mr. D'Urfey.' Among these were 'The Two Queens of Brentford; or, Bayes no Poetaster,' a comic opera, a sequel to 'The Rehearsal,' 'The Grecian Heroine,' 'The Athenian Jilt,' 'Ariadne,' and a few miscellanies.

D'Urfey died, 'at the age of seventy,' on 26 Feb. 1723, and was buried at St. James's Church, Piccadilly, where a Yorkshire slab tablet to his memory was placed on the south wall outside, with the concise inscription, 'Tom D'Urfey, dyed Febʳʸ yᵉ 26th, 1723.' He was buried handsomely at the expense of the Earl of Dorset (Le Neve, *MS. Diary*; Genest writes 'on March 11'). On the 17th D'Urfey's 'Don Quixote' was revived for Miss Willis's benefit, her mother resuming her old favourite part of Mary the Buxom.

A good copper-plate portrait of D'Urfey, handsome and good-humoured, in a full-bottomed wig, is prefixed to vol. i. of the 'Pills,' 1719, engraved by G. Vertue, after a painting by E. Gouge. E. Gouge adds these lines below the portrait:—

Whilst D'Urfey's voice his verse does raise,
When D'Urfey sings his tunefull lays,
Give D'Urfey's Lyrick Muse the bayes.

In another print, engraved from a sketch taken at Knole, he is represented looking at some music, with two large books under his arm. Although of convivial habits he was never drunk. His love and reverence for his mother are shown in his 'Hymn to Piety, to my dear Mother, Mrs. Frances D'Urfey, written at Cullacombe, September 1698,' beginning 'O sacred Piety, thou morning star, that shew'st our day of life serene and fair.' She was then living, 'to age example, and to youth a guide,' and it ends,

Still may your blessing, when your life is done,
As well as now, descend upon your son.

Abraham de la Pryme in 1697 recorded that he had been that day with a bookseller at Brigg, who had been 'apprenticed to one who printed that scurrilous pamphlet against Sherlock intitled "The Weesels" (the author of which was Durfee). He says it is certain that his master got about 800*l.* for it. He says that Durfee was forced to write an answer to it intitled "The Weesel Trapped."' D'Urfey made frequent attacks on 'Popery,' subjecting Bellarmine and Porto-Carrero to short satirical attacks. He satirised the Harley-Bolingbroke ministry, taking the Huguenot 'refugee view of the peace of Utrecht as a bad bargain for Britain and for the protestant interest,' saying that they deserved a ballad because they had 'given all to Louis for a song.'

His comedies were not more licentious than Dryden's or Ravenscroft's, or others of their day, but few kept possession of the stage, although 'The Plotting Sisters' was revived in 1726, 1732, and 1740. Three editions of it appeared in his lifetime, but no modern reprint of his dramas has been attempted, the contemporary issue having been large enough to keep the market supplied. His songs have never lost popularity, and many are still sung thoughout Scotland under the belief that they were native to the soil. D'Urfey certainly visited Edinburgh, perhaps more than once, and made close acquaintance with Allan Ramsay, early in the eighteenth century, at his shop in the Luckenbooths. Addison's testimony is complete: 'He has made the world merry, and I hope they will make him easy so long as he stays among us. . . . They cannot do a kindness to a more diverting companion, or a more cheerful, honest, good-natured man.' Again in the 'Tatler' he is praised: 'Many an honest gentleman has got a reputation in this country by pretending to have been in the company of Tom D'Urfey. Many a present toast, when she lay in her cradle, has been lulled asleep by D'Urfey's sonnets.' Steele followed him to the grave, and wore the watch and chain which D'Urfey bequeathed to him. Printed three years later in 'Miscellaneous Poems,' i. 6, 1726, is an 'Epitaph upon Tom D'Urfey:'—

Here lyes the Lyrick, who, with tale and song,
Did life to three score years and ten prolong;
His tale was pleasant and his song was sweet,
His heart was cheerful—but his thirst was great.
Grieve, Reader, grieve, that he, too soon grown old,
His song has ended, and his tale is told.

Most fluent of song-writers, his verses long continued to fill the books of a later day.

Richard Steele praised him, and cold, stately 'Atticus,'
Old Rowley lean'd on Tom's shoulder, our king!
D'Urfey, who mock'd all the noisy fanatic fuss;
Plot-bigots moved him to jest and to sing.

Among his fugitive works was 'Collin's Walk through London and Westminster, a Poem in Burlesque,' 1690; and he wrote a 'Vive le Roy' for George I in 1714.

[Works of Tom D'Urfey, published separately, as mentioned above, his Comedies, Tales, and Songs; also broadside expansions of his Playhouse Songs, in the Pepysian, Rawlinson, Douce, Bagford, Roxburghe, and other collections; Works of Alexander Pope, by Elwin and Courthope, iv. 171, vi. 92, 1871; Biographia Dramatica, 1782, i. 142; Tom Brown's Works, ed. 1709, iii. 104, iv. 61; Tatler, 1709, No. 43; Guardian, 1713–14; Orpheus Britannicus, 1695; Genest's English Stage, 1832, ii. 137, 517, 556; William Chappell's Popular Music of the Olden Time, 1855, pp. 621 et seq., 699; Bagford Ballads, 1876–8, passim; Roxburghe Ballads, 1868–1888, passim; Protestant Exiles from France, by the late Rev. D. C. A. Agnew, 3rd ed. 1886, i. 240, 241; Reresby's Memoirs, ed. 1875, p. 300; Notes and Queries, 3rd ser. x. 465; Household Words, xi. 186–8, 24 March 1855; Luttrell's Brief Narration, iv. 379; John Lacy's Works, Dram. of Restoration, n.d., pp. 211–14; Jeremy Collier's Short View, 1698; Le Public et les Hommes de Lettres en Angleterre au XVII^me^ Siècle, par Beljame, 1881; Harl. MS. 7319, p. 625; William Hone's Table-Book, p. 560.]

J. W. E.

**DURHAM**, first Earl of (1792–1840). [See Lambton, John George.]

**DURHAM, JAMES** (1622–1658), covenanting divine, was eldest son of John Durham of Grange Durham Angus, and proprietor of 'a good estate,' then called Easter Powrie, in the county of Forfar. He studied at St. Andrews University, and afterwards lived at his country place. Subsequently he took arms in the civil war and became captain of a troop. Naturally serious and thoughtful he had come under profound religious impressions on a visit to the relations of his wife (Anna, daughter of Francis Durham of Duntarvie) at Abercorn, near Edinburgh, and it was his being overheard praying with his soldiers by David Dickson, an eminent presbyterian divine, that led to his devoting himself to the ministry. After studying at Glasgow he was licensed as a preacher in 1647. That a man of his position should make such a change excited some comment among his old friends and neighbours, but his whole soul was in his new occupation, and he vindicated himself with great fervour. For a time he exercised his ministry in Glasgow, and in 1650 he was appointed professor of divinity in the university there. But before he could be settled in that office the general assembly decided that he should attend as chaplain on the king. The duties of this office he discharged 'with such majesty and awe' as to inspire the court with much reverence for him. When free from this situation he was again called to the ministry in Glasgow, and inducted into the 'Inner Kirk.' His health had never been strong, and he was prematurely old, partly the effect of the singularly laborious life of study which he led. He died on 25 June 1658, in the thirty-sixth year of his age. His first wife, Anna, died about 1648. He afterwards married, 14 Dec. 1653, Margaret Mure, widow of Zachary Boyd [q. v.] She died about 1692.

Durham was a man of intense strength of conviction and great gravity of character. It is said of him, as of Robert Leighton, to whom in certain respects he bore a resemblance, that he was seldom known to smile. His studies, both in scripture and in the theological and ecclesiastical questions of the day, were carried on with extraordinary diligence. Of his devotion to the christian ministry he gave decided proof, both by his laboriousness in the work and by his retiring from the position and enjoyments of a country gentleman's life. Of his power and faithfulness as a preacher a remarkable illustration is said to have occurred at the time of Cromwell's invasion of Scotland. It is said that Cromwell entered his church incognito, and got a seat as it happened in the pew of the provost's daughter, who, as he wore the dress of an English officer, was by no means very courteous to him. At the close of the service Cromwell asked her the preacher's name. She gave a curt reply and asked why he wished to know. Cromwell replied 'because he perceived him to be a very great man, and in his opinion might be chaplain to any prince in Europe, though he had never seen him nor heard of him before.' It is certain that Durham preached before Cromwell against the English invasion. One version of the story has it that Cromwell asked him whether it was his habit to preach on politics, and that he replied that it was not, but seeing him present he thought it right to let him know his mind. Durham was held by his contemporaries in the very highest esteem as one of the most able and godly men of the time. For one so young he was a voluminous writer. His works, which were chiefly posthumous, are as follows: 1. 'Heaven upon Earth; twenty-two sermons,' 1657. 2. 'A Commentary on the Book of Revelation,' 1658. 3. 'The Dying Man's Testament to the Church of Scotland, or a Treatise concerning Scandal,' 1659. 4. 'An Exposition of the Book of Job,' 1659. 5. 'Clavis Cantici, or an Exposition of the Song of Solomon,' 1668. 6. 'The Law Unsealed, or a Practical Exposition of the Ten Commandments,' 1676. 7. 'The Blessedness of the Dead that Die in the Lord,' seven sermons, 1682. 8. 'Christ Crucified,' an exposition of Isaiah liii., 1683. 9. 'The Unsearchable Riches of Christ,' communion sermons, 1684. 10. 'Sermons on Godliness and Self-

Denial,' 1685. 11. 'The great Corruption of Subtile Self,' seven sermons, 1686. There has also been published 'Dickson and Durham against Independency, or some quotations out of Mr. D. Dickson's Treatise on the Confession of Faith, and out of Durham on the Revelation.'

[A Collection of some Memorable Things in the Life of that truly great and eminent Man, Mr. James Durham, prefixed to the Treatise on Scandal; Wodrow's Analecta; Baillie's Letters and Journals; Scott's Fasti, pt. iii. 5, 17, 32; Chambers's Biog. Dict. of Eminent Scotsmen; M'Crie's Story of the Scottish Church.] W. G. B.

DURHAM, JOSEPH (1814–1877), sculptor, born in London in 1814, was apprenticed to John Francis, decorative carver; afterwards worked for three years in the studio of E. H. Bailey, R.A. [q. v.], and exhibited his first piece of sculpture in the Royal Academy in 1835. His busts of Jenny Lind (1848) and of Queen Victoria (1856) attracted much attention. A statue by him of Sir Francis Crossley was erected at Halifax. He executed four statues for the portico of London University in Burlington Gardens, and the stone effigy of the prince consort set up in 1863 in the gardens of the Royal Horticultural Society at Kensington as a memorial of the Great Exhibition of 1851. One of his finest works was a 'Leander and the Syren,' exhibited at the Royal Academy in 1875. His statues entitled 'Hermione' and 'Alastor' were purchased for the Mansion House. He became an associate of the Royal Academy in 1866, and died, after much suffering, in London on 27 Oct. 1877. Between 1835 and 1878 one hundred and twenty-six pieces of sculpture by Durham were exhibited at the Royal Academy, and six at the British Institution. He was especially noted for his figures of boys engaged in athletic exercises, like football, cricket, racing, and boating. But though his work was always graceful, it showed no signs of great genius.

[Redgrave's Dict. of English Artists; Athenæum, 3 Nov. 1877, pt. ii. p. 571; Academy, 3 Nov. 1877, pt. ii. p. 439; Graves's Dict. of Artists.]

DURHAM, Sir PHILIP CHARLES HENDERSON CALDERWOOD (1763–1845), admiral, third son of James Durham of Largo in Fife, and his wife Ann, daughter and heiress of Thomas Calderwood of Polton [see Calderwood, Margaret], entered the navy on 1 May 1777, on board the Trident, under the protection of Captain John Elliot [q. v.] In her, in the following year, he went to North America, where he had the misfortune to come under the command of Captain Molloy, who was even then known as a harsh and tyrannical officer, but whose name received a still more unfavourable prominence after the battle of 1 June 1794. Under such a captain, and with the ship's company on the verge of mutiny, young Durham's position for the next twelve months was far from comfortable; and in June 1779 he procured his discharge and returned to England, arriving in time to be taken by Captain Elliot into the Edgar, in which he was present at the defeat of Langara and the relief of Gibraltar. He continued in the Edgar till July 1781, when he was appointed acting lieutenant of the Victory, and was selected by Rear-admiral Kempenfelt to assist with the signals [see Kempenfelt, Richard]. With Kempenfelt he continued during the year, was present at the capture of a French convoy on 12 Dec.; and the following year, still an acting-lieutenant, followed him to the Royal George. When that ship went down at Spithead, on 29 Aug. 1782, Durham was officer of the watch, and, being on deck at the time, was among the saved. The story of this terrible accident is told, according to the finding of the court-martial, in Barrow's 'Life of Lord Howe' (p. 139). That finding is quite in accordance with the evidence before the court, the witnesses being unanimous in their statements that the larboard port sills were a good foot out of the water, and that though there was a great deal of water on the lower deck, it did not come in through the port. The ship foundered because she was rotten, and a great piece of her bottom fell out (*Minutes of the Court-martial*); and the popular story of her being unduly heeled, and of a squall striking her while in that situation, is distinctly contradicted by the evidence of qualified observers, given on oath within a few days of the event. After being nearly an hour in the water, Durham was picked up by a boat and taken on board the Victory, from which he was shortly afterwards appointed to the Union of 90 guns. In her he was present at the relief of Gibraltar by Lord Howe, and in the subsequent encounter with the combined fleet off Cape Spartel. The Union was then detached to the West Indies, where, on 26 Dec., Durham was confirmed in the rank of lieutenant, and appointed to the Raisonnable of 64 guns, in which he returned to England at the peace. In the following year he was appointed to the Unicorn frigate, under orders for the coast of Africa. His health at the time prevented his sailing in her; and the next two years he spent in France, learning the language and mixing freely in society.

On his return to England he was appointed to the Salisbury with Commodore Elliot, then going out as governor of Newfoundland. He was afterwards, in 1790, Elliot's signal lieutenant in the Barfleur, and on 12 Nov. was promoted to the command of the Daphne of 20 guns, for a passage to the West Indies, when he was transferred to the Cygnet sloop, which he brought home in December 1792. He was immediately afterwards appointed to the Spitfire of 20 guns, in which he put to sea on 12 Feb. 1793; and on the 13th fell in with and captured the Afrique, a French privateer, the first prize brought in in that war. He continued cruising with good success; and on 24 June 1793 was posted to the Narcissus frigate, from which, in October, he was moved to the Hind. In the following spring he was sent out to the Mediterranean with convoy, returning a few months later. This homeward convoy numbered 157 ships, the charge of which, by the accidents of the voyage, fell altogether on Durham. He had the good fortune to bring them all safely into the Downs, a service which the admiralty, acting on the recommendation forwarded from Lloyd's, acknowledged by appointing him (30 Oct. 1794) to the Anson of 46 guns, one of the largest frigates then in the navy. He commanded her for the next six years, during which time he was present at the action off Isle Groix and Lorient, 23 June 1795; was with Sir John Borlase Warren [q. v.] in his expedition to Quiberon Bay, in July 1795, and again on the coast of Ireland in September and October 1798, taking part in the defeat and capture of the French squadron off Tory Island on 12 Oct. (James, *Naval History*, (1860), ii. 140), a service for which he, together with the other captains present, received the thanks of parliament and a gold medal. In February 1801 Durham was moved into the Endymion of 40 guns, which was paid off at the peace. In April 1803 he was appointed to the Windsor Castle, but was presently moved into the Defiance of 74 guns, in which he took part in Calder's action off Cape Finisterre, 22 July 1805 [see Calder, Sir Robert]. The ship was then sent home to be refitted, but was hurried out to join Nelson off Cadiz. When Calder was ordered home for his trial, he was permitted to name such captains as he desired for witnesses, who thereupon received leave to accompany him to England [cf. Brown, William, *d.* 1814]. Durham was one of those so selected, but finding that his going home was optional, he decided to stay. He had thus his share in the glories of Trafalgar, where he was slightly wounded; and being ordered home directly afterwards, arrived in England in time to give evidence on Calder's court-martial. He was next appointed to the Renown, which during 1806 formed part of the Channel fleet, and for a short time carried Lord St. Vincent's flag. Afterwards she was sent to join Collingwood in the Mediterranean, and continued there till 1810, during the latter part of which period Durham wore a broad pennant, and on 26 Oct. 1809 was engaged, in company with Rear-admiral Martin, in the destruction of two French ships, near Cette [see Collingwood, Cuthbert, Lord].

On 31 July 1810 he was promoted to be a rear-admiral. During 1811 he commanded a squadron in the North Sea, and had struck his flag only a few days when he was ordered to go to Portsmouth, take command of such ships as he chose, and sail at once in quest of a French squadron that had put to sea from Lorient. The cruise was but a short one, for the French returned to port, and Durham, bringing his ships back to Portsmouth, struck his flag. He next had command of a squadron in Basque Roads, and in December 1813 was sent out as commander-in-chief of the Leeward Islands station, with his flag in the Venerable. On the outward voyage he fell in with and cleverly captured two large French frigates, Alcmène and Iphigénie, on 16 and 20 Jan. 1814. Afterwards he cleared the West Indies of American cruisers; and in June and August 1815 co-operated in the reduction of Martinique and Guadeloupe, at which place the last French flag was struck to Durham, as the first had been. The following year he returned to England. On 2 Jan. 1815 he had been nominated a K.C.B.; he was now created a knight grand cross of the order of Military Merit of France, the only English officer, it is said, who received that distinction. On 12 Aug. 1819 he was promoted to be vice-admiral, on 22 July 1830 to be admiral, and on 17 Nov. 1830 was made a G.C.B. He was M.P. for Queenborough in 1830 and for Devizes 1834–6. From March 1836 to April 1839 he was commander-in-chief at Portsmouth. He commanded a squadron off Brighton on Queen Victoria's visit in 1837.

He married in 1799 the Lady Charlotte Matilda Bruce, daughter of the Earl of Elgin, and, secondly, in 1817 Anne Isabella, only daughter and heiress of Sir John Henderson, bart., of Fordel in Fife. On the occasion of this marriage he took the additional name of Henderson, and afterwards, on succeeding, by the death of his brother in 1840, to the Polton estate, took also the name of Calderwood. Lady Durham died suddenly towards the close of 1844. Shortly after

her death, Sir Philip started on a tour abroad, but bronchitis, caught during his winter journey, proved fatal, and he died at Naples on 2 April 1845. He had no children, and his estates passed to his niece, daughter of his brother Thomas, wife of Robert Dundas of Arniston. A full-length portrait of Durham, presented by Mr. G. J. W. Murray, is in the Painted Hall at Greenwich.

[The Memoir of Durham's Naval Life and Services, by his nephew, Capt. A. Murray, contains many interesting details, but wants exactness; O'Byrne's Naval Biog. Dict.; Marshall's Roy. Nav. Biog. ii. (vol. i. pt. ii.), 450, 867; Ralfe's Nav. Biog. iii. 38; private information.]

J. K. L.

**DURHAM, SIMEON OF** (*fl.* 1130), historian. [See SIMEON.]

**DURHAM, WILLIAM OF** (*d.* 1249), reputed founder of Durham Hall. [See WILLIAM.]

**DURHAM, WILLIAM** (1611–1684), divine, son of John Durham of Willersley, near Campden in Gloucestershire, was born there in 1611 and educated at a school kept by a Mr. Sturby at Broadway in the same county (WOOD, *Athenæ Oxon.* ed. Bliss, iv. 146–7). In 1626, when aged 15, he became a student of New Inn Hall, Oxford, took his degrees in arts, B.A. 3 June 1630, M.A. 14 May 1633 (WOOD, *Fasti*, ed. Bliss, i. 453, 469), and after taking orders became, about 1634, curate of St. Mary's, Reading. In the beginning of the civil war he went to London, took the covenant, and was chosen preacher at the Rolls Chapel. On 14 March 1649 he proceeded B.D. (*ib.* ii. 147). He was afterwards presented to the rectory of Burfield, Berkshire, and thence was transferred to the well-endowed rectory of Tredington in Worcestershire. He here wrote 'A Serious Exhortation to the necessary Duties of Families and personal Instruction, for the use of Tredington parish,' 12mo, London, 1659. At the Restoration he was ejected from Tredington and again came to London, where he lived for some time without a cure. At length, upon his conforming to the established church, he was presented by Sir Nicholas Crispe to the rectory of St. Mildred, Bread Street, 23 Feb. 1663. Two years previously he had published the most valuable of his works, 'The Life and Death of that judicious Divine and accomplished Preacher, Robert Harris, D.D., late President of Trinity Colledge in Oxon. . . . published . . . by W. D., his dear Friend and Kinsman,' 8vo, London, 1660 (with new titlepage, 16mo, London, 1662). He is also author of 'Maran-atha, the Second Advent; or Christ's Coming to Judgment; a sermon [on James v. 9] preached before the hon. judges of assize at Warwick,' 4to, London (2 June), 1652. Durham died on 7 July 1684, and was buried in the ministers' vault in the chancel of St. Mildred's. His will, dated 13 Aug. 1679, was proved in P. C. C. on 1 Aug. 1684 (registered 100, Hare). By his wife, daughter of Mrs. Ann Temple, who died before him, he had William; John, a clergyman, of Merton College, Oxford, B.A. 12 April 1678, M.A. 17 Feb. 1680 (*Cat. of Oxford Graduates*, ed. 1851, p. 201); Lætitia (Mrs. Masters); Honor; and Ann.

His eldest son, WILLIAM DURHAM, whose writings Wood confuses with those of his father, was likewise an able preacher. Born in Gloucestershire, he was educated on the foundation of the Charterhouse, obtained a scholarship at Corpus Christi College, Oxford, 27 July 1653, of which house he subsequently became fellow, matriculated in 1654, took the two degrees in arts, B.A. 28 May 1657, M.A. 4 March 1660, and was elected university proctor on 1 April 1668 (WOOD, *Fasti Oxon.* ed. Bliss, ii. 198, 301, 309; *Reg. of Visitors*, Camden Soc., pp. 376–7, 497). He proceeded B.D. 26 Oct. 1669. He was presented by his college to the rectory of Letcomb-Bassett, Berkshire, and was chaplain to James, duke of Monmouth, when chancellor of Cambridge, by whose recommendation he was created D.D. of that university in 1676. He died unmarried at his rectory 18 June 1686, and was buried in the chancel of the church. By will, dated 4 June 1685 and proved in P. C. C. 2 Nov. 1686 (registered 146, Lloyd), he left his college ten pounds' worth of his books or the equivalent in money. He published: 1. 'A Sermon [on 1 Cor. xvi. 13] preached before the Artillery Company at St. Andrews, Undershaft . . . 30 Aug. 1670,' 4to, London, 1671. 2. 'A Sermon [on Prov. xxix. 1] preached before the Lord Mayor and Aldermen . . . 21 Nov. 1675,' 4to, London, 1676. 3. 'Encouragement to Charity; a Sermon [on Heb. xiii. 16] preached at the Charter House Chapel, 12 Dec. 1678,' 4to, London, 1679.

[Authorities as above; Chalmers's Biog. Dict. xii. 521; Brit. Mus. Cat.] G. G.

**DURIE, LORDS.** [See GIBSON, SIR ALEXANDER, *d.* 1644; GIBSON, SIR ALEXANDER, *d.* 1656.]

**DURIE, ANDREW** (*d.* 1558), bishop of Galloway and abbot of Melrose, was the son of John Durie of Durie in Fife, and brother to George Durie [q. v.], abbot of Dunfermline and archdeacon of St. Andrews. Both brothers entered the church under the patronage of their uncle, Archbishop James Beaton [q. v.], who named them abbots in

1526. The appointment of Andrew Durie to the abbey of Melrose was made in opposition to the will of James V, who had already asked the pope to grant the charge to John Maxwell, brother of Lord Maxwell, but letters of commendation to the pope in favour of Durie were obtained by fraud. Sir Christopher Dacre, in a letter dated 2 Dec. 1526, says that Durie, 'a monk of Melrose Abbey, will probably hold the place, notwithstanding that the king and the lords in this parliament have enacted that no Scotchman should purchase a benefice at the pope's hand, without license of the king and the lords of council.' James wrote to Cardinal Wolsey on the subject, and requested him to lay the matter before Henry VIII, so that the English king might use his influence with the pope to annul the appointment of Durie. Maxwell's friends obtained from the Scottish parliament a revocation of the letters sent to the pope in Durie's behalf. The Earl of Arran also wrote to Cardinal Wolsey to remind him that he had promised before to obtain the pope's consent to the appointment of his friends to the bishopric of Moray and to the abbey of Melrose, both of which charges were then vacant. The 'Vatican Papers' contain a letter from Henry VIII to the pope on the subject, dated Hertford, 2 Dec. 1524, in which he recommends John Maxwell of Dundrenan to the abbey of Melrose. All these efforts were of no avail. Maxwell, who had entered on the functions of abbot, had to retire in favour of Durie, who personally had nothing to recommend him as a churchman to any office whatever. He was dissolute and profane. His talk was mixed with terms derived from dice and cards. He had also a vulgar habit of making trivial rhymes. In giving his advice to the queen-regent, Mary of Guise, regarding a concourse of protestant preachers that had assembled in Edinburgh, he is reported to have said: 'Madame, because they are come without order, I rede ye, send them to the border.' On 2 July 1541 he was made an extraordinary lord of session, and was on the following day recommended to the pope for the see of Galloway. The king stipulated that before receiving the bishopric he should resign Melrose, although he might hold the abbey of Tungland. He is, however, spoken of as bishop and abbot of Melrose in 1556. He accompanied the queen-regent on her visit to France in 1550. He was an inveterate enemy to protestantism, and vowed openly that, in despite of God, so long as they that then were prelates lived, that word called the gospel should never be preached within the realm. He died in September 1558 from the shock occasioned by a riot in Edinburgh when the protestants broke up the procession in honour of St. Giles. Knox gives Durie a very bad character (*Hist.* p. 105). He was succeeded in the bishopric by Alexander Gordon.

[State Papers, Henry VIII, vol. iv.; Vatican Papers, Caligula B. vi. 420; Brunton and Haig's Senators of the College of Justice, p. 68; Keith's Scottish Bishops, p. 278.] J. G. F.

**DURIE, GEORGE** (1496–1561), abbot of Dunfermline and archdeacon of St. Andrews, son of John Durie of Durie in the county of Fife, and brother to Andrew Durie, bishop of Galloway [q. v.], was born in 1496. From 1527 till 1530 he acted as judge and executor of the monastery of Arbroath. During this same period he assumed the title of abbot of Dunfermline, and discharged some of the duties of that office under the direction of his uncle, Archbishop James Beaton [q. v.], the actual titular, on whose death in 1539 he was promoted by James V to the full dignity of the office. His name appears in the chapter-book of the abbey of Dunfermline so early as 1523, but merely as that of a witness. In the judgment pronounced in 1527 by the ecclesiastical court against Patrick Hamilton, one of the earliest martyrs to reformation principles in Scotland, his name is appended as George, abbot of Dunfermline. He was one of the most zealous abettors in all attempts that were made to combat the new doctrines. He went so far as to bring to trial and to condemn to death for heresy his cousin, John Durie, who was, however, liberated from his power by the Earl of Arran. All the bitter prosecutions that took place in Scotland during this stormy period of history were the result of measures devised by succeeding archbishops of St. Andrews and their active and trusted coadjutor the abbot of Dunfermline. Cardinal Beaton, in a letter dated 6 July 1545 addressed to Pope Paul III, informs the latter that his prerogative of cardinal had been rudely assailed by the archbishop of Glasgow (Dunbar), and that he had named Robert, bishop of Orkney, and George, abbot of Dunfermline, to examine witnesses and report to his holiness. When the cardinal was murdered (29 May 1546) at St. Andrews, and his murderers sustained a siege within the castle, the abbot was very active in trying to avenge the murder. When the siege had lasted six months, he proposed that the besieged should be lured into submission by an offer of obtaining absolution from the pope and of being set at liberty on delivering up the castle.

The abbot sat in parliaments held in 1540,

1542, 1543, and 1554. During the latter year, in which Mary of Guise assumed the title of queen-regent, he was keeper of the privy seal. He was appointed an extraordinary lord in 1541, and was frequently chosen one of the lords of the articles. He was present at a convention of lords spiritual and temporal held at Stirling, 18 June 1545, in which both the contending factions in the state were represented, when, by mutual concessions, a basis of agreement was formed. The regent Arran was to have a privy council of twenty members, four of whom were to act in rotation for a month. The abbot was appointed to act during the second month of this new arrangement. He was again in office as a privy councillor two years later, in September 1547, at the critical juncture of affairs which led to the battle of Pinkie. Much obloquy has been attached to his name for the part he took in the negotiations prior to the battle. The members of the privy council deceived the Scotch army as to the conciliatory demands of the English, which they gave out to be insulting. They have been thought to have acted thus, less from patriotic feeling than from religious rancour. A large number of the clergy had been enrolled in the Scottish army, among whom a similar feeling prevailed. William Patten, the English chronicler of the 'Expedition into Scotland,' and an eye-witness of the battle, gives a very minute description of a banner found on the field after the fight, which was said to be that of the abbot of Dunfermline, and under which the 'kirkmen' had fought.

When the popular tide had run so far in Scotland that many of the queen-regent's most influential advisers had deserted her, the abbot showed no sign of defection. When her prospects were the darkest, he approved of her withdrawal to Leith, whither he accompanied her with others of the catholic clergy. The defence was entrusted almost entirely to French troops, to obtain help against whom the Scottish protestant party applied to England. The catholics, in their turn, sent the abbot to France to represent to King Francis and Queen Mary how they were situated. Although then sixty-seven years of age, he seems to have been quite as resolute as before. He embarked at Dunbar for France on 29 Jan. 1560. In August following the Scottish parliament voted the abolition of the Romish church and hierarchy in Scotland, and sent Sir James Sandilands to France to obtain the ratification of this measure by the queen. His untoward reception was attributed in Scotland partly to the influence of Durie, who was then at the French court.

In December Francis II died. Deputations were sent to France by both the protestant and catholic parties to invite Queen Mary to return. The abbot had the advantage of being with the queen previous to the deaths of her mother and her husband. He was also with her when she went to pay her visits of leave-taking among her relatives in Rheims and Joinville, where she remained six months. Holinshed says: 'The queen, being desirous to have peaceful landing in Scotland, would not for the present meddle with religion, although Durie, abbot of Dunfermline, and John Sinclaire, lately appointed bishop of Brechin, did vehemently persuade and labour her to the contrary.' The abbot died shortly afterwards, 27 Jan. 1561. Nicholas Sanders, in his 'De Visibili Monarchia Ecclesiæ,' chap. viii., has included him in the list he gives of the catholic clergy in Great Britain who had been deprived of their benefices on account of their attachment to their faith. Two years after his death he was beatified by the Roman catholic church. Dempster and other writers of the same period call him a saint and a martyr. He left a numerous family in Scotland. His two elder sons, Peter and Henry, were legitimated by an act passed under the great seal, dated 30 Sept. 1543. They appear to have acted as guardians to two younger ones, George and John, who were sent when young to the Scotch college at Paris, and subsequently to the college at Louvain. Several of their letters, dated from Louvain 1571, addressed to their brothers in Scotland, have been preserved in state papers relating to Scotland in the Record Office. John Durie [q. v.] became a jesuit.

[Dunfermline Charters; Calderwood; Spotiswood; Holinshed; Patten's Expedition into Scotland; State Papers relating to Scotland in Record Office; Registrum Magni Sigilli Regni Scotorum; Dempster's Historia Ecclesiastica; Thins's Continuation of Holinshed.] J. G. F.

**DURIE, JOHN** (*d.* 1587), a Scotch jesuit, was 'the son before he was abbat of the abbat of Dunfermling, brother to the lord of Duries' (THYNNE, *Catalog of the Writers of Scotland*, p. 463). He was born at Dunfermline, and educated at Paris and Louvain. He became a professed father of the Society of Jesus, and in 1582 he was residing at Clermont College in Paris, being then 'presbyter et theologus.' Father Anthony Possevin highly commends him for his learning and eloquence. Durie died in Germany in 1587. His only published work is entitled: 'Confutatio Responsionis Gulielmi Whitakeri . . . ad Rationes decem, quibus fretus Edmundus Campianus . . . certamen Anglicanæ Ecclesiæ Ministris obtulit in Caussa Fidei,' Paris, 1582, 8vo; Ingoldstadt, 1585, 8vo.

[Dempster's Historia Ecclesiastica (1829), i. 237; Tanner's Bibl. Brit. p. 242; Mackenzie's Scottish Writers, ii. 470; Southwell's Bibl. Scriptorum Soc. Jesu, p. 440; De Backer's Bibl. des Écrivains de la Compagnie de Jésus (1869), i. 1693; Dodd's Church Hist. ii. 141; Holinshed's Chronicles (1587), p. 463; Catholic Miscellany, ix. 33; Foley's Records, vi. 217, vii. pt. i. p. 217; Gordon's Catholic Mission in Scotland, p. 543; Oliver's Jesuit Collections, p. 20; Cat. of Printed Books in Brit. Mus.] T. C.

**DURIE, JOHN** (1537–1600), presbyterian minister, was born at Mauchline in Ayrshire in 1537, and educated at Ayr. He became one of the monks of Dunfermline, but being suspected of heresy was ordered to be shut up till death. At the time of the Reformation, through the influence of the Earl of Arran, he made his escape, and became an exhorter between 1563 and 1567, and then a minister, at Leith or Restalrig. He was extremely devoted to John Knox, and a most ardent supporter of his views. Becoming a minister of Edinburgh about 1573, he was conspicuous in the conflicts between the church and the king, and in many ways suffered for his outspokenness. In 1575 he expressed himself strongly in the general assembly against prelacy, and was supported by Andrew Melville. For inveighing against the court Durie and Walter Balcanquhal (1548–1616) [q.v.] were imprisoned in the castle of Edinburgh until they produced in writing the passage objected to. For reflecting on the Duke of Lennox and others in a sermon preached 23 May 1582, he was called before the privy council and ordered to leave Edinburgh. Soon, however, he got leave to return, and on his arrival at Leith on 4 Sept. the people of Edinburgh met him at the Gallow Green and marched with him up to Edinburgh and along the High Street singing the 124th psalm in four parts, showing not only their attachment to their minister but their skill in psalmody. In November, however, he was again banished from Edinburgh, but allowed to exercise his ministry at Montrose. He was a member of the assembly in 1586, and on 7 Aug. 1590 was granted by the king a pension of 140*l.*, in respect of 'the greit chargis and expenses maid by him mony zeirs [years] in avancing the publict effayres of the kirk and the greit houshold and famelie of barnis quhairwith he is burdynit.' James Melville, who was his son-in-law, says of him that though he had not much learning, he was a man of singular force of character, mighty in word and deed. Preaching and athletics went together, for 'the gown was no sooner off and the Bible out of hand in the kirk, when on went the corselet and up fangit [snatched up] was the hagbut, and to the fields.' But he speaks of him as a man of singular devoutness, who prayed and communed with God in so remarkable a manner that he counted it one of the privileges of his life that he had come in contact with him. His death took place on the last night of February 1600, amid great serenity of mind. In many ways he bore a great resemblance to his master, John Knox. Andrew Melville composed no fewer than eight Latin epitaphs in his honour, chiefly celebrating the courage with which he resisted the court.

Duræus, ore tonans, Edenâ pastor in urbe,
Arcuit a stabulis quos dedit aula lupos.
Celurcâ in cælum migravit nunc, quia non quit
Arcere a stabulis quos dedit aula lupos.

('Celurca' is the Latin for Montrose.)

Durie married Marion, daughter of Sir John Majoribanks, provost of Edinburgh, and had her husband's pension continued to her by act of parliament 11 July 1606. He had six children—three sons (Joshua, Robert [q. v.], and Simon), all in the presbyterian ministry, and three daughters.

[Scott's Fasti, i. 5, 103, 147, vi. 843; Melville's Diary; Calderwood's Hist.; Knox's Life of Melville.] W. G. B.

**DURIE, JOHN** (1596–1680), protestant divine, fourth son of Robert Durie [q.v.], was born at Edinburgh in 1596. He was educated for the ministry at Sedan under his cousin Andrew Melville, and at Leyden, where his father had settled. In 1624 he came to Oxford. In 1628 he was minister to the English Company of Merchants a Elbing, West Prussia, then in the hands o Gustavus Adolphus. In 1630, the factory failing, he returned to England on the advice of the English ambassador, Sir Thomas Roe, who had met him at Elbing, and who favoured his plan of negotiation with the reformed and Lutheran churches. He obtained some support from Archbishop Abbot, and Bishops Bedell and Hall. With letters from them he visited Gustavus Adolphus. Gustavus showed sympathy, and promised him letters to the protestant princes of Germany. He attended the courts and churches, the state assemblies and synods of Hesse, Hanau, the Wetterau, and Leipzig in 1631, and of Heilbronn (where an evangelical league was formed), Frankfort, and Holland in 1632. Gustavus fell at Lutzen, and Oxenstiern refused 'formal' sanction to Durie's scheme for a general assembly of the evangelical churches.

At the end of 1633, being heavily in debt (*Cal. State Papers*, Dom. Ser. 1633–4), he returned to England, and in 1634 was ordained priest with a license of non-residence.

He was made one of the king's chaplains, and preferred to a small living in Lincolnshire, which cost him more for a curate than he received. The same year he attended the great Frankfort assembly. The Transylvanian States sent him counsel and advice, and having the credentials of Archbishops Laud and Ussher, Bishops Hall, Morton, and Davenant, and twenty English doctors of divinity, he published his 'Declarations of English Divines,' along with his Latin treatise, 'Sententiæ de Pacis rationibus Evangelicis.' Though he was supported at Frankfort by Roe, he obtained only a general acknowledgment of his services, and the defeat of the Swedes at Nordlingen put an end to the meeting. After a short sojourn in England he started in July 1635 for the continent, and laboured for a year in the Netherlands. In June 1636 he went to Sweden, whither he had been invited by Matthia, chaplain to Gustavus Adolphus, and propounded his views to the Lutherans at Stockholm and Upsala. For two years he carried on a voluminous correspondence with Hamburg and the Free Cities. His Swedish negotiations failed. Queen Christina ordered him out of the kingdom in February 1637–8. Although ill in bed, he vowed never to slacken his efforts for religious unity. In 1639 he visited Denmark without success, and afterwards went to Brunswick, Hildesheim, and Zelle, where the reigning dukes countenanced his views, and a treaty of alliance between all the Brunswick and Luneburg churches was planned, with the aid of Calixtus. Early in 1640 he held meetings at Oldenburg and Hainault, and again at Hamburg and the Free Cities, but the joint views of himself and Calixtus were strongly opposed. He now passed through North and South Holland, sent memorials and letters throughout France and Switzerland, and at length arrived in England in 1640–1.

Durie attached himself to the royalists, and accepted office at the Hague as chaplain and tutor to Mary, princess of Orange. In 1642–3 he resigned this 'uncomfortable position,' and became minister to the Merchant Adventurers at Rotterdam. He was summoned to attend the assembly of divines, and after two years' delay he returned to London, arriving in November 1645. He was one of those who drew up the Westminster Confession and Catechisms.

He remained in England till 1654, continuing his negotiations throughout Europe for christian unity. In 1645 he preached before parliament 'Israel's Call to march out of Babylon,' published in 1646. The parliament granted him a sum of money equivalent to the value of his offices, but he declares he never received a penny. He was married about April 1645 to an Irish lady, 'an aunt of Lady Ranelagh,' who had taken great interest in his christian work. This lady's estate was worth 400*l.* a year; no rents for a long time were forthcoming, yet she provided a garrison for parliament against 'the rebels' in Ireland. In 1650 Durie was appointed library-keeper, under Whitelocke, of the books, medals, and manuscripts of St. James's, and had lodgings there.

To carry out his second plan of negotiations, Durie left England in April 1654. He now had the approbation of Cromwell and the assistance of the English universities. Labouring through the Low Countries and part of High Germany he reached Switzerland, and presented Cromwell's letters to the assembled divines at Aargau, and his scheme was well entertained. He then visited the churches of the reformed cantons, passed on to Frankfort-on-the-Maine, Weimar, Gotha, Brunswick, Hesse, Hanau, Nassau, Hainault, and the Netherlands, and was favourably received at synods and meetings in all these states from 1654 to 1656–7. He made Amsterdam his headquarters until the latter year. His acceptance of the new ecclesiastical system in England under the Commonwealth brought on him many reproaches. He now limited his ground to unity of opinion on the Apostles' Creed, Ten Commandments, and the Lord's Prayer, but being neglected, and acrimoniously attacked, chiefly by Lutherans, he was compelled to seek rest in England, whither he returned early in 1656–7. At the Restoration (1660) he endeavoured to renew his work through Lord-chancellor Hyde and the Duke of Manchester. His letter to the king in vindication of his action under the Commonwealth was unanswered, and Bishop Juxon declined an interview.

In 1661–2 he proceeded to Cassel, where the landgrave of Hesse favoured his plans. The landgrave's widow, after her husband's death in 1663, continued to favour Durie and assigned him comfortable quarters at Cassel. From 1663 to 1668 Durie disputed in South Germany, Switzerland, and Alsace. In the latter year the Great Elector rejected all his plans; and although he continued to travel from his home at Cassel to all parts of Germany and back until 1674, his labour was in vain. 'The only fruit,' he says, 'which I have reaped by all my toils is that I see the miserable condition of christianity, and that I have no other comfort than the testimony of my conscience.'

His life was an incessant round of journeyings, colloquies, correspondence, and pub-

lications. He died at Cassel 26 Sept. 1680. His only child, a daughter, married to Henry Oldenburg [q. v.], succeeded to an estate of her father's in the marshes of Kent, valued at 60*l.* a year.

Baxter, Mede, Bishop Hall, and Robert Boyle attest Durie's learning, benevolence, perseverance, and moral worth.

Durie's works are: 1. Petition to Gustavus Adolphus in 1628. 2. 'Hypomnemata de studio pacis ecclesiasticæ,' 1636. 3. 'A Briefe Relation,' 1641. 4. 'Motives to induce Protestant Princes,' 1641. 5. Letter (on Confession of Faith) to Lord Forbes, 1641. 6. 'Consultatio theologica . . . pacis ecclesiasticæ,' 1641. 7. 'A Summary Discourse [on] Peace Ecclesiasticall,' 1641. 8. 'A Memoriall concerning Peace,' 1641. 9. 'A brief Declaration [on Reformed Churches abroad],' 1641. 10. 'Motion tending to the Publick good,' 1642. 11. Petition to the House of Commons (on True Religion), 1642. 12. 'Certain Considerations,' 1642. 13. 'Epistolary Discourse [on Toleration],' 1644. 14. 'Of Presbytery and Independents,' 1646. 15. 'A Demonstration [on] Gospel Government,' 1646, 1654. 16. 'Model of Church Government,' 1647. 17. 'A Peacemaker without Partiality and Hypocrisie,' 1648. 18. 'Peace makes the Gospel Way,' 1648. 19. 'Seasonable Discourse [on] Reformation,' 1649. 20. 'Epistolary Discourse [on Israelitish Origin],' 1649. 21. 'A Case of Conscience,' 1650. 22. 'Objections . . . answered,' 1650. 23. 'Considerations since the Present Engagement,' 1650. 24. 'Just Re-proposals to Humble Proposals,' 1650. 25. 'A Pack of Old Puritans,' 1650. 26. 'A Disingag'd Survey,' 1650. 27. 'Epistolary Discourse [on Americans being Israelites],' 1650. 28. Letters to the Lady Ranelagh concerning his marriage, 1650. 29. 'The Reformed School,' 1650. 30. 'The Reformed Library Keeper,' 1650. 31. 'The unchang'd, constant, and single-hearted Peacemaker,' 1650 (written in reply to Prynne's satire, 'The time-serving Proteus and ambidexter Divine uncased to the World'). 32. 'Conscience eased,' 1651. 33. 'Earnest Plea for Gospel Communion,' 1654. 34. 'A Summary Platform of Practical Divinity,' 1654. 35. 'A Demonstration [on] Gospel Government,' 1654. 36. 'Earnest Plea for Gospel Communion,' 1654. 37. 'A Summary Account [of] former and latter Negotiation,' 1657. 38. 'Capita de Pace Evangelica,' 1657. 39. 'The Earnest Breathings of Foreign Protestants,' 1658. 40. 'A Declaration of John Durie,' 1660. 41. 'The Plain Way of Peace and Unity,' 1660. 42. 'Irenicorum Tractatuum Prodromus,' 1662. 43. 'Consultationum Irenicarum Προδιόρθωσις,' 1664. 44. 'Axiomata Communia,' 1671. 45. 'De Veris Fundamentalibus,' 1672. 46. 'Le Véritable Chrétien,' 1676. 47. 'On Christian Union,' 1676. In 1658 he printed his 'Letters to Du Moulin on the State of all the Churches in England, Scotland, and Ireland;' and in 1674 he published his extraordinary work on the Book of Revelation, 'Maniere d'expliquer l'Apocalypse,' in which, prompted by the views of Calixtus, he widened his scheme of union to embrace all christians, protestant and Roman catholic.

[Ayscough's Index to Sloane MSS.; Mosheim's Eccl. Hist. (Stubbs), pp. 111, 183, 310; Brook's Puritans, iii. 369; Gesselius's Hist. Eccl. ii. 614; Seelen's Deliciæ Epist. p. 353; Böhm's Englische Reform. Hist. p. 944; Wood's Athenæ Oxon. (Bliss), iii. 866, 961, 1043, iv. 578; Fasti, ii. 197; Frederick H. Brandes in the Catholic Presbyterian Review, July and August 1882; C. A. Briggs in the Presbyterian Review for April 1887, where is printed Durie's Summarie Relation of his journey in 1631–3 from his own manuscript; Benzelius's Dissertatio... Duræo, 1744; Burnet's Life of Bedell, p. 137; McCrie's Life of A. Melville, ii. 3, 177–8, 205–8, 448; Museum Helveticum, vol. ii. pt. vii. 1746; Cal. State Papers, Dom. Ser. 1631–4; Reid's Westminster Divines, 1811; Christian Remembrancer, January 1855.]

J. W.-G.

DURIE, ROBERT (1555–1616), presbyterian minister, was second son of John Durie (1537–1600) [q. v.] There is no real reason to doubt this relationship, although James Melville, who was son-in-law of John Durie, and an intimate friend and companion of Robert Durie, never explicitly mentions it. He studied at St. Mary's College, St. Andrews; visited Rochelle; stayed with James Melville, whose wife is assumed to be his sister; accompanied Melville to the parliament of Linlithgow in December 1585, and to Berwick in September 1586; became subsequently assistant to the schoolmaster of Dunfermline, and minister of Abercrombie in Fife in 1588, and of Anstruther in 1590. He was one of those who, on the appointment of the church, visited the island of Lewis in 1598 to further a scheme for civilising and christianising the people there, hitherto little better than savages, and rearing ten parish churches among them. The attention of the church was at this time directed with much interest to the highlands, where an almost unlooked-for desire for protestant ordinances was manifesting itself. In 1601 Durie visited the Orkneys and Zetland, and gave an account of his journey to the assembly of 1602. In 1605 Durie attended as a member the general assembly at Aberdeen, which the king had prohibited, but which

certain ministers, repudiating his jurisdiction, had persisted in holding. For this offence he was summoned before the privy council, and on 18 July sent to Blackness Castle. He and five others were tried at Linlithgow on 10 Jan. 1606 for treasonably declining the jurisdiction of the council, and being found guilty were banished from the kingdom. Durie, after landing at Bordeaux, proceeded to Holland, where he was admitted first minister of the Scotch church at Leyden, where he died in September 1616. He was one of the most intimate friends of Andrew Melville, who was in banishment at Sedan when Durie was at Leyden. At one time it was rumoured that a pardon had been accorded to Durie, but Melville warned him not to trust the rumour, having grounds for suspecting some foul play. He contributed a commendatory sonnet to James Melville's 'Spirituall Propine,' 1589. By his wife, Elizabeth Ramsay, Durie had five sons (John, Andrew, Eliezer, John, and James), and three daughters. The fourth son John is separately noticed.

[Scott's Fasti, pt. iv. 402, 406, pt. v. 144; Melville's Diary; Calderwood's History; M'Crie's Life of Melville.] W. G. B.

DURNFORD, ANTHONY WILLIAM (1830–1879), colonel royal engineers, eldest son of General E. W. Durnford, colonel commandant of the royal engineers, was born on 24 May 1830 at Manor Hamilton, co. Leitrim, Ireland. Educated in Ireland, and afterwards at Düsseldorf in Germany, he entered the Royal Military Academy, Woolwich, in 1846, and obtained a commission as second lieutenant in the royal engineers on 27 June 1848. Having completed the usual course of instruction at Chatham, he, in 1851, proceeded on foreign service to Ceylon, where he remained for five years, and married (15 Sept. 1854) Frances Catherine, youngest daughter of Lieutenant-colonel Tranchell, late of the Ceylon Rifle Regiment. In 1855 he was appointed assistant commissioner of roads and civil engineer to the colony in addition to his military duties. On the outbreak of the war with Russia Durnford volunteered for active service and was sent to Malta; here he was detained and was employed as adjutant until early in 1858, when he returned to England, and was promoted to the rank of second captain. A keen soldier and a good disciplinarian Durnford was destined for many years to see no active service, and passed his time until 1871 between home and Mediterranean stations.

At the end of 1871 he went to South Africa, and after little more than a year passed at Cape Town, during which he was promoted to the rank of major, he was sent to Natal. Shortly after his arrival in Natal he accompanied the mission appointed by the governor to take part in the coronation of Cetshwayo as king of the Zulus, and an interest in the native races of South Africa was thus aroused, which was strengthened by a strong attachment he had formed for Bishop Colenso and his family. Towards the end of 1873 the differences between the colonial government and Langalibalele, the chief of the Ama Hlubi tribe, came to a head, and, on being summoned to Pietermaritzburg, Langalibalele made preparation to remove his tribe out of the colony by way of the Drakensberg mountains. This the colonial government determined to prevent by securing the passes, and Durnford was sent on with a detachment of Natal volunteer carabiniers and a party of mounted Basutos to occupy the principal outlet—the Bushman's River Pass—where a large native force was to meet him. The strictest instructions were given him that he was on no account to fire the first shot. The route lay up the Drakensberg by a pass known as the 'Giant's Castle,' through a wild and broken country of a very difficult description. On the way Durnford's horse fell over a precipice, dragging him with it. Durnford was caught by a tree and was dragged up again, a dislocated shoulder set, and in spite of the bitterly cold night and his intense sufferings he struggled on and gained the rendezvous, but no native force had arrived to meet him. He formed up his little party across the mouth of the pass, but only to find that the Hlubis were already not only in front but on either flank. On the appearance of threatening bodies of the Ama Hlubi tribe the officer of the volunteer carabiniers reported that he could not depend upon his men, and begged to be allowed to retire. Durnford knew well the danger of retreat under such circumstances, but as his orders and entreaties were alike unavailing, he was reluctantly compelled to comply. As he had anticipated, no sooner did the enemy see them retiring than they opened a brisk fire, killing several of the volunteers, and, crying 'Shoot down the chief,' bore down upon Durnford, who was bringing up the rear, and had stopped to mount his native interpreter behind him on his own horse. The interpreter was shot through the head, and two of the Hlubis, running in on either side, seized Durnford's bridle, and, raising their assegais, one pierced his already helpless left arm, and the other wounded him in the side. Before they could strike again he had drawn his revolver and shot them both dead, and, putting spurs to his horse and firing right and left, got through the

enemy, and with his faithful Basutos followed the flying volunteers, whom he only caught up and succeeded in rallying after a fourteen mile ride. In 1874 Durnford patrolled the country and carried out the demolition of the passes in the Drakensberg mountains, thus restoring confidence among the colonists. For these services he received the formal thanks of the colonial government. The tribe of the Ama Hlubi, after some unnecessary bloodshed, was broken up, as was also another tribe, the Putini. The proceedings in both cases were extremely distasteful to Durnford, who highly disapproved of the whole policy of the colonial government to the natives. Durnford received his promotion to lieutenant-colonel in December 1873, and was for some time after that date, owing to his exposure of the cowardice of the volunteers and his strong advocacy of the rights of the native tribes, the best abused man in the colony, although, on the other hand, he was adored by the natives.

In 1877 came the annexation of the Transvaal and the Kaffir war, and then followed the Zulu boundary dispute, when Durnford was appointed a member of the commission sent to investigate the grievances of the Zulus, and whose award seemed to promise a peaceful settlement; but unhappily other influences were at work, and war with Cetshwayo was shortly declared. Durnford, who had been promoted colonel in the army on 11 Dec. 1878, was appointed to the command of No. 2 column, composed of three native battalions of infantry and native cavalry raised by himself, and a rocket battery of artillery. His great popularity among the natives enabled him to raise this body of native troops with extraordinary celerity, men coming literally hundreds of miles to serve under him. Lord Chelmsford, with the headquarter column, had moved on 20 Jan. 1879, in accordance with his previously expressed intention, to a position near the Isandhlwana hill, where he formed his camp, but no step was taken to make the camp defensible in case of attack. At this time Durnford, who was on his way to Rorke's Drift with his mounted natives, had orders to co-operate with the general. He arrived at Rorke's Drift on the 21st, and on the 22nd received orders to march to the camp, where he expected to find the general and to be of use to him with his mounted men, the only cavalry at the general's disposal. On the morning of the 22nd Lord Chelmsford went out with a column to attack the Zulus, and when Durnford arrived at the Isandhlwana camp, reports having already come in of a movement of Zulus in the neighbourhood, he took his mounted men out to reconnoitre. It was, however, too late. The Zulus appeared in force to the front and left. Durnford then fell back slowly towards the camp, keeping up a steady fire, and disputing every yard of ground until his men's ammunition was expended, when they retired rapidly to the right of the camp to obtain more; then the Zulus swept down in hordes upon the camp, the infantry were broken, and fell back fighting hand to hand towards the right of the camp, where Durnford had rallied the white troopers, and with them and the Basutos still faced the Zulu left, keeping open the road across the 'Nek,' where retreat could yet be covered. About thirty of the 24th regiment, fourteen of the Natal volunteer carabiniers, with their officer, Lieutenant Scott, and twenty of the Natal mounted police held on with Durnford to this position when all hope of retrieving the day was gone; dismounted they fought on foot to cover the retreat of their comrades, and died to a man at their post. Four months later, when the general first allowed the battle-field to be visited, Durnford's body was found lying in a patch of long grass, near the right flank of the camp, a central figure of the band of brave men who had fought it out to the bitter end.

An ungenerous attempt was made at the time to throw the blame of the disaster on Durnford, it being alleged that he had received orders to defend the camp; but a copy of the orders he received was afterwards ascertained to have been recovered from the battle-field, and it is now known that no such instruction was given. In the judgment of those most competent to decide, Durnford acted, under the circumstances, for the best, and, as General Sir Lintorn Simmons wrote to the 'Times,' 'fought and died as a brave and true soldier, surrounded by natives, in whom he had inspired such love and devotion that they sold their lives by his side, covering the retreat of those who were flying. . .'

Durnford's character is well summed up by Sir Henry Bulwer in the following few lines: 'Colonel Durnford was a soldier of soldiers, with all his heart in his profession, keen, active-minded, indefatigable, unsparing of himself, brave and utterly fearless, honourable, loyal, of great kindness and goodness of heart. I speak of him as I knew him, and as all who knew him will speak of him.'

His brother officers of the corps of royal engineers have testified their admiration of his conduct and his noble death by placing a stained-glass window to his memory in Rochester Cathedral.

[Official Records; Corps Papers; E. Durnford's A Soldier's Life and Work in South Africa, 1882; Wylde's My Chief and I.] R. H. V.

DURNO, JAMES (1750?–1795), historical painter, was the son of the proprietor of a brewery at Kensington Gravel Pits, who was a native of the north of England. He was a pupil of Andrea Casali [q. v.], and also received instruction from Benjamin West [q. v.], whom he assisted in preparing repetitions of his pictures. In 1771 he gained a premium of thirty guineas at the Society of Arts, and was further successful in 1772 in gaining the first premium of a hundred guineas for the best historical painting. He was a member of the Society of Incorporated Artists, and subscribed their roll declaration in 1766. He contributed a few pictures to their exhibitions at Spring Gardens in 1769, 1772, 1773. He also assisted Mortimer in the ceiling which he painted for Lord Melbourne at Brocket Hall, Hertfordshire. In 1774 he went to Rome, where he resided until his death (13 Sept. 1795). Fuseli states that he employed himself 'partly practising and partly dealing in art,' and that 'he once made an attempt at some grandeur of style in one or two Greek and Roman subjects, but soon dwindled into the meagre Gothic method exposed in his two pictures for the Boydell Gallery.' These two pictures represented 'Falstaff examining the Recruits' and 'Falstaff in disguise, led out by Mrs. Page.' They were both engraved by Thomas Ryder, the former also by T. Hollis; the latter is now in Sir John Soane's Museum, Lincoln's Inn Fields. There is an etching by Durno in the print room at the British Museum, representing an 'Antique Funeral.'

[Redgrave's Dictionary of Artists; Edwards's Anecdotes of Painters; Catalogues of the Society of Artists; manuscript notes by Fuseli, in Pilkington's Dictionary of Painters (British Museum Library).] L. C.

DURWARD, ALAN (Alanus Ostiarius, Hostiarius, Dyrwart 'le Usher') (*d.* 1268), justiciar of Scotland and earl of Atholl, was the son of Thomas Ostiarius, who was a benefactor to the monks of Arbroath, and a signatory to at least one charter of Alexander II, dated between 1231 and 1233 A.D. (*Reg. of Aberbr.* p. 9; *Cal. of Doc.* ii. 530; cf. Crawford, p. 12; Stewart, *Peerage*, i. 161). Durward makes his first appearance as Alan 'Ostiarius domini Regis Scocie, Comes Atholie,' in a deed of gift to St. Thomas's Church at Arbroath, a deed which was confirmed by Alexander II at Kintore, 12 Oct. 1233 (*Vetus Reg. of Aberbr.* pp. 91, 190; cf. *Scotiæ Monasticon*, iii. 419). In 1244 he was the first noble to pledge himself for the fidelity of Alexander II in this king's oath to Henry III; and further on in the same document undertakes, along with the seven earls of Scotland, to withstand their own sovereign should he attempt to play false (Matt. Paris, iv. 381). On Alexander II's death (8 July 1249) he starts forward as one of the chief leaders of the English party at the Scotch court. The little king's coronation had been fixed for 13 July, when 'Alan Dorwart totius nunc Scociæ justitiarius' put forward a claim to defer the coronation till the young Alexander had been made a knight; his proposal was, however, negatived mainly by the influence of Walter Comyn, count of Menteith, the head of the national party in Scotland (Fordun, p. 293; Robertson, ii. 55). At Christmas Alexander met Henry III at York, was knighted (25 Dec.), and married to his eldest daughter Margaret (26 Dec. 1251) (Fordun, p. 293; Robertson, ii. 55; Matt. Paris, v. 267). Before leaving York Durward's enemies accused him of treason. He had married a natural daughter of Alexander II, and was now charged with having written to the pope begging him to legitimatise his daughters by this lady. This act was construed as equivalent to an attempt to regulate the succession to the throne. The influence of the English king saved Durward for the time; but on his return to Scotland his chief opponents, the counts of Menteith and Mar, forced Durward's great ally, the chancellor Robert, abbot of Dunfermline, to resign his office, a step which marked the triumph of the Comyns and their party (*Chron. de Melrose*, pp. 219–20; Fordun, pp. 296–7).

On this it would seem that Durward, one of the heads of the English faction, or 'the king's friends' as they were later called, took refuge in England. His leading associates were Malise, earl of Strathearn, Patrick, earl of Dunbar, Alexander, the steward of Scotland, and Robert Bruce, afterwards a claimant for the Scottish throne. Durward himself attended Henry III on the Gascon expedition of August 1253, on which occasion he seems to have been doing service for the Earl of Strathearn. He also seems to have been present at Prince Edward's marriage with Eleanor of Castile (1254). At this time he was in receipt of a pension of 50*l.* a year from the king of England, and his name is found entered in the English rolls more than once in the course of the next few years in connection with other monetary claims, such as that for fifteen marks as recompense for a horse lost overseas in the king's service (18–19 May 1255). In February 1256 the king was in his debt to the amount of 94*l.* 16*s.* 8*d.*, and payment for this and other moneys was secured by an order on the re-

venues of the sheriffs of Northumberland (February 1256) and York (April 1257, January 1258). On 24 Dec. 1257 his pension was commuted for the manor and castle of Bolsover, which he continued to hold free from tallage at least till October 1274, and perhaps till the time of his death (*Chron. de Melrose*, p. 220; *Cal. of Doc.* i. Nos. 1956, 1984–1985, 2028, 2043–4, 2057, 2082, 2105, ii. 18, 26).

Durward does not seem to have left Scotland before July 1252, in which month he had a safe-conduct to England till 1 Nov., before which date (22 Oct.) he was granted a license to shoot six does in Gualtrees forest on his return. In August 1255 the Scotch troubles had so increased that Henry III despatched Richard de Clare, earl of Gloucester, and John Mansel northwards to protect 'his beloved friends' the Earls of Dunbar, Strathearn, and Alan Durward. It was by the advice of these nobles and their adherents that Alexander III and his queen had appealed to the king of England, who now took them under his care, and engaged to make no peace with their adversaries unless by their consent (21 Sept. 1255). At the same time a new council was appointed to govern the kingdom for seven years. Among its members Durward's name figures prominently, and, according to Fordun, he was restored to his office of high justiciar (20 Sept.) His enjoyment of this post can, however, hardly have lasted longer than two years, when the Earl of Menteith, taking advantage of the disturbances caused by the elevation of his friend, the ex-chancellor Gameline, to the see of St. Andrews, called together his fellow-nobles of the national party, seized the young king while still asleep in his bed (29 Oct. 1257) at Kinross, carried him to Stirling, and there established a council of their own. Durward, whom the patriotic chonicler of Melrose styles 'the architect of all the evil,' on hearing this fled to England, and his party was dispersed (*ib.* i. Nos. 1888, 1895, 1987, 2013–15; Rymer, i. 559, 566–7; Fordun, pp. 298–9; *Chron. de Mailros*, pp. 220–1).

Early next year, 1258, the king of Scotland mustered his forces at Roxburgh to take vengeance on his late tutors, who promised to appear at Forfar and there render an account of their misdeeds. Henry, however, had given orders to receive Durward into Norham Castle, and had granted him fifty marks for his expenses (2–5 April). Six months later (8 Sept.) he was rumoured to be supporting the refugees on the borders of Scotland with arms. His commissioners appeared at Jedwood, where peace was made between the opposing parties after a three weeks' discussion, seemingly on the condition that the royal council should consist of eight persons, four being chosen from each party. Though Durward's name appears as a member of this body, the power, according to Robertson, was almost entirely vested in the hands of the Comyns, nor indeed did it include a single earl of the opposing faction (*Chron. de Mailros*, pp. 221–2; Rymer, 1st edit. i. 378). Two years later (16 Nov. 1260) 'Alan Ostiarius' is one of the four barons who undertake the duty of protecting the Scotch interests while Queen Margaret goes to England to be confined of her first daughter (*Chron. de Mailros*, p. 223; Rymer, 1st edit. i. 378).

From this time, and, indeed, through all the preceding years, Alan's name is occasionally to be found in English documents. Henry III in 1260 granted him two casks of wine (11 Nov.) Later he seems to have been in money difficulties. Certain Lucca merchants have a claim of 60*s.* against him in 1263; while in 1268 he was in danger of distraint for debt. The same year he received letters of protection for three years (*Cal. of Doc.* Nos. 2222, 2316, 2470, 2493). The date of his death is given as 1268 in the 'Chronicle of Lanercost.' His son, Thomas Durward, was already a knight in April 1256 (*Hist. Doc.* i. 245; *Reg. of Aberbroth.* p. 227). A Sir Thomas Durward, who is possibly to be identified with the last mentioned knight, swore fealty to Edward I on 15 June 1296 (*Cal. of Doc.* p. 195).

The 'Chronicle of Lanercost' (sub ann. 1268) relates a curious story as to how Durward year after year continued to demand an increase of rent from one of his tenants, promising that every time should be the last, and giving his right hand in confirmation of the bargain, till, at last, wearied out by such falsehood, the farmer called out for the left hand, as the right had deceived him so often.

Durward occasionally signed charters as Count of Atholl, e.g. in one dated 25 Dec. 1234 (*Reg. of Aberbr.* p. 76). According to Douglas he got this title by marriage with the daughter, or rather the granddaughter (cf. Robertson, ii. 192), of Henry, earl of Atholl. The same writer seems to make his proper name to be Alanus de Londiniis, son of Thomas de Londiniis (i. 131–2). Durward was justiciar of Scotland at least as early as 16 Dec. 1246 (*Reg. of Aberbr.* p. 202). Durward's wife Margery, daughter of Alexander II, was dead by 1292, when Nicholas de Soules set up a claim to the Scotch throne in the right of her younger sister Ermengarde (Rymer, ed. 1816, vol. i. pt. ii. p. 775).

[Registers of Arbroath and Newbottle (Bannatyne Soc.); Calendar of Documents relating to Scotland, i. and ii., ed. Bain; Historical Documents illustrative of History of Scotland (Stevenson); Douglas's Peerage of Scotland, i. 131–2; authorities quoted above.] T. A. A.

DUSGATE, THOMAS (*d.* 1532), martyr, was born and educated in Cambridge, being scholar of Christ's College and fellow of Corpus Christi. He took his bachelor's degree in 1520–1, and that of master of arts in 1524. Feeling himself unable to endure the enforced celibacy of the priesthood, he went to Germany to consult Luther about his future life. The reformer dissuaded him from becoming a clergyman, and on his return to England he left Cambridge, changed his name to Bennet, and married. He went to live in Devonshire, and for some years kept a school, first at Torrington and then at Exeter in a street called Butcher Row. His intercourse with Luther had inclined him to accept the doctrines of the reformers, and he showed his sympathy to any persons in the diocese who were accused of heresy. He also put up bills on the cathedral doors at various times impugning the doctrines preached there. According to Foxe, the unknown blasphemer was publicly cursed, and Bennet was discovered to be the culprit by his inability to conceal his laughter. After his arrest a friar named Gregory Basset, a recanted heretic, tried hard to persuade him to follow his example. But Bennet was steadfast, and was in due course condemned and handed over to the secular power. The sheriff of Devon, Sir Thomas Dennis [q. v.], would have had the execution take place at Southernhay, but the chamber of Exeter refused permission, and he was therefore carried to Liverydole in Heavitree, about two miles from the city, and burned. This was on 15 Jan. 1531–2.

In remorse Sir Thomas Dennis afterwards built an almshouse on the spot. There is a brief and imperfect account of Dusgate's life and martyrdom, written by Ralph Morice, Archbishop Cranmer's secretary, among the Harleian MSS.

[Foxe, v. 18; Izacke's Antiquities of Exeter (1731), p. 116; Cooper's Athenæ Cantabr. i. 43; Harl. MS. 419, f. 125, Brit. Mus.] C. T. M.

DUSSEK, SOPHIA (1775–1830?) musician, daughter of Domenico Corri [q. v.], was born at Edinburgh in 1775. She played in public when only four years old, and after her father came to London sang and played at the principal concerts. Her masters were her father, Marchesi, Viganoni, and Cimador. She was married to the pianist Dussek before she was twenty. The date of her marriage is uncertain, though it is generally said to be 1792. Under her husband's tuition she became an accomplished pianist and harpist, singing and playing in Ireland and Scotland, and also for one season appearing in opera. Dussek was obliged to fly from his creditors in 1800, and seems at the same time to have deserted his wife, who retired from public life and devoted herself to teaching. After her husband's death in 1812 she married a viola-player, John Alvis Moralt, with whom she lived at 8 Winchester Row, Paddington, where she established an academy for teaching the pianoforte.

Mdme. Dussek wrote a considerable amount of music; many of her sonatas, concertos, and less important pieces for harp, piano, and stringed instruments were published during the first quarter of the nineteenth century. The date of her death is unknown, but she was living in 1828. Her daughter, Olivia Buckley (1799–1847), was taught by her mother, and made her first appearance at the Argyle Rooms when eight years old. She was married to a Mr. Buckley, by whom she had ten children. In April 1840 she was appointed organist of the parish church, Kensington, a post she held until 1845, when an election took place, and Mrs. Buckley was reappointed unanimously. She died in 1847. Mrs. Buckley wrote some pianoforte music and songs; she was also the author of a little work entitled 'Musical Truths,' published in 1843. Among her compositions two books of 'Fairy Songs and Ballads for the Young' (1846) and a set of 'Æsop's Fables' (1847) are remarkable for their admirable title-pages, the work of Cruikshank.

[Dict. of Musicians, 1824; Gerber's Lexikon der Tonkünstler, 1812; Musical World, 1861; British Museum Music Catalogue; Kensington Vestry Minute Books, kindly communicated by Mr. H. Bird.] W. B. S.

DUTENS, LOUIS (1730–1812), diplomatist and man of letters, was born at Tours on 15 Jan. 1730, of a French Huguenot family. He was educated at first by his father, and besides being a proficient at chess, began at a very early age to write enigmas and epigrams. An early love affair, which did not meet with his father's approval, made him wish to leave home, and he went to Paris, eager to witness the rejoicings for the peace of 1748. Here he wrote a tragedy, 'Le retour d'Ulysse à Ithaque,' which, though rejected at Paris, was actually performed with success at Orleans. His career in life was decided by his sister being placed in a convent by the Archbishop of Tours. It seemed to him that advancement in any profession was hopeless

in France from his religion, and he determined to settle in England. There he was received by an uncle who had retired with a large fortune from the business of a jeweller, and lived in Leicester Square. He had introductions to Mr. Pitt and Lord Barrington; but a misunderstanding between Miss Pitt and his father and sister prevented these being of any use. However, he learned English, translated some English comedies into French (which afterwards turned out to have been originally derived from French sources), and endeavoured to get a travelling tutorship. On this failing, he returned to Paris, but was soon afterwards persuaded by his uncle to revisit England, and he became tutor in the family of a Mr. Wyche. He gives a curious account of his experiences there, of his studying Hebrew and the classical languages, and of the influence he obtained over a daughter of Mr. Wyche who was deaf and dumb. In 1758 he obtained the appointment of chaplain to the embassy at Turin, under the Hon. Stuart Mackenzie. He at once took orders in the English church, and left London for Turin in October. On the death of George II, Mackenzie was appointed ambassador at Venice, and invited Dutens to attend him as secretary, but almost immediately afterwards Mackenzie was summoned to London to assume the office of secretary of state for Scotland, and he obtained permission for Dutens to remain at Turin as chargé d'affaires on the part of the king of England. Here he stayed till May 1762, when George Pitt (Lord Rivers) was appointed envoy extraordinary to the court of Turin. He then returned to London after a short stay in Paris; in 1763 he obtained a pension of 300*l.*, and was again sent to Turin. While here, besides other literary efforts, he edited the works of Leibnitz, published at Geneva in 1768 in 6 vols. 4to. About this time, through Mr. Mackenzie, he was offered a deanery in Ireland by the Duke of Northumberland, then lord-lieutenant. On his declining this, he was given the living of Elsdon in Northumberland by the duke. On this he left Turin, and went to England in 1766 to take possession of it. On his arrival the king through General Conway gave him 1,000*l.* for his services. He never ventured on any professional duties as a clergyman, and his appearance, manners, and foreign accent naturally excited considerable surprise among his parishioners when he first appeared at Elsdon. The duke continued his patron through life, and in 1768 sent him to travel through Europe with his second son, Lord Algernon Percy. They spent some time at Rome, Naples, Vienna, Berlin, &c., seeing the emperor at Rome, Voltaire at Geneva (to whom Dutens was known as the author of 'Le Tocsin,' a pamphlet against the philosophers, especially Voltaire and Rousseau, published at Paris in 1769), Brucker at Augsburg (who had helped him in his edition of Leibnitz), the king of Prussia at Potsdam, the king of Sweden, Gustavus III, at Brunswick, and Baron Trenck at Aachen. On his return, as he had been disappointed of a more valuable benefice than Elsdon by the Duke of Northumberland having joined the opposition, the duke gave him 1,000*l.*, and Dutens continued to live chiefly with him, going to Alnwick, Spa, and Paris in his company. On the duke and duchess leaving Paris he remained there, was present at the accession of Louis XVI, and afterwards spent some time at Chanteloup with the Duke and Duchess de Choiseul. In 1776 he returned to England, and was with the Duchess of Northumberland at her death, after which he went a third time to Italy with Mr. Mackenzie. On his return he had intended to remain quiet at Elsdon, but was persuaded to accompany Lord Mountstuart on his being appointed envoy at Turin, though the Duke of Northumberland had endeavoured to induce Dutens to live entirely with him. He did not, however, find the situation a pleasant one, and left Turin finally for Bologna, Florence (where he found Sir H. Mann), and Rome, when the duke renewed his proposal, offering him 500*l.* a year to live with him. He again refused, and intended to settle at Florence. But finding it necessary for his money matters to return to England, he went to Paris in June 1783, and the next year to London, where he spent most of his time with the Duke of Northumberland and Lord Bute. In 1786 he accepted an offer to go to Spain with Lord Walsingham as secretary of the embassy; but this was abandoned on Lord Walsingham being offered the place of postmaster-general. Dutens was again at Spa in 1789, then filled with French emigrants; in 1791 he returned to London, and resided chiefly there to the end of his life, very much with Mr. Mackenzie, who left him a legacy of 15,000*l.* The best literary society of London was open to him, and he retained his powers of mind and body to the last, playing billiards well when turned seventy. Shortly before his death he called on his friends, and returned them their letters. He died in London 23 May 1812. He had received the title of historiographer to the king, was F.R.S., and also associate of the French Academy of inscriptions. His library (a very choice one) was sold at Christie's in the summer of 1813.

Besides his edition of the works of Leibnitz, his own memoirs give him the greatest

likelihood of being remembered. These were begun in 1775, partially printed in 1802, then suppressed, and finally published in 1805, under the title of 'Mémoires d'un Voyageur qui se repose,' translated as 'Memoirs of a Traveller now in Retirement.' He calls himself throughout 'Duchillon,' a name taken from an estate that had been long in the family. He tells very openly the history of his attachments and his other adventures. Considering the opportunities he had through life and the character of the society in which he moved, the volumes, though interesting, are less valuable than might be expected. In the course of the work he has a chapter on the Man in the Iron Mask, whom he decides to have been a minister of the Duke of Mantua. As a kind of supplement, a volume entitled 'Dutensiana' follows the memoirs, which consists of a separate collection of anecdotes and observations. There is a good mezzotint of Dutens by Fisher, published January 1777.

The following are the most important works that he published; most of them appeared first in French, and then were translated into English: 1. 'Caprices poétiques,' 1750. 2. 'Recherches sur l'origine des Découvertes attribuées aux Modernes,' 1766, translated with additions in 1769. 3. 'Institutions leibnitziennes ou précis de la monadologie,' Lyon, 1767. 4. 'Poésies diverses,' 1767. 5. Edition of Leibnitz, Geneva, 1769. 6. 'Le Tocsin,' Paris, 1769, re-edited under the title 'Appel au bon sens,' 1777; translated, London, 1798, 1800. 7. 'La Logique ou l'art de raisonner.' 8. 'Explication de quelques médailles de Peuples, de Rois, et de Villes Grecques et Phéniciennes,' 1773. 9. 'Du miroir ardent d'Archimède,' 1775. 10. 'Itineraire des routes les plus frequentées, ou Journal d'un voyage aux villes principales de l'Europe en 1768–71.' Paris, 1775, London, 1778, translated 1782. 11. An edition of Dacier's translation of Epictetus, Paris, 1775. 12. 'Des pierres précieuses et des pierres fines,' Paris, 1776, London, 1777. 13. An edition of Longus, Paris, 1776. 14. 'Lettres à M. Debure sur la réfutation du livre de l'esprit par J. J. Rousseau,' Paris, 1779. 15. 'De l'Eglise, du Pape, de quelques points de controverse et des moyens de réunion entre toutes les églises chrétiennes,' Geneva, 1781. E. D. Clarke, the traveller, states that Plato, the archbishop of Moscow, complained that in this work Dutens published his correspondence without his leave. But Dutens showed that he had received no letters from the archbishop, and what he did publish was a 'Profession of Faith of the Russian Greek Church,' which the archbishop had sent him (*Gent. Mag.* lxxx. pt. ii. 641). 16. 'Œuvres mêlées,' Geneva, 1784, London, 1797. 17. 'L'ami des étrangers qui voyagent en Angleterre,' London, 1787. 18. 'Histoire de ce qui s'est passé pour l'établissement d'une régence en Angleterre,' London and Paris, 1789, translated under the title 'An History of the . . . Period from the beginning of his Majesty's illness . . . to the appointment of a Regent.' This caused him the loss of the favour of the Prince of Wales, whom he had known for some years. 19. 'Table généalogique des héros des romans' (n. d.), 2nd edition, 1796. 20. 'Recherches sur le temps le plus reculé de l'usage des voûtes chez les anciens,' 1795, translated under the title 'Inquiries into the Antiquity of Vaults among the Ancients,' London, 1805. 21. 'Mémoires d'un voyageur qui se repose,' 1805. Besides these he wrote tracts 'sur l'arbre généalogique des Scipions,' on the means of securing brick buildings from fire, on the chess automaton, and a catalogue 'des médailles qu'on trouve dans les voyages de Swinburne,' &c. He also wrote the French version of the account of the Marlborough gems, 1791.

[Biographie Universelle; Haag's La France Protestante, where he is called 'Du Tens ou Du Tems;' Memoirs of a Traveller now in Retirement, London, 1806; Gent. Mag. lxxxii. pt. ii. 197, 391 (1812); Beloe's Sexagenarian (1817), ii. 99–104; Dibdin's Bibliographical Decameron, iii. 92, 93.] H. R. L.

DUVAL, CHARLES ALLEN (1808–1872), painter, was born in Ireland in 1808. When a young man he went to Liverpool uncertain whether to turn his attention to art or to literature, but both were for a time cast aside for the rough life of a sailor. This, however, did not long prove attractive, and he settled as an artist in Liverpool, eventually removing to Manchester about 1833, where he continued to reside and practise as a portrait and subject painter till his death at Alderley, Cheshire, on 14 June 1872.

Duval exhibited at the Royal Academy from 1836 to 1872 (twenty pictures) both portraits and subject pictures, and as regularly in the local exhibitions at Liverpool and Manchester. His portraits are good likenesses, and have considerable artistic merit, particularly his chalk studies of children. One of the earliest commissions Duval received was from Mr. Daniel Lee for a portrait of Daniel O'Connell, who would only grant a sitting of two hours and a half; but the artist not only possessed a wonderful facility for catching expression, but also for rapid work, and the result was a characteristic portrait. He had previously painted a picture containing one hundred portraits of the leading Wesleyans in the

United Kingdom, who met in Manchester to celebrate the centenary of methodism. Among his best-known productions in this branch of art are likenesses of the chief members of the Anti-Cornlaw League, which were afterwards engraved. He had a large practice in Liverpool and Manchester, and also in London. All his work was marked by great taste and beauty. Throughout his artistic career he never wholly abandoned subject picture painting. One of his first and best known works in this line is 'The Ruined Gamester.' It was purchased by a Manchester print-seller named Dewhurst, and engraved, earning for itself so great a popularity that a cartoon in 'Punch,' caricaturing Sir Robert Peel, was drawn from it, and an etching from the picture and some clever verses (both by the artist) appeared in the 'North of England Magazine' for June 1842. He afterwards exhibited 'The Giaour,' 1842, 'Columbus in Chains,' 1855, 'The Dedication of Samuel,' 1858, 'The Morning Walk,' 1861, and many others in local exhibitions. He also painted during his later years some clever sea pieces.

Duval was a witty and accomplished writer. Many papers by him will be found in the pages of the 'North of England Magazine,' and in 1863 he published five pamphlets on the struggle then taking place in the United States between the North and South.

[Manchester Examiner and Times, 17 June 1872; Art-Treasures Examiner; personal knowledge.] A. N.

**DUVAL, CLAUDE** (1643–1670), highwayman, was born of poor parents at Domfront, Normandy, in 1643. A report which was current during his lifetime, that he was the son of a cook in Smock Alley, Without Bishopsgate, is sufficiently discredited. At the age of fourteen he was sent to Paris, where he remained in service till the Restoration, when he came to England in attendance on the Duke of Richmond. It was not long before he joined the ranks of the highwaymen, and in that capacity became notorious throughout the land, his fame resting hardly less on his gallantry to ladies than on his daring robberies. It is related, for instance, among many similar exploits, that on one occasion he stopped a coach in which a gentleman and his wife were travelling with 400*l.* in cash. The lady, with great presence of mind, began to play on a flageolet, whereupon she was asked by Duval to dance with him on the roadside turf. His request was granted, and a coranto solemnly executed, the husband looking on. The latter was then asked to pay for his entertainment, and Duval, taking 100*l.* only, allowed the coach to proceed on its way. His gallantry notwithstanding, the name of Duval soon became a terror to travellers, and large rewards were offered for his capture. So hot was the pursuit that Duval was compelled to flee to France; but after a few months' time he returned, and shortly afterwards was taken, while drunk, in the Hole-in-the-Wall, Chandos Street. On 17 Jan. 1669–70 he was arraigned at the Old Bailey, and being found guilty on six indictments out of a much greater number, which could have been proved if necessary, was condemned to death. Many great ladies are said to have interceded for his life, but the king, on Duval's capture, had expressly excluded him from all hope of pardon, and on the Friday following (21 Jan.) he was executed at Tyburn. His body was cut down and laid in state at the Tangier Tavern, St. Giles's, where it was visited by great crowds of all ranks, amid such unseemly demonstrations that the exhibition was stopped by a judge's order. Duval was buried in the centre aisle of Covent Garden Church, under a stone inscribed with an epitaph beginning:

> Here lies Du Vall: Reader, if male thou art,
> Look to thy purse; if female, to thy heart.

The only full account of the life and adventures of Duval is the 'Memoirs of Du Vall: containing the History of his Life and Death' (4to, 19 pp., reprinted in 'Harleian Miscellany,' iii. 308), published immediately after his execution, and ascribed to the pen of William Pope. This pamphlet was copied almost literally by Alexander Smith in his 'Lives of the Highwaymen,' and is also reproduced in 'Celebrated Trials,' vol. ii.; but some of the incidents narrated in it, especially those dealing with Duval's relations with ladies of rank, appear unworthy of credence —a view which is to some extent borne out by the author's declaration on the title-page, that his work was 'intended as a severe reflexion on the too great fondness of English ladies for French footmen; which at that time of day was a too common complaint.' The tradition, however, that Duval was particularly successful in winning the favour of women is supported by Titus Oates (*Εἰκὼν Βασιλική*, 2nd edit. 1696, pt. i. p. 4), who sneers at the 'divers great personages of the feminine sex that on their knees made supplication for that insipid highwayman,' adding, 'it is true he was a man of singular parts and learning, only he could neither read nor write.' The same characteristic of Duval is also dwelt on at length by Samuel Butler in the satiric glorification of the highwayman

which he called a Pindaric Ode 'To the Happy Memory of the Most Renowned Du-Val.'

[Authorities as above; London Gazette, from Thursday, 20 Jan. to Monday 24 Jan. 1669–70; cf. art. Morton, Sir William.] A. V.

DUVAL, LEWIS (1774–1844), the eminent conveyancer, born at Geneva on 11 Nov. 1774, was the second son of John Duval of Warnford Court, Throgmorton Street, London, a well-known diamond merchant of Genevese origin, by his wife Elizabeth Beaufel de Vismes of the Nowell, York. He was educated at Trinity Hall, Cambridge, where he took the degree of LL.B. in 1796, and was soon afterwards elected a fellow of his college. Duval was admitted a student of Lincoln's Inn on 18 June 1793, and on leaving Cambridge became a pupil of Charles Butler (1750–1832) [q.v.], in whose chambers he remained for rather more than two years. He then commenced practice as a conveyancer, and in the early years of his professional career was much employed by Butler, who entertained the highest opinion of the talents of his old pupil. Duval was afterwards called to the bar in Trinity term 1804. Unlike many eminent conveyancers, he owed his rise in the profession entirely to his skill as a chamber practitioner. He never published any legal work, and the hesitation in his speech, to which he was subject, prevented him from practising in court with any chance of success. Upon the retirement of Butler, Preston, and Sanders, Duval became the acknowledged head of his particular branch of learning. Though not an original member of the real property commission, he was subsequently appointed a commissioner, and wrote the greater portion of the second report, which related entirely to the establishment of a general registry of deeds (*Parl. Papers*, 1830, xi. 1–81). As a draughtsman Duval to a great extent followed Butler's forms; and being 'endowed with a nice appreciation of language, and a clear understanding of the objects of legal instruments, he did much to improve their perspicuity and precision' (Davidson, *Precedents and Forms in Conveyancing*, 1874, i. 8). Among his more distinguished pupils were Sugden, Christie, Bellenden Ker, Tierney, Loftus Wigram, Joshua Williams, and Charles Hall, who married Duval's niece, and afterwards became a vice-chancellor.

Duval died at St. Petersburg House, Bayswater Hill, on 11 Aug. 1844, in his seventieth year, and was buried at St. George's Chapel in the Bayswater Road. His portrait by Sir George Hayter and a bust by Sievier are in the possession of his nephew, Mr. Lewis Duval.

[Law Review and Quarterly Journal of British and Foreign Jurisprudence, i. 139–44; Gent. Mag. 1844, new ser. xxii. 328; Grad. Cantabr. (1823), p. 149; Lincoln's Inn Registers; private information.] G. F. R. B.

DUVAL, PHILIP (*d.* 1709 ?), painter, is stated to have been a native of France, a pupil of Charles le Brun, and to have studied painting in Venice and Verona, forming his style on the great painters of those towns. He settled in England about 1670, and practised for some years in London. In 1672 he painted for the Duchess of Richmond a picture of 'Venus receiving from Vulcan the armour for Æneas.' Having a taste for chemistry, he wasted most of his time and substance in the practice of it. He was assisted by the Hon. Robert Boyle [q. v.], who gave him a small annuity, but after that gentleman's death he fell into great want, and his mind became disordered. He is stated to have died in London about 1709, and to have been buried at St. Martin's-in-the-Fields. In the gallery of M. Boyer d'Aguilles were two pictures by Duval, representing 'Europa' and 'Leda' (both engraved by J. Coelemans). Mariette attributes these to Philip Duval, but it is probable that they should be ascribed to Robert Duval (1644–1732), born at the Hague, and a pupil of N. Wieling, who studied at Rome and Venice, especially in the style of Pietro da Cortona. He married a daughter of one of William III's chaplains, through whose influence he obtained the direction of the royal collections, and the superintendence of the buildings at the royal palace of Loo. He was sent over to England to assist in cleaning and repairing the cartoons of Raphael and other pictures; he returned, however, to the Hague, where in 1682 he was admitted a member of the Academy, and subsequently became director. The ceiling of the hall in the Academy was painted by him. He died 22 Jan. 1732, aged 88.

[Redgrave's Dict. of Artists; Dussieux's Les Artistes Français à l'Etranger; Abecedario de P. J. Mariette; Vertue's MSS. (Brit. Mus. Add. MS. 23069); Immerzeel's Levens en Werken der Hollandsche en Vlaamsche Kunstschilders; Descamp's Vies des Peintres, vol. iii.; Galerie de M. Boyer d'Aguilles.] L. C.

DWARRIS, Sir FORTUNATUS WILLIAM LILLEY (1786–1860), lawyer, eldest son of William Dwarris of Warwick and Golden Grove, Jamaica, by Sarah, daughter of W. Smith of Southam in Warwickshire, was born in Jamaica, 23 Oct. 1786, where he inherited a considerable property, but left the island in infancy, and was entered at

Rugby School 23 Oct. 1801. He proceeded thence to University College, Oxford, and took the degree of B.A. on 1 March 1808. Having determined upon adopting the law as his profession, he was called to the bar at the Middle Temple on 28 June 1811, and in the same year (28 Feb.) married Alicia, daughter of Robert Brereton, a captain in the army. Through his connection with Jamaica, he was appointed in 1822 one of the commissioners to inquire into the state of the law in the colonies in the West Indies, and on the passing of an act founded upon his report (he being the only surviving commissioner), his services were acknowledged by knighthood, an honour which was bestowed upon him at St. James's Palace on 2 May 1838. Numerous official appointments were conferred upon him. He was a member of the commission for examining into the municipal corporations, a master of the queen's bench, recorder of Newcastle-under-Lyme, and counsel to the board of health. In 1850 he was elected a bencher of the Middle Temple, and in 1859 he was appointed its treasurer, when he was called upon to take the chief part in the ceremony of laying the foundation-stone of its new library. He was both F.R.S. and F.S.A., a vice-president of the Archæological Association, and a member of the Archæological Institute. Dwarris died at 75 Eccleston Square, London, on 20 May 1860, and was buried in Woking cemetery on 26 May; his wife died in the same house on 10 June 1856, and her remains were placed in the same cemetery on 16 June. Their family consisted of four sons and two daughters.

Allibone assigns to Dwarris the authorship of a volume entitled 'Juvenile Essays in Verse, 1805;' the volume is not to be found in the British Museum, and is unknown to his surviving children. His other publications were: 1. 'Substance of the Three Reports of the Commissioner of Inquiry into the Administration of Civil and Criminal Justice in the West Indies; extracted from the Parliamentary Papers,' 1827. 2. 'The West India Question plainly stated, and the only Practical Remedy briefly considered,' 1828, in which Dwarris argued in favour of an improvement in the condition of the slaves and the gradual abolition of slavery. His views on these questions are also set out in a long letter which he addressed from Barbadoes in January 1823 to Dr. Parr (Parr, *Works*, viii. 25–8). 3. 'A General Treatise on Statutes,' 1830–1, two parts; 2nd ed., assisted by W. H. Amyot, barrister-at-law, and the son-in-law of Dwarris, 1848; another ed. by Platt Potter, LL.D., one of the justices of the supreme court of the state of New York, Albany, New York, 1871. A standard work of high authority. 4. 'Alberic, Consul of Rome,' an historical drama in five acts (anon.), 1832. 5. 'Railway Results, or the Gauge Deliverance;' a dramatic sketch, 1845. 'A Skit on the Railway Mania,' 'Young England,' &c. 6. 'Some New Facts and a Suggested New Theory as to the Authorship of Junius,' privately printed, 1850. The opinion of Dwarris was that the letters were written by several persons, of whom Sir Philip Francis was the chief. This volume, with other works on the same subject, was reviewed by Mr. C. W. Dilke in the 'Athenæum' for 1850 and 1851, and the articles are reproduced in his 'Papers of a Critic,' vol. ii. 7. 'A Letter to the Fellows of the Royal Society of Antiquaries on the Present Condition and Future Prospects of the Society,' privately printed, 1852; an argument in favour of a reduction in the rate of subscription and on the necessity for increased energy in the society's operations. 8. 'A Letter to the Lord Chancellor on his Proposed Scheme for the Consolidation of the Statute Law,' 1853. 9. 'The Widow's Rescue,' 'Select Eulogies,' 'Schooled or Fooled,' a tale, 'Collected and Recollected,' 1855. To the 'Journal of the British Archæological Association' he contributed the following papers: 'On the Local Laws, Courts, and Customs of Derbyshire,' vii. 190–9; 'The Forest Laws, Courts, and Customs and the Chief Justices in Eyre, North and South of the Trent,' viii. 172–83; 'The Privileges of Sanctuary,' xiv. 97–110. In the 'Archæologia,' xxxiii. 55, is a paper by Dwarris 'On the History of one of the Old Cheshire Families,' the Breretons, with whom his wife was connected.

[Law Times, xxxv. 141 (1860); Rugby School Register, i. 86; Gent. Mag. June 1860, p. 646; Journal of Brit. Archæol. Assoc. (by T. J. Pettigrew), xvii. 182–3 (1861); information from his son, Canon Dwarris.] W. P. C.

DWIGHT, JOHN (*fl.* 1671–1698), potter, is said to have been a native of Oxfordshire; to have proceeded B.C.L. from Christ Church, Oxford, 17 Dec. 1661; and to have been secretary to Bryan Walton, Henry Ferne, and George Hall, successively bishops of Chester. But if the statement be true that 'he succeeded as early as 1640 in making a few pieces of imperfect porcelain' (Meteyard, *Life of Wedgwood*, i. 188), he must have soon begun his experiments in ceramics. The first date in his history of which we can be certain is 13 April 1671, when Charles II granted him his first patent; the next is the death of his daughter Lydia, 3 March 1673. In 1684 a new patent was granted him on

the expiration of his first, and from entries in a pocket-book (one of two now in the possession of the present proprietor of the pottery founded by him at Fulham) he is proved to have been alive in 1698. If he began to experiment in pottery before 1640, he must have been an old man by the close of the century, and the suggestion that he died in 1737 is clearly indefensible. In this year died Dr. Samuel Dwight [q. v.] of Fulham, who was possibly the son of Dwight. Dwight is sometimes styled Dr. John Dwight, but this is probably an error, as he is called simply John Dwight, gentleman, in both his patents, and is not dubbed doctor by any contemporary.

Both the patents are printed *in extenso* in Jewitt's 'Ceramic Art in Great Britain.' The first was granted on the strength of the statement in Dwight's petition that 'John Dwight, Gentl. had discovered The Mistery of Transparent Earthenware, comonly knowne by the Names of Porcelaine or China, and Persian Ware, as also the Misterie of the Stone Ware vulgarly called Cologne Ware; and that he designed to introduce a Manufacture of the said Wares into our Kingdome of England, where they have not hitherto been wrought or made.'

Although his claim to make what would now be called porcelain is discredited, and it is thought by some experts that stoneware had been made before in England, there is no reason to doubt the *bona fides* of the statements in Dwight's petition, and it is certain that at the date of it he had made long and patient investigations and experiments, and had brought, or was on the eve of bringing, the manufacture of stoneware to a perfection unknown before in England or perhaps elsewhere. So much is proved by a dated piece of great beauty and importance now in the South Kensington Museum. It is a half-length effigy of his daughter Lydia, lying with head raised upon a pillow as she appeared after death, and is inscribed on the back 'Lydia Dwight, dyd March 3, 1673.' It is also certain that he made a substance which might have appeared to him to have been porcelain, for Professor A. H. Church says: 'Dwight did nearly approach success in the making of a hard translucent ware similar to hard oriental porcelain. The applied ornaments on his grey stoneware jugs and flasks, and even the substance of some of his statuettes, were distinctly porcellanous.'

Six years after the grant of his first patent we find evidence not only of his fame as a potter, but also of the commercial success of the Fulham works. In the 'History of Oxfordshire' (published 1677) by Dr. Plot, the antiquary and keeper of the Ashmolean Museum, there occurs the following passage: 'The ingenious John Dwight, formerly M.A. of Christ Church College, Oxon., hath discovered the mystery of the stone or Cologne wares (such as d'Alva bottles, jugs, noggins), heretofore made only in Germany, and by the Dutch brought over into England in great quantities; and hath set up a manufacture of the same, which (by methods and contrivances of his own, altogether unlike those used by the Germans), in three or four years' time, he has brought it to greater perfection than it has attained where it hath been used for many ages, insomuch that the Company of Glass-sellers of London, who are the dealers for that commodity, have contracted with the inventor to buy only of his English manufacture, and refuse the foreign.'

The same writer notes among Dwight's other discoveries 'the mystery of the Hessian wares and vessels for reteining the penetrating salts and spirits of the chymists,' and 'ways to make an earth white and transparent as porcellane,' and states that 'to this earth he hath added the colours that are usual in the coloured china ware, and divers others not seen before,' and that 'he hath also caused to be modelled statues or figures of the said transparent earth (a thing not done elsewhere, for China affords us only imperfect mouldings), which he hath diversified with great variety of colours, making them of the colour of iron, copper, brass, and party-coloured as some Achat-stones,' and again: 'In short, he has so advanced the Art Plastic that 'tis dubious whether any man since Prometheus have excelled him, not excepting the famous Damophilus and Gorgasus of Pliny (*Nat. Hist.* lib. xxxv. c. 12).'

That this panegyric was scarcely excessive we have the testimony of one of the greatest living authorities. M. L. Solon, in 'The Art of the Old English Potter,' says of Dwight: 'To him must be attributed the foundation of an important industry; by his unremitting researches, and their practical application, he not only found the means of supplying in large quantities the daily wants of the people with an article superior to anything that had ever been known before, but besides, by the exercise of his refined taste and uncommon skill, he raised his craft to a high level; nothing among the masterpieces of Ceramic art of all other countries can excel the beauty of Dwight's brown stoneware figures, either for design, modelling, or fineness of material.'

Two of the finest of these figures (Mars and Meleager) are now in the British Museum. In the same collection, recently enriched from those of Mr. A. W. Franks and Mr. H. Willett, are a magnificent life-sized

bust of Prince Rupert, and several other busts and statuettes in white stoneware. At the South Kensington Museum are a beautifully executed little bust of James II and a statuette of a child with a skull at her feet, supposed to represent his daughter Lydia, and here also is the undoubted effigy of Lydia before mentioned. What has been conjectured to be a third memento of this child is a hand apparently cast from life, which is in the British Museum. Both museums contain specimens of his useful ware-mugs, noggins, bellarmines, and the like, a number of which were discovered some years ago in a bricked-up cellar at the Fulham works. Other specimens of Dwight's ware are in private hands, but the identification of any of the more artistic pieces of Dwight's manufacture would have been difficult now if it had not been for the preservation by his descendants at the Fulham works of a few capital and authentic specimens, which were bought by Mr. Baylis of Prior Park in 1862. From him they were acquired by Mr. C. W. Reynolds, and are now generally known as the Reynolds' Collection, which was dispersed by auction in 1871. It is from this source that most of the finer specimens in the South Kensington and British Museum came.

Whether Dwight himself modelled any of the statuettes and busts that were produced at his works is not known. He is said to have employed Italian workmen, and it is difficult to believe that such masterpieces of plastic art as the Meleager, the bust of Prince Rupert, and several other pieces of the same stamp, could have been the work of any but a thoroughly trained sculptor. There is, however, no doubt that he was a man of rare artistic taste, and some of the statuettes, and even the effigy of Lydia, are not beyond the range of a skilled amateur. M. Solon seems to be inclined to give him the credit of all, and writes of the effigy: 'We fancy we can trace the loving care of a bereaved father in the reproduction of the features, and the minute perfection with which the accessories, such as flowers and lace, are treated.'

Though successful with the ordinary useful ware of commerce, Dwight's more artistic productions do not seem to have attracted their due share of attention, and he is said to have buried his models and tools in disgust. The only trait of his character except his affection for Lydia, of which we have evidence, is his love of hiding. One of his pocket-books contains memoranda of money (often considerable sums) stowed away in different holes and corners of his ovens and kitchen.

Altogether few men at once so important and so long-lived have left so few records of their lives and themselves, and the little we know of him has been obscured and confused by those who have written about him. Even about his daughter Lydia conjecture has not been happy. Her effigy is clearly that of little more than an infant, and contradicts the supposition (founded by the late Mr. Jewitt on an entry in one of the pocket-books already mentioned) that this Lydia Dwight was fifteen years old when she died. The statuette in the South Kensington Museum which is supposed to represent Lydia Dwight has long hair, and is evidently of a girl older than the original of the effigy. The hand in the British Museum is also too old for the effigy, and too young for a girl of fifteen. As the other entries in the same books begin in 1691, there is another reason for thinking that the Lydia Dwight who wrote her name in it was not the same as she who died in 1673, and it seems on the whole probable that, having lost his first Lydia in infancy, he called a later daughter by the same name. That he had at least one child who grew to maturity is more than probable, for in 1737 the pottery belonged to a Margaret Dwight who married a Mr. White, and the works were in the possession of her descendants till 1864. If Lydia Dwight was fifteen when she died in 1673, this Margaret could not have been her sister by the same mother, but if Lydia died in infancy it is at least possible that she was.

[Jewitt's Ceramic Art in Great Britain; Church's English Earthenware; Solon's Art of the Old English Potter; Plot's Hist. of Oxfordshire; Lysons's Environs, ii. 399, 400; Gent. Mag. 1737; Chaffers's Marks and Monograms; Art Journal, October 1862; Meteyard's Life of Wedgwood.] C. M.

DWIGHT, SAMUEL (1669?–1737), physician, born about 1669, was the son of John Dwight, who has been identified with the potter noticed in the preceding article. A brother Philip was vicar of Fulham from 1708 till his death in 1729. Another brother, Edmund, was born in 1676. In July 1687 the father is described as being then of Wigan, Lancashire (*Oxford Matriculation Register*, cited in Welch, *Alumni Westmon.* 1852, p. 207). Samuel entered Westminster School in 1686, matriculated a commoner of Christ Church, Oxford, 12 July 1687, when eighteen years of age, and as a member of that house proceeded B.A. 23 May 1691, M.A. 14 Feb. 1693 (*Oxford Graduates*, 1851, p. 201). Some verses of his occur among the academical rejoicings on the birth of James II's son in 1688; others are in the collection celebrating the return of William III from Ireland in

1690. He was admitted a licentiate of the College of Physicians 25 June 1731. On the title-pages of two of his medical treatises, published respectively in 1725 and 1731, he is represented as a doctor of medicine; but his degree was not recognised by the college (cf. *Lists of Coll. of Physicians* in Brit. Mus.) He practised at Fulham, and dying there 10 Nov. 1737, was buried in the church on the 17th (Lysons, *Environs*, Supplement, p. 150). Dwight was the author of: 1. 'De Vomitione, ejusque excessu curando; nec non de emeticis medicamentis, &c.,' 8vo, London, 1722. 2. 'De Hydropibus: deque Medicamentis ad eos utilibus expellendos, &c.,' 8vo, London, 1725. 3. 'De Febribus symptomaticis . . . deque earum curatione,' 8vo, London, 1731. This last treatise is dedicated to Sir Hans Sloane, whom Dwight was accustomed to consult in cases of more than ordinary difficulty (cf. his letter to Sloane, 21 Nov. 1721, *Addit. MS.* 4043, f. 226). Dwight is sometimes wrongly credited (cf. *Gent. Mag.* vii. 702) with the inventions in pottery made by John Dwight [q. v.]

[Authorities as above; Welch's Alumni Westmon. (1852), pp. 205, 207, 214, 222; Munk's Coll. of Phys. (1878), ii. 117–18; Faulkner's Fulham, p. 27.] G. G.

**DWNN, LEWYS**, or more properly Lewys ap Rhys ap Owain (*d.* 1616?), deputy-herald for Wales, derived his accepted surname from the family of his mother, Catharine, daughter of Captain Rhys Goch Dwnn of Cefn y Gwestad, and remotely descended from the Dwnns of Kidwelly, though since the fifteenth century his branch of the family had been settled in Powysland. Lewys's father, Rhys, the son of Owain, the son of Morus, the son of Howel, was also a Montgomeryshire man, and his elaborate pedigree, reaching back many generations, has been preserved for us. Lewys was the sole child of his parents. He always 'had a predilection for heraldic science' and pedigrees, and became a disciple first of Hywel ap Sir Matthew, and subsequently of William Llyn and of Owen Gwynedd. Among his fellow-students was Rhys Cain of Oswestry. He was thus able to copy the pedigree books of all these authorities, and in the middle of Elizabeth's reign became famous himself as a genealogist. He was also a well-known bard, and is said to have been the poetical teacher of Bishop Richard Davies and others. If so, the pupil must have been very much older than the master. In February 1585–6 Dwnn was, 'at the request of sundry gentlemen,' appointed by Robert Cooke, Clarenceux king-at-arms, and Richard Glover, as marshal to William Flower, Norroy king-at-arms, as their deputies, to make heralds' visitations in Wales. A plan for a similar visitation in Edward VI's reign had never been carried out, but Dwnn's experience and previous labours now gave an excellent opportunity for the collection of genealogical information in a district hitherto neglected by accredited heralds. In the patent Dwnn is commended for his 'former travels throughout the most part of the said country for attaining the knowledge of pedigrees,' as well as for 'his painful diligence and his skill in the knowledge of the Welsh tongue.' Dwnn at once commenced his work, and though his patrons soon died, and he received no further formal patents, he continued his labours until 1614, though the amateur character of part at least of his visitation perhaps prevented the manuscripts ever reaching the College of Arms. He met with many difficulties. He apologises to the reader for the badness of his handwriting, owing partly to his poverty not allowing him to employ a copyist, and partly to the hurry of some gentry to leave home and the inhospitable disposition of others, 'who would neither afford me meat nor lodgings merely for working, but required money.' But he persevered despite all obstacles, and almost completed his work. It was put together in no sort of order, but it was famous for its superior accuracy over other visitations, since Dwnn kept fairly within his instructions to 'omit all high lines deduced from far above all memory.' For this reason it was selected for publication by the Welsh MSS. Society in preference to two other earlier collections of pedigrees by other heralds. They were collected accordingly from various scattered manuscripts and published in two magnificent quartos under the editorship of Sir Samuel Rush Meyrick at Llandovery in 1846. The editor added an introduction and copious notes. On Dwnn's researches most Welsh family history depends. Dwnn is commended for his care in preserving the British tongue and the most famous works of the poets. Several specimens of his poetical powers are interspersed among the visitation. Few particulars of Dwnn's personal life have come down to us. He lived at Bettws 'in Cydewain on Berriew,' in Montgomeryshire. He married Alice, daughter and coheiress of Maredudd Vaine, and had six children, named James, Edward, Thomas, Charles, Mary, and Elizabeth. The date of his death cannot be ascertained, but his pedigrees go down to 1614. 'A large number of poems in Dwnn's autograph, and mostly of his own composition, are preserved at Peniarth. They are nearly all dated, and as the last date is 1616, Dwnn must have been

alive then, but probably not much longer' (*Montgom. Coll.* iii. 123–30, Powysland Club).

[All that is known of Dwnn's life is collected by Sir S. R. Meyrick in his Introduction prefixed to vol. i. of Dwnn's Heraldic Visitations of Wales.] T. F. T.

DWYER, MICHAEL (1771–1826), Irish insurgent, was born in co. Wicklow in 1771. He took part in the insurrectionary movement of 1798, joining Joseph Holt with a band of twenty or thirty insurgents from the Wicklow mountains, where he subsequently pursued a sort of bandit career on his own account. He is described as a handsome, intelligent Wicklow man, possessed of some fine traits of character. In 1803 he was concerned in Robert Emmett's insurrection, bringing five hundred men with him to Rathfarnham, but he refused to concur in Emmett's attempt upon Dublin. It was in the house of his niece, Anne Devlin, that Emmett lay for a time concealed after the failure of his plans. Dwyer surrendered to Captain Hume on 17 Dec. 1803. The 'Belfast News-Letter,' which calls him a 'notorious mountain robber,' gives a minute account of his appearance and manners. He was sentenced only to transportation, on the ground of the humanity he had displayed. Grattan erroneously says that he died on board the convict ship which was to convey him to New South Wales, before the vessel started. Webb wrongly gives 1815 as the date of his death. In that year he became high constable of Sydney. He died at Sydney in 1826, and was buried in the Devonshire Street cemetery there. He married Mary Doyle, a farmer's daughter; Ross dates the marriage in 1778, perhaps a misprint for 1788.

[Belfast News-Letter, 23 Dec. 1803, and 17 Jan. 1804; Grattan's Memoirs of Henry Grattan, 1842, iv. 397; Ross's Correspondence of Cornwallis, 1859, iii. 283; Webb's Compendium of Irish Biography, 1878, p. 162.] A. G.

DYCE, ALEXANDER (1798–1869), scholar, eldest son of Lieutenant-general Alexander Dyce of the East India Company's service, was born in George Street, Edinburgh, 30 June 1798. His mother was a daughter of Neil Campbell of Duntroon and Oib, Argyllshire, and a sister of Sir Neil Campbell, sometime governor of Sierra Leone. The year after his birth his parents sailed for India, leaving him in charge of two of his father's sisters at Aberdeen. He was educated at the Edinburgh High School, proceeded in 1815 to Exeter College, Oxford, and took his bachelor's degree in 1819. It was his father's wish that he should enter the service of the East India Company; but Dyce had no taste for this career, and accepted the alternative of taking orders. Between 1822 and 1825 he served two curacies, first at Llanteglos, a fishing village near Fowey, Cornwall, and afterwards at Nayland in Suffolk. In 1825 he abandoned clerical work, settled at Gray's Inn Square, and devoted himself to literary pursuits. So early as 1818, in his undergraduate days, he had edited Jarvis's dictionary of the language of Shakespeare, and in 1821, shortly before his ordination, he had published at Oxford a little volume of translations in blank verse of selected passages of Quintus Smyrnæus. In 1825 he published 'Specimens of British Poetesses,' and in 1827 he edited Collins's poems. Two volumes of his edition of George Peele appeared in 1828, and were republished in 1829; a third volume, containing rare works to which he had not had access when the earlier volumes were issued, followed in 1839. In 1830 he published, from a manuscript, 'Demetrius and Enanthe' (Fletcher's 'Humorous Lieutenant'), and collected the works of John Webster in four volumes. His edition of the plays and poems of Robert Greene, in two volumes, appeared in 1831, and in 1833 he completed Gifford's edition of Shirley, editing a part of the sixth volume, and writing the memoir. Between 1831 and 1835 he contributed to Pickering's 'Aldine' series editions of Beattie, Pope, Akenside, and of Shakespeare's poems; and in 1833 he published 'Specimens of English Sonnets.' In 1836–8 he edited the works of Richard Bentley, in three volumes. It had been his intention to produce an exhaustive edition of Bentley; but 'the indifference of general readers to classical literature,' he wrote to John Forster, 'prevented my carrying out the design.' In 1840 he published an edition of the works of Thomas Middleton, in five volumes, which was followed in 1843 by an edition of Skelton's works, in two volumes. The first volume of his elaborate edition of Beaumont and Fletcher appeared in 1843, and the last volume (the eleventh) in 1846. In 1850 he issued an edition of Marlowe, in three volumes; in 1856 'Recollections of the Table Talk of Samuel Rogers;' and in 1857 an edition of Shakespeare, in nine volumes. Dyce is best and most deservedly known by this edition of Shakespeare. Its textual criticism is of the highest value, and the brief annotations are always useful and to the point. The glossary is full and meets most of the difficulties. A vast number of Shakespearean students regard it as the most readable and satisfactory of all the editions of the dramatist. A second edition of Webster, carefully revised, was published in 1857, one vol.; Peele and Greene, one vol., were

re-edited in 1858; Marlowe, one vol., in 1861; and Shakespeare, nine vols., in 1864–1867. His latest work was a revised edition, in three vols., of Gifford's Ford. The preface to that work is dated '15 Feb. 1869.' At the close of June 1868 he wrote to his friend Forster that he was 'unusually well;' but at the beginning of August he declared himself to be, though free from pain, 'ill, ill, ill, exhausted from inability to sleep and to eat, my nights intolerable, my days wearisome, because I cannot read, and when or how it is to end seems uncertain.' In another letter to Forster, dated 4 Dec. 1868, he wrote: 'I suspect that I am very gradually dying, and if such is the case, I certainly have no reason to make any childish lamentation, for I have lived a great deal longer than most people who are born into this world, and I look back on my past existence without much disapprobation.' He was suffering from organic derangement of the liver. In the preface to his edition of Gifford's Ford he states that the 'languor and weakness consequent on a very long and serious illness' made it impossible for him to pursue any researches among the public records. But he continued working, though bedridden, to the end, preparing a third edition of his Shakespeare (which was posthumously published by the care of John Forster), and still busy with his unfinished translation (begun more than twenty years earlier) of Athenæus's 'Deipnosophists.' He died 15 May 1869, at 33 Oxford Terrace, where he had resided for the last ten years of his life. He bequeathed his valuable library, with his pictures and prints, to South Kensington Museum. The library contains many Elizabethan rarities, and is rich in classical and Italian literature.

For the Camden Society Dyce edited Kempe's 'Nine Days' Wonder;' for the Percy Society Porter's 'Two Angry Women of Abingdon,' Drayton's 'Harmony of the Church,' and 'Poems' of Sir H. Wotton; for the Shakespeare Society the old tragedy of 'Timon' and the tragedy of 'Sir Thomas More.' He also published 'Remarks on Mr. J. P. Collier's and Mr. C. Knight's editions of Shakespeare,' 1844; 'A few Notes on Shakespeare,' 1853; and 'Strictures on Mr. Collier's new edition of Shakespeare,' 1859. For many years he was on terms of cordial relationship with Payne Collier, to whom in 1840 he dedicated his edition of 'Middleton;' but the friendship was afterwards interrupted, and finally dissolved. The manuscript of Dyce's projected translation of 'Athenæus' is preserved at South Kensington. A translation of the 'Deipnosophists' was a formidable undertaking, and it is doubtful whether, under any circumstances, this labour of love could have been completed.

There have been editors more brilliant than Dyce, but his deep and varied learning, his minute accuracy, and his nice discrimination have very rarely been equalled. So long as the best traditions of English scholarship survive his name will be respected.

[Biographical notice by John Forster prefixed to Catalogue of the Dyce Library.] A. H. B.

**DYCE**, WILLIAM (1806–1864), painter, third son of William Dyce, M.D., F.R.S. (Edinb.), of Fonthill and Cuttlehill, co. Aberdeen (lineally descended from William Dyce of Belhelvie, co. Aberdeen, in 1565), and cousin of the Rev. Alexander Dyce [q. v.], was born in Marischal Street, Aberdeen, on 19 Sept. 1806. His mother was daughter of James Chalmers of Westburn in the same county, and belonged to a family which had been honourably connected for centuries with the town and county of Aberdeen. Dyce was educated at Marischal College, university of Aberdeen, and took the degree of M.A. at the age of sixteen. His father, who was a noted physician and of great scientific attainments, wished him to adopt either medicine or theology, both of which he had studied, in preference to painting. Dyce, however, secretly pursued his studies in art, and by selling his productions at last earned a sufficient sum to enable him to embark on a trading smack for London. He procured an introduction to the president of the Royal Academy, who immediately discerned Dyce's talent and obtained his father's permission for him to study art. Dyce set to work making drawings at the Egyptian Hall, and was soon after admitted a probationer in the school of the Royal Academy. Not being satisfied with the system there, he eagerly embraced a chance of visiting Rome offered to him by Alexander Day [q. v.], with whom and with William Holwell Carr [q. v.] he had made acquaintance. He started in the autumn of 1825 with Day, and remained in Rome nine months, paying special attention to the study of the works of Titian and Nicolas Poussin. In 1826 he returned to Aberdeen, and, besides decorating a room in his father's house, he commenced his first picture of importance, 'Bacchus nursed by the Nymphs of Nysa,' which he exhibited in London at the Royal Academy in 1827. In the same year Dyce returned to Rome, and now developed his tendency to that form of art which was at first styled 'pre-Raphaelite.' Dyce may be said to have been the originator of the movement in the English school of painting. In 1828 he

painted a 'Madonna and Child.' Mr. Severn brought the German painter Overbeck to see it, who was followed by numbers of the German artist-colony then working in Rome. They were astonished to find that so young a painter had unaided produced so excellent a work, painted on the principles which they had for years been striving to establish; their admiration went so far, that, hearing of Dyce's approaching departure from Rome, and ascribing it to pecuniary reasons, they subscribed among themselves a considerable sum of money to purchase the picture and enable him to prosecute his studies longer in Rome. Their kind assistance was not needed, and Dyce carried out his intention of returning, reaching Aberdeen late in 1828, and set to work painting Madonnas and other similar subjects. Finding that they did not meet with appreciation, he laid aside his brush and devoted himself to scientific pursuits; not long afterwards he gained the Blackwell prize at Marischal College for an essay on 'Electro-magnetism.' Shortly after this he accepted an offer from the Hon. Mrs. Mackenzie to make a copy of a portrait of her father, Lord Seaforth, by Sir Thomas Lawrence. This was so successful that he was induced to turn his thoughts to portraiture. In 1830 he settled in Edinburgh, where he remained for about seven years, during which time he painted over one hundred portraits; these were executed in a simple and vigorous style that brought out some of the finest qualities of his work, which remain hitherto almost unknown to the world in general. His portraits of ladies and children were much admired. In 1832 he was elected a fellow of the Royal Society at Edinburgh, and in 1835 an associate of the Royal Scottish Academy; this latter distinction he resigned on settling in London, when the honorary rank was conferred on him. He exhibited during these years in Edinburgh the 'Golden Age,' the 'Infant Hercules,' 'Christ crowned with Thorns,' the 'Dead Christ' (an altar-piece), &c., besides portraits; and also in London at the Royal Academy numerous portraits and a 'Descent of Venus' (from Ben Jonson's 'Triumph of Love'), which attracted some attention. During his residence in Edinburgh Dyce became intimately acquainted with several members of the board of trustees for manufactures; he was frequently consulted by them as to the best means of applying design to manufactures, and at last he matured and proposed a scheme for the improvement of their schools, which he published in the form of a letter to Mr. Maconochie Wellwood (Lord Meadowbank). This pamphlet came into the hands of the newly formed council of the school of design at Somerset House. Dyce was sent for, and eventually was requested by the president of the board of trade, Mr. Poulett Thomson, to proceed to the continent on a mission of inquiry into the working of schools established with a similar object in France, Germany, and elsewhere. Dyce returned in 1840 and presented a report, which was printed by order of the House of Commons and led to the remodelling of the school of design, of which Dyce became director and secretary to the council. These posts he held till 1843, when he was appointed inspector of the provincial schools, which had been established on his proposal, retaining a seat on the council. These posts he resigned after about a year and a half. In 1844 he was appointed professor of the fine arts in King's College, London, where he delivered a lecture on 'The Theory of the Fine Arts,' which attracted some notice, and which he published. In the same year he was elected an associate of the Royal Academy, of which he became a full member in 1848. In the latter year it was found that by mismanagement the affairs of the school of design had been brought to a deadlock. Dyce's services were again called into requisition, and he was appointed master of the ornamental class, and master of the class of design. Being, however, thoroughly dissatisfied with the scheme of management, and finding his views not accepted, he resigned these posts, and severed his connection with an enterprise which owed much of its success to his profound knowledge of principles and his administrative ability. During his connection with the school of design Dyce had but little time for painting; he painted a 'Madonna and Child' (Royal Academy, 1846, purchased by the prince consort, and engraved by T. Vernon in the 'Art Journal,' 1855), 'St. Dunstan separating Edwy and Elgiva' (Royal Academy, 1839), 'Titian teaching Irene da Spilemburgo' (Royal Academy, 1840), and 'Jessica' (Royal Academy, 1843). At this point Dyce, feeling that his powers of painting had grown rusty, and never having studied seriously from the life, went through a course of study in Mr. Taylor's life school in St. Martin's Lane. This laudable action was shared by his friend W. Etty, R.A. [q. v.] The result was the production of one of his most successful works, 'King Joash shooting the arrow of deliverance,' and of his cartoon for the competition in Westminster Hall. The destruction of the Houses of Parliament by fire in 1831, and the consequent erection of the present buildings, offered an opportunity for the long-cherished idea of the encouragement of national art at the national

expense. In April 1841 a select committee of the House of Commons was appointed, and the evidence was taken of various artists, including Dyce. This committee recommended the employment of fresco-painting to decorate the vacant wall-spaces in the new buildings, and it was implied that the style of the Munich artists was the best to be adopted. In November 1841 a royal commission was appointed, with the prince consort as chairman and Mr. Eastlake as secretary. In 1843 a cartoon competition was held in Westminster Hall, and in 1844 a fresco competition. This latter exhibition disposed of the objections of some persons who alleged that no Englishman was capable of painting in fresco, and that Cornelius must be brought over to execute them. Cornelius is stated to have himself said that it was needless to bring him over from Germany when Dyce's services were available. Dyce, who enjoyed the confidence of the prince consort, was one of the competitors, though he never concealed his opinion that fresco was unsuited to the English climate. In the meantime Dyce completed his first fresco of 'The Consecration of Archbishop Parker' in Lambeth Palace, two heads from which he had sent to the fresco competition. This caused him to be one of the six artists selected for the frescoes in the House of Lords, and eventually the commissioners decided that Dyce should complete a fresco in the House of Lords representing the 'Baptism of Ethelbert' before any other commissions were given. This was completed in 1846, and was so successful that the commissioners gave five further commissions to other artists, with instructions to adapt their frescoes to suit Dyce's design and colouring. Before executing this fresco Dyce visited Italy in order to renew and perfect his studies in fresco-painting, and addressed a paper on the subject to the fine arts commission, which was printed in one of their reports. Dyce was next employed by the prince consort to paint a fresco at Osborne of 'Neptune giving the Empire of the Sea to Britannia,' and also to paint one of the frescoes from the masque of 'Comus' in the garden pavilion at Buckingham Palace. While painting the former Dyce suggested to his royal highness the suitability of the Arthurian legends as decorations typifying 'Chivalry' for the queen's robing-room in the House of Lords, remarking that they should be treated in the way that the German fresco-painters had treated the Nibelungenlied, and that Maclise was a fitting painter for the task. The subjects were adopted by the commissioners, but the execution was entrusted to Dyce, who agreed to paint in fresco seven compartments in the queen's robing-room, together with smaller compartments in the frieze, twenty-eight in all, to be completed in seven years from 1 July 1848 at a total cost of 4,800*l*. This contract, subsequently modified in some particulars, turned out to be an unwise one, owing to the limited portion of the year during which work in fresco is possible in this climate, and the excessive amount of research and study necessary for the correct representation of the details in the Arthurian legends. Another opportunity for indulging what was perhaps his chief predilection in art occupied much time; he was asked to undertake the interior decoration of the church of All Saints, Margaret Street, an offer he was unable to refuse, which included a series of frescoes from the life of Jesus Christ. This he completed during 1858–9, while the House of Lords' frescoes remained unfinished. Dyce did not escape censure for accepting a second commission before the previous contract had been fulfilled, and he himself admitted that to some extent he had laid himself open to it. In 1860 his health began to fail him, and his sufferings were increased by his acute sensitiveness to the complaints made from time to time in the houses of parliament as to the non-completion of the frescoes. Finally, feeling that he would not live to complete them, he wished to return all the money he had received for them. He died in his house at Streatham on 14 Feb. 1864, having completed but five of the frescoes in the queen's robing-room, viz. those typifying 'Hospitality,' 'Religion,' 'Mercy,' 'Generosity,' and 'Courtesy,' as component parts of 'Chivalry' which the whole series was intended to depict. Dyce was buried in St. Leonard's Church, Streatham, which had been enlarged from his designs. He married 17 Jan. 1850 Jane Bickerton, eldest daughter of James Brand of Milnathort, Kinross-shire, by whom (who died 29 Dec. 1885, aged 55) he left two sons and two daughters. Dyce's time was fully occupied during the later years of his life, and his easel-paintings are not numerous; among those exhibited by him at the Royal Academy may be noticed 'The Meeting of Jacob and Rachel' (1850), 'King Lear and the Fool in a Storm' (1851), 'Christabel' (1855), 'Titian preparing to make his first essay in Colouring' (1859), 'St. John leading home his adopted Mother' (1860, commenced in 1844), 'George Herbert at Bemerton' (1861) and 'Eleazar of Damascus' (1863). Dyce, who was deeply learned in theology and patristic literature, was one of the leaders in the high church movement. He was also an accomplished musician, both as organist and composer, and composed a 'Non nobis' anthem,

sometimes sung at the Royal Academy banquets. He founded the Motett Society, for the study and practice of the church music of the sixteenth and seventeenth century, and in 1842–3 he published, in two quarto volumes, 'The Book of Common Prayer with the ancient Canto Fermo set to it at the Reformation,' with two dissertations on that kind of music. For this he received the Prussian gold medal of science and art from the king of Prussia, who was then interested in framing a liturgy for his national state church. Dyce published numerous pamphlets on art and other subjects, among them being one entitled 'Shepherds and Sheep,' in answer to Mr. Ruskin's 'Notes on the Construction of Sheepfolds.' In 1853 he published a pamphlet on the National Gallery. His administrative abilities were highly thought of, and he drew up a set of statutes for Dulwich College. In 1851 he was appointed a juror of the Great Exhibition, and published a report on 'iron and general hardware;' in 1862 he was again a juror of the International Exhibition appointed to judge on 'stained glass and glass used in building and decoration.' This was a subject to which Dyce had given great attention. His mastery of it was shown in his cartoon for the memorial window to the Duke of Northumberland in St. Paul's Church, Alnwick, and in the so-called choristers' window in Ely Cathedral. In these Dyce carried out theories of his own in colour and execution; nothing was left to the discretion of the workmen, as the artist had already thought out every detail. He often employed himself in architectural designs. Dyce also designed the florin which is now in use, and was originally intended for a four-shilling piece. He declined to stand for the presidency of the Royal Academy on the death of Sir Martin Shee; he always took a prominent part in the deliberations of that body, and it was on his proposal that the class of retired academicians was established. He was also a member of the Academy of Fine Arts in Philadelphia. His works were rather those of a learned student than an original artist, and were marked by a refinement of taste, rather than by any appeal to the feelings of the spectator. Some of his pictures are in the Scottish National Gallery at Edinburgh. Twelve of his later paintings were exhibited at Manchester in 1887, but were inadequate examples of his art. Some of his studies are at the South Kensington Museum and at Owens College, Manchester. During his residence in Edinburgh he etched the illustrations to Sir Thomas Dick Lauder's 'The Morayshire Floods' (published 1830), and 'Highland Rambles' (published 1837). In all his manifold accomplishments he attained a high degree of proficiency. At the Royal Academy dinner of 1864 Mr. Gladstone, speaking of Dyce's recent death, said he believed that the very ideal of the profession of an artist had rarely been more honourably exhibited than in Dyce's character.

[Information from Mr. J. Stirling Dyce, F.S.A.; Memoir by J. Dafforne in the Art Journal for 1860; Encycl. Brit. (9th ed.); Redgrave's Dict. of Artists; Redgraves' Century of Painters.]

L. C.

**DYCE-SOMBRE, DAVID OCHTERLONY** (1808–1851), an eccentric character, was born at Sirdhana, Bengal, in 1808. His great-grandfather, Walter Reinhard, a native of Strasburg, a carpenter by trade, went to India in 1754, where he became a soldier in the service of several of the native princes, and acquired from the sombre cast of his countenance the nickname of Sombre. In 1777 the emperor of Delhi gave him the principality of Sirdhana, which on his death at Agra, 4 May 1778, passed to his widow Zerbonissa, a dancing girl, who became begum of Sirdhana. By a concubine Reinhard left a son, Aloysius Reinhard, otherwise known as Zuffer Yah Khan. This son died, leaving a daughter Juliana, who married George Alexander Dyce, commandant of the begum's forces. A son by this marriage was D. O. Dyce. He was brought up in the house of the Begum Sombre, and educated by Mr. Fisher, the church of England chaplain at Meerut, but on attaining manhood joined the church of Rome. On 27 Jan. 1836 the begum died, and Dyce inherited from her upwards of half a million sterling, which was paid over to him from the Anglo-Indian exchequer, where it had been deposited, and he then took the additional surname of Sombre. Previously to this he had been created by the pope a chevalier of the order of Christ, in consideration of some very large gifts which the begum had made to his holiness. In October 1836 he left Sirdhana, to which he never returned. In 1837 he went to China, coming back to Calcutta in February 1838. He then embarked for England, and landed at Bristol in August of that year. His arrival attracted much notice, as he brought with him a reputation of vast wealth and of being thoroughly oriental in education, customs of life, and manners of thought, and he soon became the most celebrated personage of the season. On 26 Sept. 1840 he married the Hon. Mary Anne Jervis, third daughter of Edward Jervis, second viscount St. Vincent. He was elected in the liberal

interest member for Sudbury 29 June 1841, but after sitting until 14 April 1842 was unseated for 'gross, systematic, and extensive bribery,' and the borough was soon after disfranchised, mainly in consequence of the proceedings at the 1841 election (*Barron and Austin's Cases of Controverted Elections*, 1844, pp. 237–52). He lived with his wife until March 1843, when a separation took place in consequence of his being put under restraint as a lunatic at the Clarendon Hotel, 169 New Bond Street, London; thence he was removed under the care of a keeper to Hanover Lodge, Regent's Park. On 31 July 1843 a commission *de lunatico inquirendo* was held at Hanover Lodge before Francis Barlow and a special jury, when a verdict 'of unsound mind from 27 Oct. 1842' was returned. However, in September 1843 he was allowed to travel under the care of Dr. Grant for the benefit of his health, but escaping from his attendant at Liverpool, he left England and arrived in Paris on 22 Sept. Mr. Frere, who was 'the solicitor of the committees of the person,' followed him to Paris, but an application that Dyce-Sombre should be delivered up to him to be sent back to England was refused by the French government. During the succeeding seven years the unfortunate man was several times in England (with safe-conduct passes from the lord chancellor). Many inquiries were made as to the state of his mind, with varying results, and he lived on the surplus income of his property allowed him by the lord chancellor after deducting an annuity of 4,000*l.* for the support of his wife. In August 1849 he published in Paris 'Mr. Dyce-Sombre's Refutation of the Charges of Lunacy brought against him in the Court of Chancery: published by Mr. Dyce-Sombre, 1849.' This is a large and well-written work of 592 pages, in the compilation of which he is said to have been assisted by a Mr. Montucci. He also wrote another work called 'The Memoir,' brought out in English, French, and Italian, in which he grossly abused his brother-in-law, Baron Solaroli. In the summer of 1851 he came to England to petition against the decisions of the court of chancery and with the hope of obtaining a supersedeas, but died at his lodgings, Davies Street, Berkeley Square, London, on 1 July 1851, and was buried in the catacombs at Kensal Green cemetery on 8 July. His will, dated 25 June 1849, which was disputed by his widow and by his two sisters, Ann Mary Dyce, wife of Captain John Troup, and Georgiana Dyce, wife of Baron Peter Solaroli, was before the law courts for more than five years. At last, on 26 Jan. 1856, after the case had been argued nineteen days, Sir John Dodson gave judgment against the will, which judgment on appeal was confirmed by the judicial committee of the privy council on 1 July (*Deane and Swabey's Cases in Ecclesiastical Courts*, 1858, pp. 22–120). His widow married, 8 Nov. 1862, the Right Hon. George Cecil Weld Forester, who in 1874 became third Baron Forester.

[Gent. Mag. August 1851, p. 201; Illustrated London News, 12 July 1851, p. 42; Sleeman's Rambles of an Indian Official (1844), ii. 377–99; Malleson's Recreations of an Indian Official (1872), pp. 438–59; The Heirs of Mr. Dyce-Sombre *v.* The Indian Government, 1865, p. 18; Macnaghten and Gordon's Reports of Cases in Chancery (1850), i. 101–2, 116–37; Law Mag. and Law Rev. August 1856, pp. 356–68, and November, p. 182.] G. C. B.

DYCHE, THOMAS (*fl.* 1719), schoolmaster, was educated at Ashbourne free school, Derbyshire, under the Rev. William Hardestee (dedication of *Vocabularium Latiale*, 5th edition). He subsequently took orders, and removed to London. In 1708 he was keeping school in Dean Street, Fetter Lane, but some time after 1710 he obtained the mastership of the free school at Stratford Bow. In 1719 he rashly attempted to expose in print the peculations of the notorious John Ward of Hackney 'in discharge of his [Ward's] trust about repairing Dagnam Breach.' Thereupon Ward sued Dyche for libel, and at the trial, 18 June 1719, was awarded 300*l.* damages (*Post Boy*, 19 June 1719, cited in Robinson, *Hist. of Hackney*, i. 124). Dyche seems to have died between 1731 and 1735. No entry of his burial occurs in the Bow register from 1728 to the end of 1739. No will or letters of administration are to be found in the calendars of the prerogative court of Canterbury. He left a family (dedication of the *Spelling Dictionary*). His compilations are as follows: 1. 'Vocabularium Latiale, or a Latin Vocabulary, in two parts,' 8vo, London, 1708 or 1709; 5th edition, 8vo, London, 1728; 6th edition, 8vo, London, 1735. 2. 'A Guide to the English Tongue, in two parts,' 8vo, London, 1709; 2nd edition, 8vo, London, 1710; 14th edition, 12mo, London, 1729. This, the forerunner of similar compendiums by Dilworth, Fenning, and Mavor, had the honour of being ushered into the world with lines addressed to 'my ingenious Friend the Author' by laureate Tate. Another less famous poet, by name John Williams, enthusiastically declares

This just essay you have perform'd so well,
Records will shew 'twas Dyche first taught to spell.

3. 'The Spelling Dictionary, or a Collection

of all the Common Words and Proper Names . . . in the English Tongue . . . Second edition, etc.,' 12mo, London, 1725; 3rd edition, corrected, 12mo, London, 1731. 4. 'A New General English Dictionary, to which is prefixed a compendious English Grammar, together with a Supplement of the Proper Names of the most noted Kingdoms, Provinces, Cities, etc., of the World. Originally begun by the late Reverend Mr. Thomas Dyche . . . and now finish'd by William Pardon, Gent. Third edition,' 8vo, London, 1740. Many other editions were subsequently published. A French version, with plates, by Esprit Pezenas, appeared in two vols. 4to, Avignon, 1756. Dyche was also author of 'The Youth's Guide to the Latin Tongue,' and 'Fables of Phædrus, rendered into familiar English.' A portrait of Dyche, by Fry, engraved by J. Nutting, and prefixed to his 'Guide,' represents a comely personage in clerical costume. Another, but fictitious, portrait, engraved by Vandergutch, is sometimes found adorning the 'Spelling Dictionary' (Noble, continuation of Granger, ii. 137).

[Works cited above; Notes and Queries, 2nd ser. viii. 249, 3rd ser. viii. 9, 4th ser. iii. 395; Evans's Cat. of Engraved Portraits; Lempriere's Universal Biography has a worthless notice.]

G. G.

DYER, Sir EDWARD (*d.* 1607), poet and courtier, son of Sir Thomas Dyer, kt., of Somersetshire, by his second wife, the daughter of Lord Poynings (more probably a daughter of one of the bastard brothers of Thomas, lord Poynings, who died 18 May 1545), was born at Sharpham Park, Somersetshire. Wood states that he had in Oxford 'some of his academical education,' either at Balliol College or at Broadgates Hall. Leaving the university without a degree, he travelled on the continent; and in 1566 he was at the court of Elizabeth. His patron in 1571 was the Earl of Leicester, over whom he seems to have exercised much influence. In 1572 he addressed a very curious letter of advice to Sir Christopher Hatton, who had fallen under the displeasure of the queen. Dyer himself had also incurred royal disfavour, for Gilbert Talbot, writing in 1573 to his father, the Earl of Shrewsbury, says: 'Dyer lately was sick of a consumption, in great danger; and, as your lordship knoweth, he hath been in displeasure these eleven years. It was made the queen believe that his sickness came because of the continuance of her displeasure towards him, so that unless she would forgive him he was not like to recover; and hereupon her majesty hath forgiven him, and sent unto him a very comfortable message' (Nicolas, *Memoir*). The writer of the letter also states that Leicester, with the connivance of Burghley, intrigued to make Dyer the queen's personal favourite in the place of Hatton. In 1580 Gabriel Harvey in a letter to Spenser (*Three Proper and Wittie, Familiar Letters*) describes Sidney and Dyer as 'the two very diamondes of her maiesties courte for many speciall and rare qualities.' From Harvey's 'Letter-Book' it appears that Spenser in 1579 obtained some of Harvey's poems and published them with a dedication 'to the right Worshipfull Gentleman and famous Courtier Master Edwarde Diar, in a manner oure onlye Inglishe poett.' Early in 1584 Dyer was sent on a diplomatic mission to the Low Countries. In May 1585 he addressed a letter to Lord Burghley, whose patronage had been temporarily withdrawn. On 26 Aug. 1586 articles of agreement were drawn up between Lord Burghley and 'Edward Dyer of Weston, in the county of Somerset, esqr.,' whereby Dyer was empowered, by the authority of the queen, to search and find out what manors, lands, &c., were concealed or detained from her majesty. In May of the same year (1586) Dyer addressed a letter of advice to Leicester on the subject of the expedition for the relief of Grave. Sir Philip Sidney, his intimate friend, died in October 1586, and desired by his will that his books should be divided between Dyer and Fulke Greville. In Davison's 'Poetical Rhapsody,' 1602, are 'Two Pastorals' by Sidney 'upon his meeting with his two worthy friends and fellow-poets, Sir Edward Dyer and Sir Fulke Greville.' By a warrant dated 30 March 1588 Dyer was granted by the queen all the lands which he had ascertained to have been concealed 'before the 20th November, 1558, 1 Eliz., for five years next insuing' (Nicolas, from *Lansd. MS.* 56, f. 42). In 1589 he went on a diplomatic mission to Denmark. His method of dealing with the forfeited lands gave dissatisfaction to the queen, and in March 1592-3 he wrote to solicit Burghley's protection. There is extant a statement by Dyer of 'The whole course of my proceedings, both before and since the granting of her majesty's warrant unto me' (*Lansd. MS.* 73, f. 37). Oldys reports in his 'Diary' that Dyer would never 'fawn and cringe' at court. He soon came into favour with the queen again, for on the death of Sir John Wolley in 1596 he was appointed to the chancellorship of the order of the Garter, and was knighted. After this date little is heard of him. John Davies of Hereford, in the 'Preface' to 'Microcosmos,' 1603, addresses him as

Thou virgin knight, that dost thy selfe obscure
From world's unequal eyes;

and there is a sonnet to him in the same volume. Thomas Powell has some dedicatory verses to him in 'A Welch Bayte to Spare Prouender,' 1603. Dyer died in 1607, and in the burial register of St. Saviour's, Southwark, is the entry: '1607, May 11. S^r^ Edward Dyer, knight, in the chancel.' Ben Jonson told Drummond that 'Dyer died unmarried.' Letters of administration of his estate were granted 25 June 1607 from the prerogative court of Canterbury to his sister, Margaret Dyer. In Lansd. MS. 165, f. 320, is preserved an account of the value of his lands and the amount of his debts, with a statement of 'Monies received by virtue of Sir Edward Stafford's warrant as for Sir Edward Dyer's warrant of concealment between 1585 and the 29th of April 1607.' His lands are stated in the manuscript to have produced a yearly rent of 130*l.*, or to be worth 13,000*l.* at one hundred years' purchase; and his debts are estimated at 11,200*l.* 13*s.* 8*d.* It is difficult to credit the statement of Aubrey, made on the authority of Captain Dyer, his great-grandson or brother's great-grandson, that 'he had four thousand pounds per annum, and was left four-score thousand pounds in money. He wasted it almost all.' According to another statement of Aubrey, Dyer 'labour'd much in chymistry, was esteemed by some a Rosie-crucian, and a great devotee to Dr. Joh. Dee and Edw. Kelly.'

Dyer gained considerable fame as a poet in the last quarter of the sixteenth century. Puttenham in 1589 pronounced him to be 'for elegy most sweet, solemn, and of high conceit;' and Meres in 'Wit's Treasury,' 1598, mentions him as 'famous for elegy.' But his verse was never collected. During his lifetime, and early in the next century, critics were at a loss to know on what work his fame rested. Edmund Bolton in 'Hypercritica' says that he 'had not seen much of Sir Edward Dyer's poetry;' and William Drummond, coupling his name with Raleigh's, observes: 'Their works are so few that have come to my hands, I cannot well say anything of them.' Rawl. MS. Poet. 85 contains a few poems ascribed, with more or less authority, to Dyer. His most famous poem is his description of contentment, beginning 'My mind to me a kingdom is' (set to music in William Byrd's 'Psalmes, Sonets, and Songs,' 1588), of which several early manuscript copies are extant. Some poems in 'England's Helicon,' 1600, are subscribed 'S[ir] E[dward] D[yer];' but nearly all of them belong to Lodge. The sonnet entitled 'The Shepherd's Conceit of Prometheus' (which is undoubtedly Dyer's), with Sidney's 'Reply'—printed in 'England's Helicon'—had previously appeared among the poems appended to the 1598 'Arcadia.' In Chetham MS. 8012, pp. 143–53, is a lengthy 'Epitaph, composed by Sir Edward Dyer, of Sir Philip Sidney;' but in Rawl. MS. Poet. 85 it is ascribed to Nicholas Breton. A whimsical prose-tract, 'The Prayse of Nothing,' 1585, 4to, of which a unique copy is preserved in the Tanner Collection, has been attributed to Dyer (privately reprinted by Mr. J. P. Collier). Collier claimed for him another unique book, 'Sixe Idillia, that is, Sixe Small or Petty Poems, or Æglogues chosen out of the right famous Sicilian Poet, Theocritus, and translated into English verse,' Oxford, 1588, 8vo. When Dr. Grosart collected Dyer's works in 1872, he could find no trace of this book; and Collier had forgotten where he had seen it. It is preserved in the Bodleian Library (Malone, 841), and was reprinted at the private printing-press of the Rev. H. C. Daniel, Oxford, in 1883. 'The authorship of Sir Edward Dyer,' says Collier, 'is ascertained by his initials and motto at the back of the title-page.' But this is an error, for the inscription at the back of the title plainly shows that the book was dedicated to, not written by, 'E. D.' Some of Dyer's letters have been printed by Sir Harris Nicolas. George Whitney, in 'A Choice of Emblems,' 1586, has laudatory notices of Dyer. From a manuscript copy of Abraham Fraunce's 'The Lawiers Logike,' 1588, it appears that Fraunce had intended to dedicate his poem (under the title of 'The Shepheardes Logike') to the 'ryght worshypful Mr. Edward Dyer.'

[Memoir by Sir Harris Nicolas, prefixed to his edition of Davison's Poetical Rhapsody, 1826; Grosart's Introduction to the Writings of Sir Edward Dyer, in Miscellanies of the Fuller Worthies Library; Hannah's Notes appended to Poems of Sir Walter Raleigh, &c.; Wood's Athenæ, ed. Bliss, i. 740, &c.; England's Helicon, ed. Bullen; Gabriel Harvey's Works, ed. Grosart, i. 7, 8, 37, 75, 86, 111, 244, 266–7; Collier's Bibl. Cat. i. xii*.] A. H. B.

DYER, GEORGE (1755–1841), author, was born in London on 15 March 1755. His father is said to have been a watchman at Wapping. Dyer was sent to school by some charitable dissenting ladies, who obtained for him, at the age of seven, a nomination to Christ's Hospital. He stayed there till he was nineteen, and was for a long time at the head of the school. He received much kindness and access to books from Anthony Askew [q. v.], then physician to Christ's Hospital. In 1774 he entered Emmanuel College, where he read hard and was in favour with Richard Farmer [q. v.], the master. He

took the B.A. degree in 1778. He became usher at the grammar school of Dedham, Essex, in 1779. He afterwards returned to Cambridge, where he was tutor in the family of Robert Robinson (1735–1790) [q.v.], then minister of a dissenting congregation. Robinson's influence led him to unitarianism. Priestley, Gilbert Wakefield, and Mrs. Barbauld took notice of him. He had to give up any hopes of preferment; lived in retirement at Swavesey, near Cambridge; and was for a time usher in a school at Northampton with the father of Charles Cowden Clarke [q. v.] In 1792 he went to London and took chambers in Clifford's Inn, where he ever afterwards lived. He was elected member of the Chapter Coffee-house Club, contributed to the 'New Monthly' and 'Gentleman's Magazine,' and was employed in various kinds of literary labour, such as making indexes and correcting the press. He had great knowledge of books; he visited libraries in all parts of the country to acquire materials for a bibliographical work, never published; and he had enough classical scholarship to contribute 'all that was original' to Valpy's edition of the classics in 141 volumes (1809–1831). When he had finished his eyesight gave way, and he soon became totally blind. In 1823 he had been nearly drowned by walking deliberately into the New River, close to Lamb's house, from sheer absence of mind, or possibly incipient blindness. Lamb describes the incident in his essay called 'Amicus Redivivus.' Dyer was a man of singular simplicity and kindliness, with a total absence of humour, and a pleasant conviction that 'a poem was a poem; his own as good as anybody's, and anybody's as good as his own.' He was a source of infinite amusement to his friend Charles Lamb (see E. V. Lucas, *Life of Charles Lamb*, 1905, *passim*). Lamb describes him in 'Oxford in the long vacation,' and makes fun of him in many of his letters, while saying that 'for integrity and singleheartedness' he might be ranked 'among the best patterns of his species.' He swallowed the most preposterous of Lamb's stories, even to the report that he was to be made a peer; and showed his kindliness by saying that Williams, who murdered two families, 'must have been rather an eccentric character.' When Lord Stanhope appointed him one of his executors, the inference was that the testator must have been mad. He was utterly careless in dress. His 'nankeen pantaloons were engrained with the accumulated dirt of ages;' and his domestic arrangements were to match. This slovenly state of his abode excited the pity of a Mrs. Mather, whose third husband, a solicitor in chambers opposite to Dyer's, was dead. She told him that he should have some one to take care of him, and, after much consultation, agreed to accept the duty herself. She married him accordingly, and is said to have greatly improved his appearance. Dyer died in Clifford's Inn 2 March 1841. Crabb Robinson saw his widow on her ninety-ninth birthday, 7 Dec. 1860, when she was vigorous for her time of life. She died in May 1861 (*Athenæum* for 1861, p. 664). Dyer left a manuscript autobiography, quoted in obituary notice in the 'Gentleman's Magazine,' but it is not now forthcoming.

Dyer's works are: 1. 'Inquiry into the Nature of Subscription to the 39 Articles' [1789]; second edition, with many additions, 1792. 2. 'Poems, consisting of Odes and Elegies,' 1792. 3. 'The Complaints of the Poor People of England,' 1793 (remarks on many questions of social and political reform). 4. 'Account of New South Wales and State of the Convicts, compiled [from various private journals] . . . with . . . Character of Thomas Fysche Palmer. . . .' 1794. 5. 'Dissertation on Theory and Practice of Benevolence' (sequel of above), 1795. 6. 'Memoirs of Life and Writings of Robert Robinson,' 1796. 7. 'The Poet's Fate, a Poetical Dialogue,' 1797. 8. 'Address to the People of Great Britain on the Doctrine of Libel. . . .' 1799. 9. 'Poems,' 1801. 10. 'Poems and Critical Essays,' 1802. 11. 'Poetics, or a Series of Poems and Disquisitions on Poetry,' 1812. 12. 'Four Letters on the English Constitution,' 1812. 13. 'History of the University and Colleges of Cambridge, including Notices relating to the Founders and Eminent Men' (with engravings by Greig), 2 vols. 1814. 14. 'Address to the Subscribers to the Privileges,' 1823. 15. 'Privileges of the University of Cambridge' (a calendar of documents, with an English and Latin dissertation), 1824. 16. 'Academic Unity' (substance of Latin dissertation in the above), with preface on dissenting colleges and the London University, 1827. Dyer contributed to the 'Analytical' and 'Critical' Reviews, to Leigh Hunt's 'Reflector,' and to the 'Monthly Magazine.' An account of some of his articles is appended to the 'Privileges of Cambridge.'

A portrait is in the possession of Mr. Theodore Watts-Dunton; another is in the Fitzwilliam Museum at Cambridge.

[Mirror, vol. xxxviii. (1841); Gent. Mag. for 1841, pt. i. pp. 545, 546; H. Crabb Robinson's Diary, i. 61–3, iii. 474 (and elsewhere); Talfourd's Final Memorials of Lamb (1855); E. V. Lucas's Life of Lamb, 1905.] L. S.

DYER, GILBERT (1743–1820), antiquary and bookseller, son of Gilbert Dyer, a schoolmaster of considerable reputation on the eastern side of Dartmoor, was born in the hamlet of Dunstone in the parish of Widecombe-in-the-Moor, Devonshire, and baptised on 14 Sept. 1743. After having been his father's assistant for some time he was appointed in June 1767 master of the school at Tucker's Hall, Exeter, and laboured there with credit for twenty-one years. About 1788 he opened a bookseller's shop opposite the Guildhall in Exeter, and soon became the leading tradesman of that class in the west of England. His catalogues are still held in high value, and in Hone's 'Year-book' he is said to have been the owner of a 'circulating library, the choicest and perhaps the most extensive of any in the whole kingdom, except the metropolis.' To this passage Hone himself adds a note on the love of books which inspired Dyer and his son, also called Gilbert Dyer, who succeeded him, and on 'their enormous stock. Their collection of theology was astounding; it was stacked on manifold shelves to the angle point of the gable of their huge upper warehouse.' Dyer published in 1796 an anonymous tract, entitled 'The Principles of Atheism proved to be unfounded from the Nature of Man,' in which he aimed at establishing that man 'must have been created, preserved, and instructed by Divine Providence.' He issued in 1805 a volume called 'A Restoration of the Ancient Modes of bestowing Names on the Rivers, Hills, &c. of Britain,' which had its origin in his desire 'to explore the etymologies of a few rivers and towns near Exeter,' and in which he traced their names back to the Gaelic. His subsequent work, 'Vulgar Errors, Ancient and Modern . . . investigating the origin and uses of letters . . . a critical disquisition on every station of Richard of Cirencester and Antoninus in Britain. To which is added Richard's original work' (1816), contained Dyer's tract on atheism, which appeared in 1796, and the commentaries on Richard of Cirencester and Antoninus, which had been published in 1814. Several of Dyer's speculations in this volume were contributed to the 'Monthly Magazine' in 1809; they were marked by labour and research. Until a few days before his death he seemed in good health, but a long walk overtaxed his powers, and brought on a fever. He died at Exeter on 19 Oct. 1820. He was twice married: first, on 19 July 1772, to Sarah Sayer of the Cathedral Close, Exeter, by whom he had two children, Sarah, baptised at the cathedral 25 Feb. 1775, and Gilbert, baptised 9 June 1776; and second, in 1789, to Sarah Finnemore of Exeter, who seems to have died on 24 Oct. 1811, aged 83.

[Dymond's Widecombe-in-the-Moor, p. 79; Hone's Year-book, p. 1469; Alfred, of a West England journal, 24 Oct. 1820.] W. P. C.

DYER, Sir JAMES (1512–1582), judge, son of Richard Dyer of Wincanton, Somersetshire, was born at Roundhill in that county in 1512. He is said by Wood to have resided for some time at Oxford, probably at Broadgates Hall, where Pembroke College now stands, but he took no degree. He subsequently entered the Middle Temple, but the precise date is unknown, as is also the date of his call to the bar, which, however, could hardly have occurred much earlier than 1537. In 1547 he was returned to parliament for Cambridgeshire. In 1551 he was thought by Cecil eligible for the mastership of the rolls. He was called to the degree of serjeant-at-law on 17 Oct. 1552, when he gave a ring inscribed with the motto 'plebs sine lege ruit,' this being the first recorded instance of the ring bearing an inscription. He was elected reader at his inn the same autumn, taking for his subject the statute of wills. He was made king's serjeant in November and knighted in the same year. In the following year he was again returned for Cambridgeshire, and on 2 March was chosen speaker of the House of Commons, in which capacity he made 'an ornate oration before the king's majesty.' His patent of counsel to the crown was renewed by Mary on her accession. He also held the office of recorder of Cambridge, and acted as counsel to the university. In 1554 he was one of the counsel for the prosecution on the trial of Sir Nicholas Throckmorton, for complicity in the rebellion of Sir Thomas Wyatt, but took no prominent part in the proceedings. On 8 May 1556 he was raised to the bench of the common pleas, whence he was transferred to the queen's bench on 23 April 1557. He was retransferred to the common pleas by Elizabeth on 18 Nov. 1558, and on 22 Jan. 1559 superseded Sir Anthony Browne as president of that court. He attended in Westminster Hall on the trial of the Duke of Norfolk on the charge of conspiring with the Queen of Scots against Elizabeth, but, except to pronounce an opinion against the right of the defendant to the services of counsel, did not interfere in the case. He went the midland circuit, where his impartial administration of justice caused him some unpopularity with the country gentry. There is extant among the manuscripts of the Inner Temple a defence of his conduct, elicited by a frivolous petition presented by the justices

of Warwickshire to the privy council complaining of certain alleged arbitrary acts. He died on 24 March 1582 at Great Staughton, Huntingdonshire. By his wife, Margaret, daughter of Sir Maurice à Barrow, and relict of Sir Thomas Elyot [q. v.], he had no issue. Dyer enjoyed a high reputation among his contemporaries for incorruptible integrity, learning, and acumen. His praises were sung in an obituary poem by George Whetstones (*Frondes Caducæ*, Auchinleck Press). Camden (*Annals*, ed. Hearne, ii. 392) speaks of him in terms of brief but emphatic eulogy. After his death appeared a collection of cases compiled by him both before and after his elevation to the bench. As it covers the period between 1573 and 1582, the earlier cases cannot have been reported by him, and the precise date when he began to report is uncertain. The reports are models of lucidity, none but the material facts being stated, and the arguments of counsel and the decision of the judge being compressed into as small a compass as is consistent with precision. They are interesting as constituting the transition from the year-book to the modern system. Coke (*Rep.* ed. 1826, pt. x. p. xxxiv) styles them 'fruitful and summary collections,' but adds that they were not intended for publication in their existing form. Written in Law French they passed through six folio editions in that peculiar dialect (1585, 1592, 1601, 1621, 1672, 1688). The edition of 1688 was annotated by Treby, afterwards chief justice of the common pleas. An abridgment in French appeared in 1609 (Lond. 12mo), and another in English in 1651 (Lond. 12mo), the work of Sir Thomas Ireland. A translation of the entire work, including Treby's annotations and some new cases taken from the original manuscripts, with a brief life of the author, by John Vaillant of the Inner Temple, was published in 1794 (London, 8vo). Dyer's reading on the statute of wills was also published as one of the 'Three Learned Readings made upon three very useful Statutes,' London, 1648, 4to.

[Wood's Athenæ Oxon. (Bliss), ii. 426; Lists of Members of Parliament (Official Return of); Strype's Mem. II. i. 524; Commons' Journal, i. 24; Wynne's Serj.-at-law; Dyer's Rep. p. 71 *b*; Dugdale's Chron. Ser. pp. 89, 90, Orig. p. 217; Machyn's Diary (Camd. Soc.), p. 26; Metcalfe's Book of Knights, p. 104; Cobbett's State Trials, i. 870, 965; Foss's Lives of the Judges; Campbell's Lives of the Chief Justices; Wallace's Reporters.] J. M. R.

DYER, JOHN (1700?–1758), poet, born in 1700 or a year or two previously, was the second son of Robert Dyer, solicitor at Aberglasney, Carmarthenshire. He was educated at Westminster, and placed in his father's office. On his father's death he gave up business to study art under Jonathan Richardson [q. v.], author of some well-known books. He then rambled as an itinerant artist through South Wales and the neighbouring English counties, and in 1727 published his 'Grongar Hill,' which soon obtained a reputation. An earlier version had already appeared as an 'Irregular Ode' in a volume of miscellaneous poems published in 1726 by Savage. Dyer now visited Italy to study painting, and after his return published the 'Ruins of Rome' in 1740. His health had been injured, it is said, by malaria fever caught in the Campagna, and his painting was unsuccessful. He was ordained by the Bishop of Lincoln, married a Miss Ensor, said to be a descendant of Shakespeare, and in 1741 became vicar of Catthorpe in Leicestershire. In 1751 he resigned this cure on being appointed by Lord Hardwicke, as chancellor, to Belchford in Lincolnshire, on the recommendation of Daniel Wray, a teller of the exchequer, and 'a friend to Virtue and the Muses.' In 1752 Sir John Heathcote presented him to the living of Coningsby, and in 1755 obtained for him from the chancellor the living of Kirkby-on-Bane, both in Lincolnshire, for which he exchanged Belchford. He was made LL.B. of Cambridge by royal mandate in 1752. He was now well off, though he seems to have spent more than he could well afford upon building. In 1757 he published 'The Fleece,' upon which Dodsley remarked, according to Johnson, that he 'would be buried in woollen.' In 1758 he died of 'a consumptive disorder.' He left a son, who died in 1782, and three daughters. Dyer's shorter poems were collected in 1761.

Dyer's love of scenery at a period when the taste was out of fashion may give him some claims to remembrance. He was elaborately criticised in Gilpin's 'Observations on the River Wye,' and by Scott of Amwell in his 'Critical Essays.' The severity of Johnson's judgment is condemned in Drake's 'Literary Hours;' but it may be said that Dyer's longer poems are now unreadable, though there is still some charm in 'Grongar Hill' and some shorter pieces. He is probably best known by the sonnet addressed to him by Wordsworth.

[Biog. Brit.; Johnson's Lives of the Poets; Duncombe's Letters, iii. 56–75; Nichols's Leicestershire, iv. 78, 80; Welch's Alumni Westm. p. 285; W. Arthur in 'Red Dragon,' x. 208.] L. S.

DYER, JOSEPH CHESSBOROUGH (1780–1871), inventor, son of Captain Nathaniel Dyer of the Rhode Island navy, was

born at Stonnington Point, Connecticut, on 15 Nov. 1780, and educated at the common school of Opdike's Newtown, now called Wickford, Narragansett Bay. His mother died from hardships she underwent during the storming and burning of New London under Benedict Arnold. He had a turn for mechanics, and when quite a lad constructed an unsinkable lifeboat, in which he and his father took excursions along the coast. At the age of sixteen he entered the counting-house of a French refugee named Nancrède, to part of whose business he subsequently succeeded. He first came to England in 1802, and was frequently in the country from that date until his final settlement here in 1811, when he married Ellen Jones, daughter of Somerset Jones of Gower Street, London. Thenceforward he devoted himself to mechanics, and was active in introducing into England several American inventions, which became exceedingly profitable to him and others. One of the first of these was Perkins's plan for steel-engraving (1809); then followed fur-shearing and nail-making machines (1810), and the carding engine (1811). Fulton sent him drawings and specifications of his steamboat in 1811, and Dyer experienced many difficulties and discouragements in bringing the system into use in England. In 1825 he took out his first patent for a roving frame used in cotton-spinning, invented by Danforth and subsequently much improved and simplified by himself. He lived at Camden Town until 1816, when he settled in Manchester. He was associated with William Tudor in founding the 'North American Review' (1815), of which the first four numbers were written by Tudor and himself. He was also concerned in the foundation of the 'Manchester Guardian' in 1821. In 1830 he was a member of a delegation to Paris to take the contributions from the town of Manchester for the relief of the wounded in the revolution of July, and to congratulate Louis-Philippe on his accession. It was claimed that he, as chairman of the Reform League, was instrumental in procuring the prompt recognition of the French king by the British government. He aided in establishing the Royal Institution and the Mechanics' Institution at Manchester; and was one of the original directors of the ill-fated Bank of Manchester, which, after a few years of great prosperity, came by fraud and neglect to a disastrous end, whereby Dyer lost no less than 98,000*l.*

He engaged in the struggle for parliamentary reform and in the promotion of the Liverpool and Manchester railway, and in later years was closely associated with the Anti-Cornlaw League, both in its formation and operations. In 1832 he established machine-making works at Gamaches, Somme, France, which were given up in 1848, having, through mismanagement on the part of an agent, entailed great loss on Dyer.

After the death of his wife in 1842, and when he had relinquished his extensive machine works at Manchester (afterwards carried on by Parr, Curtis, & Madeley), he resided with one or other of his sons, and occupied himself with science, literature, and politics. He contributed to various journals and read a number of papers before the Manchester Literary and Philosophical Society on physics, on political science, and on the origin of certain mechanical inventions. In these last he referred chiefly to the inventions he had himself been instrumental in introducing or developing.

In 1819 he published 'Specimens and Description of Perkins's and Fairman's Patent Siderographic Plan to Prevent Forgery (of Bank Notes),' and in 1850 a pamphlet entitled 'Remarks on Education.' He cherished a strong hatred of slavery, and wrote several interesting pamphlets on the subject, both prior to and during the American war. They were: 1. 'Notes on the Legalised Reclamation of Fugitive Slaves from the Free States of America,' 1857. 2. 'Democracy,' 1859. 3. 'Notes on the Slave-holders' Mission to England,' 1860. 4. 'Notes on Political Mistakes,' 1862. 5. 'Letter to William H. Seward,' 1862. A few months prior to his death he wrote a treatise on 'Longevity, by a Nonagenarian,' but the manuscript was lost at a publisher's.

He died at Manchester on 3 May 1871, aged 90. His son, Frederick N. Dyer, was author of 'The Slave Girl, a Poetical Tale,' London, 1848, 8vo, and 'The Step-son, a Novel,' 2 vols., 1854, 12mo. His youngest son, Wilson Dyer (who died in 1867), was an artist.

[R. Angus Smith's Centenary of Science in Manchester, 1883, p. 298; Evan Leigh's Science of Cotton Spinning, ii. 192; Dyer's Patents, 1810–35, vide Alphab. Index to Specifications of Patents; Grindon's Manch. Banks, p. 296; Manch. Lit. and Phil. Soc. Proceedings, vols. iii–viii., 1864–9, and Memoirs, 3rd ser. vols. ii. iii. iv.] C. W. S.

**DYER, SAMUEL** (1725–1772), translator, born in 1725, was the son of a rich jeweller in the city of London. His parents were dissenters, and he was intended for the ministry. With this object he was removed from a private school kept by Professor Ward near Moorfields, and was sent to Dr. Doddridge's academy at Northampton. Thence he proceeded to Glasgow, and afterwards to

Leyden, where he matriculated 16 Sept. 1743 and remained two years. He returned to England an excellent classical scholar, a good mathematician, master of French, Italian, and Hebrew, and a student of philosophy. He refused, however, to become a minister, or to take to any regular work, preferring to spend his time in literary society. He was an original member of the club formed by Dr. Johnson in the winter of 1749, which met weekly at the King's Head in Ivy Lane. Through the influence of Dr. Chandler he obtained the work of translating into Latin a number of tracts left by Dr. Daniel Williams, the founder of the library; but he soon tired of his task. After a visit to France he resolved to translate Toussaint's 'Les Mœurs,' but after the first sheets were printed refused to go on with it. Dyer's means at this time were very limited, his father having died and left the bulk of his property to his widow and eldest son and daughter. Dr. Johnson and Sir John Hawkins vainly pressed Dyer to write a life of Erasmus, but he consented to revise an old edition of Plutarch's 'Lives.' For this edition (that published by Tonson in 1758) he translated the lives of Pericles and Demetrius, and revised the whole work, receiving 200*l.* in payment. He had also acted as tutor in Greek to Richard Gough. In 1761 he was elected a fellow of the Royal Society, and in 1766 was put on the council. He joined the 'Literary Club' on its formation in 1764, and was a constant attendant at its meetings; the other members had 'such a high opinion of his knowledge and respect for his judgment as to appeal to him constantly, and his sentence was final' (Dr. Percy, quoted by Malone in Prior, *Life of Malone*, p. 425). Through this club Dyer first formed the acquaintance of Burke, with whom he afterwards became extremely intimate. Chamier, another member, obtained for Dyer an appointment in connection with the war office. By the death of his mother and brother Dyer came into possession of 8,000*l.*, which he invested in India stock, wishing to become a director of the company. Failing in this, he speculated with his fortune, at the suggestion of Dr. Johnson, in annuities on Lord Verney's estate, and lost the whole of it, not without damage to his reputation as a man of honour. Immediately after his loss he was seized with an attack of quinsy, from which he died 15 Sept. 1772. It was hinted that he had committed suicide. The money he left was insufficient to pay for his funeral.

According to Sir John Hawkins, Dyer wilfully neglected the opportunities of his life, and was by his own choice and determination a sensualist of the worst type. Malone declared that Hawkins's character of Dyer was 'greatly overcharged and discoloured by the malignant prejudices of that shallow writer who, having quarrelled with Burke, carried his enmity even to Burke's friends' (Prior, *Life of Malone*, p. 419). Dr. Percy agreed that it was on the whole a gross misrepresentation. Burke wrote the following notice of Dyer in one of the London papers (not, however, as Malone 'believed,' for the 'Chronicle'): 'He was a man of profound and general erudition, and his sagacity and judgment were fully equal to the extent of his learning. His mind was candid, sincere, and benevolent, his friendship disinterested and unalterable. The modest simplicity and sweetness of his manners rendered his conversation as amiable as it was instructive, and endeared him to those few who had the happiness of knowing intimately that valuable and unostentatious man.'

Sir Joshua Reynolds and Malone both believed that Dyer was the author of 'Junius's Letters.' The evidence on which they formed this opinion was of the weakest circumstantial kind, and was chiefly built up on the fact that immediately after Dyer's death, Reynolds, who was one of his executors, entered his rooms in Castle Street, Leicester Square, and found William Burke destroying a large quantity of manuscript. On Reynolds asking for an explanation, Burke answered that the papers were of great importance to himself, and of none to anybody else (Peter Burke, *Public and Domestic Life of E. Burke*, p. 68, ed. 1853).

Dyer's portrait was painted by Reynolds, and a mezzotint was engraved from it. Many years after Dyer's death Dr. Johnson bought a copy to hang in the little room which he was fitting up with prints (Croker, *Boswell*, p. 269). Bell, the publisher, had a small engraving done from the mezzotint, and prefixed it to a volume containing the poems of John Dyer [q. v.]

[Hawkins's Life and Works of S. Johnson, i. 220–32; Prior's Life of E. Malone, pp. 419–26; J. C. Symons's William Burke the Author of Junius, p. 118; Peacock's Leyden Students (Index Soc.), p. 32; Notes and Queries, 2nd ser. ix. 261; Boswell's Johnson, ed. G. B. Hill, 1887, i. 28, 478, ii. 17, iv. 11; Piozzi's Letters, ii. 339; Nichols's Literary Anecdotes, vi. 266; Royal Society's Lists.] A. V.

DYER, THOMAS HENRY, LL.D. (1804–1888), historian, born 4 May 1804, in the parish of St. Dunstan-in-the-East, London, was educated privately. His early years were spent in a West India house, but upon the passing of the Negro Emancipation Act he relinquished a commercial career and

devoted himself to literature. He travelled upon the continent, and embodied his observations in a series of works upon the topography, history, and antiquities of Rome, Athens, and Pompeii. He also became a voluminous contributor to Dr. William Smith's classical and biographical dictionaries, and to the publications of the Useful Knowledge Society. For several years Dyer was engaged in the study of Æschylus, endeavouring to emend his tragedies and to restore certain lost passages, and in 1841 he published his 'Tentamina Æschylea.' He next took up the study of Calvin, and in 1850 published his 'Life of Calvin,' compiled from every authentic source, and particularly from his correspondence. His view of Calvin's character is rather severe, but his work is grounded upon original documents of an undoubted and important nature, as well as upon the various preceding biographies. In 1865 Dyer published 'A History of the City of Rome.' It was the first attempt to give a connected narrative of the rise, progress, and decline of the city. Dyer was much indebted to the works of Papencordt, Gregorovius, and Ampère. In 1868 Dyer published 'The History of the Kings of Rome.' It was preceded by an erudite dissertation upon the sources from which the early history of Rome is derived. The author took a highly conservative view, in opposition to Niebuhr. His treatise combined 'the profound learning of a German scholar with the sound sense, clearness, and force of a good English writer' (*Athenæum*, 25 Jan. 1868). Dyer maintained the credibility of the main outlines of the story. His theories were warmly combated by, among others, Professor Seeley, in an edition which he issued of Livy's First Book. Dyer replied in an essay entitled 'Roma Regalis; or the Newest Phase of an Old Story' (1872), and in 'A Plea for Livy' (1873). Dyer spent much time in exploring the ruins of Pompeii, and his narrative of the remains went through several editions. In 1867 he published 'Pompeii: its History, Buildings, and Antiquities.' As the outcome of several visits to Athens, Dyer issued in 1873, 'Ancient Athens: its History, Topography, and Remains.' The important discoveries recently made in the city, and especially the excavation of the Dionysiac theatre in 1862, had suggested the preparation of this new dissertation on Athenian topography and antiquities. The work was admirably illustrated, and the author showed himself familiar with the latest researches. Dyer's most important work was the 'History of Modern Europe,' which originally appeared in 1861–4, in four volumes. It represented the labour of years, and chronicled the period from the fall of Constantinople to the end of the Crimean war. It was a clear and painstaking compilation, whose main object was to expound the origin and nature of the European concert. A second edition appeared in 1877 (5 vols.), in which the narrative was extended to 1871. A third edition, continued by A. Hassall to the end of the nineteenth century, came out in 1901 (6 vols.) Dyer's latest work, 'On Imitative Beauty,' appeared in 1882. The university of St. Andrews gave him the degree of LL.D. His last years were spent at Bath, where he died 30 Jan. 1888.

[Academy, 11 Feb. 1888; Athenæum, vols. for 1850, 1864, 1868, and 1888.] G. B. S.

DYER, WILLIAM (*d.* 1696), nonconformist divine, was at one time minister of Chesham, and subsequently of Cholesbury, Buckinghamshire. Granger (*Biog. Hist.* iii. 336) says he was ejected in 1662, but his name (see Lipscomb, *Buckinghamshire*, iii. 322) appears as minister in 1663. He was a preacher at St. Anne's, Aldersgate Street, in London, about the time of the plague. Kennett affirms that in later life he joined the quakers; but although he certainly sympathised with their views there is nothing to support this statement, except that at his death in 1696, when about sixty, he was buried in the quaker burial-ground at Southwark. Calamy says he 'inclined to the quakers,' but there is no record of his having been received into the Society of Friends. He was a pious, melancholy man, and an effective and fervent preacher. His literary style has been compared to that of Bunyan.

He wrote: 1. 'A Cabinet of Jewels, or a Glimpse of Sion's Glory,' 1663. 2. 'Christ's Famous Titles and a Believer's Golden Chain,' 1663. 3. 'Christ's Voice to London and the Day of God's Wrath; Sermons in the time of the Plague,' 1666. 4. 'Mount Sion, or a draught of that Church which shall never be destroyed,' 1689. His works were reprinted at Glasgow in 1761.

[Palmer's Nonconformist's Memorial, i. 298; Granger's Biog. Hist. iii. 336 (ed. 1775); Lipscomb's Buckinghamshire, iii. 322.] A. C. B.

DYFRIG (*d.* 612), Welsh saint. [See Dubricius.]

DYGON, JOHN (*fl.* 1512), Benedictine monk and musician, was admitted bachelor of music at Oxford in April 1512. He is said to have been prior of the monastery of St. Augustine at Canterbury, and has been confused with another John Dygon, who was abbot of the same monastery from 1497 to 1509 Prior Dygon has been identified, with

much probability, with one John Wyldebere, who at the dissolution became vicar of Willesborough, and was still there in 1542. The several conjectures as to Dygon's individuality are discussed in Grove's 'Dictionary of Music,' iv. 625. His only extant composition is printed in Hawkins's 'History of Music,' ii. 518, and shows him to have been in advance of many of his English contemporaries.

[Dugdale's Monasticon, ed. 1846, i. 123; Weever's Funeral Monuments, p. 259; Willis's Mitred Abbeys, i. 54; Wood's Fasti, ed. Bliss, i. 34.] W. B. S.

DYKE, DANIEL, B.D. (*d.* 1614), puritan divine, was born at Hempstead, Essex, where his father, who had been silenced for nonconformity, was a minister. He received his education at Cambridge, proceeded B.A. at St. John's College in 1595–6, and M.A. at Sidney Sussex College in 1599; became fellow of the latter house in 1606, when or soon after he proceeded B.D., and became minister of Coggeshall, Essex. On the publication of Whitgift's articles in 1583 he was suspended for nonconformity by the Bishop of London (Aylmer), and directed to leave the county. He accordingly removed to St. Albans, where he became a preacher, and it is recorded that his ministry was 'particularly acceptable and profitable.' Dyke strove to effect a more thorough reformation in the church, and combined with others for that purpose. This, with the fact that he had neglected to take priest's orders, and refused to wear the surplice (counting them remnants of popery), and was accused of teaching doctrines contrary to the tenets of the church, caused Aylmer to suspend him, and in default of submission to deprive him of his preferment. The parishioners petitioned Lord-treasurer Burghley, who is said to have frequently befriended Dyke, to intercede with Aylmer for his restoration, which was done; but the bishop declined, as charges of incontinency had also been made against Dyke. This led to his character being investigated, and he was tried for the alleged offence at the St. Albans sessions, when the woman who had accused him confessed her fraud and publicly implored his forgiveness. Burghley again interceded on his behalf, but Aylmer still refused to restore him, as he considered the parish sufficiently served and Dyke would not take priest's orders. He died in 1614; the place of his burial is uncertain. Brook (*Lives of the Puritans*, ii. 235) says he 'was a man of unblemished character, a divine of great learning and piety, and a preacher of sound heart-searching doctrine;' Bishop Wilkins classes his sermons among the most excellent in his day, and of his 'Mystery of Self-deceiving' Fuller says that 'it is a book that will be owned for a truth while men have any badness in them, and will be owned as a treasure while they have any goodness in them.' His name or that of his brother, Jeremiah Dyke [q. v.], is among those of the ministers who subscribed the 'Book of Discipline' (Brook).

Dyke wrote: 1. 'The Mystery of Self-deceiving,' 1615. 2. 'Certaine comfortable Sermons vpon the 124 Psalme,' 1616. 3. 'Six Evangelical Histories: of Water turned into Wine, of the Temple's Purgation, of Christ and Nicodemus, of John's last Testimony, of Christ and the Woman of Samaria, of the Ruler's Son's Healing,' 1617. 4. 'Exposition upon Philemon and the School of Affliction,' 1618. 5. 'Two Treatises: The one, of Repentance; the other, of Christ's Temptations.' His works were collected and published by his brother in two volumes in 1635.

[Fuller's Worthies, i. 437 (ed. 1811); Baker's MS. Collect. xv. 79; Manuscript Register, p. 385; Strype's Life of Aylmer, p. 104 (ed. 1824); Neal's Hist. of the Puritans; Wood's Athenæ Oxon. (Bliss), i. 788; Williams's Christian Preacher, p. 453; Brook's Puritans, ii. 235; Carter's Hist. of Cambridge, p. 376; Notes and Queries, 2nd ser. xii. 127, 176, 3rd ser. ix. 534.] A. C. B.

DYKE, DANIEL (1617–1688), baptist divine, son of Jeremiah Dyke, M.A. [q. v.], minister of Epping, Essex, was educated first at a private school in the country, and then sent to Sidney Sussex College, Cambridge, where he appears to have remained until he took the degree of M.A. He received episcopal ordination, but this was subsequently disputed, and on a marriage performed by him being sought to be set aside he produced his letters of ordination. He is stated (*Lansd. MS.* 459, fol. 109) to have been presented to Eastwick, Hertfordshire, about 1636, and to have resigned in 1658. In 1645 his great learning and brilliant oratory caused him to be appointed to the rectory of Great Hadham, Hertfordshire, a living worth 300*l.* per annum, by the parliament. Cussans (*Hist. Hertfordshire*, 'Edwinstree,' p. 186) says this was because his principles were opposed to those of his predecessor. In 1651 he was appointed by Oliver Cromwell one of his chaplains in ordinary, and in 1653 a trier for the approval of ministers, an office for which his learning, judgment, and piety rendered him well qualified, and was, with two exceptions, the only professed baptist on that commission. Although urged to conform he resigned his preferments immediately after the Restora-

tion, asserting that however well disposed the king might be towards dissent the royalists would insist on the expulsion of the nonconformist clergy and their persecution. Calamy, however, counts him among the ejected ministers (*Nonconf. Memor.* ii. 304). Dyke continued to preach whenever an opportunity offered, and, although writs were frequently issued for his apprehension, was never imprisoned longer than a few hours. In February 1668, after preaching for a year on trial, he was 'set apart' as joint elder with Kiffin to the baptist congregation at Devonshire Square, London, which office he continued to hold until his death in 1688. His remains were interred in the dissenters' burial-ground in Bunhill Fields, his funeral sermon being preached by Warner. Dyke was a man of sincere piety, a grave and solid divine, and humble and unobtrusive in disposition. Crosby (*Hist. Baptists*, i. 359) says that 'his modesty was such that he could never be persuaded to publish anything under his own name;' but it is certain that the following were written wholly or in part by him: 1. 'The Quakers' Appeal Answered, and a full Relation of the Occasion, Progress, and Issue of a Meeting at the Barbican between the Baptists and the Quakers,' 1674. 2. 'The Baptists' Answer to Mr. Wills' Appeal,' 1675. 3. 'Recommendatory Epistle before Mr. Cox's Confutation of the Errors of Thomas Collier.' He also edited a volume of sermons by his father, Jeremiah Dyke.

[Palmer's Nonconformist's Memorial, ii. 304; Wilson's Hist. of Dissenting Churches, i. 433; Crosby's Hist. of the Baptists, i. 355–9; Clutterbuck's Hertfordshire (1827), iii. 165, 401; Cussans's Hist. of Hertfordshire, Hundred of Edwinstree, p. 186; Fuller's Worthies; Smith's Antiquakeristica.] A. C. B.

DYKE, JEREMIAH (*d.* 1620), puritan divine, was the son of a minister at Hempstead, Essex, dispossessed for nonconformity, and the brother of Daniel Dyke, B.D. [q. v.] He took his degrees at Sidney Sussex College, Cambridge, but the date is unknown. After taking orders he was preferred to the living of Epping in Essex in 1609, which he held till his death. His name or that of his brother is among those of the ministers who subscribed the 'Book of Discipline' (Brook, *Lives of the Puritans*). He is described as having been a man of a 'cheerful spirit and eminently useful in his ministry,' of moderate views, and one who, although he disliked ceremonies, submitted, so far as his conscience permitted, to their use, yet as being a thorough puritan at heart. Brook says he died in 1620, and was buried in his parish church; but if this be so there must have been another minister of the same name, for there is a record of a sermon being preached at Epping by Jeremiah Dyke in 1623, and a minister of that name was presented to Stanstead Abbots, Hertfordshire, in 1640, which he resigned in 1644. Fuller, too, says he was 'guardian of his brother's works,' which he published in 1635.

The following works are attributed to him: 1. 'A Counterpoison against Covetousnes,' 1619. 2. 'Good Conscience, or a Treatise shewing the Nature, Means, Marks, Benefit, and Necessity thereof,' 1624. 3. 'The Mischiefe and Miserie of Scandals, both taken and given,' &c., 1631. 4. 'The Righteous Man's Tower, or the Way to be Safe in a case of Danger,' 1639. 5. 'The Right Receiving of and Rooting in Christ,' 1640. 6. 'The Worthy Communicant, or a Treatise showing the due order of Receiving the Sacrament of the Lord's Supper,' 1642. He also published several sermons and made additions to the works of his brother, Daniel Dyke, B.D.

[Brook's Lives of the Puritans, ii. 279; Fuller's Worthies, Hertfordshire, p. 437 (ed. 1811); Newcourt's Repert. Eccl. ii. 248; Fuller's Hist. Cambridge, p. 154; Cussans's Hist. Hertfordshire, 'Braughing,' p. 40; Carter's Cambridge; Notes and Queries, 3rd ser. ii. 363.] A. C. B.

DYKES, JOHN BACCHUS (1823–1876), musician and theologian, son of William Hey Dykes of Hull, and grandson of the Rev. Thomas Dykes [q. v.], incumbent of St. John's in the same town, was born on 10 March 1823. When ten years old he played the organ in his grandfather's church. Shortly after 1840 his father moved to Wakefield, where Dykes attended the proprietary school until October 1843, when he entered at St. Catherine's College, Cambridge. Here he distinguished himself as an amateur musician; he was instrumental in founding the University Musical Society, at whose early concerts his performances of comic songs were a great feature (Grove, *Dict. of Music*, iv. 204*a*). He graduated senior optime in January 1847, and in the same year was ordained deacon to the curacy of Malton, Yorkshire. In 1849 he was appointed minor canon and precentor of Durham, and the university of Durham conferred on him the honorary Mus.Doc. degree. In 1862 Dykes was appointed vicar of St. Oswald's, Durham, when he resigned the precentorship, though still retaining his minor canonry. His latter years were embittered by disputes with his diocesan. Dykes was a high-churchman, with pronounced views on doctrinal and liturgical questions. The bishop was a low-churchman, who was determined to suppress what he regarded as heresy. The struggle was carried on with much bitterness on both sides. The bishop refused to license the vicar's curates,

and Dykes was left with all the care of a great parish on his unaided hands. At last the stress was too great for him. His mental and bodily health broke down about the end of 1874, and, though at times he rallied, he never regained his strength and gradually sank until he died at St. Leonards, 22 Jan. 1876. He was buried in the churchyard of St. Oswald's on 28 Jan.

Dykes's literary works consist of sermons, published singly and in Fowle's 'Plain Preaching for a Year;' an 'Introduction on the Manner of Performing Divine Service, prefixed to the Annotated Book of Common Prayer;' 'Eucharistic Truth and Ritual, a Letter to the Bishop of Durham' (1874); and contributions to the 'Theologian and Ecclesiastic' and 'Literary Churchman.' But it is by his hymn-tunes that he will be chiefly remembered. Most of these appeared first in 'Hymns Ancient and Modern,' of which collection they are by far the best and most popular of the modern compositions. They are characterised by remarkable melodic beauty and also by the excellent way in which they are written for the words to which they are set. Though their style is perhaps too much that of the part-song, yet, judged from the point of view of most similar modern compositions, they are undoubtedly the best of their kind. Dykes also wrote several services and anthems. He was married in 1850 to Susan, daughter of G. Kingston, esq., by whom he had two sons and four daughters, all of whom survived him.

[Obituary notices in Literary Churchman and other papers; Brit. Mus. Cat.] W. B. S.

DYKES, THOMAS (1761–1847), divine, was born at Ipswich on 21 Dec. 1761, and, after going to a boarding-school at a village in the neighbourhood, entered his father's business. An illness, however, led him to turn his mind to religion. After taking the advice of the Rev. Joseph Milner of Hull, he entered Magdalene College, Cambridge, in 1786, and, having taken his degree, was ordained to the curacy of Cottingham, near Hull, in 1788. In October 1789 he was ordained priest to the curacy of Barwick-in-Elmet, having a few months previously married Mary, the daughter of Mr. Hey, a well-known surgeon of Leeds, by whom he had a family. He was now bent upon supplying the want of churches in Hull by building a new church at his own cost in the parish of the Holy Trinity, and, in spite of the opposition of the corporation, who were the patrons of the living, he obtained the sanction of the Archbishop of York. The church was consecrated under the name of St. John's in 1791, and opened for divine service on 13 May 1792. Dykes was the first incumbent, but though an extremely popular preacher he never realised from his pew-rents the amount invested in the building, and the deficiency, over 500*l.*, was made good by private subscription. Two hundred sittings were added to the church in 1803, and the steeple was built at the same time. In 1833 Dykes became master of the Charterhouse at Hull, and took up his residence there, and in the following year was also presented to the vicarage of North Ferriby, where the duties were performed by a curate. The benefactions of Dykes to the town of Hull were numerous; it was chiefly through his exertions that the female penitentiary was built in 1812, and one of the main objects of his life was to supply the deficiency of church accommodation. Christ's Church, founded in 1821, St. James's Church, founded in 1829, were offshoots of St. John's; and he furthered by his eloquence and his purse the erection of the Mariners' Church, St. Stephen's and St. Paul's, and the enlargement of the church at Drypool. In spite of advancing years he continued to discharge his duties as incumbent of St. John's until about eighteen months before his death on 23 Aug. 1847. During his long ministry he followed worthily in the footsteps of Joseph Milner, who had laid the foundation of the religious revival in Hull; his doctrinal views were moderately Calvinistic, and the chief features of his sermons were persuasiveness and pathos. On political questions he was a tory, and was emphatically opposed to the concession of the Roman catholic claims, though chiefly from religious motives.

A selection from his sermons was published by the Rev. W. Knight, incumbent of St. James's Church, Hull, together with a 'Memoir and Extracts from his Correspondence,' by the Rev. John King, incumbent of Christ Church, Hull, in 1849. Among his separate publications may be mentioned a sermon 'On the Open Abounding of Profligacy and Immorality' (1804); a sermon 'On the Death of the Rev. Miles Atkinson' (1811); and a sermon 'On the Doctrines of the Church of England, considered in relation to their Moral Influence' (1817).

[Memoir by the Rev. John King mentioned above; Funeral Sermon by the Rev. W. Knight, The Christian Pastor's Removal from Earth to Heaven (1847); and a notice in the Christian Observer, vol. xlviii. (1848), where most of the dates are incorrect.] L. C. S.

DYMOCK, ROGER (*fl.* 1395), theologian, studied at Oxford, and there proceeded to the degree of doctor in divinity. He is known only by an unpublished treatise, 'Ad-

versus duodecim errores et hæreses Lollardorum,' addressed to Richard II. From the account given of the Paris manuscript of this work, that it was directed 'adversus libellum famosum Lollardorum publicatum atque allatum apud Westmonasterium in ostio aulæ regalis in pleno parliamento,' it is clear that it is a reply to the twelve 'conclusions' of the Lollards which were produced in the parliament of 1395, and which have been often printed (*Ann. Ricardi*, pp. 174 et seq., ed. T. Hearne; *Fasciculi Zizaniorum*, pp. 360–9, ed. W. W. Shirley, 1858; Wilkins, *Concil. Magnæ Britann.* iii. 221 et seq.; Lewis, *Life and Sufferings of John Wiclif*, pp. 337–43, ed. Oxford, 1820; the last two from the Cottonian MS., *Cleopatra*, E. II.; cf. Walsingham, *Hist. Anglic.* ii. 216, ed. H. T. Riley). Of Dymock's work four manuscripts are mentioned. One Leland found in Wells Cathedral Library, but this had disappeared when the 'Catalogus Codicum Manuscriptorum Angliæ' was published in 1697. The second, in the Cottonian Library (*Otho*, C. XVI.), perished in the fire of 1731. Of the other two, one is in the University Library at Cambridge (*Catal. Codd. MSS. Angl.* i. pt. iii. 171, No. 2393), and the other in the Bibliothèque Nationale at Paris (*Catal. Codd. MSS. Bibl. Reg.* iii. 411 *b*, No. 3381, Paris, 1744, fol.) The Cambridge manuscript describes Dymock as a monk, while the Paris copy, with greater antecedent probability, makes him a Dominican friar.

[Leland's Comm. de Scriptt. Brit. cdxli. pp. 386 et seq.; Bale's Scriptt. Brit. Cat. vii. 9, pp. 513 et seq.; Quétif and Echard's Scriptt. Ordinis Prædicatorum, pp. 699 *b*, 700 *a*; Tanner's Bibl. Brit. p. 242 et seq.] R. L. P.

DYMOCKE, JAMES (*d.* 1718?), catholic divine, took priest's orders abroad and returned to England upon the mission. Afterwards he became prior of St. Arnoul, near Chartres in France, and obtained another small benefice in that country. Dodd, who describes him as a 'person of great reading and curiosity,' says he was alive in 1718, being then very old.

His works are: 1. 'Le Vice ridiculé et la Vertu louée,' Louvain, 1671, 12mo, dedicated 'à mes seigneurs de Norfolck et d'Arundell et à moy-mesme aussy.' 2. 'The Great Sacrifice of the New Law, expounded by the Figures of the Old,' 1676, 18mo; 8th edit. corrected, London, 1687, 12mo. 3. A geographical history, 8vo. 4. A miscellaneous dictionary, 4to, manuscript.

[Dodd's Ch. Hist. iii. 481; Gillow's Bibl. Dict. ii. 149; Cat. of Printed Books in Brit. Mus.] T. C.

DYMOKE, Sir JOHN (*d.* 1381), king's champion, or champion of England, whose functions were confined to the performance of certain ceremonial duties at coronations, is stated to have been the son of John Dymoke, by his wife, Felicia Harevill. The family has been variously traced to the village of the name in Gloucestershire and to the Welsh borders near Herefordshire. The importance of Sir John and of his descendants was due to his marriage with Margaret (*b.* 1325), daughter of Thomas de Ludlow (*b.* 1300). The lady was the only granddaughter of another Thomas de Ludlow, and his wife Jane Marmion, daughter by a second wife of Philip Marmion, last baron Marmion. This Philip Marmion (*d.* 1291), lord of the castle of Tamworth, Warwickshire, and of Scrivelsby, Lincolnshire, claimed descent from the lords of Fontenay-le-Marmion, hereditary champions to the dukes of Normandy, and it was asserted that from the time of the Norman conquest Philip Marmion's ancestors had acted as king's champions at every coronation. It is tolerably certain that Roger Marmion, who died in 1129, was acknowledged as king's champion in Henry I's reign, although he had no opportunity of fulfilling his functions, and that his tenure of Tamworth and Scrivelsby was in grand serjeanty, i.e. on conditions of performing the duties of his office. The ceremonial details observed at coronations before the reign of Richard II are not recorded, and nothing is therefore positively known as to the appearance of any member of the Marmion family at any coronation; but there is strong presumptive evidence that Philip Marmion acted as king's champion at the coronation of Edward I, 19 Aug. 1274. On Philip Marmion's death without male issue in 1291, his castle of Tamworth descended to Jane, his eldest daughter by his first wife (Jane de Killpeck), who married William Morteyn, and on her death it became the property of her niece (daughter of her sister Mazera) Jane, wife of Alexander de Freville. Meanwhile the manor of Scrivelsby was the inheritance of Philip Marmion's daughter Jane, by his second wife, and descended to her granddaughter, Margaret Ludlow, who married John Dymoke about 1350. Dymoke, who was knighted in 1373, represented Lincolnshire in the parliaments of 1372, 1373, and 1377. On the coronation of Richard II he claimed, by virtue of his holding the manor of Scrivelsby in right of his wife, to act as king's champion. This claim was disputed by Sir Baldwin de Freville, the owner of Tamworth Castle through his mother, Jane, a granddaughter of Philip Marmion. The lord-steward temporarily decided in Dymoke's

favour. It was stated that Edward III and Edward the Black Prince had both admitted that the office went with the manor of Scrivelsby, and not (as Freville asserted) with Tamworth Castle. Freville, who was allowed time to produce documents before a permanent decision was given, did not press his claim owing to ill-health. Dymoke died about April 1381, and Freville on 30 Dec. 1387. Lady Dymoke survived her husband, and at the coronation of Henry IV, 13 Oct. 1399, put her son Thomas forward to claim the office of champion. The son of the last claimant of the Freville family again disputed the championship, but failed to convince the court, and died 4 Oct. 1400, before the matter had been finally discussed. The claim of the Dymokes was not again seriously contested. Sir John's widow died in 1417. Her son Thomas, who performed the duties of champion at the coronations of Henry IV and Henry V, died in 1422, leaving the manor of Scrivelsby to his son Philip (by Elizabeth, daughter of Sir Richard Hebden). Philip acted as champion at Henry VI's coronation, and died in 1455. According to extant directions issued by Henry VI to Philip Dymoke, the champion at the time of the coronation received from the keeper of the royal wardrobe a rich accoutrement, which formed part of the perquisites of the office. From accounts of later coronations we know that this included an elaborate suit of armour and a well-caparisoned horse, together with twenty yards of crimson satin (cf. *Notes and Queries*, 5th ser. vii. 401). It was the champion's duty to ride on his horse into Westminster Hall at the beginning of the coronation banquet, and three times to formally challenge to combat any person who disputed the sovereign's title. The champion flung his gauntlet down as soon as the herald had announced the challenge. On no occasion was any opposition offered. When the champion took the gauntlet up for the third time, the sovereign drank to him from a golden cup, which was afterwards handed to the champion, who drank to his sovereign and became the owner of the cup. At Henry IV's coronation the champion's proclamation was made at six places in the city of London as well as at Westminster.

Sir Thomas Dymoke (1428?–1471), Sir Philip's heir, took part with the Lancastrians in the wars of the Roses. He had married Margaret, daughter of Richard, lord Wells, and aided Lord Wells's son, Sir Robert, in collecting an army in Lincolnshire in the interest of Henry VI and the Earl of Warwick in March 1470–1. Edward IV summoned Dymoke and Lord Wells to London to explain the conduct of Sir Robert. Fearing the king's anger, they took sanctuary in Westminster, and on receiving the royal pardon promised to induce Sir Robert Wells to disband his army. This they failed to do, and Edward marched to Lincolnshire and defeated Sir Robert's forces at Edgecote, near Stamford (13 March). Sir Robert was beheaded on the battle-field, and his father, Lord Wells, and brother-in-law, Sir Thomas Dymoke, met with the same fate, by gross treachery on the king's part, in London immediately afterwards (Warkworth, *Chron.*, pp. 8, 9; Polydore Vergil, *Hist.* (Camd. Soc.), pp. 126–7; Bentley, *Excerpta Historica*, p. 282).

Sir Robert Dymoke (*d.*1546), Sir Thomas's son, was restored to all his father's property; was a knight-banneret; acted as sheriff of Lincolnshire in 1484, 1502, and 1509; performed the duties of champion at the coronations of Richard III, Henry VII, and Henry VIII; distinguished himself at the siege of Tournay, and died 13 April 1546, being buried at Haltham, Lincolnshire. His son (by his second wife, Jane Sparrow), Sir Edward, was sheriff of Lincolnshire in 1536, 1547, 1556, and 1557, and acted as champion at the coronations of Edward VI, Mary, and Elizabeth. Sir Edward married Anne, daughter of Sir George Talboys, and coheiress of her brother Gilbert, lord Talboys of Kyme. His portrait is in the College of Arms. His eldest son, Robert Dymoke (*d.* 1580), is stated by catholic biographers to have been dragged in a weak state of health before the Bishop of Lincoln and charged with recusancy. He was imprisoned at Lincoln, and is asserted to have died in confinement. He was buried at Scrivelsby in 1580 (Gillow, *Bibliogr. Dict. of Catholics*; Challoner, *Memoirs*, i.) Robert's son, Sir Edward (*d.* 1625), was champion at James I's coronation. His grandson Charles performed the office at Charles I's coronation; after showing himself a staunch royalist, he died at Oxford in 1644, and left 2,000*l.* to the king. His body was removed to Scrivelsby in 1655. Sir Edward Dymoke (*d.* 1664), Charles's nephew, was champion at Charles II's coronation, being knighted the day before. Sir Edward's son, Sir Charles, champion to James II, was succeeded by his eldest son, Charles (*d.* 1703), champion at William and Mary's and at Anne's coronations. Of this champion, who was returned M.P. for Lincolnshire in 1698, 1700, 1701, and 1702, Pryme writes in his 'Ephemeris Vitæ' that he 'holds certain lands by exhibiting on a certain day every year a milk-white bull with black ears to the people, who are to run it down, and then it is cut in pieces and given among the poor. His estate is almost 2,000*l.* a year, and whoever has it is

champion of England.' Sir Charles's second son, Lewis (*d.* 1760), was champion to George I and George II. Lewis's heir was a collateral relative, Edward (*d.* 1760), whose son John (*d.* 1784) was champion at George III's coronation, when there was some talk of a Jacobite accepting the formal challenge. John's son, Lewis (*d.* 12 May 1820, aged 57), claimed in 1814 the barony of Marmion as owner of Scrivelsby, but without success. The last occasion on which the champion appeared was at the coronation of George IV (19 July 1821), when HENRY DYMOKE (1801–1865) performed the ceremony as the representative of his father, the Rev. John Dymoke, rector of Scrivelsby (Lewis's brother), who deemed the office incompatible with the functions of a clergyman. The champion rode up Westminster Hall in great state, accompanied by the Duke of Wellington and Lord Howard of Effingham (for a full account of the ceremony then observed see *Gent. Mag.* 1821, pt. ii. pp. 15, 109, with plate and letter-press by Sir Walter Scott). This Henry, the last champion, was at one time in the navy, wrote against Brougham's defence of Queen Caroline in 1821, was created a baronet in April 1841, and died 28 April 1865, when his title became extinct (*Gent. Mag.* 1865, i. 802). His brother John, rector of Scrivelsby, died in November 1873, and his nephew, the latest representative of this branch of the family, Henry Lionel Dymoke (*b.* 1832), died in 1877. A cap-à-pie suit of plate armour of the Elizabethan period belonging to the hereditary champion of Scrivelsby, and worn at George I's coronation, was sold at Christie's in 1877, and purchased for the collection at Windsor.

The chief part of the mansion of Scrivelsby was destroyed by fire late in the last century, and the present house is largely a new building (cf. *Gent. Mag.* 1821, pt. ii. pp. 395–7). In the church of the village are the tombs of Sir Robert Dymoke (*d.* 1546), and of Lewis (*d.* 1760). There are also mural tablets to the memory of John (*d.* 1784), of Lewis (*d.* 1820), and of the Rev. John, father of Sir Henry Dymoke.

[T. C. Banks's Hist. of the Marmion Family, 1816; Palmer's Hist. of the Marmion Family, 1875; Mark Noble's MS. Hist. of the Dymoke Family, in the possession of the Rev. J. C. Hudson of Horncastle, Lincolnshire; Official Lists of Members of Parliament; W. Jones's Crowns and Coronations, 1883; notes and documents lent by the Rev. J. C. Hudson.] S. L.

**DYMOND, JONATHAN** (1796–1828), moralist, born 19 Dec. 1796, was the fourth of five sons of John and Olive Dymond of Exeter. His family belonged to the Society of Friends, some of them having been among its earliest members. Dymond was in business as a linendraper at Exeter. In 1823 he published anonymously 'An Enquiry into the accordancy of War with the Principles of Christianity, and an Examination of the Philosophical Reasoning by which it is defended . . .' It passed through four editions, and has been reprinted in America. He founded an auxiliary peace society at Exeter in 1825, and was for four years on the committee of the Peace Society. In 1825 he published 'Observations on the Applicability of the Pacific Principles of the New Testament to the Conduct of States, and on the Limitations which those Principles impose on the Rights of Self-defence' (the 7th tract of the Peace Society's series). In 1829 was published posthumously his chief book, 'Essays on the Principles of Morality and on the Private and Political Rights and Obligations of Mankind.' This was favourably reviewed by Southey in the 'Quarterly Review' for January 1831. It is an exposition of ethical theories in harmony with those generally held by the Friends, attacking Paley's utilitarianism and resolving moral obligation into the 'immediate communication of the will of God.' It is, however, more devoted to the application than to the ultimate theory of moral principles, and attacks duelling, war, and the lax morality of professions and trades. It has passed through five editions. In 1872 Joseph Pease of Darlington bore the expense of translating and circulating the book in Spain. Dymond died of consumption on 6 May 1828, aged 31. He married Anna Wilkey at Plymouth 3 July 1822, who survived till 1849, and had by her two children, Mary Anna, married to Henry Barrett, and Charles Jonathan, who died in infancy. In 1832 appeared 'The Church and Clergy; showing that Religious Establishments derive no countenance from the nature of Christianity, and that they are not recommended by Public Utility . . . by the late Jonathan Dymond.' Various extracts from his works have been separately reprinted.

[Smith's Cat. of Friends' Books; preface by George Bush to American edition of Principles of Morality, with communication from T. Hancock; Herald of Peace for June 1828, vol. vi. pt. i. p. 391.] L. S.

**DYMPNA, SAINT** (9th cent.), was the daughter of a pagan king in Ireland celebrated for his wealth and warlike prowess. His wife and their daughter were remarkable for beauty. They were christians, but could not profess their faith openly for fear of the king. Dympna's mother having died, the

king sent everywhere in search of a princess equally beautiful to supply her place. His messengers were unsuccessful, and on their return informed him of their failure, but they added, 'There is your daughter Dympna, in whom the image of her mother lives again.' The king, in compliance with their suggestion, made great efforts to induce her to renounce christianity and to become his wife. On the advice of Gerebert, a priest who ministered secretly to her and others, she resolved to fly with some companions, including Gerebert, and taking with her the court jester and his wife, in order that the whole party might seem to belong to that class. She reached Antwerp, and seeking for a secluded spot at length arrived at Gheel, where there was an oratory dedicated to St. Martin. The place was in a forest six leagues in extent. Clearing away the thorny undergrowth, they formed a small shelter for themselves hard by the church, where a holy man ministered. The spot is still shown where it stood.

The king, after a vain pursuit, at last heard of her and followed her to Antwerp. He sent out a search party, which was put upon her traces at Westerloo, where the innkeeper told them that he had money like theirs, received from a foreign lady living in a desert place near, who often sent such money to purchase provisions. The king came to her and renewed his solicitations. He offered that she should be enrolled among the goddesses of his nation and have a marble temple erected in her honour. Gerebert interfered and was immediately put to death by the king's order. Dympna still resisting, the king slew her with his own hand, and returning to his party left the bodies unburied. Some of the inhabitants buried them in a cave. The bodies were long afterwards enclosed in sarcophagi of white marble. But the fame of the miracles wrought by them moved the envy of the people of Zante, who resolved to obtain possession of them by stratagem or else by force. They therefore came to Gheel, and while the attention of the keepers was distracted they placed the precious bodies with their receptacles in a chariot and drove away. Being immediately pursued, they had to leave Dympna's body, but carried off that of Gerebert. The people of Gheel now determined to place it in a golden shrine, and opened the sarcophagus for that purpose. One of those present objecting, very naturally, that the body found might not be hers, the corpse became immovable, and remained so until prayer was made.

The life published by the Bollandists, from which this narrative is taken, is a translation into Latin made in the thirteenth century from an older life written in the 'vulgar idiom,' but unfortunately it has no mention of the time at which Dympna flourished. The Bollandists conjecture that it may have been in the seventh century, or, if not then, in the ninth. Saussay in his Gallic martyrology proposes the eighth century, but Dr. Lanigan prefers the year 500 or a little after. He holds that a pagan king in Ireland would only have been possible at the period he mentions, as in the middle of the sixth century all the Irish kings were christians. Such a king might have been found in Ireland in the ninth century, when the Danes were in occupation of many parts of Ireland. But then Colgan had identified Dympna with Damhnat of Tedavnet, near Slieve Beagh in the county of Monaghan, whose pedigree leads to the conclusion that she must have lived about the year 500, and thus Dr. Lanigan felt himself constrained to adopt that date, which is, however, inconsistent with the other facts of her life.

The simple explanation is, that there were two St. Damhnats in Ireland, one of Tedavnet, whose day is 13 June in the 'Martyrology of Donegal,' where she is termed 'of Sliabh Betha.' She may have lived at the early date mentioned; her crozier, which is extremely ancient and curious, is in the museum of the Royal Irish Academy, and she seems to have lived and died in Ireland. The other, of whom Dr. Lanigan knew nothing, was of Kildalkey in the county of Meath; her day is 15 May, and there is no memorial of her but her name and her well, and this is natural enough, as she seems to have been the Damhnat *scéne*, or 'of the flight,' referred to by Colgan and Lanigan, and the coincidence of her day with that of St. Dympna shows her to be identical with her. Nothing appears to be known of her parentage or date, and therefore there is no difficulty, as in the case of the other and better known St. Damhnat, with whom she appears to have been confused in popular tradition. This being so, we may accept the Bollandists' opinion that Dympna flourished in the ninth century. Her father was probably a Danish king; her mother and herself were obliged to worship in secret owing to the well-known hostility of the Danes to christianity. The inhabitants of Gheel were then christians as the narrative assumes; though this would not have been so in the year 500. Further, it does not seem to have been noticed that the coin she brought from Ireland, and which led to her discovery, was evidently minted in Ireland. This would have been possible in the ninth century, according to Dr. Petrie, but certainly not three centuries earlier.

The church in which her relics are deposited is a spacious old building just outside the village of Gheel. Her emblems are the same as those of St. Margaret, who, with a long cross, pierces the dragon. Dympna stands sword in hand in presence of the devil. In the parish church of Lonsbeck in Belgium there is a carved wooden figure representing her in this attitude; she is clad in royal robes and wears a coronet; a figure of the devil painted in brown colours is represented as writhing beneath her feet. She is the patron of the insane, the disabled, or the possessed.

[Bollandists' Acta Sanct. May 15, tom. iii. p. 477, &c.; Lanigan's Eccl. Hist. ii. 473–4; Petrie's Round Towers, pp. 209–30; Petrie's Christian Inscriptions, edited by Miss Stokes, ii. 114; Annals of the Four Masters, i. 421.]

T. O.

DYOTT, WILLIAM (1761–1847), general, born on 17 April 1761, was second son of Richard Dyott of Freeford Hall, near Lichfield, Staffordshire, the head of a family seated at that place since the reign of Elizabeth, of which many members have sat in parliament for Lichfield during the last three centuries. He entered the army as an ensign in the 4th regiment on 14 March 1781, and, after being promoted lieutenant on 9 May 1782, was placed on half-pay in the following year. In February 1785 he rejoined his regiment in Ireland as adjutant, and in 1787 he accompanied it to Nova Scotia, where he made the acquaintance of Prince William, afterwards King William IV, who was then commanding the Andromeda upon that station, whose personal friend he became. He was promoted captain on 25 April 1793, and in the June of that year returned to England to take up the post of aide-de-camp to Major-general Hotham, commanding the Plymouth district. He was promoted major into the 103rd regiment on 19 May 1794, and, after acting as brigade-major in the western district, was promoted lieutenant-colonel on 18 Feb. 1795. After two exchanges he took command of the 25th regiment in November 1795, when under orders for the West Indies, and after being driven back by Christian's storm he reached that station in 1796. He there saw service in the capture of Grenada, but soon had to return to England from ill-health. He was next appointed assistant adjutant-general for the south-western district in 1799, and was promoted colonel on 1 Jan. 1800, and appointed aide-de-camp to the king in the following year. In 1801 Dyott was given the command of a brigade in the army in Egypt, which he reached in July 1801, when he was appointed to Ludlow's division before Alexandria. He commanded his brigade in the action of 22 Aug. which led to the capture of that city, and on the conclusion of the peace of Amiens he returned to England. In 1803 he was appointed to the command of a brigade in the West Indies, and after commanding at Waterford and Dublin he was transferred to the English staff, and commanded in Sussex until his promotion to the rank of major-general on 25 April 1808. In December 1808 he was appointed to the command of a brigade in Spain, but never sailed, and in July 1809 he took command of a brigade, consisting of the 6th, 50th, and 91st regiments, in the Walcheren expedition. His brigade was attached to the Marquis of Huntly's division, which occupied the island of South Beveland, and owing to the return of many of his superior officers he acted as second in command in that island for a month, from September to October 1809, when he returned to England. He never again went on active service, but commanded at Lichfield from August 1810 until his promotion to the rank of lieutenant-general on 4 June 1813. In that year he succeeded to the family estates on the death of his brother, and settled down at Freeford Hall. He was further made colonel of the 63rd regiment in 1825, and was promoted general on 22 July 1830. A senior general in the army, he died, on 7 May 1847, at the age of eighty-six.

[Dyott's Diary, 1781–1845, a Selection from the Journal of William Dyott, ed. R. W. Jeffery, 2 vols. 1907; Royal Military Calendar; Gent. Mag. July 1847, from the general's own notes.]

H. M. S.

DYSART, Countess of (*d.* 1697). [See Murray, Elizabeth.]

DYSART, first Earl of (1600?–1651). [See Murray, William.]

DYSON, CHARLES (1788–1860), professor of Anglo-Saxon at Oxford University, was the grandson of Jeremiah Dyson [q. v.], and the son of a clerk of the House of Commons. He was first sent to a private school at Southampton, and was then elected a scholar of Corpus Christi College, Oxford, where he became the intimate friend of Keble, Arnold, and Sir John Coleridge. To them he was 'a great authority as to the world without and the statesmen whose speeches he sometimes heard,' while his 'remarkable love for historical and geographical research, and his proficiency in it, with his clear judgment, quiet humour, and mildness in communicating information made him particularly attractive to Arnold' (Dean Stanley, *Life of Dr. Arnold*, ch. i. p. 13). He took his B.A. degree

with a second class in 1808, and became an M.A. in 1816. From 1812 to 1816 he held the Rawlinsonian professorship of Anglo-Saxon at the university. Ordained deacon in 1816, Dyson became successively the incumbent of Nunburnholme in Yorkshire, Nasing in Essex, and finally of Dogmersfield, near Winchfield, Hampshire, to which living he was presented in 1836. There he built a rectory and a new church of great beauty. He was an admirable parish priest, and a man of deep learning, though he shrank from authorship. He contributed four poems, under the signature of 'D.,' to a volume entitled 'Days and Seasons, or Church Poems for the Year,' Derby, 1845. He died at his rectory, 24 April 1860.

[Guardian, 2 May 1860; Honours Register of the University of Oxford; Crockford's Clerical Directory, 1858.] L. C. S.

DYSON, JEREMIAH (1722–1776), civil servant and politician, has been tersely described as 'by birth a tailor, by education a dissenter, and from interest or vanity in his earlier years a republican.' His father, whether a tailor or not, left considerable means to his son, who, it is established by many witnesses, professed in early life the extremest principles of whiggism. For two years he studied at the university of Edinburgh, and 'Jupiter' Carlyle bears testimony to his 'perfect idea of the constitution of the church of Scotland, and the nature and state of the livings of the clergy.' On 4 Oct. 1742 he matriculated at Leyden (Peacock, *Index of English Students at Leyden*, p. 28, sub 'Dijson'), with the object of prosecuting the study of civil law, and eighteen months later Mark Akenside [q. v.], still engaged in learning medicine, joined him there, thus renewing an acquaintance which had been originally established at Edinburgh. They lived together while in Holland, and returned together to London, when Dyson was called to the bar at Lincoln's Inn, and obtained a position as 'subaltern clerk' in the House of Commons. After a brief residence at Northampton, Akenside settled at Hampstead, whereupon Dyson bought a house at the Golder's Hill extremity of that suburb, in order that the physician might become acquainted with the better class of its residents. The two friends were dissimilar in manners and style; their only taste in common at this time was their advanced liberalism. In spite of differences of character their affections were so profound that Dyson, 'with an ardour of friendship that has not many examples,' says Dr. Johnson, secured, on the failure of Akenside's practice at Hampstead, for the man he loved a small house in Bloomsbury Square, and allowed him 300*l.* a year until he could live by his practice. Although Dyson was endowed with a competency, he did not live an idle life, and on 10 Feb. 1748 the speaker announced to the members of the House of Commons the resignation by Nicholas Hardinge of his place as their clerk; five days later Dyson, who had purchased the succession for 6,000*l.*, was called in and took his seat in that office. The consideration money was large, and as the clerk possessed the right of appointing a deputy to officiate in his stead, and of nominating the clerk assistant and all the outdoor clerks, it had been the practice for the holder of the higher office to recoup himself some parts of his expenditure by the sale of these subordinate positions. This practice was condemned by Dyson, who appointed all his subordinates on their merits, and without any pecuniary consideration. The post of clerk assistant would have realised 3,000*l.*, but it was gratuitously conferred on Hatsell, who in gratitude dedicated to Dyson in 1776 his collection of 'Cases of Privilege of Parliament' (now quoted as the first volume of the well-known 'Precedents of Proceedings in the House of Commons'), and recorded in the preface his patron's 'universal knowledge upon all subjects which relate to the history of parliament.' With the accession of George III, both Dyson and Akenside changed sides in politics, and showed the proverbial zeal of neo-converts on behalf of their new creed. Dyson resigned the clerkship of the House of Commons in August 1762 to enter upon political life, and in December of that year was returned to parliament by the borough of Yarmouth in the Isle of Wight. This constituency he represented until the dissolution in 1768, when he was elected by the twin borough of Weymouth and Melcombe Regis, for which he sat until the close of that parliament in 1774, and was then chosen by the voters of Horsham as their representative. He was at first considered the devoted supporter of George Grenville, but his position was in reality among the members known as 'the king's friends.' Office after office was conferred upon him, and as he brought to his side a profound knowledge of parliamentary forms and precedents (for he was jocularly said to know the journals of the commons by heart), and was endowed with a subtleness of apprehension which gained him the title of 'the jesuit of the house,' his promotion was fully justified by his merits. For a short period (13 Oct. to 25 Nov. 1761) Dyson was a commissioner to execute the office of keeper of the privy seal; from 29 May 1762 to 5 April 1764 he acted as joint secretary to the treasury and secretary to the first lord; from

April 1764 to 20 Jan. 1768 he was one of the commissioners for the board of trade, and from 31 Dec. 1768 to March 1774 he was a lord of the treasury. In that month his services were rewarded with the lucrative post of cofferer of the household, and he was at the same time summoned to the privy council. Dyson was allowed, though with extreme reluctance on the part of the premier, to remain in office during the Rockingham administration, and as its acts were known to be frequently distasteful to the monarch, the 'king's friend' did not hesitate to show his 'usual parliamentary sagacity' in criticising its proceedings. After a flagrant case of insubordination on Dyson's part, the prime minister urged his dismissal, but could not succeed in inducing George III to take that step. Every liberal proposal was opposed by him either openly or secretly. He took a leading place in the business connected with the East India Company in 1767–8, and he joined Rigby and Lord North in opposing George Grenville's bill for removing the trials of contested elections from the whole House of Commons. The repeal of the Stamp Act met with his unflagging opposition, and during Lord North's administration its measures against the American colonies found a warm supporter in Dyson. His quickness and shrewdness were constantly in requisition, and he interposed so often in the business of the house, that Colonel Barré on 26 Jan. 1769 provoked general laughter by remarking, 'The honourable gentleman, Mr. Dyson, has the devil of a time of it, "Mungo here, Mungo there, Mungo everywhere,"' an appropriate allusion to a black slave of that name brought on the stage in Isaac Bickerstaffe's comic opera of 'The Padlock.' The nickname stuck to him for the rest of his life. There was granted to him in February 1770 a pension on the Irish list of 1,500*l.* a year for his own life and that of his three sons; but on 25 Nov. 1771, in committee of supply in the Irish House of Commons, after a long and fierce debate, in which Flood exerted all his powers of invective, the pension was condemned by a majority of one vote (105 ayes, 106 noes), and afterwards struck off the list. The grant was in direct contradiction to the pledge of a previous viceroy that no more pensions should be granted on the Irish establishment for a term of years, save in reward of extraordinary services; and even George III acknowledged in 1774 that he was wrong, 'after what the Duke of Northumberland had declared in my name, in giving the pension.' Dyson's figure was rendered familiar in the satirical prints of 1769–70, and his loss of the Irish pension was commemorated in a caricature of 'Alas! poor Mungo,' which appeared in the same month of November 1771. On one occasion only did Dyson vote in parliament with the whigs, and that was in favour of expunging the vote of thanks to Dr. Nowell for his high prerogative sermon on King Charles's day in 1772. As he went into the lobby he said good-naturedly, in reference to General Keppel, Colonel Fitzroy, and Charles Fox, all descendants of that monarch, 'If King Charles's grandsons vote against him, sure I may.' Ill-health had long been his lot, and in October 1774 he was seized with a stroke of the palsy, which incapacitated him from further business. He died on 16 Sept. 1776, aged 54, and a monument in white marble was erected to his memory on the north wall of the northern chancel of Stoke Church, near Guildford. His wife, Dorothy Dyson, a relation of the same name, whom he married about 1758, died on 16 Dec. 1769, aged 34 years, and the same monument records the death of three of their children in early life, and of the wife of his son and heir, Jeremiah Dyson. Dyson purchased about 1765 a considerable estate in Stoke parish, which descended to his son Jeremiah, some time clerk assistant in the House of Commons, by whom it was subsequently sold.

Warburton published in 1744, under the title of 'Remarks on several occasional Reflections,' a defence of his portentous volumes, 'The Divine Legation of Moses,' and in the preface he commented in a 'free footing' on Akenside's poem of the 'Pleasures of Imagination.' The poet's offence was a note in the third book of the 'Pleasures,' reviving and maintaining the doctrine of the third Lord Shaftesbury that ridicule is the test of truth. Dyson thereupon retaliated in his friend's defence, in 'An Epistle to the Rev. Mr. Warburton, occasioned by his treatment of the author of the "Pleasures of Imagination."' When Akenside determined upon amplifying this poem, he inserted into the first book a glowing panegyric of the friend to whom he owed so much, and by his will, dated in December 1767, his 'whole estate and effects of whatsoever kind' passed on his death in June 1770 to Dyson. Two years later (1772) there appeared an edition, very handsomely printed in quarto, of the poems of Akenside, under the superintendence of Dyson, who wrote the advertisement thereto. To his pen is attributed a tract on the right of Wilkes to sit in parliament for the county of Middlesex, entitled 'The Case of the last Election for Middlesex considered,' which provoked numerous replies, and among the pamphlets produced at this crisis were, 'Mungo on the use of Quotations,' 'Mungo's Case considered.'

After Dyson's death he was satirised in a pamphlet called 'Extortion no Usury; or the merits of a late Election [for the city chamberlainship] discussed in a dialogue between Minos, Lord Russell, Charles Churchill, and Jeremiah Dyson, 1777.' No terms but those of praise were passed on his private life. Sir John Hawkins bears witness to the attractiveness of Dyson's social life, and he was numbered among the friends of Samuel Richardson.

[Nichols's Lit. Anecd. iii. 134–5, iv. 596, v. 591–2, 627, viii. 514, ix. 522–3, 554–5, 715; Albemarle's Rockingham, i. 306–9, 346–7; Corresp. of George III and Lord North, i. 72, 140–1, 199, 212–13; Chatham Corresp. ii. 394, iv. 121; Grenville Papers, iv. 225, 250; Walpole's George III, i. 398, ii. 63, 300, 330–6, iii. 48, 318. iv. 72, 110, 350; Walpole's Letters, vi. 134; Walpole's Journals, 1771–83, i. 27, 197, 327, ii. 67; Satirical prints at Brit. Museum, iv. 499, 559, 657, 662, 670; Gent. Mag. 1776, pp. 416, 436; Johnson's Poets, sub 'Akenside;' Bucke's Akenside, passim; Manning and Bray's Surrey, i. 168, 179, iii. App. p. xxxvii; Hatsell's Precedents (ed. 1818), ii. 253, 257, 263; Alex. Carlyle's Autobiog. pp. 354, 508; Thorne's Environs of London, i. 233; Cavendish's Debates, i. 207, 482.] W. P. C.

**DYVE**, Sir LEWIS (1599–1669), royalist, son of Sir John Dyve of Bromham, Bedfordshire (*d.* 1607), and Beatrice Walcot, was born on 3 Nov. 1599. About 1611 Beatrice Dyve married Sir John Digby, afterwards Earl of Bristol. Lewis Dyve was probably brought up in Spain, was knighted in April 1620, and married in 1624 Howarda, daughter of Sir John Strangways of Melbury Sampford, Dorsetshire, and widow of Edward Rogers of Bryanston (W. M. Harvey, *History of the Hundred of Willey*). He is mentioned in Howell's letters as attending Prince Charles in his stay at Madrid (ed. 1754, p. 133), and Sir Kenelm Digby narrates an encounter between himself, 'Leodivius,' and fifteen Spanish bravoes in the streets of that city (*Private Memoirs*, pp. 154–65). Dyve took part also in the famous quarrel between Lord Digby and William Crofts (1634), and himself fought a duel with Crofts (*Strafford Papers*, i. 261, 358, 426). In the parliaments of 1625 and 1626 he represented Bridport, in that of 1627–8 Weymouth, but he had no seat in the Long parliament, though he is often stated to have been member for Bridport (*Report on the names of Members returned to serve in Parliament*, i. 488). On 13 July 1641 he was voted a delinquent by the House of Commons for having published Lord Digby's speech against the attainder of the Earl of Strafford (*Old Parliamentary History*, ix. 447). Lord Digby designed Dyve for the appointment of governor of the Tower in December 1641, when Balfour [see Balfour, Sir William] was removed; but the accidental absence of Dyve from London led to the appointment of Sir Thomas Lunsford instead (Clarendon, *Rebellion*, iv. 147). In the following February a letter from Lord Digby to Dyve was intercepted, which led to the impeachment of Digby, and the temporary arrest of his brother (Rushworth, iv. 555; *Old Parliamentary History*, x. 309). He was released almost immediately, and then joined the king at York. When Charles made his first attempt to obtain possession of Hull, Dyve was sent to acquaint Hotham with his coming, and, finding Hotham resolved not to admit the king, formed the design of killing him, or throwing him over the walls; but the governor forestalled the plot by arresting Dyve. On 29 April parliament ordered Dyve to be sent for as a delinquent, but he thought best to fly to Holland (Clark, *Life of James II*, i. 2). When preparations for war began he returned to England, took part in the skirmish at Worcester which opened the campaign, and was there wounded (Warburton, *Prince Rupert*, i. 409). In April 1643 he assisted in the attempt to raise the siege of Reading (Coates, *History of Reading*, p. 36), and in October following was charged to fortify Newport Pagnell, in order to hinder the communication between London and the eastern association. Essex advanced to recover the town, and, owing to a mistake in his orders, Dyve, instead of maintaining his position, abandoned the place (Clarendon, *Rebellion*, vii. 288; Warburton, *Prince Rupert*, ii. 322). He served under Prince Rupert at the relief of Newark on 21 March 1644 (Rushworth, v. 307). In October 1644 he was appointed sergeant-major general of the county of Dorset, and established his headquarters at Sherborne (Walker, *Historical Discourses, his Majesty's happy Progress in the Year* 1644, p. 99). In this position he distinguished himself by his activity and daring. A manifesto, in the form of a warrant, issued by him against the parliamentary committee of that county is printed in the 'Old Parliamentary History' (xiii. 334). His chief aim was to capture Weymouth, and on 13 Feb. 1645 he was able to write to the king announcing that his forces had successfully stormed it (Warburton, *Prince Rupert*, iii. 58). But the town being negligently guarded was regained by Colonel Sydenham before the end of the month (Vicars, *Burning Bush*, p. 118; Harvey, pp. 91–4). In August 1645 Sherborne was besieged by Fairfax and the new model army, and in spite of a gallant defence the castle was taken on

15 Aug. (Sprigge, *Anglia Rediviva*, pt. ii. chap. iii.) Dyve was sent prisoner to London, brought before the bar of the House of Commons, and by order of the house committed to the Tower (Vicars, *Burning Bush*, p. 259). In the Tower he was the fellow-prisoner of John Lilburn, whom he succeeded in persuading that Cromwell and Ireton had made a private bargain with the king, 'of which although he were not persuaded himself, yet he judged it for the king's service to divide Cromwell and the army' ('Memoirs of Sir John Berkeley,' Maseres, *Tracts*, p. 371). After two years' confinement in the Tower his debts led to his removal to the king's bench prison, whence he succeeded in effecting his escape on 15 Jan. 1648 (*A Letter from Sir Lewis Dyve, written out of France to a Gentleman, giving an Account of the manner of his escape out of the King's Bench, and the reasons that moved him thereunto*, 1647, 4to). In May he was in Scotland, and was one of those cavaliers whose surrender was demanded by the English government. He took part in the invasion of England, was present at the battle of Preston, and was taken prisoner. On 30 Jan. 1649 he escaped a second time (Whitelocke, *Memorials*, f. 376; Evelyn, *Diary*, 6 Sept. 1651). He then served in Ireland, and published in 1650 'A Letter from Sir Lewis Dyves to the Marquis of Newcastle, giving an Account of the whole conduct of the King's Affairs in Ireland,' which contains an account of events from Ormonde's arrival in September 1648 to the departure of Dyve himself in June 1650. In this narrative he brought certain charges against Lord Inchiquin which he was obliged to retract, and to admit that he had been falsely informed (*Cal. Clarendon Papers*, ii. 99, 101, 127). In September 1651 Evelyn met Dyve in Paris, and received from his lips an account of his escapes and adventures. Evelyn observes: 'This knight was indeed a valiant gentleman, but not a little given to romance when he spake of himself' (*Diary*, ed. 1879, ii. 26, 32). Little is known of the later life of Dyve. He died on 17 April 1669, and was buried at Combhay in Somersetshire. His epitaph is printed in Collinson's 'Somerset,' iii. 336.

[A Memoir of Dyve by J. G. Nichols appeared in the Gent. Mag. in 1829, and forms the basis of a longer life contained in W. M. Harvey's History of the Hundred of Willey, pp. 77–108 Many letters by Dyve are calendared in the appendix to Warburton's Prince Rupert, vol. i.]

C. H. F.

# E

**EACHARD, JOHN, D.D.** (1636 ?–1697), master of Catharine Hall, Cambridge, descended from a good family in Suffolk, was born about 1636, and was admitted into Catharine Hall on 10 May 1653. He proceeded B.A. in 1656, was elected a fellow of his college in 1658, and commenced M.A. in 1660. On the death of Dr. John Lightfoot in 1675 he was chosen master of Catharine Hall, and in the following year he was created D.D. by royal mandamus. He was elected vice-chancellor of the university in 1679, and again in 1695 (Le Neve, *Fasti*, ed. Hardy, iii. 607, 608). In 1687 he, with others, was nominated by the senate to represent the university before the ecclesiastical commissioners, and to justify the action of the vice-chancellor and senate in refusing to confer, in compliance with a mandamus from James II, the degree of M.A. without oaths upon Alban Francis, a Benedictine monk (Cooper, *Annals of Cambridge*, iii. 620).

He governed his college with the utmost care and fidelity, and to the general satisfaction of the whole university. He procured many donations from his friends towards a proposed rebuilding of his college, but his death prevented the accomplishment of the design. He died on 7 July 1697, and was buried on the 14th in the chapel of Catharine Hall (*Cole's MS.* 12, f. 235 *b*).

The works written by or attributed to him are: 1. 'The Grounds and Occasions of the Contempt of the Clergy and Religion enquired into. In a letter to R. L.,' Lond. 1670 (anon.) This work, which brims over with wit and humour, had a rapid sale, and passed through many editions. The author represents the contempt with which the clergy were generally regarded as being in great measure due to a wrong method of education or the poverty of some of the inferior clergy. The book was attacked by an anonymous writer in 'An Answer to a Letter of Enquiry into the Grounds,' &c., Lond. 1671, 8vo. Halkett and Laing (*Dict. of Anonymous Literature*, i. 110) wrongly attribute the authorship of this reply to John Bramhall, bishop of Derry, who died seven years before the publication of Eachard's book, which was assailed also by Barnabas Oley in his preface to George Herbert's 'Country Parson,' by Dr. John

Owen in a preface to some sermons of W. Bridge, and by 'D. T.' in 'Hieragonisticon; or Corah's Doom,' Lond. 1672, 12mo. Eachard replied to the first of his assailants in 'Some Observations upon the Answer to an Enquiry into . . .; with some additions. In a second Letter to R. L.,' Lond. 1671, 12mo. The original work is reprinted in 'An English Garner,' edited by Edward Arber, vol. vii. (1883), and it was translated into German by Johann Gustav Reinbeck under the title of 'Untersuchung der Ursachen und Gelegenheiten, welche zur Verachtung der Geistlichen und der Religion Anlass gegeben,' Berlin, 1740, 12mo. Macaulay, in the 'History of England,' largely quoted Eachard in his account of the social condition of the clergy about the time of the accession of James II. This led to the publication of 'Mr. Macaulay's Character of the Clergy in the latter part of the 17th century considered,' Cambridge, 1849, 8vo, by the Rev. Churchill Babington, M.A., fellow of St. John's College, Cambridge, who says that Eachard's book 'from beginning to end is a series of jocose caricatures. He burlesques unmercifully the sermons of sundry injudicious and ignorant clergymen, and draws the most facetious picture of the extremities to which others were reduced by poverty, and he has done it in such a manner that he was perhaps not very unnaturally supposed to have meant his descriptions for the clergy generally, and to have made up his book for the express purpose of bringing them into contempt.' 2. 'Mr. Hobb's State of Nature considered: in a Dialogue between Philautus and Timothy. To which are added Five Letters from the Author of the Grounds and Occasions of the Contempt of the Clergy,' Lond. 1672, 12mo, dedicated to Gilbert Sheldon, archbishop of Canterbury. 3. 'Some Opinions of Mr. Hobbs considered in a second Dialogue between Philautus and Timothy. By the same Author,' 1673. Sir Richard Blackmore, in his 'Essay on Wit,' recommends these dialogues, in which he observes: 'There is a kind of vein of solid learning mixed with many strokes of raillery.' 4. 'A Free and Impartial Enquiry into the Causes of that very great Esteem and Honour that the Nonconforming Preachers are generally in with their Followers. In a Letter to his honoured friend, H. M. By a Lover of the Church of England and unfeigned Piety,' 1673, 12mo. This is attributed to Eachard in the British Museum Catalogue. Thomas Broughton, in the 'Biographia Britannica,' says, however, that after an inspection of the piece he was convinced it was not written by Eachard. It has not his wit, nor is it in any respect in his manner.

Eachard's works, except his second dialogue on the writings of Hobbes, have been several times printed together in one volume 8vo; but the most complete edition containing that dialogue is that published by T. Davies in 3 vols. 12mo, 1774. Though Eachard was a great wit and humorist, he failed lamentably when he attempted to treat a subject in a serious manner. Thomas Baker, the Cambridge antiquary, has recorded that he went to St. Mary's, with great expectation, to hear Eachard preach, and was never more disappointed (Granger, *Biog. Hist. of England*, 5th edit. v. 38 *n.*); and Dean Swift remarks: 'I have known men happy enough at ridicule, who, upon grave subjects, were perfectly stupid; of which Dr. Eachard of Cambridge, who writ "The Contempt of the Clergy," was a great instance' (*Works*, xii. 279).

[Life by Zachary Grey in Cole's MS. 12, f. 234; Life by T. Davies, prefixed to Eachard's Works, ed. 1774; Biog. Brit. (Kippis); Addit. MSS. 5868, f. 8, 19165, f. 304; Birch's Tillotson (1752), p. 326; Cat. of Printed Books in Brit. Mus.; Halkett and Laing's Dict. of Anon. Lit. ii. 1673; Heywood's Diaries, ii. 258; Littell's Museum of Foreign Literature, xiv. 305; Lowndes's Bibl. Man. (Bohn), p. 707; Macaulay's Hist. of England; Nichols's Lit. Anecd. vi. 426–8; Nichols's Suppl. to Swift's Works, Lond. 1779, ii. 366; Notes and Queries, 1st ser. i. 320, 404, 2nd ser. ii. 492, iii. 109, 6th ser. v. 387, 452, vi. 37; Wood's Athenæ Oxon. (1813), i. p. lxx.] T. C.

EACHARD, LAURENCE (1670 ? – 1730), historian. [See Echard.]

EADBALD, ÆODBALD, ÆTHELBALD, or AUDUWALD (*d.* 640), king of Kent, son of Æthelberht, refused to accept christianity during his father's lifetime, was a heathen when he succeeded him as king of the Kentishmen in 616, and, according to heathen custom, took his father's wife to be his wife. He was subject to occasional fits of madness. The bishops Mellitus and Justus fled to Gaul to escape persecution; Laurentius of Canterbury was warned in a dream against following their example, and succeeded in converting the king to christianity. Eadbald broke off his incestuous connection, was baptised, and sent for Mellitus and Justus to return. Justus he reinstated at Rochester, but he could not prevail on the Londoners to receive back Mellitus, and he could not force them to do so, for he was not as strong as his father had been and had lost the supremacy over the East-Saxons. Nor was he able to insist on the destruction of idols even among his own people, a work that was carried out by his

son Earconberht (*Hist. Eccles.* iii. 8). Nevertheless, he did what he could to promote the spread of christianity. He is said to have built a church at Canterbury and another church for a nunnery that his daughter Eanswith founded at Folkestone; he was claimed as a benefactor by both Christ Church and St. Augustine's at Canterbury, and it has been suggested that the ancient church in Dover Castle dates from his time (*Norman Conquest*, iii. 535 *n.*) When the Northumbrian king Eadwine asked his sister Æthelburh or Tata in marriage, he refused the request on the ground of Eadwine's heathenism, but finally agreed on being assured that she and her attendants should be allowed to practise their religion, and that Eadwine would embrace it if he was convinced of its excellence (*Hist. Eccles.* ii. 9). He sent Paulinus with Æthelburh. When she and Paulinus fled from Northumbria on the death of Eadwine in 633, he received them with great honour, and appointed Paulinus to the see of Rochester (*ib.* 20). He married Emma, a daughter of a Frankish king, probably of Theodeberht, king of Austrasia (Pagi, Baronius, *Ann. Eccl.* xi. 345), who survived him two years. He died on 20 Jan. 640, and was buried in the church of SS. Peter and Paul (St. Augustine's) at Canterbury. A gold coin of Eadbald with the legend AVDVARLD REGE is described in Kenyon's 'Gold Coins of England,' p. 8. Two spurious charters are ascribed to him.

[Bædæ Hist. Eccles. ii. 5–9, 20, iii. 8 (Engl. Hist. Soc.); Thorn's Chron. col. 1767–8, Twysden; Florence of Worcester, i. 258–9 (Engl. Hist. Soc.); Hasted's Hist. of Kent, iii. 382–3; Freeman's Norman Conquest, iii. 535; Dugdale's Monasticon, iv. 672; Kemble's Codex Dipl. 6, 983; Haddan and Stubbs's Councils and Eccl. Docs. iii. 69, 70, 239; Dict. of Christian Biog., art. 'Eadbald.'] W. H.

**EADBERT or EADBERHT, Saint** (*d.* 698), bishop of Lindisfarne, was a monk of Lindisfarne when, in 688, he succeeded St. Cuthberht [q. v.] in the bishopric. He was well versed in the holy scriptures and was exceedingly charitable, giving a tithe not only of animals but also of fruits and even clothes to the poor (Bæda). He took off the roof of wood and reeds with which Finan had covered the church of the monastery, and had the whole roofed with sheets of lead, which seem to have been turned down over the walls. It was his custom to retire to a hermitage on an island during the period of Lent and for forty days before Christmas. While he was thus absent from the monastery in the Lent of 698, the monks, with his consent, translated the body of St. Cuthberht; they found the body of the saint undecayed, and carried the news to the bishop. Eadberht bade them lay the body in the tomb that had been prepared for it, and declared that the grave from which it had been taken would not long remain empty. He used to pray most earnestly that he might not die suddenly, and now fell sick and lingered until 6 May, when he died, after much suffering. In obedience to his orders the brethren laid his body in the ground which had held the body of St. Cuthberht, beneath the new tomb of the saint. His bones were preserved by the congregation of Lindisfarne and carried by them in their wanderings along with St. Cuthberht's body, and were finally placed with it in the saint's shrine at Durham.

[Bædæ Hist. Eccles. iii. c. 24, 25, iv. 29, Vita S. Cudberti, pp. 37, 125, 131 (Engl. Hist. Soc.); Reginaldi Libellus, p. 82 (Surtees Soc.); Symeon of Durham's Hist. Dunelm. i. 36, 38, 252 (Rolls Ser.); Dict. of Christian Biog. ii. 2.] W. H.

**EADBERT or EADBERHT** (*d.* 768), king of the Northumbrians, son of Eata, a member of the royal house, came to the throne in 738 on the retirement of his cousin Ceolwulf. His brother Ecgberht [see Egbert] had been appointed to the see of York, probably in 732, and the two brothers worked together with one mind, each helping the other, the archbishop ruling the church and the king the state (*Carmen de Pontiff.* 1273–86). An evidence of their perfect accord and almost coordinate authority is afforded by the coins (sceattæ) which bear the names both of the king and of the archbishop (Kenyon). The glories of the church and school at York were equalled by the military glories of the reign. In 740 Eadberht was warring against the Picts. During his absence Æthelbald, the powerful king of Mercia, treacherously ravaged part of his kingdom (Bæda, *Hist. Eccl.* ap. p. 288). In 750 he took Kyle in Ayrshire from the Strathclyde Welsh and added it and other districts to his own dominions. All neighbouring kings, it is said, whether of the English, Picts, Britons, or Scots, were glad to be at peace with him and to do him honour. His fame was so great that Pippin, king of the Franks, made alliance with him and sent him gifts (Symeon of Durham). Cynewulf, bishop of Lindisfarne, grievously offended him, for one of his kinsmen named Offa, who had fled to the shrine of St. Cuthberht for shelter from his enemies, was left without food until he nearly perished with hunger, and was then taken from sanctuary and put to death. Eadberht caught the bishop, kept him prisoner for some time at Bamborough, and further ordered that Lin-

disfarne should be besieged. In 756 he was again at war with the Strathclyde Welsh, and in alliance with the Pictish king compelled the surrender of Alcluyd or Dumbarton on 1 Aug. of that year. This was the last of his achievements, for ten days later his army was utterly destroyed. In 757 or 758 he received a letter from Pope Paul I exhorting him to restore three monasteries that he had taken away from a certain abbot named Forthred. He was evidently deeply afflicted by the loss of his army, for in 758 he resigned his crown in favour of his son Oswulf, voluntarily received the tonsure, and entered the monastery of St. Peter's at York. There he dwelt with his brother until Ecgberht's death in 766. He survived him about two years, died 19 Aug. 768, and was buried by his brother's side in one of the porches of the minster at York.

[Appendix to Bæda, pp. 288–9, Mon. Hist. Brit.; Anglo-Saxon Chron. sub ann. 737 sq.; Symeon of Durham's Hist. Eccles. Dun. p. 11, Gesta Regum, col. 106, Twysden; Carmen de Pontificibus 1273–86, Historians of York, i. 386–7 (Rolls Ser.); Dict. of Christian Biog. art. 'Eadbert,' by Rev. J. Raine; Hawkins's Silver Coins, ed. Kenyon, 66, 67; Haddan and Stubbs's Councils and Eccles. Docs. iii. 394 sq.; Green's Making of England, p. 405 sq.] W. H.

**EADBERT or EADBRYHT PRÆN** (*fl.* 796), king of Kent, a member of the kingly line, and related to Ealhmund, under-king of Kent, the father of Ecgberht of Wessex, had received the tonsure, which was probably forced upon him in order to disqualify him for the kingship, but nevertheless headed the resistance offered by the Kentish nobles to Mercian domination, which seems to have actually broken out before the death of Offa (*Eccles. Documents*, iii. 495–6). This caused great trouble to Archbishop Æthelheard, who was devoted to the Mercian cause, and Alcuin wrote to him, telling him that he had urged Offa to help him. On the death of Offa, in 796, Eadbert Præn was made king of Kent, and was upheld by the nobles of the kingdom. Æthelheard was forced to flee from Canterbury, and wrote to Leo III, asking him to condemn the 'apostate clerk,' which the pope accordingly did in a letter to Cenwulf of Mercia (*ib.* 524). In 798 Cenwulf invaded Kent, took Eadbert Præn prisoner, carried him to Mercia, and there caused his eyes to be torn out and his hands to be cut off. The independent existence of Kent was brought to an end, and Cenwulf handed it over to be ruled by Cuthred as under-king. Eadbert survived his mutilation, for William of Malmesbury records that at the dedication of Winchcombe Abbey in Gloucestershire, in 811, Cenwulf manumitted before the high altar a Kentish king whom he had taken captive. Some silver coins of Eadbert Præn are extant.

[Anglo-Saxon Chron. sub ann. 794, 796; Florence of Worcester, i. 63, confuses Eadbert Præn with Eadbert, son of Wihtred (*d.* 748), comp. i. 260 (Engl. Hist. Soc.); Haddan and Stubbs's Councils and Eccles. Docs. iii. 495–6, 524; Henry of Huntingdon, 733, Mon. Hist. Brit.; Symeon of Durham, 670, Mon. Hist. Brit.; William of Malmesbury, Gesta Pontificum, 294 (Rolls Ser.); Dugdale's Monasticon, ii. 296, 301; Hawkins's Silver Coins of England, ed. Kenyon, p. 32; Dict. of Christian Biog. art. 'Eadbert Præn,' by Bishop Stubbs.] W. H.

**EADBURGA, EADBURH, BUGGA, or BUGGE, SAINT** (*d.* 751), abbess of Minster in the Isle of Thanet, was a daughter of Centwine [q. v.], king of the West-Saxons (see a poem ascribed to Ealdhelm, and with less probability to Alcuin, on the church she built), and a certain abbess named Eangyth (*S. Bonif. Epistt.* 30), and was brought up by her mother, who speaks of her in a letter to Boniface or Wynfrith (*ib.*) She took the veil and became abbess of the house founded in the isle of Thanet by the mother of St. Mildred, whom she succeeded. Finding the buildings of the monastery insufficient for the nuns, she raised a new church, which was dedicated by Archbishop Cuthberht, and therefore in or after 740, to SS. Peter and Paul, and translated thither the incorrupt body of her predecessor, St. Mildred, and also built a new house not far from the old one (ELMHAM). Some time after the death of Radbod, king of the Frisians (719), she wrote to Boniface, sending him forty shillings and an altar-cloth, saying that it was not in her power to give more (ep. 3). She also gave him many presents of books and raiment at other times (epp. 18, 32). In after days, when she was old, Boniface wrote to her to comfort her under her afflictions (ep. 31). She made a pilgrimage to Rome (ep. 32), and appears to have met Boniface there. It is evident that she was a learned lady, and Leobgyth (Lioba) speaks of having learnt the art of poetry from her. She is said to have died in 751 (ELMHAM), and Archbishop Bregwin, writing to Lullus, archbishop of Mentz, between 759 and 765, informs him that the English church kept the day of her death on 27 Dec. (*Eccl. Documents*, iii. 398). A spurious charter of Æthelbald, king of the Mercians, purports to be a grant to the Abbess Eadburh.

[S. Aldhelmi Opera, ed. Giles; S. Bonifacii Epistolæ, ed. Giles; Elmham's Historia S. Augustini Cantuar. p. 117 (Rolls Ser.); Thorn, col.

1907, Twysden; Dugdale's Monasticon, i. 447 sq.; Haddan and Stubbs's Councils and Eccl. Docs. iii. 398; Kemble's Codex Dipl. 98; Dict. of Christian Biog. art. 'Bugga,' by Bishop Stubbs.]
W. H.

**EADBURGA, EADBURGH,** or **EADBURH** (*fl.* 802), queen of the West-Saxons, a daughter of Offa, king of the Mercians, first appears with other members of the royal family as attesting a charter granted by her father in 787 (KEMBLE, *Codex Dipl.* 151). In 789 (*A.-S. Chron.* 787) she married Beorhtric [q. v.] or Brihtric, king of the West-Saxons. Asser says that she gained great power in the kingdom through the king's affection for her, and that she used it tyrannically; that she laid plots against many, accused them to the king, and so caused them to lose life or power; and that when the king refused to hearken to her she would slay her enemy by poison. In 802 she prepared poison for a young man who was much beloved by the king. It so happened that Brihtric tasted the poison before his favourite, and both died from its effects. After this crime Eadburh could not remain in the West-Saxon kingdom, and taking a great amount of treasure with her she crossed the sea to the court of the emperor Charles the Great. When she appeared before the emperor and offered him many gifts, he said, 'Choose, Eadburh, which you will have, me or my son, who stands with me in the hall.' She answered, 'If I may have my choice, I choose your son, because he is the younger.' Then Charles said with a smile, 'If you had chosen me you should have had my son; but as you have chosen my son you shall have neither him nor me.' However, he gave her a great nunnery, and for a very few years she ruled it as abbess. Her conduct was bad, and she was guilty of unchastity with one of her own nation. The emperor expelled her, and she passed the rest of her life in poverty, being reduced before her death to beg in the streets of Pavia, attended only by one young slave. There many of her countrymen saw her, and told Asser about her. After her flight from England the West-Saxons would not give the title of queen to any of her successors, nor suffer any of them to share the royal throne, but called each of them simply the king's wife. This custom was first broken through in the case of Judith, daughter of Charles the Bald, who was crowned by Hincmar on her marriage with Æthelwulf, and who on her coming to England was allowed to sit beside her husband on the throne.

[Anglo-Saxon Chron. sub ann. 787, 800; Asser, 471, 472 (Mon. Hist. Brit.); Kemble's Codex Dipl. 151; William of Malmesbury's Gesta Regum, i. 169 (Engl. Hist. Soc.); Annales Bertin., Rerum Germ. Script. (Pertz), i. 450; Dict. of Christian Biog. art. 'Eadburga,' by Bishop Stubbs.]
W. H.

**EADFRID** or **EADFRITH** (*d.* 721), bishop of Lindisfarne, was a monk of Lindisfarne and an ardent disciple of St. Cuthberht. That saint died in 687, and eleven years afterwards, in 698, Eadfrid succeeded to his bishopric, and held the see until his death in 721. He is described by Symeon as a 'pious and worthy bishop,' but nearly his whole history is connected with the monastery of Lindisfarne, over which he continued to rule. He was one of the monastic bishops of the Celtic type rather than the more active Roman organisers. Though, as an Englishman who lived after the synod of Whitby, he was orthodox in regard to the questions which had separated the two churches, he lived in the spirit of the Columbas and Aidans. We only know of two facts concerning him not connected with Lindisfarne. He is probably the 'Eahfrid' to whom, on his return from Ireland, Aldhelm addressed a long and hardly intelligible letter (ALDHELMI *Opera*, pp. 91–5, ed. Giles). He is also mentioned as the counsellor and friend of Eanmund, the Northumbrian noble whom the tyranny of King Osred drove into some monastery dedicated to St. Peter. Eadfrid entertained the fugitive, gave him pious instruction, and, at his own request, furnished him with a teacher for his monastery (ÆTHELWULF, *Carmen de abbatibus cellæ suæ*, in SYMEON, i. 270, ed. Arnold). But as this monastery was probably a cell of Lindisfarne, Eadfrid acted as much in the capacity of abbot as of bishop. The rest of his acts are in direct relation to his island home.

The great object of Eadfrid's life was to promote the honour of his master Cuthberht. He restored the rude oratory in which Cuthberht had spent his hermit life in Farne Island, and which, though still tenanted by Felgild, the second in succession to the saint, had fallen into great disrepair. He showed equal anxiety to commit to writing the records of Cuthberht's fame. At his instance and that of the whole 'family' of Lindisfarne the anonymous author of the 'Life of St. Cuthberht,' himself plainly a monk of the same house, was inspired to write his biography (BÆDÆ *Omnia Opera*, vi. 357, ed. Giles). The much more important work of Bæda, 'De Vita et Miraculis S. Cuthberti,' was also due to the urgent solicitation of Eadfrid and the 'congregation of brothers who serve Christ in Lindisfarne,' whose elders and teachers read it through before it was published, and in reward for which Eadfrid pro-

mised for Bæda the prayers and masses of the monks, and the enrolment of his name in the books of the monastery. Bæda's other life of Cuthberht, in heroic verse, was equally the result of the request of some of the monks, and in his preface to the prose life he offers to transmit a copy to Eadfrid (*ib.* iv. 202–7).

In the famous Lindisfarne gospels (*Cotton MS.* Nero, D. iv.) there occurs a note at the end of the gospel of St. John (f. 258), thus translated by Mr. Skeat: 'Eadfrith, bishop of the Lindisfarne church, was he who at the first wrote this book in honour of God and St. Cuthberht and all the saints in common that are in the island. And Ethilwaed, bishop of the people of the Lindisfarne island, made it firm on the outside, and covered it as well as he could. And Billfrith, the anchorite, he wrought in smith's work the ornaments on the outside. And Aldred, an unworthy and most miserable priest, glossed it above in English.' Again, at the beginning of St. Mark's gospel (f. 88 *b*) is a shorter entry: 'Thou living God, be mindful of Eadfrid, and Ædilwald, and Billfrid, and Aldred, sinners; these four, with God's help, were employed upon this book.' This notice, though written in the tenth century by Aldred the glossator [q. v.], is very strong evidence that the foundation work of this remarkable manuscript is due to Eadfrid. It consists of Jerome's Latin version of the four gospels, with the epistle to Damasus, the Eusebian canons, and similar usual appendages. It is written very beautifully in half-uncial letters on stout vellum. The remarkable beauty of the illuminations proves Eadfrid to have been a consummate artist for his time.

On his death in 721 Eadfrid's bones were placed in the shrine where the uncorrupted body of St. Cuthberht lay, and shared the wanderings of the greater saint, and finally rested with his relics at Durham, where they were discovered on the translation of Cuthberht's remains to the new cathedral erected by Ranulf Flambard in 1104. The 'Book of St. Cuthberht,' as the Lindisfarne gospels were commonly called, shared in the same vicissitudes. It was believed at Durham that when in 875 Bishop Eardulf carried the shrine of Cuthberht all over Northumberland to save it from Halfdene and his Danes, the precious manuscript accompanied the flight. In attempting to cross over to Ireland it was lost overboard, and when recovered three days afterwards, on the coast off Whithern, miraculously retained its original freshness and beauty. It was from the eleventh or twelfth century preserved at Durham, where it was described in inventories as 'the Book of St. Cuthberht which had been sunk in the sea.' It was ultimately acquired by Sir Robert Cotton, and is now in the British Museum. But though some have detected in the few faint stains on the vellum the marks of sea water, they are so slight that nothing less than a miracle could have saved the book if the tradition above related be true.

The Latin text of Eadfrid's manuscript has been published, along with the Northumbrian glosses of Aldred, by J. Stevenson and G. Waring for the Surtees Society (1854–65), and more accurately in the Cambridge Press, the gospel of St. Matthew being edited by J. M. Kemble and C. Hardwick, the other three by Professor Skeat (1858–78). K. W. Bouterwek, who in 1857 published the gloss in 'Die vier Evangelien in alt-northumbrischer Sprache,' printed portions of the text as well in his 'Screadunga Anglo-Saxonica' (1858).

[Symeon of Durham, i. 37, 38, 68, 252, 270 ed. Arnold, in Rolls Ser.; Florence of Worcester, i. 45, 60 (Engl. Hist. Soc.); Bædæ Pref. in Vit. S. Cuth.; Catalogue of Ancient Manuscripts in the British Museum, pt. ii. Latin, pp. 15–8, gives a description of the Lindisfarne gospels (Cotton MS. Nero, D. iv.) with facsimiles. Among the other very numerous descriptions of the manuscripts, the following, which also give facsimiles, may be specially referred to: Westwood's Palæographia Sacra Pictoria, No. 45; Westwood's Facsimiles of the Miniatures and Ornaments of Anglo-Saxon and Irish MSS., pl. xii and xiii; the Palæographical Society's Facsimiles of MSS. and Inscriptions, pl. 3–6 and 22. The questions connected with Eadfrid's life and works are also fully discussed in Mr. Waring's and Professor Skeat's Prefaces to the Surtees and Cambridge editions of the gospels.] T. F. T.

EADIE, JOHN, D.D. (1810–1876), theological author, was born at Alva, Stirlingshire, 9 May 1810. His father, when on the verge of seventy, married a second wife, and Eadie was the only child of the marriage who survived infancy. As a boy he was lively and somewhat tricky, and at school showed a turn for languages and a remarkable memory. At one time he knew by heart the whole of 'Paradise Lost.' He studied at the university of Glasgow, attaining considerable distinction in several classes; but he had to contend with narrow means, and was thus thrown to a large degree on his own resources. At this time he was much engaged as a temperance lecturer, and obtained considerable fame in that capacity. In his theological classes he evinced a decided preference for studies which afforded some scope for investigation and discovery. Dogmatics, as not falling under this category, were much less interesting than exegetics, which already

became his favourite study. He was licensed as a preacher in connection with the united secession church in 1835. His first sermon was preached just as his mother lay dying, and he had to hurry home to watch her last moments. The religious influence which she had already exercised on him was much deepened at her death. She was a strong-minded woman, well read in the popular theology of Scotland, and deeply imbued with its spirit.

Within a few weeks after being licensed, Eadie was chosen minister of the Cambridge Street united secession congregation, Glasgow, and entered without previous experience on a city charge, which, however, prospered greatly under his ministry. At a later period, and some time after the union of the secession and relief branches had constituted the united presbyterian church, he removed, with part of the congregation, to the outskirts of the city, and was thereafter known as minister of Lansdowne Church, a large and influential congregation, with which he was connected till his death.

In 1838–9 he taught the class of Hebrew in Anderson's College, Glasgow; and in 1843, after he had temporarily conducted for a session the class of biblical literature in the United Secession Divinity Hall, he was appointed by the synod professor of that department. He retained his ministerial charge along with this appointment, so that for the most part of his public life he had the double labour of a professor and a minister. At first the active duties of the chair lasted only for a couple of months each autumn; afterwards the session was made a winter session of between five and six months. Eadie was to have had a colleague in his ministerial charge, but died before the arrangement was completed. In 1844 he received the degree of LL.D. from the university of Glasgow, and in 1850 that of D.D. from the university of St. Andrews. In 1857 he was appointed moderator of synod, the highest court in the united presbyterian church.

His first acquaintance with the continent of Europe was made in 1846, when he was sent by his church with others to make inquiry respecting the reformation movement on the borders of the duchy of Posen, instituted by John Ronge, arising out of exhibitions of the 'holy coat.' The movement excited no small interest at the time, but after inquiry Eadie did not think very favourably of it.

By far the most important of his labours were conducted through the press. He combined in an unusual degree the power of writing for the people and writing for scholars; and his books, which nearly all bore on biblical subjects, were of both sorts. In 1840 he began his literary work by editing a magazine called the 'Voluntary Church Magazine,' which, however, had begun to decline before his time, and did not prove a success. He contributed several articles to the 'North British Review,' the 'Eclectic Review,' and the 'Journal of Sacred Literature.' A 'Life of John Kitto,' the biblical scholar, came from his pen, and in connection with 'Mackenzie's Dictionary of Universal Biography' he had charge of the ecclesiastical department, and contributed to it many lives. The earliest of a series of popular biblical works which he issued was a condensed edition of Cruden's 'Concordance' (1839), of which, about the time of his death, two hundred thousand copies had been sold. The next was a 'Biblical Cyclopædia' (1848), followed by a condensed 'Bible Dictionary.' 'An Analytical Concordance to the Holy Scriptures' followed in 1856, and an 'Ecclesiastical Encyclopædia' in 1861. In 1848 an article on 'Oriental Church History' was recast and partly rewritten for the 'Encyclopædia Metropolitana,' and in 1851 he edited a family bible, with selections from the commentaries of Thomas Scott and Matthew Henry, of which some two hundred thousand copies were sold. In 1855 he published a volume of pulpit discourses under the title of 'The Divine Love,' and in 1859 an exposition of St. Paul's sermons as contained in the Acts of the Apostles, which he called 'Paul the Preacher.' The series of works which Eadie wrote for scholars consisted of 'A Commentary on the Greek Text of the Epistle of St. Paul to the Ephesians' (1854), a similar work on Colossians (1856), on Philippians (1857), and on Galatians (1869). Since his death the last of the series (on Thessalonians) has been published. These works were the result of much scholarly labour, the basis of the commentary being laid on the grammatical structure of the Greek words, and the exegetical skill of the commentator applied to ascertain the precise meaning of the writer. As Eadie's theology was eminently Pauline, the subject suited him well. It was understood that had he lived longer he would have treated in the same manner the epistle of James. Bishop Ellicott considered that Eadie's exegesis was superior to his grammar; on which Eadie remarked that, like other students of Greek in Scotland, he had had to acquire his knowledge of the language by his own exertions, and that his work had been done, not in academic retirement, but amid the labours and distractions of a city congregation.

Eadie's biblical labours were crowned in

1876 by the publication of a work in two volumes—'The English Bible: an external and critical history of various English translations of Scripture; with remarks on the need of revising the English New Testament.' In the movement for a revision of the English New Testament he was greatly interested. He was one of the original members of the New Testament revision company, and while he was able he attended the meetings very diligently. He studied carefully the passages that were discussed, and made up his mind after thorough inquiry, but seldom spoke. He was held in great esteem by the chairman, Bishop Ellicott, and many other eminent members of the company.

In 1869, along with some personal friends, he paid a visit to Egypt and the Holy Land, and was able to verify by personal observation many geographical and other points on which he had expressed his opinion in some of his books. In 1873, along with Professor Calderwood, he received a commission from the synod of the united presbyterian church to visit the United States, and convey the fraternal salutations of his church to the presbyterians of that country.

So early as 1867 symptoms of heart derangement had begun to appear, brought on, doubtless, by his great and constant labours. In 1872 these symptoms returned in an aggravated form. But it was not possible to induce him to take the rest which he required. His last illness was in 1876, and his death occurred on 3 June of that year. Numberless letters of sympathy and resolutions of public bodies attested the remarkable esteem and affection in which he was held. Eadie used to say that there were three things he was fond of—bairns, birds, and books. His collection of books was a very remarkable one, and on his death some of his friends were taking steps to procure it for the use of the church, when a liberal gentleman, Mr. Thomas Biggart of Dalry, purchased it for 2,000*l.*, presented it to the synod, and fitted up a room in the United Presbyterian College, where it now is, under the name of the Eadie Library.

[Rev. J. Brown's Memoir of John Eadie, D.D., LL.D.; Glasgow newspapers, 4 June 1876; Proc. of United Presb. Synod, 1877.] W. G. B.

EADMER or EDMER (*d.* 1124?), historian, was a monk of Canterbury at the end of the eleventh and the beginning of the twelfth century, distinguished among his contemporaries for high character and literary powers. His works, the principal part of which have survived to our day, fully justify his reputation. There are few better pieces of contemporary history than his 'Historia Novorum;' and his biographies, especially that of Anselm, are of a higher order than most similar compositions. Nothing apparently is known of Eadmer before he emerges into notice as the close companion and friend of Archbishop Anselm. Leland and Bale have very carelessly confused him with an Eadmer who was abbot of St. Albans, and died in 980, more than a hundred years before the era of the Canterbury monk. In this error they have been followed by Pits. Nothing, indeed, can well be more absurd than Bale's account of this writer. As regards contemporary estimate, William of Malmesbury may be cited, who says that in his narrative of events he does not venture to compare himself to Eadmer, 'who has told everything so lucidly that he seems somehow to have placed them before our very eyes. For those who wish to read the letters which passed between the pope, the king, and Anselm, the book of Eadmer will give every facility. He has so arranged the letters as to support and verify all his assertions in the most decisive way' (*De Gest. Pontiff.* vol. i.) Eadmer must have been well known to Pope Urban before the end of the eleventh century, for when Anselm after his consecration desired to have some one assigned to him by the pope as his director, Eadmer was thus assigned to him; and, says William of Malmesbury, he was so completely under his guidance that, being accustomed to have him in his chamber, Anselm not only never rose without his command, but would not even change his side in bed without his permission. Selden, who edited Eadmer's main work ('Historia Novorum') from a manuscript in the Cotton Library in 1623, has pointed out in his preface the very high merits of this work. Especially is it distinguished by its avoidance of all trivial details and alleged miracles, which abound in most of the monkish histories. Compared with William of Malmesbury's work on the same period, in which these grotesque miracles abound, Eadmer's is vastly superior. His style is good and contains very few unclassical words. His history, after a brief mention of some of the English kings anterior to the conquest, begins practically from that date, and is continued to 1122—a work, says William of Malmesbury, 'remarkable for its sober and pleasant style' (*De Gest. Regum*). The history throughout has a special regard for ecclesiastical matters, and for the doings of the two archbishops of Canterbury (Anselm and Ralph) with whom the writer was in the closest relations. He tells us (bk. ii.) that it had been his custom from childhood to take special note of all

matters connected with the church. Eadmer shows a strong national feeling, and asserts the rights and privileges of the English church. The 'Life of St. Anselm' was first printed at Antwerp in 1551. It was reprinted with the chief editions of Anselm's works, and has been edited, together with the 'Historia Novorum,' in the Rolls Series (1884), by Mr. Martin Rule. Eadmer composed many other biographical and ecclesiastical pieces, the manuscripts of which are in the collection of Corpus Christi College, Cambridge. Of these the following have been printed by Henry Wharton in the second part of the 'Anglia Sacra:' 1. A 'Life of St. Dunstan,' written, according to Mr. Wright (*Biog. Lit.*), at the beginning of the twelfth century. This had been previously printed by Surius in an imperfect form. It has appended to it, in Wharton, some very curious correspondence as to the body of St. Dunstan. 2. A 'Life of St. Bregwin, Archbishop of Canterbury 759–63.' This was written after the death of Archbishop Ralph, which took place in 1122. 3. A 'Life of St. Oswald, Archbishop of York.' This, says Mr. Wright, 'appears to be little more than an abridgment of a life written by a monk of Ramsey in the time of Archbishop Ælfric, and preserved in Cotton MS. Nero E.' There is also a 'Life of Wilfrid' by Eadmer, printed by Mabillon in the 'Act. Ord. Bened.' This he professes to have compiled partly from Bede and partly from a 'Life of Wilfrid' by Odo, archbishop of Canterbury, which is perhaps the same as the metrical life by Fridegode (Wright). Lists of other minor works of Eadmer will be found in Wharton and in Bale. In 1120 this monk, who had become widely known both by his writings and also by his close companionship, first with Archbishop Anselm, and then with Archbishop Ralph, was selected by Alexander, king of Scotland, for the archbishopric of St. Andrews, which had been for some time vacant (cf. *Historia Novorum*, books v. and vi.) Alexander sent a deputation to Archbishop Ralph to ask for his monk Eadmer, who had been highly recommended to him for the primatial see. Upon this the archbishop wrote to King Henry, who was at Rouen, and obtained his consent. He then despatched Eadmer into Scotland, but with strict orders not to agree to anything as to his consecration which should compromise the dignity of the see of Canterbury. This was the time of the most bitter rivalry between the northern and southern primates. Eadmer was duly elected by the chapter of St. Andrews, but a difficulty at once arose as to his consecration. The Scotch king would not agree to either of the English primates consecrating. Eadmer maintained that the jurisdiction of Canterbury extended over the whole island, and that he must be consecrated by Archbishop Ralph. This utterly untenable claim Alexander would not allow, and after a time Eadmer returned to Canterbury without any arrangement as to his consecration. After remaining a year and a half in the monastery without a settlement being arrived at, Eadmer sent a letter to the king of Scotland resigning all claims to the see. Gervase, a monkish historian of Canterbury of a little later date, often quotes Eadmer, and describes him as the cantor or precentor of the church. He has sometimes been confused with Elmer, who was prior of the Christ Church monastery about the same time. Pits, in the strangely inaccurate account which he gives of him, makes him a Cluniac monk and abbot of St. Albans. The death of Eadmer is usually assigned to 1124.

[Eadmeri Monachi Cantuarensis Historia Novorum, ed. Selden, London, 1623; Anglia Sacra, pt. ii., London, 1691; Wilhelmi Malmesburiensis De Gestis Pontiff. Angl., London, 1870; Bale, De Scriptt. Britann., Basel, 1557; Collier's Eccl. Hist. vol. ii., London, 1845; Wright's Biographia Literaria, Anglo-Saxon Period, London, 1862.]

G. G. P.

**EADNOTH** (*d.* 1067), staller, or master of the horse, under Eadward the Confessor (Kemble, *Codex Dipl.* 845), Harold (Flor. Wig. ii. 3), and William the Conqueror (*A.-S. Chron.*, sub ann. 1067), appears to have held large estates, especially in the west country, and in one case to have taken advantage of Harold's favour to gain land at the expense of the church, and in another probably of the favour of the Conqueror to do so at the expense of a private landowner (Freeman, *Norman Conquest*, ii. 548, iv. 758). When Harold's sons invaded England in 1067 with a Danish fleet from Ireland, and, after having been beaten off from Bristol by the burghers, ravaged the coast of Somerset, Eadnoth met them with a local force and fought a battle with them, in which, according to Florence of Worcester, the invaders gained the victory, while William of Malmesbury says that they were defeated, and it may be inferred from the 'Chronicle' that the issue was doubtful. Eadnoth was slain, and 'many good men on both sides' (*A.-S. Chron.*) Eadnoth left a son named Harding, who was alive when William of Malmesbury wrote. There is no reason to doubt that he was the father of Robert FitzHarding, the founder of the second and present house of the lords of Berkeley [see Berkeley, family of].

[Anglo-Saxon Chron. sub ann. 1067; Florence of Worcester, ii. 3 (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum, ii. 429 (Engl. Hist. Soc.); Kemble's Codex Dipl. 845; Freeman's Norman Conquest, ii. 548, iv. 227, and Note S. 757–61, which contains all that can be made out on the subject of Eadnoth's lands.] W. H.

**EADRIC.** [See EDRIC.]

**EADSIGE, EADSINE, EDSIE, or ELSI** (*d.* 1050), archbishop of Canterbury, one of the chaplains of Cnut, who granted Folkestone to the convent of Christ Church in order to obtain his admission into the house, stipulating that Eadsige should have the land for his life, was suffragan bishop in Kent in 1035, and is said to have had his see at the church of St. Martin, outside Canterbury. He succeeded Archbishop Æthelnoth in 1038, and in 1040 fetched his pall from Rome. He crowned Harthacnut, and at the coronation of Eadward the Confessor on 3 April 1043 delivered an exhortation to the king and the people (*A.-S. Chron.*) Eadsige belonged to the party of Godwine and opposed the policy of the great men of the northern part of the country. Soon after the accession of Eadward he fell into bad health and was unable to perform the duties of his office. Fearing lest some man whom he did not approve might beg or buy his archbishopric, he secretly took counsel with the king and Earl Godwine, and through the earl's influence obtained the appointment of Siward, abbot of Abingdon, as his coadjutor. Siward was consecrated in 1044, taking his title from Upsala (STUBBS) or from Rochester (*Historia de Abingdon*, i. 451), and attests charters as archbishop, his name appearing before that of Ælfric of York (KEMBLE, *Codex Dipl.* 780 sq.) William of Malmesbury says that he was ungrateful and kept Eadsige short of food during his illness, that he was consequently deprived of the succession, and that he had to console himself with the bishopric of Rochester. This story evidently arose from a confusion between him and another Siward, bishop of Rochester 1058–75; it was a satisfactory mode of explaining the reason of what was held to have been the failure of the expectation of the suffragan. His retirement was really caused by ill-health; he went back to Abingdon and died there on 23 Oct. 1048. It seems probable that Eadsige recovered from his sickness in 1046, when he again attests a charter as archbishop, Siward using the title of bishop, and that he resumed the government of his entire see on the retirement of Siward, about eight weeks before his death. Eadsige died on 29 Oct. 1050. It is possible that some dispute arose with the convent of Christ Church with reference to the allowance to be made to him during his illness, which may account for part of the story told by William of Malmesbury, for he left lands to the rival house of St. Augustine's (THORN). He is said, moreover, to have helped Earl Godwine to get possession of Folkestone in defiance of the right of the convent of Christ Church (FREEMAN, *Norman Conquest*, ii. 559).

[Kemble's Codex Dipl. 754–84 passim, 1323–1325; Historia de Abingdon, i. 451, 461 (Rolls Ser.); Anglo-Saxon Chron. sub ann. 1038, 1046, 1048; William of Malmesbury's Gesta Regum, i. 333 (Engl. Hist. Soc.), Gesta Pontiff. p. 34 (Rolls Ser.); Anglia Sacra, i. 106; Thorn's Twysden, col. 1784; Stubbs's Reg. Sacrum Anglic. p. 20; Hook's Archbishops, i. 487 sq.] W. H.

**EAGER, JOHN** (1782–1853 ?), organist, was born in 1782 in Norwich, where his father was a manufacturer of musical instruments. He learnt the rudiments of music from his father, and made such progress that at the age of twelve he attracted the notice of the Duke of Dorset, who took him to Knowle as a page. Here he improved his education in the fine library, and probably acquired skill upon the violin, of which the duke was an amateur. Towards the end of the century his patron became insane, and Eager, for whose support no provision had been made, ran away to Yarmouth, where he proceeded to set up as a teacher of music. Soon afterwards he married Miss Barnby, a lady of good fortune, and in October 1803 was appointed organist to the corporation of Yarmouth on the death of John Roope. In 1814 J. B. Logier patented his 'chiroplast,' an invention for holding the hands in a proper position while playing the pianoforte, and his system of teaching was ardently taken up by Eager. The adherents of the new method were of course vehemently attacked by conservative musicians, and Eager came in for a full share of abuse in the Norfolk papers and elsewhere. He gradually convinced a considerable number of persons of the excellence of the system, which, in addition to the use of the chiroplast, professed to teach the groundwork of harmony, &c., much more rapidly and thoroughly than any other method. Another of its peculiarities was that twelve or more of the pupils were required to play simultaneously on as many pianos. He opened a 'musical academy for music and dancing,' in the conduct of which he was assisted by his daughters, at the Assembly Rooms, Norwich, and public examinations were in due course held for the purpose of convincing the audience of the genuineness of the method. After the second of these Eager published 'A Brief Account, with accompanying examples, of what was

actually done at the second examination of Mr. Eager's pupils in music, educated upon Mr. Logier's system. . . . June 18, 1819, addressed to Major Peter Hawker,' published by Hunter in St. Paul's Churchyard. The appendix to the account gives certain letters written to, but not inserted in, the 'Norwich Mercury' and the 'Norfolk Chronicle' by persons who considered that the opinions expressed by those papers were unfair. Eager's reputation does not appear to have suffered; ten years afterwards he is spoken of in the highest terms by the writer of the 'History of Norfolk,' and then held the post of organist to the corporation. In 1833 Eager left Norwich for Edinburgh, where he resided till his death about twenty years later. He separated from his wife, by whom he had two daughters, Mrs. Bridgman and Mrs. Lowe, before leaving England; obtained a Scotch divorce about 1839, and afterwards married a Miss Lowe, sister of his second daughter's husband. He wrote pianoforte sonatas, and some songs and glees of no importance.

[General Hist. of the County of Norfolk (Norwich, 1829), ii. 1282; Assembly Books of the Corporation of Yarmouth; Brown's Biog. Dict. of Musicians; Grove's Dict. of Music, i. 346, 478; information from Sir Thomas Paine of Broomfield, Dorking.] J. A. F. M.

EAGLES. [See also Eccles.]

EAGLES, JOHN (1783–1855), artist and author, son of Thomas Eagles [q. v.], was born in the parish of St. Augustine, Bristol, in 1783, and baptised 8 Nov. of that year. After receiving some preliminary training under the Rev. Samuel Seyer [q. v.] at Bristol, he was admitted a pupil of Winchester College on 9 July 1797, and continued there until 16 July 1802 (*College Register*). His wish was to become a landscape-painter. He went on a tour in Italy, and tried to form his style on Gaspard Poussin and Salvator Rosa. While in Italy he narrowly escaped death when sketching on a tier of the Coliseum at Rome. When on his way to draw the Three Temples of Pæstum, between Salerno and Eboli he fell in with banditti, and was 'literally stript to the skin.' Both adventures are related by him in the 'Sketcher' (ed. 1856, p. 9). He had, too, the reputation of being a good etcher, and in 1823 published six examples after his idol, G. Poussin. In 1809 he was an unsuccessful candidate for admission in the Water-Colour Society (Redgrave, *Dictionary of Artists*, 1878, p. 135). At length he determined to take orders, and with that view entered Wadham College, Oxford. He took the two degrees in arts, B.A. 14 Jan. 1812, M.A. 13 May 1818 (*Oxford Graduates*, ed. 1851, p. 202). His first curacy was that of St. Nicholas, Bristol. In 1822 he removed with his family to the curacy of Halberton in Devonshire, where he resided for twelve or thirteen years. For the last five years of this time Sydney Smith was his rector. From Halberton he removed to the curacy of Winford, near Bristol, and thence to Kinnersley in Herefordshire, 'where he held the living for a friend;' but in 1841, relinquishing all regular duty, he returned to live near his birthplace. He died at King's Parade, Clifton, on 8 Nov. 1855. He left a numerous family.

From 1831 till within a few months of his death Eagles was a contributor to 'Blackwood's Magazine.' His contributions were chiefly on art, and the best of these were contained in a series of papers entitled 'The Sketcher,' which appeared in the magazine during 1833–5. Having been revised by himself the autumn before he died, they were published in a volume, 8vo, Edinburgh and London, 1856. Another volume of miscellaneous 'Essays contributed to Blackwood's Magazine' was issued the following year. Though not in the first rank, they are brimful of shrewd sense, genial humour, amusing anecdote, apt quotation, and duly italicised puns. Eagles wrote on the fine arts as a critic of the old-fashioned school, to which he loyally adhered in artistic as in other matters. Scattered throughout the 'Sketcher' are many pleasing lyrics. A selection from these and other of his poems, original or translated, was made by the author's friend, John Mathew Gutch [q. v.], and fifty copies printed for private distribution, 8vo, Worcester, 1857. It contains a reissue of a Latin macaronic poem which had appeared at intervals in the columns of 'Felix Farley's Bristol Journal,' then under the editorship of Gutch, and was written to expose the abuses which had for years existed in several public bodies in Bristol, especially in the corporation. These rhymes, enlarged and translated with notes and some humorous designs, were afterwards published as 'Felix Farley, Rhymes, Latin and English, by Themaninthemoon,' 8vo, Bristol, 1826. Some imitations in English of the Horatian ode, mostly on similar subjects, also contributed to 'Felix Farley,' are less happy. A volume of 'Sonnets,' edited by another friend, Zoë King, 8vo, Edinburgh and London, 1858, contains 114 examples, characterised for the most part by thought and refinement.

Eagles left in manuscript translations of the first two books of the 'Odyssey' and of five cantos of the 'Orlando Furioso.' He

also edited 'The Journal of Llewellin Penrose, a Seaman,' 4 vols. 8vo, London, 1815, one edition of which he sold to Murray for two hundred guineas. Another edition was published by Taylor & Hessey, 8vo, London, 1825. It is a narrative partly founded upon incidents in the life of the author, one Williams, whom Thomas Eagles had rescued from destitution. Williams bequeathed the manuscript to his benefactor. Nearly half a century afterwards John Eagles told the tale in one of his latest and best Blackwood essays, 'The Beggar's Legacy' (*Blackwood's Magazine*, March 1855; *Essays*, ed. 1857, pp. 490–501).

Eagles was shy and retiring, but hospitable to men of similar tastes. For 'society at large' he 'cared little,' and did not trouble himself touching what the world thought of him or his occupations (introduction to the *Sketcher*, 1856).

There is a crayon portrait of Eagles by the elder Branwhite, and another in oils by Curnock.

[Authorities cited; information obligingly communicated by the warden of Winchester; Gent. Mag. new ser. xliv. 661–2, xlv. 148–9, 3rd ser. i. 448–52; Gutch's Preface and Reminiscences prefixed to A Garland of Roses; Athenæum, 9 Aug. 1856, p. 987, 31 July 1858, p. 137; Bentley's Miscellany, xlvi. 594–605.] G. G.

EAGLES, THOMAS (1746–1812), classical scholar, was baptised in the parish of Temple Holy Cross, Bristol, 28 April 1746. He was descended on his father's side from a family which had resided in Temple parish for nearly two centuries; his mother, whose maiden name was Perkins, came from Monmouthshire, and he died seised of estates in that county which had belonged to his maternal ancestors for many hundred years. On 16 Sept. 1757 he was entered at Winchester College. At school he gave promise of becoming an excellent classic. The death of a nobleman, however, to whom he had looked for preferment, obliged him to give up all thoughts of making the church his profession, as his father desired. Accordingly he left Winchester, 18 Jan. 1762 (*College Register*), and returned to Bristol, where he eventually prospered as a merchant. From 1809 until his death he was collecter of the customs at Bristol. He died at Clifton 28 Oct. 1812 (*Gent. Mag.* vol. lxxxii. pt. ii. p. 498). His wife, Charlotte Maria Tyndale, survived until 20 Feb. 1814 (*ib.* vol. lxxxiv. pt. i. p. 411). He left a son, John [q. v.] His eldest daughter, Cæcilia, married 9 Feb. 1796 to William Brame Elwyn, barrister-at-law and recorder of Deal (*ib.* vol. lxvi. pt. i. p. 167), had died before her parents, 3 June 1811, aged 34 (*ib.* vol. lxxxii. pt. ii. p. 366). In 1811 Eagles was elected a fellow of the Society of Antiquaries.

To the last Eagles cherished a love for the classics. He left a translation of part of Athenæus, which, under the title of 'Collections from the Deipnosophists, or Banquet of the Gods,' was announced for publication in the 'Gentleman's Magazine' for January 1813 (vol. lxxxiii. pt. i. p. 40). It never appeared, but by the care of his son 'Selections' from the first two books, with notes, were published anonymously in 'Blackwood's Magazine' for 1818 and 1819 (iii. 650–3, iv. 23–8, 413–17, 666–74). Eagles contributed to a periodical essay which appeared on the fourth page of 'Felix Farley's Bristol Journal,' with the title of 'The Crier.' It came out first in 1785, nearly about the same time that the 'Lounger' was published at Edinburgh, and was perhaps the first attempt ever made in a provincial town to support a periodical essay. After some interruptions it closed in 1802. In 1807 he attempted unsuccessfully to commence a series of papers to be called 'The Ghost.' He took a warm interest in the Rowley and Chatterton controversy, on which he left some dissertations. He was a Rowleian (Corry and Evans, *Hist. of Bristol*, ii. 299–300). He was a painter, but never exhibited his pictures, and was besides an accomplished musician. One of his many acts of quiet benevolence has been beautifully commemorated by his son in an essay, 'The Beggar's Legacy,' contributed to 'Blackwood's Magazine' in March 1855. A selection from his correspondence with a young acquaintance, R. D. Woodforde, begun in 1787 and closed in 1791, was published by the latter, 8vo, London, 1818.

[Gent. Mag. vol. lxxxii. pt. ii. pp. 589–90, new ser. xlv. 148–9; Reminiscences prefixed to A Garland of Roses gathered from the Poems of J. Eagles, ed. J. M. Gutch.] G. G.

EALDULF (*d.* 1002), archbishop of York. [See Aldulf.]

EAMES, JOHN (*d.* 1744), dissenting tutor, was a native of London, and it is not improbable that he was a son of John Eames, born at Berkhampstead, Hertfordshire, 29 Jan. 1644–5, the only son of James Eames, innholder. He was admitted at Merchant Taylors' School on 10 March 1696–7, and was subsequently trained for the dissenting ministry. He preached but once, being deterred from further efforts by diffidence and by difficulty of elocution, and seems never to have been ordained. In 1712 Thomas Ridgley, D.D., became theological tutor to the Fund Academy, in Tenter Alley, Moorfields,

an institution supported by the congregational fund board. Eames was appointed assistant tutor, his subjects being classics and science. On Ridgley's death (27 March 1734) he succeeded him as theological tutor, handing over his previous duties to Joseph Densham, one of his pupils. His reputation as a tutor, especially in natural science, was very great; there is no list of his pupils, but it appears that Archbishop Secker attended his classes (in 1716–17, at the time when he was turning his thoughts towards medicine as a profession). He enjoyed the friendship of Sir Isaac Newton, through whose influence he was elected fellow of the Royal Society, whose transactions he was employed in abridging. Dr. Isaac Watts, for whom he edited a popular manual of astronomy and geography, describes him as 'the most learned man I ever knew.' He is probably the only layman who ever held the theological chair in a nonconformist academy; it appears that the presbyterian board was in the habit of sending students to the Fund Academy, but none were sent while Eames was theological tutor. Of his theological work there is no trace; on 13 Feb. 1735 he took part with Samuel Chandler [q. v.] and Jeremiah Hunt, both very liberal divines, in an arranged debate with two priests of the Roman communion, at the Bell Tavern in Nicholas Lane. Eames, who was unmarried, died suddenly on 29 June 1744, a few hours after giving his usual lecture.

He published nothing of his own, but was concerned in the following: 1. 'The Knowledge of the Heavens and Earth made easy,' &c., 1726, 8vo, by Isaac Watts, edited by Eames. 2. 'The Philosophical Transactions, from 1719 to 1733, abridged. By John Eames and John Martyn,' 1734, 4to, 2 vols.; being vols. vi. (in 2 parts) and vii. of the series. 3. 'A General Index of all the matters contained in the seven vols. of the Philosophical Transactions abridged,' 1735, 4to (seems to have been the work of Eames and Martyn).

[Biog. Brit. (Kippis), i. 175; Wilson's Dissenting Churches, 1808, ii. 73, 367; Toulmin's Mem. of Neal, prefixed to Hist. of the Puritans, 1822, i. p. xxvi (Chandler's 'Account of the Conference,' 1735, does not mention Eames); Bogue and Bennett's Hist. of Dissenters, 1833, ii. 216; Robinson's Register of Scholars, Merchant Taylors' School, 1882, i. 225, 337; Jeremy's Presbyterian Fund, 1885, p. 43; Calendar of Associated Theological Colleges, 1887, p. 46.] A. G.

**EANBALD I** (*d.* 796), archbishop of York, was a pupil of Archbishop Ecgberht and of Æthelberht or Albert, who took charge of the school attached to the church of York for Ecgberht, and succeeded him as archbishop. When Æthelberht rebuilt the minster the superintendence of the work was committed to Eanbald conjointly with Alcuin. In 778 Æthelberht retired from active life, and appointed Eanbald to succeed him. Eanbald assisted Æthelberht to dedicate the new church in October 780, and when the old archbishop died ten days afterwards he became the sole occupant of the see. Ælfwold, the Northumbrian king, sent to Hadrian I that he might receive the pall, and in accordance with his wish Alcuin went to Rome to fetch it. In 787 he held a synod at a place called Pincahala (Symeon; Wincanhele, *A.-S. Chron.*, perhaps Finchale, near Durham, but see *Eccl. Docs.* iii. 444). This may with tolerable certainty be identified with the northern synod which received the legates George and Theophylact, and adopted their decrees (*ib.* 447 sq.; Alcuin, *Ep.* 10). Eanbald lived in troublous times; Northumbria was a prey to civil discord and violence, and was subjected to the assaults of the northern pirates, who in 793 desolated Lindisfarne. He evidently contemplated retiring from the archbishopric, and would have been glad if Alcuin had consented to succeed him. On 25 June 796, assisted by three of the bishops of his province, he crowned Eardwulf king of Northumbria [q. v.] Before his death the church of York sent a priest, also named Eanbald [see under Eanbald II.], with a letter to Alcuin, evidently to consult him as to the election of a successor. Alcuin wrote in answer that the right of election lay with the clergy, and he urged them to keep free from simony. Eanbald died on 10 Aug. 796 at the monastery of Ætlæte (Elmete, Leeds?) He was buried in his church at York. Alcuin mentions his death in a letter to the Bishop of Salzburg.

[Carmen de Pontiff. Eccl. Ebor. l. 1515 sq.; Monumenta Alcuiniana, Jaffé, Epp. 10, 35, 36; Anglo-Saxon Chron. sub ann. 780, 788, 795; Haddan and Stubbs's Councils, &c. 111, 443 sq.; Symeon of Durham, Hist. Regum (Rolls Ser.), ii. 58; Raine's Fasti Ebor. 106–9; Dict. of Christ. Biog. art. 'Eanbald,' by Canon Raine.] W. H.

**EANBALD II** (*d.* 810?), archbishop of York, one of Alcuin's pupils at the famous school of York, and later a priest of the church there under Eanbald I, was in 796 sent by his fellow-priests with letters to Alcuin, evidently to consult him on the subject of the succession to the see (Alcuin, *Epp.* 35, 39). While with Alcuin he fell seriously ill, and this delayed his return to England. He was back at York at the beginning of August, was chosen to succeed Archbishop Eanbald, and was consecrated at the minster of Sochasburg (perhaps Sadberge, Surtees, *Dur-*

*ham*, ii. 58, or more probably Sockburn, STUBBS) on 14 Aug., the fourth day after the death of his predecessor (*A.-S. Chron.*) This haste evidently illustrates the letters in which Alcuin insists on the right of the clergy to choose their archbishop; some powerful interference was expected, and it was judged advisable to make matters safe. It should be remarked that the editors of 'Councils and Ecclesiastical Documents' (iii. 500) think that 'Eanbald the messenger was a different person from the new archbishop.' The reason of this conclusion is not apparent. If they were identical we may assume that Eanbald was sent to Alcuin for the purpose of obtaining his approval of his succession. Eanbald received a letter from Alcuin, congratulating him on his elevation, and exhorting him to conduct himself worthily. Among other warnings he was entreated not to allow the clergy of his church 'to gallop across country, hallooing in the pursuit of foxes,' but to make them ride with him, 'singing psalms in sweet tunefulness' (ALCUIN, *Ep.* 72). Again Alcuin writes to him of the dangerous time in which he lived, and entreats him always to carry with him a copy of Gregory's 'Liber Pastoralis.' He asked Leo III to grant him the pall, and Eanbald was invested with it at York on 8 Sept. 797. In a letter written about this time Alcuin, who delighted in fanciful names, addresses him as Symeon. Either in 798 or 799 Eanbald held a synod of the Northumbrian church at 'Pincahala' (Finchale, near Durham? [see under EANBALD I]), where five articles of faith were drawn up and rehearsed (SYMEON). By 801 the archbishop was on hostile terms with the Northumbrian king Eardwulf [q. v.], and Alcuin wrote to exhort him not to be discouraged or quit his diocese. Eardwulf was engaged in a quarrel with Cenwulf of Mercia, and Alcuin suggests that part of the archbishop's troubles were of his own making, and that he had been receiving and protecting the king's enemies. The quarrel went on, and in 807 the archbishop appears to have joined Cenwulf in bringing about the deposition of the king. Eardwulf fled to Nimeguen, and appealed to the emperor, Charles the Great, and thence went on to Rome and laid his case before Leo III. The emperor and the pope joined in espousing his cause, and sent the one a messenger and the other a legate to England to effect his restoration (EINHARD, *Annales*, sub an. 808). Eanbald, Cenwulf, and their ally, the ealdorman Wada, defended themselves by a letter, in which the pope informs the emperor he was grieved to find evidence of craftiness (JAFFÉ, *Monumenta Carolina*, 311 sq.) Leo held that it would be well for the emperor to compel Eanbald and his party to appear either before one or the other of them. He twice sent his legate to England and succeeded in effecting the king's restoration (*ib.* 315 sq.) The date of Eanbald's death is uncertain, but he seems to have lived until about 810 (SYMEON). Many coins of Eanbald, of the sort called 'stycas,' are in existence, and bear the names of several different moneyers (HAWKINS, *Silver Coins*, ed. Kenyon, p. 109).

[Monumenta Alcuiniana, Jaffé, Epp. 35, 39, 72, 74; Monumenta Carolina, Jaffé, Epp. (Leonis), 2, 3; Einhard's Annales, 808; Anglo-Saxon Chron. 796; Symeon of Durham, ii. 58; Haddan and Stubbs's Councils and Eccl. Docs. iii. 500 sq.; Raine's Fasti Ebor. 109 sq.; Dict. of Christian Biog. art. 'Eanbald,' by Canon Raine.] W. H.

**EANFLÆD** (*b.* 626), queen of Northumbria, daughter of Eadwine, king of Northumbria, and Æthelburh (St. Ethelberga) of Kent, was born on Easter Sunday, 17 April 626, the day of her father's escape from assassination. When Eadwine heard of her birth he gave thanks to his gods; but Paulinus, the Roman bishop who had come to his court with Æthelburh, told him that the safety of the queen had been granted in answer to his prayers to Christ, and Eadwine allowed him to baptise the child on the following Whitsunday, 5 June. Eanflæd was thus the first Northumbrian who received baptism (BÆDÆ *Hist. Eccl.* ii. 9). On the death of her father in 633 she was taken by her mother and Paulinus to the court of her uncle Eadbald [q. v.], king of Kent, and in 643 married Oswiu, king of Northumbria. She persuaded her husband to grant Gilling, near Richmond, for a monastery which she wished to build in memory of her kinsman, King Oswini, who had been slain there (*ib.* iii. 24; *Monasticon*, vi. 1626). When Wilfrith left his home hoping to enter monastic life, he went to Eanflæd, who sent him to Lindisfarne, and later to her cousin Earconbert, king of Kent, in order that he might help him to carry out his wish to visit Rome (EDDI). As Eanflæd had been brought up at the Kentish court, she naturally adhered to the Roman ritual, and had brought with her to Northumbria her own chaplain, named Romanus, while her husband, who had been taught and baptised by Scottish monks, practised the Celtic usages, and so it came to pass that when the king was keeping his Easter feast the queen was still in the Lenten fast and was observing Palm Sunday, a state of things that had much to do with bringing about the synod of Whitby. Eanflæd retired to the monastery of Strenæshalch, probably after her husband's death in 670, and became

joint abbess with her daughter Ælfflæd. She was alive in 685, and was buried at Whitby. Her day in the calendar is 5 Dec.

ÆLFLÆD (654–714?), abbess of Whitby, daughter of Oswiu and Eanflæd, was born in 654, and when scarcely a year old was dedicated to the service of God by her father in thankfulness for the victory he gained over Penda in 655. She was accordingly sent with a dower of twelve hides ('possessiones familiarum') to the monastery of Hartlepool, Durham, over which the abbess Hild was then presiding. After about two years she moved with Hild to Whitby, and on Hild's death in 680 succeeded her as abbess of that house (*Hist. Eccl.* iii. 24). In 685 Bishop Trumwini with a few of his monks came to Whitby after his monastery at Abercorn had been seized by the Picts, and Ælfflæd, who at that time shared the government of the abbey with her mother Eanflæd, was much strengthened and comforted by his counsel (*ib.* iv. c. 26). When Archbishop Theodore was reconciled to Wilfrith in 686 he wrote to Ælfflæd, exhorting her to be at peace with him also (EDDI, c. 43). Ælfflæd evidently followed his orders, for at the Northumbrian synod held on the Nidd in 705 to decide on his claims she solemnly declared that when she was with her brother, King Ealdfrith [see ALDFRITH], during his last sickness that same year, he had vowed to God and St. Peter that if he lived he would obey the apostolic see in Wilfrith's matter, and had bidden her if he died to charge his heir to do so. Ælfflæd died in 714, at the age of sixty. She was buried at Whitby, and William of Malmesbury records the finding and translation of her body. Her day is 11 April (*Acta SS. Bolland.* Feb. ii. 186).

[Bædæ Historia Ecclesiastica, ii. 9, 20, iii. 24, 25, iv. 26 (Engl. Hist. Soc.); Eddius, c. 60; Historians of York, i. (Rolls Ser.); Acta SS. Feb. ii. p. 178 sq.; William of Malmesbury, Gesta Pontiff. 234, 242, 254 (Rolls Ser.)] W. H.

EARDLEY, SIR CULLING EARDLEY (1805–1863), religious philanthropist, born 21 April 1805, was the only son of Sir Culling Smith (second baronet), by Charlotte Elizabeth, daughter of Lord Eardley. He succeeded to the baronetcy in 1829 and took the name of Eardley in 1847, on becoming the representative of the Eardley family. He was educated at Eton and at Oriel College. He married in 1832 Isabella, daughter of Mr. J. W. Carr of Eshott, Northumberland, solicitor to the excise, two other daughters of whom married respectively Dr. Lushington and Lord Cranworth. In 1830 he entered parliament as member for Pontefract, but did not seek re-election in 1831. He continued, however, to support the liberal party throughout his life. He was an unsuccessful candidate for Pontefract in 1837 on 'purity' principles; in 1846 for Edinburgh in opposition to Macaulay, appointed paymaster-general, the contest turning on the question of the Maynooth grant, which Eardley desired to suppress; and again in 1848 for the West Riding of Yorkshire, against Edmund Beckett Denison.

In 1846 he became the founder of the Evangelical Alliance, which was designed to form a bond of union between protestant christian communities and to promote religious liberty throughout the world. Under his direction the Alliance obtained the liberation of many persons imprisoned for conscience' sake, such as the Madiai at Florence in 1852. The Alliance was successful in obtaining firmans in favour of religious liberty from the sultan in 1856, and shortly after from the khedive; the abolition of the penal laws against Roman catholics in Sweden in 1858, the liberation of the Jewish child Mortara, who had been taken from his parents to be brought up as a Roman catholic in 1859, and the independence of the Bulgarian church in 1861. The society held congresses of the members of protestant churches in various European capitals. That at Berlin in the autumn of 1857 was connected with the changes, ecclesiastical and political, advocated by Baron Bunsen in the Prussian government; the king, Frederick William IV, and Bunsen attended the meetings, and Eardley was invited to a long and important interview with the king. His last effort was for the relief of Matamoros and his companions, who had been imprisoned by the Spanish government for their religious opinions, and whose liberation was effected on the very day of Eardley's death.

Eardley desired to see the church of England disestablished, and its liturgy reformed in a protestant sense; but he built the church of All Saints at Belvedere, near Erith, Kent, and had it consecrated in 1861. He was treasurer of the London Missionary Society, and of the fund for the relief of the christians in the Lebanon after the massacres there in 1861, and took a prominent part in many beneficent movements, both religious and social, such as the introduction of the new poor law in 1834. He was greatly interested in christian missions abroad, and in the condition of the Jews throughout the world, being himself descended on his mother's side from the Jewish family of Abudiente or Gideon. He was the friend of John Williams of Erromanga, of Moffat and Livingstone, of Ridley Herschell (father of Lord Herschell) and Sir Moses Montefiore.

He lived in early life, and also during his last three years, at Bedwell Park, near Hatfield, Hertfordsnire, but from 1848 to 1858 at Belvedere, in the mansion built by his great-grandfather, Sampson Gideon [q. v.], which he inherited on the death of his cousin, Lord Saye and Sele, together with its gallery of pictures by the old masters, subsequently removed to Bedwell Park. He passed several years on the continent, and was well known to many of the leading men in politics and religion, such as Bunsen, Mazzini, Garibaldi, Tholuck, Adolphe Monod, and Merle d'Aubigné. He was a man of very wide sympathies, of a liberal and conciliatory disposition, and of unbounded hopefulness. He died 21 May 1863, leaving one son, Sir Eardley Gideon Culling Eardley, bart., who died in 1875 without issue, and two daughters, Frances Selena, married in 1865 to R. Hanbury, M.P., who died in 1867, and Isabella Maria (*d.* 1901), first wife of the Hon. W. H. Fremantle, dean of Ripon.

[Private information and personal knowledge.] W. H. F.

**EARDWULF** or **EARDULF** (*d.* 810), king of Northumbria, was son of Eardulf, an ealdorman of Northumbria of royal blood. For an offence committed against Ethelred, king of Northumbria, he is said to have been executed before Ripon Minster, but was miraculously restored to life after being left for dead. A period of exile followed, and on the death of King Ethelred in 796, Eardwulf was recalled to fill his place on the throne. He was consecrated by Archbishop Eanbald I at York Minster on 25 June. Alcuin sent him a letter on his accession, urging him to be a God-fearing king. In 797 Alcuin wrote that Eardwulf would lose his throne because he had put away his wife and taken a concubine. In 798 the party who had placed Eardwulf in power revolted against him. The rebels under Alric, son of Eadbert and Wada the duke, were defeated near Whalley, Lancashire. Eardwulf followed up his victory by executing in 799 Moll, a duke, probably a son of the former king, Ethelred, and in 800 Alchmund, son of Alcred, the legitimate heir to the Northumbrian throne. In 801 Eardwulf threatened war with Cenwulf, king of Mercia, whom he charged with harbouring conspirators against himself, but peace was satisfactorily arranged without bloodshed. Archbishop Eanbald II was blamed by Alcuin for maintaining an armed retinue with which he attacked at times Eardwulf's many enemies. In 808 Eardwulf was driven from Northumbria by a claimant to the throne named Alfwold. He visited the courts of Charles the Great and Pope Leo III, and both strongly sympathised with him. Through the interposition of Charles the Great Eardwulf was restored to his kingdom in 809. He died in 810, and was succeeded by his son Eanred. Some of his coins are extant.

[Dict. of Christian Biography, by the Rev. James Raine; Symeon of Durham (Surtees Soc.), pp. 30, 34, 35, 39, 211; Alcuini Epistolæ, ed. Jaffé, pp. 303, 304, 621, 623; Saxon Chron. s.a. 796 and 798.]

**EARLE, ERASMUS** (1590–1667), serjeant-at-law, only son of Thomas Earle of Sall, Norfolk, was born at Sall in 1590 and educated at Norwich grammar school. He was admitted a student of Lincoln's Inn on 7 April 1612, and subsequently called to the bar there. Sir Julius Cæsar [q. v.] appointed him steward of his manors of East Bradenham and Huntingfield Hall in 1626. He was a bencher of his inn between 1635 and 1641 inclusive, and was reader there in the autumn of 1639. In 1644 he was appointed with Thurloe secretary to the English (as distinguished from the Scotch) commissioners for the treaty of Uxbridge. On 4 Jan. 1646–7 he was returned to parliament for the city of Norwich. On 12 Oct. 1648 he was called to the degree of serjeant-at-law. The same year he was appointed steward, and the following year recorder of the city of Norwich. The latter office he held until 1653. The only public act of importance which marked his tenure of this office was the trial (for which he received a special commission) of some rioters who had done much mischief in the streets of Norwich by way of showing their disgust at the suspension of the mayor by the parliament and their sympathy with the royalist cause. On Christmas day 1648 Earle passed sentence of death on several of the ringleaders. Oliver Cromwell, on assuming the protectorate (16 Dec. 1653), appointed Earle one of the counsel to the state, an office which he also held under Richard Cromwell, but he does not figure in any of the state trials of the period. On the Restoration he was again called to the degree of serjeant-at-law (22 June 1660) (*Siderfin's Reports*, 3). Though his name does not appear much in the reports, he amassed by his practice a considerable fortune, and having purchased the manor of Heydon, Norfolk, founded the county family of Earle of Heydon Hall. He died on 7 Sept. 1667, and was buried in the parish church of Heydon. By his wife, Frances, daughter of James Fountaine of Sall, Norfolk, he had four sons and two daughters. A collection of his papers is in the possession of the Misses Boycott at Hereford, and they are described

in the 'Hist. MSS. Comm.' 10th Rep. App. iv. Among them are some love letters addressed by Earle to Miss Fountaine, and these formed the subject of an article in the 'National Review' for February 1887, entitled 'A Lawyer's Love Letters.'

[Blomefield's Norfolk (1806), iii. 396, 398, vi. 246; Dugdale's Orig. 255, 266; Whitelocke's Mem. 127, 342; Rushworth, pt. iv. vol. ii. 1292; Lists of Members of Parl. (Official Return of); Cal. State Papers, Dom. (1651) p. 170, (1657–8) p. 121, (1658–9) pp. 67, 375.] J. M. R.

EARLE, GILES (1678?–1758), politician and wit, came from a family resident at Crudwell, near Malmesbury. He served in early life in the army, attaining to the rank of colonel, and was attached to John, the second duke of Argyll, who was distinguished both in war and in politics. This connection had lasted in 1716 for twenty years, and was so marked that Sir Robert Walpole, in a letter written in that year, styles him 'the Duke of Argyll's Erle.' On the accession of George I he plunged into political life, and in that king's first parliament (1715–22) sat for Chippenham. At the general election of 1722 he succeeded on petition in establishing his right to represent the electors of Malmesbury, and he held the seat until 1747, when he was rejected and his parliamentary career terminated. Through his intimacy with the Duke of Argyll, who was groom of the stole to the Prince of Wales, he exerted himself very actively in the autumn of 1716 in promoting addresses of congratulation from Gloucestershire and the adjacent counties to the prince on his success as regent during the absence of George I in Hanover. For his services in such matters Earle was rewarded in 1718 with the post of groom of the prince's bedchamber; but he resigned this place in 1720, when public differences broke out between the prince and his father. The price of this desertion was promptly paid. He became clerk-comptroller of the king's household at once, and in 1728 was made a commissioner of Irish revenue. When Sir George Oxenden was deprived of his lordship of the treasury in 1737, the vacant place was filled by Earle, and he retained its emoluments until 1742. A soldier of fortune, his readiness to do the minister's bidding ingratiated him with Walpole, and the coarseness of his humour made him an acceptable companion in the minister's happier hours of social life. Through the partiality of Walpole he filled the place of chairman of committees of election in the two parliaments from 1727 to 1741; but his covetous disposition had rendered him unpopular, and his strokes of wit, which he had freely exercised against the Scotch, turned into hatred the distrust with which they had always regarded him for his abandonment of the Duke of Argyll. Lord Chesterfield, when Walpole's fall seemed probable, wrote, with evident allusion to Earle, that 'the court generally proposes some servile and shameless tool of theirs to be chairman of the committee of privileges and elections. Why should not we therefore pick out some whig of a fair character and with personal connections to oppose the ministerial nominee?' These tactics were adopted. The ministry proposed Earle, though some thought that his unpopularity would have led to the selection of another candidate, and the opposition proposed Dr. Lee. The struggle came off on 15 Dec. 1741, when Earle was beaten by four votes, polling 238 to 242 for his opponent, a result which showed the imprudence of Walpole's nomination. From that time Earle's name dropped out of notoriety. He died at his seat, Eastcourt House, Crudwell, on 20 Aug. 1758, aged 80. He married Elizabeth, daughter of Sir William Rawlinson, knight, serjeant-at-law, and had issue Eleanor and William Rawlinson. The latter, who was also a member of parliament and a placeman, died in 1774, aged 72, and was buried near his sister in the vault of his grandfather at Hendon, Middlesex. A monument in Crudwell Church records the names of Giles Earle and his descendants to 1771. From a marriage license granted by the Bishop of London on 20 May 1702 (*Harl. Soc.* No. xxvi. 328), it would appear that the wife of Giles Earle died young, and that he proposed to marry 'Mrs. Elizabeth Lowther, of St. Andrew, Holborn, widow, in chapel at Chelsea College.' His sordid nature and his broad jokes are the subject of universal comment, and his jests are said to have been 'set off by a whining tone, crabbed face, and very laughing eyes.' Two dialogues between 'G——s E——e and B——b D——n' (Earle and Bubb Dodington) were published, one in 1741, and the other in 1743; the former, written by Sir C. Hanbury Williams, conveyed a 'lively image of Earle's style and sentiments,' and in both of them the shameless political conduct of this pair of intriguers was vividly displayed. Three of Earle's letters to Mrs. Howard, afterwards the Countess of Suffolk, are in the 'Suffolk Letters.' Lady Mary Wortley Montagu speaks of him as 'a facetious gentleman, vulgarly called Tom Earle. . . . His toast was always "God bless you, whatever becomes of me."'

[Coxe's Sir R. Walpole, i. 691, ii. 77, iii. 582; Suffolk Letters, i. 10–15, ii. 163; Works of Sir C. H. Williams (1822), i. 30–6, 49; H. Walpole's Letters, i. 94, 100, 118; Letters of Mary Lepel, Lady Hervey, p. 11; Hervey's Memoirs, ii. 343–4;

Letters of Lady M. W. Montagu, ii. 384; Chesterfield's Letters, iii. 111, 131; Beauties of England and Wales, Wilts, p. 631; Oldfield's Representative Hist. v. 170-1; Gent. Mag. 1758, p. 396.] W. P. C.

**EARLE, HENRY** (1789-1838), surgeon, third son of Sir James Earle [q. v.], was born 28 June 1789, in Hanover Square, London. His mother was daughter of Percival Pott, the great surgeon. He was apprenticed to his father at the age of sixteen, became a member of the College of Surgeons in 1808, and was then appointed house surgeon at St. Bartholomew's Hospital. In 1811 he began practice as a surgeon, and attained some notoriety by the invention of a bed for cases of fracture of the legs. For this invention he received two prizes from the Society of Arts. In 1813 he obtained the Jacksonian prize at the College of Surgeons for an essay on the diseases and injuries of nerves. He was elected assistant-surgeon to St. Bartholomew's Hospital in 1815, and on the resignation of Abernethy was elected surgeon to the hospital, 29 Aug. 1827. In 1833 he was made professor of anatomy and surgery at the Royal College of Surgeons, and in 1835–7 he was president of the Royal Medical and Chirurgical Society On the accession of Queen Victoria he was appointed surgeon extraordinary to her majesty. He lived in George Street, Hanover Square, London, attained considerable practice, and died of fever at his own house 18 Jan. 1838. Besides twelve surgical papers in the 'Medico-Chirurgical Transactions,' and two on surgical subjects in the 'Philosophical Transactions' (1821 and 1822), he published 'Practical Observations in Surgery,' London, 1823. The frontispiece of this book has a series of drawings of the bed invented by Earle, and one of the six essays which make up the volume is a description of this bed. Two are reprints of his papers in the 'Philosophical Transactions' on an injury to the urethra and on the mechanism of the spine; the others are on injuries near the shoulder, on fracture of the funny-bone, and on certain fractures of the thigh-bone. This essay led to a controversy with Sir Astley Cooper as to whether fracture of the neck of the thigh-bone ever unites. Cooper maintained that it does not unite, and said that Earle only maintained the contrary in order to depreciate Guy's Hospital and its teaching. Earle defended his views in 'Remarks on Sir Astley Cooper's Reply,' printed 13 Sept. 1823. In 1832 he published 'Two Lectures on the Primary and Secondary Treatment of Burns.' His writings show him to have been a surgeon of large experience, but without much scientific acuteness. He was of small stature, and hence the 'Lancet,' in many indecent attacks on him, usually calls him 'the cock-sparrow,' but in a long series of abusive paragraphs nothing to Earle's real discredit is stated. His distinguished surgical descent, his early opportunities of acquiring knowledge, and success in obtaining important appointments seem to have made him somewhat arrogant, but he undoubtedly worked hard at his profession, and deserved the trust which a large circle of friends and patients placed in him.

[British and Foreign Medical Review, vol. v. 1838; MS. Journals of St. Bartholomew's Hospital; Lancet for 1830–5.] N. M.

**EARLE, JABEZ, D.D.** (1676?–1768), presbyterian minister, was probably a native of Yorkshire; the date of his birth is uncertain. He was brought up for the ministry by Thomas Brand (1635–1691) [q. v.] In December 1691 he witnessed the funeral of Richard Baxter, and long afterwards told Palmer, of the 'Nonconformist's Memorial,' that the coaches reached from Merchant Taylors' Hall (whence the body was carried) to Christ Church, Newgate, the place of burial. Next year he became tutor and chaplain in the family of Sir Thomas Roberts, at Glassenbury, near Cranbrook, Kent. In 1699 he became assistant to Thomas Reynolds at the Weighhouse presbyterian chapel, Eastcheap, and soon afterwards became one of the evening lecturers at Lime Street. In 1706 or 1707 he succeeded Glascock as pastor of the presbyterian congregation in Drury Street, Westminster. In 1708 he joined with four presbyterians and an independent (Thomas Bradbury) in a course of Friday evening lectures at the Weighhouse on the conduct of public religious worship. He increased his congregation, partly by help of a secession from the ministry of Daniel Burgess (1645–1713) [q. v.], and removed it to a new meeting-house in Hanover Street, Long Acre. At Hanover Street he established a Thursday morning lecture, and maintained it till Christmas 1767. In the Salters' Hall conferences in 1719 [see BRADBURY, THOMAS] Earle was one of the twenty-seven presbyterian subscribers. In 1723 he was elected one of the trustees of Dr. Williams's foundations. On 21 Aug. 1728 the degree of D.D. was conferred upon him by Edinburgh University; shortly afterwards the same degree was conferred upon him by King's College, Aberdeen. At this time he held the position of chaplain to Archibald, duke of Douglas (1694–1761) [q. v.] In June 1730 he was chosen one of the Tuesday lecturers at Salters' Hall, and held this post, in connection with other duties, to the last, in spite of extreme age and blind-

ness; remarking, when his friends pressed him to resign the lectureship, 'I am sure you will not choose a better in my stead.' In his congregation he had several assistants from 1732, including Benjamin Hollis (*d.* 11 March, 1749), John Allen, M.D. (1749–59), Samuel Morton Savage, D.D. (1759–66), and Rice Harris, D.D., Earle's successor. Earle had remarkable vigour; he was never out of health, though he once broke his arm, and became blind many years before his death. At the age of ninety he could easily repeat a hundred lines at any given place from his favourite classic authors. The hackneyed stories of his jokes relate chiefly to his three wives, whom he called 'the world, the flesh, and the devil;' to one of them he explained the difference between exportation and transportation by saying, 'If you were exported I should be transported.' He preached on the last Sunday of his life, smoking his pipe in the vestry before sermon as usual, and died suddenly in his chair on 29 May 1768, aged 92, or, according to another account, 94 years.

He published: 1. 'Sermon to the Societies for the Reformation of Manners . . . at Salters' Hall, 26 July,' 1704, 12mo (dedicated to Sir T. Roberts). 2. 'Hearing without Doing,' 1706, 4to (last sermon at Lime Street lecture). 3. 'Sacramental Exercises,' 1707, 12mo; reprinted, Boston, Mass., 1756, 12mo; a version in Gaelic, Edinb. 1827, 12mo. 4. 'On Prayer and Hearing the Word,' 1708, 12mo (part of the Weighhouse Friday series; reprinted in 'Twenty-four Practical Discourses,' 1810, 12mo, 2 vols.) 5. 'Sacred Poems,' 1726, 12mo (dedication, dated 27 June, to Mrs. Susanna Langford; styles himself 'chaplain to his grace the Duke of Douglas'). 6. 'Umbritii Cantiani Poemata,' 1729, 12mo (anon. dated 'ex agro Cantiano Cal. Mart. 1729;' a small volume of Latin verse; contains poem addressed to Prince Frederick, also elegies on Addison, Burnet, Tong, &c.) Earle published some twenty other separate sermons, including—7. 'Ordination Sermon' at Newport Pagnell (William Hunt), 1725, 8vo; and funeral sermons—8. For John Cumming, D.D., 1729, 8vo. 9. Joseph Hayes, 1729, 8vo. 10. Alice Hayes, 1733, 8vo. His latest publication seems to have been—11. 'The Popish Doctrine of Purgatory,' 1735, 8vo; a sermon at Salters' Hall. He contributed to the 'Occasional Papers,' 1716–19 [see Avery, Benjamin, LL.D.]; and translated into Latin sundry treatises by Daniel Williams, D.D., for foreign distribution in accordance with the terms of Williams's will. At the end of Matthew Clarke's funeral sermon for the Rev. Jeremiah Smith, 1723, 8vo, is Smith's character attempted in verse by Earle. Kippis publishes his facetious lines on the value of degrees in divinity; his lines on the burial service are given in 'Evangelical Magazine,' ii. 264.

[Biog. Brit. (Kippis), i. 177; Prot. Diss. Mag. 1799, 349, 389; Wilson's Diss. Churches, 1808, i. 169, ii. 225, iii. 508; Calamy's Hist. of my own Time, 1830, ii. 513, 529; Cat. of Graduates, Edinb. Univ. 1858; James's Hist. Litig. Presb. Chapels, 1867, 669; Jeremy's Presb. Fund, 1885, 123; Walter Wilson's MSS. in Dr. Williams's Library (Biog. Coll. 40, vol. ii.)] A. G.

EARLE, Sir JAMES (1755–1817), surgeon, was born in London in 1755, and received his professional education at St. Bartholomew's Hospital. He was elected assistant-surgeon to the hospital in 1770. From 1776 to 1784, as Mr. Crane, one of the surgeons, was unable to operate, Earle performed one-third of the operations at the hospital. He was elected surgeon 22 May 1784, and held that office for thirty-one years, resigning two years before his death in 1817. He lived in Hanover Square, London, was surgeon extraordinary to George III, and was celebrated as an operator. In 1802, when president of the College of Surgeons, he was knighted by the king. He married the daughter of Percival Pott, then surgeon to St. Bartholomew's Hospital, and his third son, Henry [q. v.], became surgeon to the same foundation. Earle wrote the memoir of Percival Pott prefixed to the three-volume octavo edition of Pott's works, published in 1790, and a life of another colleague, Dr. William Austin [q. v.], prefixed to an essay on lithotomy. Both are written in a simple, lucid style, which is also found in his surgical writings, and which was probably acquired from his study of the methods of thought and the writings of Pott. He was famous for his skill in lithotomy, and introduced an improvement in the treatment of hydrocele. His surgical works are: 1. 'A Treatise on the Hydrocele,' 1791 (with additions in 1793, 1796, and 1805). 2. 'Practical Observations on the Operation for Stone,' 1793 (2nd edition 1796). 3. 'Observations on the Cure of Curved Spine,' 1799. 4. 'On Burns,' 1799. 5. 'A New Method of Operation for Cataract,' 1801. 6. 'Letter on Fractures of the Lower Limbs,' 1807. 7. 'On Hæmorrhoidal Excrescences,' 1807. In the 'Philosophical Transactions' for 1803 he described a very large vesical calculus. His writings show that besides being a skilful operator he was a careful observer at the bedside, and in every way a worthy disciple of the illustrious Percival Pott.

[MS. Journal of St. Bartholomew's Hospital; Works.] N. M.

EARLE, JOHN (1601?–1665), bishop of Salisbury, son of Thomas Earle or Earles, registrar of the archbishop's court at York, was born at York in or about 1601. His parents were in easy circumstances, and in 1619 their son was sent to Oxford. There can be no doubt that he is the 'John Earles,' a Yorkshireman, aged 18, who matriculated as a commoner at Christ Church 4 June 1619 (*Oxford Univ. Reg.* (Oxford Hist. Soc.), ii. pt. ii. p. 375). But according to Wood's 'Fasti' (ed. Bliss, i. 350), he took the degree of B.A. as a member of Merton College 8 July 1619, and in the same year obtained a fellowship at Merton College (Brodrick, *Memorials of Merton College* (Oxford Hist. Soc.), p. 282). The difficulty of reconciling these dates is obvious, and no satisfactory explanation can be given. Earle took the degree of master of arts in 1624, and in 1631 served the office of proctor for the university, about which time he was also appointed chaplain to Philip, earl of Pembroke, then chancellor of Oxford. He was incorporated M.A. of Cambridge in 1632. The first thing known to have been written by Earle seems to have been a poem on the death of Francis Beaumont the dramatist in 1616 (not published till 1640 in Beaumont's 'Poems'), which was followed by a short poem on Sir John Burroughs, who was killed in the unsuccessful expedition to the Isle of Ré (August 1626). He also wrote lines on the return of the prince from Spain (*Musæ Anglicanæ*, i. 286). All these verses have very considerable merit, and are not disfigured by the conceits common at that period. While a fellow of Merton he wrote a well-known Latin poem, 'Hortus Mertonensis,' first printed in Aubrey's 'Nat. Hist. of Surrey,' iv. 166–71 (1716). In 1628 there came out the very remarkable work, which gives Earle his literary fame. It was entitled 'Microcosmographie, or a Peece of the World discovered in Essayes and Characters.' This was published anonymously by Edward Blount [q. v.], but was soon known to be Earle's work. Every sentence is full of wit and humour. The 'characters' are inimitably drawn, and the sketches throw the greatest light upon the social condition of the time. It was highly appreciated, and ran through three editions in the year of its publication (1628). Of the fourth edition (1629?) no copy is known. A fifth appeared in 1629, a sixth in 1630 (reprinted in 1633), a seventh in 1638, and others in 1642, 1650, and 1664. Fifty-four 'characters' appeared in Blount's first edition. The fifth of 1629 was 'much enlarged' to seventy-six, the sixth 'augmented' to seventy-eight. Later editions are dated respectively 1669, 1676, 1732, and 1786. The best edition was edited by Dr. Bliss in 1811. Professor Arber issued a reprint in 1868. A manuscript of the work, dated 14 Dec. 1627, is among the Hunter MSS. in Durham Cathedral Library. It contains forty-six 'characters,' of which three appear nowhere else. This version was carefully collated with the printed editions, from which it often widely differs, by the Rev. J. T. Fowler in 1871 (*Notes and Queries*, 4th ser. viii. and ix.)

In 1630 Earle wrote a short poem on the death of William, third earl of Pembroke, the elder brother of Earl Philip, chancellor of Oxford University. This clever elegy may have been the means of recommending him to the chancellor, whose patronage proved valuable. As his chaplain Earle had a lodging at the court about 1631. In 1639 the earl presented him to the rectory of Bishopston in Wiltshire, in succession to William Chillingworth [q. v.] Meanwhile his fame as an author, according to Clarendon, acquired for him 'very general esteem with all men.' Anthony à Wood says that 'his younger years were adorned with oratory, poetry, and witty fancies.' It is evident that his manners were attractive and pleasing. Clarendon describes his conversation as 'so pleasant and delightful, so very innocent, and so very facetious, that no man's company was more desired and more loved.' The king formed a high opinion of him, and appointed him tutor to his son Charles, in succession to Dr. Duppa, who was raised to the bishopric of Salisbury in 1641. From this time to his death Earle was more closely attached to the fortunes of the second Charles than perhaps any other English divine, and was more highly valued by him than any other man of his cloth. Earle was one of those who were in the habit of meeting at Lord Falkland's house at Great Tew before the civil wars. 'He would frequently profess,' says Clarendon, 'that he had got more useful learning by his conversation at Tew than he had at Oxford.' Clarendon, writing to Earle 10 March 1647, asks him to forward 'that discourse of your own which you read to me at Dartmouth in the end of your contemplations upon the Proverbs in memory of my Lord Falkland.' Nothing further is known of this work. On 10 Nov. 1640 Earle took the degree of D.D. at Oxford, and in 1643, to his own great astonishment, he was appointed one of the Westminster Assembly of Divines. His loyalty and attachment to the church did not permit him to act in this capacity, but his appointment testifies to the general estimation in which he was held. On 10 Feb. 1643-4 Earle was elected chancellor of the cathedral of Salisbury, but of this appointment, as well as of the living

of Bishopston, he was soon afterwards deprived as a 'malignant.' During the earlier part of the civil war Earle lived in retirement, and occupied himself in translating into Latin Hooker's 'Ecclesiastical Polity,' and afterwards the 'Eikon Basilike.' The latter was published in 1649; the former, written chiefly at Cologne, was 'utterly destroyed by prodigious heedlessness and carelessness' (Letter from Smith to Hearne, 13 Sept. 1705, in Bodleian Library).

When Charles II was obliged to fly from England, Earle accompanied him, or rather preceded him, as he is said to have been the first to salute him on his arrival at Rouen. The king now appointed him chaplain and clerk of the closet. During the period of the Scotch expedition Earle appears to have resided at Antwerp with Dr. Morley in the house of Sir Charles Cotterell [q. v.] He was called from this place to heal some of the troubles which were existing in the household of the Duke of York at Paris, and he probably remained at Paris till the Restoration. He assisted the king with money in his necessities, and was engaged with Morley, Barwick, and others in working at schemes to bring about his return. In the midst of the intrigues, which developed great bitterness and rancour, Earle maintained his popularity. 'He was among the few excellent men,' says Clarendon, 'who never had, and never could have, an enemy.' On the Restoration Earle was preferred to the deanery of Westminster (June 1660). On 25 March 1661 he was nominated a commissioner to review the prayer-book; on 28 March he preached at court, and on 23 April assisted at the coronation. At Westminster he had the opportunity of first practically showing that he cherished no bitter feeling against the nonconformist divines. It was thought good policy at first to conciliate the leading men of these views, and Richard Baxter [q. v.] was appointed to preach at the abbey (June 1662). The dean, finding him unprovided with clerical vestments, offered him a 'tippet' (used in place of a hood) to wear over his gown. Baxter turned rather abruptly away. Upon this it was reported that he had refused the clerical dress, and some indignation was excited. Baxter wrote to Earle to explain that he had thought the 'tippet' the mark of a doctor in divinity, and not having that degree he had simply refused it on that ground. Upon this Earle wrote him a most kind and friendly letter, in the margin of which Baxter noted, 'O that they were all such!' Earle was one of the church commissioners at the Savoy conference, and his moderation in this great controversial duel is again noted by Baxter. On 30 Nov. 1662 he was consecrated bishop of Worcester in succession to Dr. Gauden, and on 28 Sept. 1663, on the promotion of Dr. Henchman to the see of London, he was translated to Salisbury. In the administration of his diocese Earle dealt very tenderly with the nonconformists, and in his place in parliament opposed to the utmost of his power persecuting and vindictive measures. The first Conventicle Act was altogether distasteful to him, but to the persecuting clauses of the Five-mile Act he was still more strongly opposed. The court and parliament had been driven by the plague to Oxford, and thither Earle had accompanied the king, and occupied rooms in University College. He was struck with grievous illness, but with his last breath he protested against the act which was then being fabricated against the nonconformists, and which was said by many to be a revenge suggested by the clergy on account of the superior devotion shown by the nonconformists during the plague. The bishop died in University College 17 Nov. 1665, and was buried with much state in Merton College Chapel 25 Nov. His grave was near the high altar, and in the north-east corner of the chapel a monument was erected to him with a highly laudatory Latin inscription. Perhaps Burnet's words afford the strongest testimony to the beauty and purity of the character of Earle: 'He was a man of all the clergy for whom the king had the greatest esteem. He had been his sub-tutor, and followed him in all his exile with so clear a character that the king could never see or hear of any one thing amiss in him. So he, who had a secret pleasure in finding out anything that lessened a man esteemed for piety, yet had a value for him beyond all the men of his order.' Calamy the nonconformist wrote that Earle 'was a man that could do good against evil, forgive much out of a charitable heart.'

[Earle's Microcosmography, or a Piece of the World discovered, ed. Bliss, London, 1811; Wood's Athenæ Oxon., ed. Bliss, iii. 716–19; Clarendon's History of the Rebellion, and Life, Oxford, 1843; Clarendon State Papers; Conformists' First Plea for the Nonconformists; Burnet's Own Time, London, 1838.] G. G. P.

EARLE, JOHN (1749–1818), catholic divine, born in London on 31 Dec. 1749, was educated at the English college, Douay, and became one of the officiating priests at the chapel of the Spanish ambassador in Dorset Street, Manchester Square, London, where he died on 15 May 1818.

His works are: 1. A poem on 'Gratitude,' composed in commemoration of the partial repeal of the penal laws in 1791. 2. 'Remarks on the Prefaces prefixed to the first

and second volumes of a work entitled "The Holy Bible; or the Books accounted sacred by Jews and Christians, faithfully translated, &c., by the Rev. Alexander Geddes, LL.D.," in four Letters addressed to him by the Rev. John Earle,' London, 1799, 8vo.

[Catholicon (1818), vi. 82; Gillow's Bibl. Dict.; Cotton's Rhemes and Doway, p. 72.] T. C.

EARLE, WILLIAM (1833–1885), major-general, third son of Sir Hardman Earle of Allerton Tower, Lancashire, the head of an old Liverpool family, who was created a baronet in 1869, by Mary, daughter of William Langton of Kirkham, Lancashire, was born on 18 May 1833. He was educated at Winchester, and entered the army as an ensign in the 49th regiment on 17 Oct. 1851. He was promoted lieutenant on 6 June 1854, and in that year accompanied his regiment to the Crimea, where it formed part of Pennefather's brigade in the 2nd division under Sir De Lacy Evans. He served with that regiment throughout the Crimean war, and was present at the battle of the Alma, the repulse of the Russian sortie on 26 Oct., the battle of Inkerman, and the attack on the Redan on 18 June 1855. For his services he received the Crimean medal with three clasps, the Sardinian and Turkish medals, and the fifth class of the order of the Medjidie. During the campaign, on 16 Feb. 1855, he had been promoted captain, and on its conclusion in 1856 he exchanged into the Grenadier guards as lieutenant and captain. On 28 April 1863 he was promoted captain and lieutenant-colonel, and on 21 July of the following year he married Mary, second daughter of General Sir William John Codrington [q.v.] He found no difficulty in getting plenty of staff employment, and was assistant military secretary to General Sir W. J. Codrington, governor of Gibraltar, from 1859 to 1860. He was brigade-major in Nova Scotia in 1862 and 1863, and military secretary to General Sir C. H. Doyle, commanding in North America, from 1865 to 1872. On 20 May 1868 he was promoted colonel, and in 1872 he accompanied Lord Northbrook to India as military secretary, and remained in that capacity until 1876, when he returned with his chief, and was made a C.S.I. In 1878 he became a major in the Grenadier guards, and on 31 Oct. 1880 was promoted major-general, and at once appointed to the command at Shorncliffe, from which he was transferred in 1881 to the command of the 2nd infantry brigade at Aldershot. In 1882 he was sent to Egypt, and placed in command of the garrison of Alexandria, and remained during Lord Wolseley's campaign of Tel-el-Kebir in that position. For his services in the defence of Alexandria he was made a C.B., and he was also rewarded by the khedive with the second class of the order of the Medjidie. Earle remained at Alexandria in command from 1882 till the end of 1884, when Lord Wolseley selected him to accompany the force intended to go up the Nile to the rescue of General Gordon at Khartoum. After the army had concentrated at Korti, Lord Wolseley despatched the column, known as the Desert Column, under the command of Sir Herbert Stewart across the desert towards Khartoum, while he sent another division of his forces up the Nile under the command of Earle, with Colonel Henry Brackenbury as his chief of the staff. Earle's column was not expected to reach Khartoum until some time after Stewart's, and one of the principal reasons of its despatch was to punish the tribes which had murdered Colonel J. D. H. Stewart and Frank Power when on their way from Khartoum in the previous year. This was successfully accomplished, and the village of the murderers burnt. A few days later in his upward progress Earle attacked a powerful body of Arabs in their entrenchments, at Kirbekan, on 10 Feb. 1885. The enemy's positions were carried successfully; but while leading on his troops Earle was shot in the forehead and killed on the spot. The news of the fall of Khartoum made it necessary for Colonel Brackenbury, who had succeeded Earle, to bring back his column, and he also brought back the body of Earle, which was sent to England and buried at Allerton. An excellent statue of Earle has been made by C. B. Birch, A.R.A., and erected at Liverpool, his native place.

[Hart's Army List; obituary notice in the Times, 16 Feb. 1885; and for his operations on the Nile, The River Column, by Major-General Henry Brackenbury, C.B.] H. M. S.

EARLE, WILLIAM BENSON (1740–1796), philanthropist, eldest son of Harry Benson Earle, was born at Shaftesbury, Wiltshire, in 1740, but his life was passed at Salisbury, with the history and charities of which city his name is inseparably associated. After spending his boyhood, first at the school in the Close, and then as a commoner at Winchester College, he proceeded to Merton College, Oxford, where he graduated B.A. in 1761, M.A. in 1764 (*Cat. of Oxford Graduates*, ed. 1851, p. 203). He then made the grand tour of the continent (1765–7). On his return he prepared several tracts, in which he describes the more striking portions of his travels. Two of these, viz. 'A Description of Vallombrosa' and 'A Picturesque View of the Glaciers in Savoy,' he communicated to the 'Monthly Miscellany.' A third is 'A

Letter to Lord Littelton, containing a description of the last great Eruption of Mount Ætna, A.D. 1766,' Lond. 1775, being the sequel to the reprint of a letter on the eruption of the same mountain in 1669 addressed to Charles II by Lord Winchilsea. On the death of his father in 1776 Earle succeeded to an ample fortune. In 1786, having discovered who was the real author, he published a new edition of Bishop Earle's 'Characters,' which on its first appearance only bore the name of the publisher and editor, Edward Blount [q. v.] He was an excellent musician, and composed several glees; also a 'Sanctus' and a 'Kyrie,' which are still occasionally performed in Salisbury Cathedral. He died at Salisbury on 2 March 1796, and was buried at Newton Toney. By his will he bequeathed large sums to various learned and charitable institutions. A profile of him was engraved by Prince Hoare in 1769 at the expense of the Society of Arts.

[Gent. Mag. lxv. 95, lxvi. 353, 1113; Benson and Hatcher's Old and New Sarum, 649–52; Cat. of Music in Brit. Mus.; Nichols's Illustr. of Lit. v. 346; Nichols's Lit. Anecd. ix. 492.] T. C.

**EARLOM, RICHARD** (1743–1822), mezzotint engraver, son of Richard Earlom, who for many years and till his death held the situation of a vestry-clerk of the parish of St. Sepulchre, London, was born in London in 1743, and resided in Cow Lane, Smithfield. A portion of the premises which he held was occupied by an eminent coachmaker, to whom the stage coach of the lord mayor was occasionally taken to be repaired and cleaned. The allegorical paintings by Cipriani which decorated the vehicle attracted the attention of Earlom, who made copies of them. He so far succeeded as to induce his father to place him under the tuition of Cipriani, and in 1765 became known to Alderman Boydell, who entertained so high an opinion of the young artist that he employed him to make drawings from the celebrated collection of pictures at Houghton, and now at St. Petersburg, for the engravers to work from. In 1757 he was awarded a premium by the Society of Arts. In the art of mezzotint engraving Earlom was his own instructor. His plates show great technical skill, especially those of flowers after Van Huysum, and are highly valued by the connoisseurs. They were produced in a style of engraving which till then had never been thought capable of representing the delicate texture of flowers. Earlom was not less successful in his engravings in the chalk manner. A fine example in this way may be seen in his figure of Alope after Romney. He also engraved a series of prints after the original drawings of Claude Lorraine, in the possession of the Duke of Devonshire. These drawings were called the 'Liber Veritatis,' and were made for the purpose of identifying the real works of Claude from others that were said to be from his hand. These engravings are executed in imitation of the original drawings, and printed in a warm bistre colour to aid the resemblance. They were at first produced only in outline, simply with a view to show the character of the composition. It turned out that the demand was so extensive that the publisher, Boydell, caused Earlom to retouch and refresh the plates no less than five or six times. He died 9 Oct. 1822, in Exmouth Street, Clerkenwell, and was buried in the lower burial-ground of St. Mary, Islington. A widow and married daughter survived him. He engraved over sixty plates in mezzotint, among which are 'The Royal Academy,' after Zoffany; Samuel Barrington, after Reynolds; Richard, viscount Fitzwilliam, after Howard; William Henry, duke of Gloucester, after Hamilton; Horatio, lord Nelson, after Beechey; William Pitt, after Dupont; the set of six plates of the 'Marriage à la Mode,' after Hogarth; two flower pieces, after Huysum; Blacksmith's Shop, and the Forge, after Wright. His portrait by G. Stewart has been engraved in mezzotint by T. Lupton.

[Redgrave's Dict. of Artists; J. C. Smith's British Mezzotinto Portraits, pt. i. p. 242; Art Journal, 1886, p. 241.] L. F.

**EARNSHAW, LAURENCE** (*d.* 1767), mechanician, the son of a weaver or clothworker, was born early in the eighteenth century at Wednescough, in the parish of Mottram-in-Longdendale, Cheshire. After serving a seven years' apprenticeship to his father's business he went for four years to a tailor, and then took to his last trade, that of a clockmaker. He had a remarkable genius for mechanism of all kinds. He made musical instruments, and taught music; understood chemistry, metallurgy, and mathematics; was an engraver, painter, and gilder; a maker of sundials and of optical instruments; a bell-founder and worker in various metals. About 1753 he invented a machine to spin and reel cotton at one operation, which he exhibited to some neighbours, but afterwards destroyed, under the mistaken notion that its use might deprive the poor of the benefit of their labour. His greatest work was an ingenious astronomical clock, on the invention and construction of which he spent several years. He made many of these clocks, one of which was sold to Lord Bute for 150*l.*, and afterwards became the property of Lord Lonsdale. Despite his great

local fame as a mechanic his earnings were small, and he remained poor to the end. His privations were increased by his wife being bedridden for many years, and by his own lameness in the latter period of his life. He died in May 1767, aged about 60, and was buried at Mottram. A hundred years later, as the result of a series of articles by Mr. William Chadwick in the 'Ashton-under-Lyne Reporter,' a handsome monument was raised to his memory by public subscription in Mottram churchyard. Its inauguration was marked by a public procession on 10 April 1868.

[Gent. Mag. 1787, vol. lvii. pt. ii. pp. 665, 1165, 1200; Aikin's Country round Manchester, 1795, p. 466; Earwaker's East Cheshire, ii. 149; Palatine Note-Book, iii. 171.] C. W. S.

EARNSHAW, THOMAS (1749–1829), watchmaker, was born at Ashton-under-Lyne, Lancashire, on 4 Feb. 1749, and at the age of fourteen was bound apprentice to a watchmaker. He afterwards set up in business in London, and for many years had a shop at 119 High Holborn. He greatly improved and simplified Graham's ingenious transit clock at the Greenwich Observatory, and was the first who succeeded in making chronometers so simple and cheap as to be within the reach of private individuals. He was the inventor of the cylindrical balance spring, and of the detached detent escapement, though in the last he was anticipated in France by L. Berthoud. He was one of the competitors for the discovery of the longitude in 1793, when his cause was espoused by Maskelyne. His application was unsuccessful, but the commissioners granted him and John Arnold 3,000*l.* each for the improvements they had made in chronometers. Earnshaw wrote two pamphlets: 1. 'Explanations of Timekeepers constructed by the Author and the late Mr. John Arnold. Published by order of the Commissioners of Longitude,' 1806, 4to. 2. 'Longitude: an Appeal to the Public, stating T. E.'s Claim to the Original Invention of the Improvements in his Timekeepers,' 1808, 8vo.

He died on 1 March 1829 in Chenies Street, Bedford Square, aged 80. His portrait was engraved by S. Bellin, after Sir M. A. Shee.

[Wood's Curiosities of Clocks and Watches, 1866; Cat. of Libr. and Mus. of the Company of Clockmakers (Guildhall, London), 1875, pp. 11, 99; Notes and Queries, 1885, 6th ser. xi. 472; Gent. Mag. 1829, pt. i. p. 283; Cat. of the Patent Office Library, 1881, i. 207; London Directories; Saunier's Modern Horology, p 477.] C. W. S.

EAST, SIR EDWARD HYDE (1764–1847), chief justice of Calcutta, great-grandson of Captain John East, who was active in the conquest of Jamaica and obtained an estate there, was born in that island on 9 Sept. 1764. He became a student of the Inner Temple, and was called to the bar 10 Nov. 1786. He sat in the parliament of 1792 for Great Bedwin. He steadily supported Pitt. In 1813 he was chosen to succeed Sir Henry Russell as chief justice of the supreme court at Fort William, Bengal (such is the correct designation). Before he left England he was knighted by the prince regent. Besides performing his judicial duties he interested himself in the cause of native education, and was the chief promoter of the Hindoo College. When he retired from office in 1822 the natives presented him with an address and subscribed for a statue of him. This, executed by Chantrey, was afterwards placed in the grand-jury room of the supreme court. On his return East was made a baronet, 25 April 1823. He represented Winchester in parliament, 1823-31, was sworn of the privy council, and appointed a member of the judicial committee of that body, in order to assist in the disposal of Indian appeals. He was also chosen a bencher of the Inner Temple and a fellow of the Royal Society. East was married in 1786, and had a son and daughter. The son, James Buller East [q. v.], succeeded him in the title. East died at his residence, Sherwood House, Battersea, on 8 Jan. 1847. His wife predeceased him three years. East is chiefly known as a legal writer from his 'Reports of Cases in the Court of King's Bench from Mich. Term, 26 Geo. III (1785), to Trin. Term, 40 Geo. III (1800),' 8vo, 5 vols., 1817, by C. Durnford and E. H. East. These were the first law reports published regularly at the end of each term. Hence they were called the 'Term Reports.' They were continued by East alone in his 'Reports of Cases argued and determined in the Court of King's Bench from Mich. Term, 41 Geo. III (1800), to Mich. Term, 53 Geo. III (1812),' 1801, 1814. There are various American editions of both series. 'No English reports,' says Marvin, 'are oftener cited in American courts than these' (p. 282). East also wrote: 1. 'Pleas of the Crown; or a General Treatise on the Principles and Practice of Criminal Law,' 2 vols. 1803. This, the result of fifteen years' labour, is based partly on a careful study of previous writers and on private collections of cases. 2. 'A Report of the Cases of Sir Francis Burdett against the Right Hon. Charles Abbott,' 1811.

[Gent. Mag. April 1847; Lodge's Genealogy of the Peerage and Baronetage (1859), p. 671; Marvin's Legal Bibliography; Soule's Lawyer's Reference Manual (Boston, 1883); Addit. MS. 19242, f. 147.] F. W–t.

EAST, Sir JAMES BULLER (1789–1878), barrister, eldest son of Sir Edward Hyde East [q. v.], was born in Bloomsbury, London, on 1 Feb. 1789. He was educated at Harrow and at Christ Church, Oxford, where he proceeded B.A. in 1810, M.A. in 1824, and was created a D.C.L. 13 June 1834. He was called to the bar of the Inner Temple on 5 Feb. 1813, became a bencher of his inn 15 Jan. 1856, and reader in 1869. He succeeded his father as second baronet 8 Jan. 1847. As a conservative he sat for Winchester from 30 July 1831 to 3 Dec. 1832, when he was defeated, and from 10 Jan. 1835 to 10 Feb. 1864. He was a J.P. and deputy-lieutenant for Gloucestershire, and a magistrate for Oxfordshire. He died at Bourton House, near Moreton-in-the-Marsh, Gloucestershire, on 19 Nov. 1878. He married, 27 June 1822, Caroline Eliza, second daughter of James Henry Leigh, and sister of Chandos Leigh, first baron Leigh. She was born on 12 June 1794, and died on 7 April 1870.

[Law Times, 30 Nov. 1878, p. 88; Times, 25 Nov. 1878, p. 9.] G. C. B.

EAST (also spelt Est, Este, and Easte), MICHAEL (1580?–1680?), musical composer, is generally supposed to have been a son of Thomas East [q. v.], the well-known printer. The only information to be obtained concerning his life is such as may be gathered from the title-pages of his musical compositions. The first of these, a madrigal, 'Hence, stars too dim of light,' was contributed to the 'Triumphs of Oriana,' the collection of madrigals made in honour of Queen Elizabeth, and printed in 1601, though not published until two years afterwards [see East, Thomas]. According to a note in the original publication, East's song was sent too late, but as all the rest were printed, the editor, Thomas Morley, 'placed it before the rest, rather than leave it out.' This explains the reason of beginning the collection with the work of an utterly unknown composer, though it is difficult to see why the printer's son (if such he were) should have been a tardy contributor. In 1604 his first set of 'Madrigales to 3, 4, and 5 parts' were published by Thomas East. The names of both composer and printer are here given as Este. In 1606 a second set appeared, in which the composer's name is spelt Est, and the publisher is J. Windet. From the fact that the preface to this book is dated 'From Ely House in Holborne,' it is inferred that East was at that time a retainer of Lady Hatton, the widow of Sir Christopher Hatton. Between this date and that of the next publication, the 'Third Set of Bookes, wherein are Pastorals, Anthemes, Neopolitanes, Fancies, and Madrigales to 5 and 6 parts' (1610), he had obtained the degree of 'Batchelar of Musicke,' since that title appears after his name (given, this time, with the original spelling of 'Este'). At some time within the next eight years he was appointed master of the choristers of the cathedral of Lichfield. A 'Fourth Set of Anthemes for Versus and Chorus, Madrigals and Songs of other kindes to 4, 5, and 6 parts,' bears that title, appended to the name of East. In the same year a fifth set of books, consisting of songs for three parts, was published, and in 1619 a second edition of the fourth set appeared. In 1624 his 'Sixt Set of Bookes, wherein are Anthemes for Versus and Chorus of 5 and 6 parts,' &c., appeared. From the dedication of this work to Dr. John Williams, the bishop of Lincoln, it appears that East had received a life annuity from the bishop, who had been struck with the beauty of one of his motets. A 'Seventh Set of Bookes, wherein are Duos for two Base Viols . . . also Fancies of three parts for two Treble Viols and a Base Violl, so made as they must be plaid and not sung; lastly Ayerie Fancies of 4 parts, that may be sung as well as plaid,' appeared in 1638, and is considered to have been East's last composition. It was reissued about 1653 by Playford with a new title-page. A number of anthems with accompaniments of viols were published by the Musical Antiquarian Society in 1845, from a set of manuscript part-books, once in the possession of John Evelyn, and afterwards in the collection of Dr. Rimbault, who edited the work. The date of East's death has not been discovered.

At a time when the compositions by the English madrigalian composers are admired by comparatively few lovers of music, and when the very structural laws of the true madrigal are only understood by a mere handful of learned specialists, it is exceedingly difficult to estimate the position which East held among his contemporaries. In all probability he was considerably younger than the great English masters of this form, and he may be regarded as a link between them and the important school which culminated in Henry Purcell. His verse-anthems show in the solo portions a desire, unconscious it may be, but not the less perceptible, to be free from the exigencies of the polyphonic laws, although the influence of the new monodic schools of Italy had not made itself felt in England. The orchestra of viols is divided into the same number of parts as the chorus, and at no time when the whole body of voices is employed do the instruments play otherwise

than in unison with them. In the accompaniments to the solo verses there is occasionally found a greater laxity as to compass and style than would have been permitted had the whole score been written for voices, and not infrequently, as in the opening of 'Blow out the trumpet,' something like what we should now call 'descriptive' music seems to be attempted.

[Compositions of Michael East, as above; Preface to the Triumphs of Oriana, first published in score by William Hawes about 1814; Preface to Rimbault's Collection of Anthems by Composers of the Madrigalian Era, published for the Musical Antiquarian Society (1845); Grove's Dict. of Music, i. 495.] J. A. F. M.

**EAST** (also spelt Est, Este, and Easte), **THOMAS** (1540?–1608?), printer and music publisher, was made a freeman of the Stationers' Company on 6 Dec. 1565. The first appearance of his name as a printer occurs in the registers of the company in 1576, when he issued Robinson's 'Christmas Recreacons of Histories and Moralizacons aplied for our solace and consolacons.' After this date his name is of frequent occurrence as a printer of general literature, but he does not appear as a printer of music until 1587, when an entry occurs, under date 6 Nov., of a set of part-books entitled, according to the register, 'Bassus. Sonnettes and Songs made into musick of fyve parts. By William Burd.' This is taken to be identical with the undated edition of Byrd's 'Psalmes, Sonets, and Songs of Sadnes and Pietie,' the dated edition of which appeared in 1588 [see BYRD, WILLIAM]. On this assumption the first word of the title would be simply a misprint for 'Psalmes,' but it is far more likely that the scribe wrote out the complete title of one of the part-books, including the name of the part, i.e. bass. In either case the contents of the earlier book are probably to be found in the 1588 edition, in the title of which East is described as publishing in Aldersgate Street, over against the sign of the George, and as 'the assigne of W. Byrd.' This last is explained by the fact that in 1585, on the death of Tallis, Byrd had acquired the monopoly of printing music by the terms of the patent granted to him and Tallis by Queen Elizabeth in 1575. In 1588 the great collection of Italian madrigals entitled 'Musica Transalpina' was published, and became the most important agent in promoting that admiration for the madrigal form as used by the Italians which resulted in the foundation of the splendid school of English madrigalists. The frequency with which the printer's name appears as Este, taken in connection with the fact that he was chosen to introduce the Italian compositions into England, makes it difficult to resist the conjecture that the printer was of Italian extraction, but there is of course no direct evidence that such was the case. In 1589 Byrd's 'Songs of Sundrie Natures' and the first book of his 'Cantiones Sacræ' were published by East at the sign of the Black Horse in Aldersgate Street. In the following year the same composer contributed two madrigals to Thomas Watson's 'First Sett of Italian Madrigalls Englished,' as he had previously done in the case of 'Musica Transalpina,' and in 1591 the second set of Byrd's own 'Cantiones Sacræ' was issued by his assignee. In 1591 East printed a new edition of the psalter of William Damon, the first issue of which had been published by John Day in 1579. This new issue of the book was published by William Swayne, who seems to have undertaken the expense of the work in consequence of the former edition not having received its due [see DAMON, WILLIAM]. This psalter has a special interest for musicians, in that its two parts present respectively the ancient and the modern methods of harmonising tunes for congregational use; the first section of the book gives the tune to the tenor, the second, according to modern usage, to the treble voice. It would appear that the innovation did not at once appeal to the public, for in the following year East brought out a psalter on his own account, of which he seems to have been the editor, and in which the tenor part has the tune, as in all the older psalters. The tunes were harmonised by ten eminent composers, among whom, strange to say, Byrd's name does not occur. They are Richard Allison, E. Blancks, Michael Cavendish, William Cobbold, John Douland, John Farmer, Giles Farnaby, Edmund Hooper, Edward Johnson, and George Kirbye. The title of the first edition runs: 'The Whole Booke of Psalmes: with their wonted tunes, as they are song in Churches, composed into four parts: All which are so placed that foure may sing ech one a seueral part in this booke. Wherein the Church tunes are carefully corrected, and thereunto added other short tunes vsually song in London, and other places of this Realme. With a Table in the end of the booke of such tunes as are newly added, with the number of ech Psalme placed to the said Tune. Compiled by sondry authors who haue so laboured heerin, that the vnskilful with small practice may attaine to sing that part which is fittest for their voice.' From this it is plain that the psalter is an early example of what musicians now call 'score' as distinguished from the 'part-books,' each of which contained a separate part, so that a whole set of books was always

necessary before a madrigal or other composition contained in them could be sung. The book affords also an early instance of the practice of calling tunes by various names: 'Glassenburie Tune,' 'Kentish Tune,' and 'Chesshire Tune' are thus distinguished. The psalter is dedicated to the Right Hon. Sir John Puckering, knight, lord keeper of the great seal, and a dedication and preface are written by East. The second edition, the earliest known to Burney and Hawkins, is dated 1594, and a third appeared in 1604. In 1593 Thomas Morley's 'Canzonets, or Little Short Songs to three Voyces,' was issued, and in 1594 the same composer's 'Madrigalls to foure Voyces.' The year after this the five-part ballets and the two-part canzonets of the same composer were published. On 22 Jan. 1596 Byrd's patent expired, and East for the next two years did business on his own account exclusively. On 22 Sept. of that year 'A brief introduction to the skill of songe concerning the practize sett forth by William Bath, gent.,' was transferred to East from Abel Jeffes, by whom it had been printed in 1584, and on 24 Nov. he issued George Kirbye's madrigals.

In December 1596 many of the books published by license from Byrd were transferred to East independently. The cessation of the monopoly seems to have given an extraordinary impetus to the publication of music In the next few years nearly all the masterpieces of the English madrigalists were issued. In 1597 Nathaniell Patrick's 'Songs of Sundry Natures' were published, and an oration delivered by Dr. John Bull at Gresham College was printed, as well as the second edition of 'Musica Transalpina.' The next year saw the publication of Wilbye's first set of madrigals, Morley's madrigals (five voices) and canzonets (four voices) selected from the works of Italian composers, a selection from the works of Orlando di Lasso, and Weelkes's 'Ballets and Madrigals.' In this year a new patent was granted to Thomas Morley, whose celebrated 'Introduction' had appeared in the previous year, from another press than East's. This fact, taken in connection with the circumstance that East's name does not appear on the register of the Stationers' Company until 1600, may mean that he had had a difference with Morley, who now had it in his power to injure his business. Whether or not this were the case it is of course impossible to decide, but the difference, if such existed, was not of long duration, for in July 1600 Dowland's 'Second Book of Ayres' appeared, from East's press. Jones's 'First Book of Ayres' was issued in the next year, when the great collection of madrigals called 'The Triumphs of Oriana' was printed, though not published. The idea of this collection seems to have been taken from a book of madrigals by various composers, published at the Phalese press at Antwerp in the same year (or perhaps previously, see preface to Hawes's edition of *The Triumphs of Oriana*, pp. 6, 8). The Antwerp collection had the general title of 'Il Trionfo di Dori,' and consisted of twenty-nine madrigals each ending with the words 'Viva la bella Dori.' It is not unlikely that this collection may first have appeared in Italy, and become known to English musicians, or rather to Thomas Morley, through the agency of Nicholas Yonge, who, as we know from the preface to 'Musica Transalpina,' was in the habit of receiving all the new music from Italy. If Hawkins's account of the circumstances under which the English collection was made in honour of Queen Elizabeth be true, the idea originated with the Earl of Nottingham, to whom the collection is dedicated, and who, with a view to alleviate the queen's concern for the execution of Essex, gave for a prize subject to the poets and musicians of the time the beauty and accomplishments of his royal mistress. Hawkins goes on to surmise that the queen was fond of the name Oriana, but at the same time adds, on Camden's authority, that a Spanish ambassador had libelled her by the name of Amadis Oriana, and for his insolence was put under a guard. This last circumstance would account for the fact, which seems to have been alike unknown to Hawkins and to Hawes, the editor of the reprint of the collection, that 'The Triumphs of Oriana' was not actually published till after the queen's death in 1603. On this supposition the name which was intended to please the queen gave her great offence, so that the publication had to be delayed. This accounts for the presence of two madrigals, by Pilkington and Bateson respectively, in which the burden of the words runs 'In Heaven lives Oriana,' instead of the ending common to all the rest of the compositions, 'Long live fair Oriana.' The contribution of Michael East (probably the printer's son) arrived too late to be inserted in any other place than immediately after the dedication, and Bateson's 'When Oriana walked to take the air' was too late to be printed at all in the collection. It was placed in the first set of madrigals by this composer, which was published by East later on in 1603, together with Weelkes's second set, and 'Medulla Musicke' by Byrd and Ferrabosco [see BYRD, WILLIAM]. The publications of 1604 are Michael East's first set of madrigals, &c., the 'First Book of Songs or Ayres of four parts,

composed by Ff. P.' (Francis Pilkington). The remaining books which are undoubtedly of East's printing are Byrd's 'Gradualia,' 1605, Youll's 'Canzonets,' and Croce's 'Musica Sacra,' 1607. The next title-page on which East's name appears has misled all the authorities as to the length of his life. The second set of Wilbye's 'Madrigals' (1609) is stated to be printed by Thomas East, *alias* Snodham, and it is therefore surmised by Rimbault and others that for some reason unexplained East took the name of Snodham at this time, and that consequently all books bearing the latter name (which occurs as late as 1624) are really to be included among the works printed by East. An entry under date 17 Jan. 1609 in the 'Stationers' Registers' makes it, however, a matter of certainty that East was dead by this time. The entry shows that 'Thomas Snodham, *alias* East, entered for his Copyes with the consent of Mistress East . . . these bookes followinge which were Master Thomas Eastes copyes.' By the evidence of the same register it is certain that this Snodham is by no means a mere pseudonym, but a separate individual, who received the freedom of the company on 28 June 1602 (Arber, *Transcript of the Stationers' Registers*, ii. 732), and whose first publication was licensed on 14 May 1603. It is clear that what would now be called the copyright of the books, the list of which includes all the most celebrated publications of those above named, was transferred to Snodham by East's widow, and that Snodham kept for a time the well-known name on his title-pages for commercial reasons. In December 1610 some of East's books were again assigned to John Browne, and in September 1611 many were transferred to Matthew Lownes, John Browne, and Thomas Snodham. The widow, Lucretia East, died in 1631, leaving 20*l.* for the purchase of plate for the Stationers' Company, to which East gave in 1604 a piece of plate of thirty-one ounces to be excused from serving some office.

[Arber's Stationers' Registers; Preface to the Whole Book of Psalms, published for the Musical Antiquarian Society, 1844; Preface to the Triumphs of Oriana, published in score by William Hawes, about 1814; Grove's Dict. of Music, i. 495, ii. 367, 611.] J. A. F. M.

**EAST-ANGLES, Kings of.** [See Redwald, *d.* 627 ?; Sigebert, *d.* 637 ?; Ethelbert, *d.* 794; Edmund, 841–870.]

**EASTCOTT, RICHARD** (1740 ?–1828), writer on music, born at Exeter about 1740, was author of 'Sketches of the Origin, Progress, and Effects of Music, with an Account of the Ancient Bards and Minstrels,' Bath, 1793. The book, which was received with remarkable favour, was made up from the histories of Burney and Hawkins, the influence of the former being most prominently felt. The only portion of any real value is a chapter on the state of English church music, in which the author deprecates the custom of writing fugal music for voices, on the ground that such treatment prevents the words from being properly heard. His reasons are clearly expressed, and his examples, intended to prove the defects of vocal fugues, are taken with the utmost boldness from the works of musicians of the highest order. An elaborate criticism of the book will be found in the 'Monthly Review,' xiii. 45–50 [see also Davy, John, 1763–1824]. At the end of his book appears an advertisement of other works by the author, viz. 'The Harmony of the Muses,' 'Six Sonatas for the Pianoforte,' and 'Poetical Essays.' At his death in 1828 he was chaplain of Livery Dale, Devonshire, on the presentation of Lord Rolle.

[Eastcott's Sketches; Gent. Mag. xcviii. pt. ii. p. 647; Grove's Dict. of Music, i. 479; Brown's Biog. Dict. of Musicians.] J. A. F. M.

**EASTCOURT, RICHARD** (1668–1712), actor and dramatist. [See Estcourt.]

**EASTER KENNET, Lord** (*d.* 1594), Scottish judge. [See Hay, Alexander.]

**EASTHOPE, Sir JOHN** (1784–1865), politician and journalist, born at Tewkesbury on 29 Oct. 1784, was the eldest son of Thomas Easthope by Elizabeth, daughter of John Leaver of Overbury, Worcestershire. He was originally a clerk in a provincial bank, and came to London to push his fortune. In 1818, in partnership with Mr. Allen, he became a stockbroker at 9 Exchange Buildings, city of London, and engaged in a series of speculations by which in the course of a few years he is said to have realised upwards of 150,000*l.* He was a magistrate for Middlesex and Surrey, chairman of the London and South-Western Railway Company, a director of the Canada Land Company, and chairman of the Mexican Mining Company. He unsuccessfully contested St. Albans in the liberal interest on 9 June 1821, but was elected and sat for that borough from 1826 to 1830. In 1831 he was returned for Banbury; in 1835 contested without success Southampton and Lewes, and sat for Leicester from 1837 until his retirement from parliamentary life in 1847, when he contested Bridgnorth unsuccessfully. He spoke in the house with great ease, and usually with much effect, but only on the corn laws and other questions with which he was well acquainted. He purchased the 'Morning

Chronicle' from William Innell Clement [q.v.] in 1834 for 16,500*l.*, and sold his interest in the paper on his retirement from parliament in 1847. On 24 Aug. 1841 he was created a baronet by Lord Melbourne, as a reward for his adherence to the liberal party, and for his advocacy of a war policy in connection with the Syrian affairs. He died at Fir Grove, near Weybridge, Surrey, on 11 Dec. 1865. He married, first, 4 Aug. 1807, Ann, daughter of Jacob Stokes of Leopard House, Worcester; secondly, 19 Sept. 1843, Elizabeth, eldest daughter of Colonel A. Skyring, R.A., and widow of Major John Longley, R.A., who died on 23 Jan. 1865.

[Gent. Mag. January 1866, p. 128; Times, 14 Dec. 1865, p. 9; Portraits of Public Characters (1841), i. 76–86; Letters by James Sedgwick, chairman of the Board of Stamps (1845), pp. i–vi.] G. C. B.

EASTLAKE, Sir CHARLES LOCK (1793–1865), president of the Royal Academy, born at Plymouth on 17 Nov. 1793, was the fourth son of George Eastlake, admiralty agent in that town, an office which had been held by the Eastlakes for some generations. His mother, a 'woman of refined and gentle nature,' was Mary, daughter of Samuel Pierce of Exeter, where her family had been long resident. Charles was sent to the grammar school at Plympton, then under Mr. Bidlake, and at the same time he studied French under M. Lelong, and took lessons in drawing from Samuel Prout [q. v.] He was 'conscientious, painstaking, and ambitious,' and, though fond of boyish sports, 'always a quiet and studious boy, and determined to do well whatever he undertook.' His 'voluntary delight and recreation was the art of poetry,' and he was 'an enthusiast for music. . . . Industry, application, and self-denial were strenuously taught and practised in his family, and the habitual tone in conversation, and in letters between father, sons, and brothers, was scholarlike, cultivated, and accurate in thought and expression.' Moreover, William, the eldest of his brothers, was fourteen years his senior, and 'took an almost fatherly interest and pride in his advancement.'

In the autumn of 1808 he was sent to the Charterhouse, but in December of the same year he announced to his father, in a letter of remarkable firmness and closeness of reasoning, that his resolution to be an historical painter was 'unalterably fixed.' He was no doubt influenced by Benjamin Haydon [q.v.], his fellow-townsman, who was then in London engaged upon his great picture of 'Dentatus,' which was to effect a revolution in art. Next month, with his father's consent, he became an art student under the charge of Haydon, and was installed in Haydon's old lodgings at 3 Broad Street, Carnaby Market, London. In March he was admitted to the antique school of the Royal Academy, in April to Sir Charles Bell's school of anatomy, in December to the life school of the Academy; in April 1810 he obtained the silver medal of the Society of Arts for a drawing of a bas-relief, and about the same time Mr. Harman, the banker, gave him his first commission for a picture. He read the classics for two hours a day regularly until he could read Virgil and Homer without a dictionary, but this was part of what he deemed necessary for his education as an historical painter. His life indeed, even from these early years, was one of incessant hard work, and methodically regulated. He measured everything and every person with wonderful justice, even Haydon, the defects of whose character and art he soon found out, and Turner, another fellow-townsman, whose genius he at once recognised, and Fuseli, whose ignorance of 'the mechanical part of the art' showed Eastlake the importance of mastering it to begin with. He showed from the outset the high aims, the critical faculty, and the interest in both the theory and the technical details of his art, which guided him throughout.

His commission for Mr. Harman was not finished till 1812, for a classical composition on which he had spent a great deal of time, research, and energy, was abandoned for conscientious motives, and the subject of the 'Raising of Jairus's Daughter' chosen instead. In 1812 he lost his youngest brother, John, who had conceived an ardent desire to explore the interior of Africa for purposes of philanthropy and science, and died of fever at Sierra Leone six months after he left England. In 1813 Eastlake went home for some months, and painted several portraits, including one of his mother, and another of his old master, Mr. Bidlake. A short trip to Calais in April 1814 was followed in 1815 by a visit to Paris, where he studied with attention the great collections of masterpieces then in the Louvre. He stayed there till Napoleon had escaped from Elba and was about to re-enter Paris. Leaving that city on 19 March (the same day as Louis XVIII), he returned to Plymouth, where he remained painting portraits till the emperor was brought in the Bellerophon to Plymouth Sound. Eastlake hovered round the Bellerophon in a boat, taking rapid sketches, which resulted in a small full-length portrait of the emperor, and another, life-size, with other figures, which

was purchased by five gentlemen of Plymouth. The former now belongs to Lady Eastlake, and the latter to Lord Clinton. The large picture was exhibited in London and the provinces, and Eastlake received altogether about 1,000*l.* for his labour. This enabled him to visit Italy, for which he started in September 1816, passing through Paris, Geneva, Turin, Milan, Parma, Bologna, Florence, and Siena, en route for Rome, which he entered on 24 Nov. in company with Dr. Bunsen (the chevalier).

For the next fourteen years Rome was his home. First seeking Italy for its classical associations, its antiquities, and its art, he learned to love it for its scenery. For a while he abandoned his ambitions as an historical painter, and devoted himself to landscape, and landscape with the picturesque figures of the Italian peasantry. The society was also congenial to him. He had valuable introductions from Visconti and others. Here he met Cockerell, Sir Humphry Davy, Sir Thomas Lawrence, Thomas Moore, Samuel Rogers, Turner, Etty, Uwins, Jackson, the Miss Berrys, Miss Catherine Fanshawe, and Captain and Mrs. Graham (afterwards Lady Callcott). From the date of his first arrival in Rome till 1830, when he finally made his home in England, he only visited England twice, once in 1820 after his father's death, and again in 1828 after his election as an associate of the Royal Academy. The first two years in Italy were spent principally in study, travel, and sketching from nature.

In April 1817 he went by sea to Naples in company with Mr. Seymour Kirkup, and in March 1818 to Greece with Mr. (afterwards Sir Charles) Barry and two others. He stayed more than three months at Athens. From Athens he went to Malta and Sicily, returning to Rome in December 1818, 'bringing with him ninety oil-sketches, many of them comparatively finished oil-pictures, all interesting works of art.'

His industry in Greece was equalled in Italy; besides sketching in the open air regardless of the sun he drew regularly at the Academy in the evening, and earned himself the title of the most industrious artist in Rome. In Rome his Greek sketches made a sensation, and he was beset with commissions. Little of this pure landscape work is known. Except in 1823 he seldom or ever exhibited a simple landscape, and though his skill and refinement in this branch of art are obvious enough in his later pictures, such as his 'banditti' pictures and 'Pilgrims in Sight of Rome,' their interest for the public mainly consisted in the figures. A fine example of his union of truth and poetry in landscape composition is now in the National Gallery ('Byron's Dream,' exhibited 1829).

His 'banditti' pictures first brought him fame in England. Those exhibited at the British Institution in 1823 (all commissions from visitors at Rome) could have been sold 'fifty times over,' and brought him a fine compliment from Sir Thomas Lawrence. At this time 'the principles of Venetian colouring began to occupy his mind,' and the next year he exhibited at the British Institution a picture with half figures life-size called 'The Champion,' which was praised by Haydon for its 'Titianesque simplicity.' Returning to his early ambition to excel as an historical painter, he completed a picture of 'The Spartan, Isadas,' who, according to Plutarch's 'Life of Agesilaus,' was taken for a divinity in battle. It created a sensation in Rome first and afterwards in England, where it was exhibited at the Royal Academy in 1827. In the following November Eastlake was elected an associate. In 1828 he exhibited the first version of his celebrated picture of 'Pilgrims in sight of Rome,' and in the next year 'Byron's Dream.' In the following February, although he had exhibited only six pictures at the Academy, but three of which could be called important, he was elected a full member of the Academy.

When he returned to settle for the rest of his life in England, Eastlake possessed perhaps the most cultivated understanding on art then existing. He travelled always 'handbook in hand,' and observed, noted, and criticised with the strictest care everything, whether picture, architecture, or scenery, which came in his way. To complete his knowledge of the picture galleries of Europe, he had on his return to Rome in 1828 taken a tour through Holland, Belgium, and Germany, and on his way to England in 1830 he had visited Vienna. As early as 1819 he had written six articles on different subjects for the 'London Magazine,' which was started in the following year, and in 1829 he composed a paper for the 'Quarterly Review' on the 'Philosophy of the Fine Arts.' This, owing to the author's fastidiousness, was never published in the 'Review,' but parts of it were included in the selections from his writings ('Contributions to the Literature of the Fine Arts'), edited by Mr. Bellenden Ker, in 1848.

The period from 1830 to 1840 was, says Lady Eastlake, 'the most productive in works of note.' Besides numerous portraits for which, especially those of ladies in fancy costumes, there was a great demand, there belong to this time the 'Hagar and Ishmael' (diploma picture); the 'Peasant Woman

fainting from the Bite of a Serpent' (1831) (South Kensington Museum); 'Escape of Francesco Carrara' (1834), a replica of which, painted 1849, is in the National Gallery (Vernon collection); several 'Pilgrim' pictures, variations more or less of the picture of 1827; 'Gaston de Foix' (1838); and 'Christ blessing little Children' (1839). This last picture and 'Christ weeping over Jerusalem,' painted in 1841, and now in the National Gallery, raised his popularity to its height; and a graceful composition of the same year, 'The Sisters,' had to be repeated (with variations) six times. Never a large producer, the pressure of other duties and an increasing fastidiousness now limited more and more the number of his works.

Of his art no one has written more justly than his widow in the memoir prefixed to the second edition of 'Contributions to the Literature of the Fine Arts,' which is one of the most admirable of short biographies. She writes truly that 'he was one of those painters whose art, however in unison with his mind, by no means conveys a just measure of it.' Elegance of composition, breadth and sweetness of colour, and refinement of expression are the chief characteristics of his pictures, and their most enduring charm lies perhaps in those female heads of 'enchanting type' which first appeared in 'Pilgrims in Sight of Rome.'

In 1832 Eastlake was presented with the freedom of his native city of Plymouth, and the reputation he had acquired as an authority on art began to show itself in many ways. Though he thought and wrote much upon art, he refused to enter into any engagements which would interfere with his profession as an artist. Twice (in 1833 and 1836) he refused to be the first professor of fine arts at the London University, and the scheme fell to the ground. He declined to give a series of lectures at the Royal Institution, and after the government had adopted his scheme for the establishment of schools of design he could not be induced to undertake its direction. In 1836, however, he consented to be one of the council appointed by the board of trade for the new schools. In the following year he was examined before Mr. (afterwards Sir Benjamin) Hawes' [q. v.] committee for inquiring into the means of promoting the arts in this country, and his evidence and a letter which he wrote to the chairman may be said to have been the commencement of his long labours as a public servant. His learning and capacity attracted the attention of Sir Robert Peel, and when the commission for the decoration of the houses of parliament (called the Fine Arts Commission) was appointed he was singled out for its secretary. He had previously declined to be one of the commissioners, on the ground 'that they would have to select the artists most fitted for employment.' The appointment brought him into close communication with Prince Albert, and he was from this time the chief adviser of the government and the prince in all matters of art.

He threw himself with the greatest ardour into his new duties, and poured without stint all the accumulated knowledge of his life into a series of papers and memoranda on art, which were buried in appendices to the blue-books of the commission, only to be resuscitated in part by his friend Mr. Bellenden Ker, by whom a selection from them was published in 1848 ('Contributions to the Literature of the Fine Arts,' 1st ser.) His labours in connection with the commission were heavy, especially in the earlier of the twenty years during which they lasted. In 1843 a competition of cartoons was held in Westminster Hall, and for this, as well as for the subsequent exhibitions in connection with the decoration of the houses of parliament, Eastlake prepared catalogues carefully designed to instruct and interest the thousands who came to see them. In 1849 he was appointed one of the commissioners for the exhibition of 1851.

In 1849 also Eastlake married Elizabeth, daughter of Edward Rigby [q. v.], physician, of Norwich; she was already well known as the authoress of 'Letters from the Baltic,' and lived on till 1893 [see SUPPLEMENT].

In 1842 Eastlake was appointed librarian of the Royal Academy, and from 1843 to 1847 was keeper of the National Gallery, but he resigned the latter position in consequence of some groundless attacks. In 1850 he was elected president of the Royal Academy, and in 1855 he was appointed to the newly created post of director of the National Gallery. From this time he may be said to have left off painting, devoting his life to the discharge of the duties of these two important offices. Every year he paid a visit to the continent in search of pictures with which to enrich the national collection, sparing no labour and visiting the remotest parts of Italy in this (for him) most interesting pursuit. During his directorship he purchased 139 pictures for the nation, many of them of the greatest interest and value, and raised the gallery to a position of high rank among the public collections of Europe. In one of these journeys his health, which had long been failing, broke down utterly, and he died at Pisa on 24 Dec. 1865. He was buried first at Florence, but at the desire of the

Royal Academy his body was brought to England and buried publicly at Kensal Green. His widow declined a public funeral in St. Paul's Cathedral as not consonant with his wishes.

Eastlake's life was one of singular purity, loftiness of aim, and unremitting industry, entailing deservedly a high reputation as a painter, a writer, and a public servant. The cultivation of the arts in this country received so marked a stimulus from the exhibition of 1851 that their progress since is generally, and in the main rightly, ascribed to its influence; but it should not be forgotten that a vigorous movement for the promotion of art had commenced long before, and that the exhibition itself was the outcome of prolonged exertions in which Eastlake was second to none. Of his learning and highly trained reasoning faculty his writings are a sufficient witness. His style is marked, as his widow has justly observed, by a 'quiet lucidity of expression,' and whether we regard him as a critic, an expert in technique, an art scholar, or an authority on questions of principle, he holds an honourable place in the literature of the fine arts. Perhaps his 'Materials for the History of Oil-painting' is at the present time the most valuable and most frequently consulted of his works.

Besides this book (published in 1847) and the papers collected in the 'Contributions to the Literature of the Fine Arts,' 1848 and 1870, Eastlake's principal literary works were translations of Goethe's 'Theory of Colours,' 1840, Kügler's 'Schools of Painting in Italy,' 1842, 'Presidential Lectures at Royal Academy,' 1852–63. He also contributed an article on fresco painting to the 'Edinburgh Review' for January 1860, and several lives of artists to Charles Knight's 'Portrait Gallery.' Eastlake was a fellow of the Royal Society, an honorary D.C.L. of Oxford, a chevalier of the Legion of Honour, and a member of several foreign academies.

[Memoir by Lady Eastlake prefixed to the second series of Contributions to the Literature of the Fine Arts; Pictures by Sir Charles Eastlake; Haydon's Autobiography; Catalogue of the National Gallery (Wornum), and books mentioned in the text.] C. M.

**EASTMEAD, WILLIAM** (*d.* 1847 ?) dissenting minister, was pastor of a congregation at Kirkby Moorside, Yorkshire, and died about 1847. He wrote: 1. 'Observations on Human Life,' London, 1814, 8vo, 1825, 12mo. 2. 'The Perfections of the Works of Christ.' 3. 'Historia Rievallensis; containing the History of Kirkby Moorside, and an Account of the most Important Places in its Vicinity. To which is prefixed a Dissertation on the Animal Remains and other Curious Phenomena in the recently discovered Cave at Kirkdale,' Thirsk, 1824, 8vo, pp. 488, dedicated to Francis Wrangham, archdeacon of Cleveland.

[Evangelical Magazine, xviii. 170, xxiii. 547; Notes and Queries, 3rd ser. iv. 186, 258; Cat. of Printed Books in Brit. Mus.] T. C.

**EASTON, ADAM** (*d.* 1397), cardinal, was born of humble parentage, perhaps at Easton, six or seven miles north-west of Norwich, at which city he entered the Benedictine order. He studied at Oxford, became doctor in theology, and was famous for his attainments both in Greek and Hebrew. Several errors have been current as to his church preferments: he has been described as bishop of Hereford (Pits, *De Angl. Scriptor.* p. 548) or of London (Panvinius, *Epit. Pontiff. Rom.* p. 253, Rome, 1557); and it has also been said that he was the cardinal whom the monks of Canterbury desired to elect archbishop on the death of Whittlesey in 1374 (Godwin, *De Præsulibus*, i. 117, with Richardson's note). As a matter of fact Easton seems to have left England before he received any benefice, and to have settled in Rome, where he may be presumed to have held some office in the curia. His name first appears as a witness against the appeal of John Wycliffe in respect of his dismission from the wardenship of Canterbury Hall, May 1370 (*Twyne MS.* 2, 307 *b*, in the Oxford University Archives); a circumstance which renders it probable that he accompanied Archbishop Langham, the prelate who ejected Wycliffe, in his removal to the papal court, where he was appointed cardinal in 1368. Easton himself was also made cardinal, but not, as has been stated (Pits, l. c.), by Gregory XI, but by Urban VI; nor again in 1380 (Tanner, *Bibl. Brit.* p. 266), but subsequently to June 1381 (Ciacconius, *Vitæ Pontiff.* ii. 648 E, ed. Oldoin, Rome, 1677). The date is given by the monk of Evesham (*Vit. Reg. Ricardi*, ii. 34, ed. Hearne) as 21 Sept.; but the creation of cardinals in this year took place in December (Ciacconius, ii. 651 F). Easton was cardinal priest of the title of St. Cecilia. Shortly after his appointment he was nominated by papal provision to the deanery of York, 7 March 1381–2 (Le Neve, *Fasti Eccl. Angl.* iii. 123, ed. Hardy), he being the third cardinal in succession who was so appointed to this dignity. With it he held the rectory of Somersham (Godwin), no doubt the Huntingdonshire parish of that name.

Easton's troubles began in 1384, when Pope Urban moved the seat of the curia to cramped and unpleasant quarters at Nocera.

Their life was so irksome that in the following winter certain of the cardinals made a conspiracy against the pope, by which they proposed to limit his despotic power by the establishment of a council. The secret, however, was betrayed to Urban; on 11 Jan. 1385 he called before him six of the cardinals, including Easton, whom it was said (Walsingham, *Hist. Anglic.* ii. 197, ed. Riley) he feared above the rest 'propter profunditatem sensus et scientiæ,' and thrust them into a noisome and reeking dungeon. They were charged with a plot against the pope's life, examined and tortured, but to no purpose except to amuse the ferocious pope. On 5 June Easton was deprived of his deanery of York (Le Neve, l. c.). When shortly afterwards the siege of Nocera compelled Urban to make his escape thence, he took his prisoners with him, and after long wanderings settled his court at Genoa (September). Towards the end of the following year, however, desiring again to change his residence, he put the captive cardinals to death to save trouble, with the exception only of Easton, who had implored help from England. He seems to have written a letter or tract 'De sua calamitate' to the monks of his order, who moved Richard II to intervene on his behalf (Bale, *Selden MS.* supra 64, f. 7, Bodl. Libr.) The pope, therefore, merely sent him away (Niem says) 'ut pauperem monachum et solivagum,' to remain still for a while in the custody of one of his chamberlains, a Frenchman. Easton lost his English benefice and was degraded from his cardinalship either now or in the previous year (cf. *Chron. Angl.* p. 362, ed. Thompson, 1874); he was not restored to the latter dignity until the death of Urban. One of the first acts of his successor, Boniface IX, 18 Dec. 1389, was to perform this act of justice and to write a letter of commendation for Easton to the English parliament (Ciacconius, ii. 648 F). It is possible that this letter had something to do with the cardinal's return to England. At least he is known to have held the prebend of Yetminster Secunda in Salisbury Cathedral some time after 1388 but before 1392 (W. H. Jones, *Fasti Eccl. Saresb.* p. 436), when he exchanged for the living of Hecham (evidently Heygham) in the diocese of Norwich (Godwin). He died at last in Rome, 15 Sept. 1397 (according to his epitaph, Ciacconius, ii. 649 C), or 20 Oct. (*ib.* 712 B), and was there buried in the church of his title.

Easton's writings, not one of which is known to be extant, are the following:—1. 'De Potestate Ecclesiæ.' 2. 'Defensorium Ecclesiæ' (both these works Bale, MS. ubi supra, found in the possession of John Whithamstede; the latter was preserved in the Cottonian MS. Otho B. iv. since burnt; and the book entitled 'Defensorium Ecclesiasticæ Potestatis,' which Bale quotes 'ex notulis cuiusdam Johannis,' looks as though it arose from a confusion of the two works named, so that it does not appear in Bale's printed work). 3. 'De Electione Pontificis,' presumably the evidence he gave, before his creation as cardinal, with reference to the election of Urban VI (Ciacconius, ii. 648 D, E). 4. 'De modo conferendi Beneficia.' 5. 'De forma procedendi contra Hæreticos.' 6. 'Opus Vitæ contra Hæreticos.' 7. 'Perfectio Vitæ Spiritualis.' 8. 'Dialogus Regis et Episcopi.' 9. 'De Communicatione Idiomatum.' 10. 'De Diversitate Translationum' (possibly an extract from one of Easton's Hebrew treatises). 11. 'De Veritate Catholica,' Græce. 12. 'Meteora Aristotelis,' Græce. Easton is credited with a Latin version of the Hebrew bible, of which Robert Wakefield says he had a copy complete but for the psalter; the book, however, was stolen from him by Richard Colier, Carmelite, afterwards vicar of Sittingbourne (*De cod. Hebr. incorruptione*, sign. H. ii. verso, printed circa 1533–4). Easton's 'Psalterium Hebraicum' is mentioned separately by Bale, together with 'Postilla Hebraica,' 'Alphabetum Judæorum,' Hebraice (possibly one work, 'Postilla . . . in Alphabetum;' cf. Wolf, *Bibl. Hebr.* iii. 70). 13. 'Expositio Levitici.' 14. 'Hebraica Saraceni.' 15. 'Hebraica Jarchi Salomonis.' It may be conjectured that some at least of the foregoing are simply transcripts made by or for Easton. To this list, which is given by Bale, Tanner adds: 16. 'Epistolæ duæ de Canonizatione sanctæ Brigidæ,' and 17. 'Defensorium illustris sanctæ Brigidæ . . . articulis xlii.;' both of which were preserved in the cathedral library at Lincoln. Easton is also stated to have been the author of the office for the Visitation of the Blessed Virgin, 2 July (Ciacconius, ii. 648 F).

[See generally Godwin, De Præsulibus, ii. 373, ed. 1743. Easton's experiences under Urban VI are related by Theodoric a Niem, De Schismate, lib. i. (Basle, 1566, folio): compare a letter of 'Anti-cardinals' to the clergy of Rome in Baluze, Vit. Papp. Avenion. ii. 983–6 (1693). A full narrative is contained in Creighton's History of the Papacy during the Period of the Reformation, i. 80–6, 1882.] R. L. P.

EASTWICK, EDWARD BACKHOUSE (1814–1883), orientalist and diplomatist, was born in 1814 of a family long connected with the East India Company's service, of which his brother became a director. He was educated at Charterhouse and Merton College, Oxford, whence at the

age of twenty-two he proceeded in 1836 to join the Bombay infantry as a cadet; but his proficiency in oriental languages soon removed him from the military to the civil profession, and procured him political employment in Kattiawar and Sindh. Broken health compelled him to return to Europe, and he spent some time at Frankfort busily engaged in linguistic study. In 1845 the East India Company appointed him to the post of professor of Hindustani at their college of Haileybury. When Haileybury was given up he was appointed assistant political secretary at the India Office (1859). His thoughts at this time turned towards the bar, and in 1860 he was called to the Middle Temple, but it does not appear that he practised. In the same year he left England as secretary of legation to the court of Persia, where he remained three years; and in 1864 he was named one of the commissioners for arranging a Venezuelan loan, and the same business again withdrew him from home employment in 1867. In 1866 he became private secretary to Lord Cranborne (Marquis of Salisbury), then secretary of state for India, and his zeal and ability were rewarded by the companionship of the Bath. For six years, 1868–74, he sat in the House of Commons as the conservative member for Penryn and Falmouth; he was defeated in 1874; money losses then enforced his retirement, and he devoted himself to literary work. He was created an honorary master of arts of Oxford in 1875. He died at Ventnor 16 July 1883.

Eastwick was an industrious writer, and some of his books are valuable. The best known is his translation of the 'Gulistan,' or 'Rose Garden,' of Sa'di, which was first published in 1852, and reissued in Trübner's 'Oriental Series' in 1880. Students of Persian, however, are equally familiar with his version of the 'Anvār-i Suhaili,' or 'Fables' of Pilpai, 1854. Other translations are: 'The Arrival of the Parsees in India: Kessahi Sanjan,' 1845; the 'Bāgh o Bahār,' from the Urdu, 1852, new ed. 1877; Bopp's 'Comparative Grammar,' 1856; and, from the German of Schiller, the 'Revolt of the Netherlands,' 1844, new ed. 1846. His 'Concise Grammar of Hindustani,' 1847 and 1858, is a standard work, and he did excellent service for Mr. Murray when he wrote the spirited 'Handbook for India,' 1859, and the separate 'Handbooks' for Madras, 2nd ed. 1879, Bombay, 2nd ed. 1881, Bengal, 1882, and the Panjab, &c. 1883. He edited or prefaced a good many books by Indian scholars; published the text of the 'Gulistan,' and edited Genesis in Dakhani for the Bible Society. His foreign missions suggested the publication of his 'Journal of a Diplomate's Three Years' Residence in Persia,' 2 vols. 1864, and 'Venezuela, or Sketches of Life in a South American Republic,' 2nd edit. 1868. The latter was written for 'All the Year Round' at Dickens's request. In 1880 he published a pamphlet on 'Gold in India,' and in 1878 and 1882 brought out, under the patronage of the India Office and most of the Indian princes, the two volumes of his sumptuous 'Kaisar-nama-i Hind' or 'Lay of the Empress.' He was a contributor to the eighth edition of the 'Encyclopædia Britannica,' and to literary journals.

[Athenæum, No. 2908; Times, 18 July 1883; Brit. Mus. Cat.] S. L.-P.

EASTWOOD, JONATHAN (1824-1864), topographer, was born in 1824. He studied at St. John's College, Cambridge, where, after obtaining both classical and mathematical honours, he took the two degrees in arts in 1846 and 1849 respectively. He entered holy orders in 1847, and was appointed curate of Ecclesfield, Yorkshire. He devoted his leisure to the study of local history and antiquity, and fourteen years later published the 'History of the Parish of Ecclesfield in the county of York,' London, 1862, 8vo, 558 pp., a volume full of research and minute learning. Some time before the issue of his book Eastwood had exchanged his curacy for that of Eckington, Derbyshire. To the 'Monthly Paper,' a periodical for the use of Sunday schools, he contributed a series of papers under the title of 'Notes on Scriptural and Liturgical Words.' The words were treated of alphabetically and did not advance beyond the letter 'H,' but Eastwood proposed to complete the alphabet in collaboration with Dr. William Aldis Wright of Cambridge and to issue the whole in volume form. He finished his share of the work, but did not live to see its publication, which was deferred to 1866, when it appeared as the 'Bible Word-book: a Glossary of Old English Bible Words.' A second edition, revised throughout and greatly enlarged by Mr. Wright, was issued in 1881 without Eastwood's name. Eastwood was also an indefatigable contributor to the English dictionary projected by the Philological Society. He died at St. Leonards-on-Sea on 5 July 1864, aged 40, being at the time of his death incumbent of Hope, Staffordshire. He married a daughter of William Frederick Dixon of Page Hall, Ecclesfield, and left issue.

[Preface to Bible Word-book, by W. A. Wright; Gent. Mag. 3rd ser. vii. 254; Luard's Graduati Cantabr.] A. V.

EATA (*d.* 686), bishop of Hexham and Lindisfarne, an early English disciple of St. Aidan (Symeon Dunelm. p. 3), was abbot of Melrose in 651. When, in 678, Archbishop Theodore divided the Northumbrian diocese into three parts, he consecrated Eata to the bishopric of the Bernicians, and assigned him Hexham and Lindisfarne as the places of his see. In 681 Theodore divided the Bernician bishopric into two dioceses, and Eata still remained bishop of Lindisfarne, but was succeeded at Hexham by Trumberht. Cuthberht [q. v.] became in 684 bishop of Hexham, and next year was transferred to Lindisfarne, when Eata again became bishop of Hexham. Eata died 26 Oct. 686.

[Eddius, Vita Wilfridi, c. 24; Historians of York, i. (Rolls Ser.); Bædæ Hist. Eccl. iii. 26, iv. 12, 27, 28, Opera Min. pp. 60, 79 (Engl. Hist. Soc.); Anglo-Saxon Chron. sub an. 678; William of Malmesbury, Gesta Pontiff. pp. 211, 244, 255, 266 (Rolls Ser.); Twysden's Richard of Hexham, ii. 4; Vita S. Eatæ, Biog. Miscell. 125 (Surtees Soc.)] W. H.

EATON, Mrs. CHARLOTTE ANN (1788–1859), author of 'Waterloo Days.' [See Waldie.]

EATON, DANIEL ISAAC (*d.* 1814), bookseller, was indicted before the recorder of London, 3 June 1793, for selling the second part of Paine's 'Rights of Man,' and on 10 July following was tried before Lord Kenyon and a special jury in the court of king's bench for selling Paine's 'Letter addressed to the Addressers.' On both occasions verdicts equivalent to acquittal were given. In the same year he produced an ironical pamphlet, 'The Pernicious Effects of the Art of Printing upon Society.' He edited and published in 1794 'Politics for the People, or a Salmagundy for Swine,' a periodical which ran to twelve numbers. It consists chiefly of miscellaneous extracts, with a few scraps of original matter. The publisher was tried by indictment before the recorder 24 Feb. 1794, for including a story about a game-cock, 'meaning our lord the king.' A verdict of 'not guilty' was returned. He again appeared before a special jury in 1795 for publishing Pigot's 'Female Jockey Club,' but the case was compromised by his counsel. The next year he was tried twice, once for Pigot's 'Political Dictionary,' the other time for the 'Duties of Citizenship.' To escape punishment he fled the country, was outlawed, and lived in America for three years and a half. On returning to England his person and property were seized, and he underwent fifteen months' imprisonment. Books to the value of 2,800*l.*, packed for the American market, were burnt on his premises. He translated from Helvetius and sold 'at his Ratiocinatory, or Magazine for Truths and Good Sense, No. 8 Cornhill,' in 1810, 'The True Sense and Meaning of the System of Nature.' 'The Law of Nature' had previously been translated by him. In 1811 he issued an edition of the first and second parts of Paine's 'Age of Reason,' and on 6 March 1812 was tried before Lord Ellenborough and a special jury for issuing the third and last part. He was found guilty and ultimately sentenced to eighteen months' imprisonment and to stand in the pillory, when, 'to the credit of the populace, instead of saluting him with what his prosecutors desired, they cheered, and even endeavoured to convey him some refreshment' (*Newgate Monthly Calendar*, 1825, i. 292). He brought out a pamphlet, 'Extortions and Abuses in Newgate, exhibited in a memorial presented to the Lord Mayor, 15 Feb. 1813,' and in the same year 'A Continuation of the "Age of Reason."' He has sometimes been credited with 'Ecce Homo,' translated from 'Histoire Critique de Jésus-Christ' of the Baron d'Holbach, which, although it bears his imprint at Ave Maria Lane in 1813 (while he was in Newgate), was either the work of Joseph Webb (*Notes and Queries*, 3rd ser. x. 297) or Houston (*Newgate Monthly Magazine*, i. 292). Eaton was tried for the publication, but not brought up for judgment in consideration of his advanced age.

He died in poverty at his sister's house in Deptford 22 Aug. 1814. An engraved portrait is prefixed to his report of the 'Trial for Publishing the third part of Paine's "Age of Reason,"' 1812.

[Eaton published reports of several of his trials. To some a page of advertisements of his publications is appended. See also Howell's State Trials, xxii. 753–822, xxiii. 1013–54, xxxi. 927–958. Some biographical information is to be found in an appeal for subscriptions addressed by him from Newgate, and printed at the end of Fréret's Preservative against Religious Prejudices, 1812; see also Gent. Mag. September 1814, p. 295; European Mag. September 1814, p. 276; Biog. Dict. of Living Authors, 1816, pp. 105, 427; Notes and Queries, 3rd ser. x. 232, 296, 396.] H. R. T.

EATON, JOHN (*fl.* 1619), divine, born in Kent in or about 1575, was educated at Trinity College, Oxford, where he became the first recipient of the newly founded Blount exhibition in 1590. He proceeded B.A. 16 Feb. 1595, and M.A. 7 July 1603. After serving several curacies, including that of St. Catherine, Coleman Street, London, he was presented about 1604 to the vicarage of Wickham Market, Suffolk, where he continued for fifteen years, 'being accounted by

all the neighbouring ministers a grand Antinomian, if not one of the founders of the sect so called' (Wood, *Athenæ Oxon.* ed. Bliss, iii. 21). Eaton, though undoubtedly much of a fanatic, made an excellent vicar; 'in a few years the parish was generally reformed: insomuch that most children of twelve years old were able to give a good account of their knowledge in the grounds of religion' (Brook, *Puritans*, ii. 466). At length his heterodox preaching gave offence to his diocesan, and he was deprived of his living 29 April 1619, as being 'an incorrigible divulger of errors and false opinions' (*Cal. State Papers*, Dom. 1619–23, p. 41). He persisted, however, in promulgating his doctrine, for which, as he says, he suffered 'much hurry' and 'divers imprisonments' (preface to *The Honey-Combe*). He bore his persecution with equanimity. The time of his death is uncertain. Wood, whose knowledge of his latter days was evidently founded on a misreading of the title-pages and prefaces of his works, erroneously states that Eaton, having been instituted 'in 1625 or thereabouts,' continued vicar of Wickham Market until his death in '1641,' and 'was there buried,' and he has been followed by all subsequent writers. Strype, in citing portions of an undated letter from John Echard, vicar of Darsham, Suffolk, in 1616, in which mention is made of Eaton and the court of high commission, absurdly refers it to 1575 (*Annals*, 8vo edit., vol. ii. pt. i. pp. 562–3). None of Eaton's writings were permitted to be published in his lifetime. After his death there appeared: 1. 'The Discovery of the most dangerous dead Faith,' 12mo, London, 1641 (a second impression 'with an addition of "Abraham's Steps of Faith," and "The True Treasure of the Heart,"' was issued, 12mo, London, 1642; a third edition in William Cudworth's tracts entitled 'Christ alone Exalted,' 8vo, London, 1747). 2. 'The Honey-Combe of Free Justification by Christ alone. Collected out of the meere Authorities of Scripture, and common and unanimous Consent of the faithful Interpreters and Dispensers of God's Mysteries upon the same, especially as they expresse the Excellency of Free Justification,' 4to, London, 1642, edited by Robert Lancaster, who in his 'Advertisement to the Reader' promised to publish at some future time a life of Eaton, but failed to do so. Brook says that Eaton 'committed some mistakes in his assertions about the doctrines of grace.'

[Wood's Fasti Oxon. ed. Bliss, i. 269, 299; Echard's Hist. of England, 3rd ed. pp. 519–20; Lancaster's Vindiciæ Evangelii; Paget's Heresiography, p. 92.] G. G.

EATON, NATHANIEL (1609?–1674), president-designate of Harvard College, born in or about 1609, was the sixth son of the Rev. Richard Eaton, and a younger brother of Theophilus Eaton [q. v.] He was educated on the foundation of Westminster, whence he was elected to Trinity College, Cambridge, in 1629 (Welch, *Alumni Westmon.* 1852, pp. 101–2). His stay at the university was not long enough to admit of his taking a degree, for by 1633 he appears as an advanced pupil of Dr. William Ames [q. v.] at Franeker. In that year was published 'Inquisitio in variantes Theologorum quorundam Sententias de Sabbato et Die Dominico, quam . . . proponit, sub præsidio D. D. Guilielmi Amesii, Nathanael Eatonus, Anglus, ad diem Martij hora prima pomeridiana loco consueto,' 8vo, Franeker, 1633. Eaton, who had in the meantime taken orders and married, accompanied his two elder brothers, Theophilus and Samuel [q. v.], to America in 1637. He was admitted a freeman 9 June 1638. While Harvard College was in progress of building, classes of students were being formed by Eaton as president designate. He was also entrusted with the management of the funds. Every encouragement was given him to continue in office, a grant of five hundred acres being made to him and his heirs on that condition. But, writes Cotton Mather, he 'marvellously deceived the expectations of good men concerning him, for he was one fitter to be master of a Bridewel than a colledge' (*Magnalia Christi Americana*, 1702, bk. iv. pp. 126–7). Thomas Hooker (1586–1647), who knew him in Holland, says 'he did not approve of his spirit, and feared the issue of his being received here [in America]' (cited in Young, *Chronicles of the First Planters of the Colony of Massachusetts Bay*, p. 551 *n.*) Eaton was in fact a drunkard and something worse, cruel and avaricious. While he unmercifully chastised his pupils, inflicting 'between twenty and thirty stripes at a time,' and embezzled the college money, his wife half starved and neglected the hapless boarders committed to her care (see her very curious confession in Winthrop, *Hist. of New England*, ed. Savage, 1853, i. 373–4). At length a too vigorous cudgelling administered for 'about the space of two hours' to his usher, Nathaniel Briscoe, 'a gentleman born,' with 'a walnut-tree plant big enough to have killed a horse and a yard in length,' brought Eaton under the notice of the court at Boston in September 1639. After some grotesque proceedings, during which the elders found, as the result of many hours' persuasion, that 'he was convinced and had freely and fully acknowledged his sin,

and that with tears, so as they did hope he had truly repented,' the court dismissed him from his employment, forbade him to teach within their jurisdiction, and imposed a fine of 20*l.*, a like sum to be paid to the unfortunate Briscoe. 'A pause being made, and expectation that (according to his former confession) he would have given glory to God and acknowledged the justice and clemency of the court, the governour giving him occasion by asking him if he had aught to say, he turned away with a discontented look, saying, "If sentence be passed, then it is to no end to speak."' The church authorities at Cambridge then intended to deal with him, but before they took action he fled to Pascataqua in New Hampshire, where he managed, after desperate manœuvring, to get on board a barque bound to Virginia. 'Being thus gone, his creditors began to complain, and thereupon it was found that he was run in debt about 1,000*l.*, and had taken up most of this money upon bills he had charged into England upon his brother's [Theophilus] agents and others whom he had no such relation to. . . . And being thus gone, the church proceeded and cast him out.' His wife and children, except a boy named Benoni, followed him the next year (1640), but the ship in which they sailed was never again heard of (Winthrop, i. 370–6, ii. 26). Eaton drifted back to England and married again. During the interregnum he 'lived privately' (Mather, bk. iv. p. 127). In 1647 he appeared before the university of Padua as a candidate for the degrees of doctor of philosophy and medicine, which he obtained. The oration which he delivered on the occasion was published, 'Oratio habita a Nathanaele Eatono, Anglo, pro laurea doctorali, sibi et perexcellenti D. D. Richardo Danbæo, Anglo, in Academia Patavina publice concessa, 7 Cal. Decembris anno 1647,' 4to, Padua, 1647. At the Restoration he conformed, and in 1661 was holding the vicarage of Bishops Castle, Shropshire (Wood, *Athenæ Oxon.* ed. Bliss, iii. 674), when, if we may credit Mather (*Magnalia*, bk. iv. p. 127), he became 'a bitter persecutor' of his former brethren, the dissenters. During the same year he, 'upon the knees of his soul,' dedicated to Charles II a slight volume of no merit, 'De Fastis Anglicis, sive Calendarium Sacrum. The Holy Calendar: being a treble series of Epigrams upon all the Feasts observed by the Church of England. To which is added the like Number of Epigrams upon some other more especiall Daies, which have either their Footsteps in Scripture, or are more remarkeable in this Kingdome,' 8vo, London, 1661. With a return to prosperity Eaton sank into his old habits. He ran deeply into debt, and on being arrested at the suit of Francis Buller of Shillingham, Cornwall, in 1665, he endeavoured to evade the law by perjury and subornation (*Cal. State Papers*, Dom. 1665–6, p. 93). Yet on 18 March 1668 he was preferred to the richly endowed rectory of Bideford, Devonshire (Watkins, *Hist. of Bideford*, pp. 114–15). His affairs coming to a crisis, he was lodged in the king's bench prison, Southwark, and died there in 1674. From the letters of administration granted in P. C. C., 7 Dec. 1674, to Mary Eaton, his widow, it appears that he was allowed to retain possession of his rectory (*Administration Act Book, P. C. C.*, 1674, f. 176).

[Winthrop's Hist. of New England (Savage), ed. 1825, i. 308–13, ii. 22, ed. 1853, i. 370–6, ii. 26; Savage's Genealogical Dict. of the First Settlers of New England, ii. 96–7; Shepard's Memoirs of his own Life in Young's Chronicles of the First Planters of the Colony of Massachusetts Bay, pp. 551–3; authorities cited in the text.] G. G.

**EATON, SAMUEL** (1596?–1665), independent divine, third son of Richard Eaton, vicar of Great Budworth, Cheshire, was born in the hamlet of Crowley in that parish. He was educated at Magdalene College, Cambridge, where he graduated B.A. 1624, M.A. 1628. He took orders and was beneficed, but being unable to conform to the regulations of the church as interpreted by Laud, he accompanied his eldest brother Theophilus [q. v.] to New England in 1637, and became the colleague of John Davenport [q. v.] at New Haven. A difference of opinion afterwards arose between him and Davenport. At the convention of 4 June 1639 (O. S.) Eaton took exception to the fifth article of the constitution, which limited the right of voting and of holding public office to church members only on the ground that 'the free planters ought not to surrender this power out of their hands.' After his brother and Davenport had replied, he found so little support that he withdrew his dissent. The following year he set out for England with the design of gathering a company to settle Toboket, afterwards Branford, of which a grant had been made to him. On his way he preached for some time in Boston, but declined an invitation to settle there permanently. Arrived in England at a time when his own party was everywhere triumphant, he found more encouragement to remain there than to return to the 'wilderness.' He soon showed himself a vigorous asserter of independency. Annexed to Sir Thomas Aston's 'Remonstrance against Presbytery,' 4to, 1641, are 'Certain Positions preached at St.

John's Church in Chester, by Mr. Samuel Eaton, a minister lately returned from New England, upon Sunday, being the third day of January 1640,' also 'Certyn other Positions preached by the same man at Knuttesford, a great Market Toune in the same County.' Aston bears unwilling testimony to Eaton's powers as a preacher in asserting that by his 'doctrines many of the common people are brought into that odium of the Book of Common Prayer, that divers of them will not come into the church during the time of divine service.' In August 1641 'the New England Mr. Eaton' is reported as having delivered at Barrow, Cheshire, a violent tirade 'against the bishops and their government' (*Cal. State Papers*, Dom. 1641–1643, p. 77). He became an assistant to the parliamentary commissioners of Cheshire. He was afterwards chosen teacher of a congregational church at Dukinfield in Cheshire, whence he removed to the neighbouring borough of Stockport, where he preached in the free school (*ib.* 1654, p. 293). In this place he had difficulty with his people, some of whom, says Calamy, 'ran things to a great height, and grew wiser than their minister' (*Nonconf. Memorial*, ed. Palmer, 1802, ii. 361). Upon being silenced in 1662 he attended the ministry of John Angier [q. v.] at Denton, near Manchester, where, it is said, many of his old hearers who had disliked him much while he was their minister 'were wrought into a better temper' (*ib.*) He died at Denton 9 Jan. 1664–5, aged 68, and was buried in the chapel there on the 13th. He left no children. In his funeral sermon (Oliver Heywood, *Works*, v. 509) he is stated to have suffered not only from the persecution which raged against the silenced ministers, being 'several times brought into trouble and imprisoned,' but from grievous bodily affliction; he had 'been dying many years.' Eaton joined Timothy Taylor, his colleague at Dukinfield, in writing 'A Defence of sundry Positions and Scriptures alledged to justifie the Congregationall-way; charged at first to be weak . . . and unsufficient, by R[ichard] H[ollingworth] M.A., of Magd. Coll. Cambr. in his examination of them; but upon further examination, clearly manifested to be sufficient, etc.,' 4to, London, 1645. Hollingworth published 'An Epistle' in reply the following year, whereupon his antagonists retorted with 'The Defence of sundry Positions and Scriptures for the Congregational-way justified, etc.,' 4to, London, 1646, to which Hollingworth made 'A Rejoynder' in 1647.

Eaton's separate writings are: 1. 'The Oath of Allegiance and the National Covenant proved to be non-obliging: or, Three several Papers on that subject; viz. (1.) Two Positions . . . (2.) An Anwer to the said Positions. (3.) A Reply to the said Answer, etc.,' 4to, London [1 July], 1650, in refutation of a pamphlet which had appeared in the previous February entitled 'A Vindication of the Oath of Allegiance' by 'the Author of the Exercitation concerning Usurped Powers.' 2. 'A Friendly Debate on a weighty subject; or, a Conference by writing betwixt Mr. Samuel Eaton and Mr. John Knowles concerning the Divinity of Jesus Christ: for the beating out and further clearing up of truth,' 4to, London, 1650. For printing and publishing this tract John Whittell, girdler, of Milk Street, London, had to appear before the council of state in July of that year (*Cal. State Papers*, Dom. 1650, p. 518). Thomas Porter, 'minister at Whitchurch,' replied the following year in 'A Serious Exercitation.' 3. 'Paper concerning the Godhead of Christ,' 8vo, London, 1650, written to rebut the Socinian arguments of John Knowles. A more elaborate reply was 4. 'The Mystery of God Incarnate; or the Word made Flesh cleered up: or, A Vindication of certain Scriptures . . . from the corrupt Glosses, false Interpretations, and sophisticall Argumentations of M. John Knowles, who denies the Divinity of Christ. Also, Certain Annotations and Observations upon a Pamphlet entituled A Confession of Faith concerning the Holy Trinity, etc., whereunto is annexed the attestation of Philip Nye [and others],' 12mo, London, 1650. 5. 'Vindication, or further Confirmation of some other Scriptures, produced to prove the Divinity of Jesus Christ, distorted and miserably wrested and abused by M. John Knowles,' with a discourse, 8vo, London, 1651. 6. 'The Quakers Confuted; being an Answer unto nineteen Queries propounded by them, and sent to the Elders of the Church of Duckinfield in Cheshire. . . . Together with an Answer to a Letter which was written . . . by one of them (R. Waller) [with the Letter],' 4to, London, 1654. This venomous attack was answered anonymously during the same year, and was glanced at by George Fox in his 'Great Mystery,' 1659, and 'Journal.' Eaton's writings were favourably regarded by the council of state, who, convinced of his 'merit and good affection,' augmented his stipend on two occasions (*ib.* 1651, p. 213, 1654, p. 293). He has a place in the 'Athenæ Oxonienses,' because his relations informed Wood that he had been educated at Oxford, 'but in what house they could not tell.'

[Savage's Genealogical Dict. of First Settlers of New England, ii. 97; Wood's Athenæ Oxon. ed. Bliss, iii. 672-4; Mather's Magnalia Christi

Americana, 1702, bk. iii. pp. 213–14; Calamy and Palmer's Nonconf. Memorial 1802, ii. 361–362; Bacon's Thirteen Historical Discourses, pp. 19, 22–3, 59–62; Brit. Mus. Cat.; Notes and Queries, 2nd ser. i. 516–17, ii. 93–4, 138; Hanbury's Historical Research concerning the most Ancient Congregational Church in England, 1820, p. 54.] G. G.

EATON, THEOPHILUS (1590?–1658), first governor of the colony of New Haven, was born at Stony Stratford, Buckinghamshire, in or about 1590, the eldest of the seven sons of the Rev. Richard Eaton, by Elizabeth, his wife. At the time of his birth, his father, a native of Cheshire and a B.D. of Lincoln College, Oxford (Wood, *Fasti Oxon.* ed. Bliss, i. 230, 282), was presumably curate of Stony Stratford, though his name does not occur in the irregular list given by Lipscomb (*Buckinghamshire*, iv. 370); soon afterwards he became vicar of Trinity parish, Coventry, 12 Jan. 1590–1 (Dugdale, *Warwickshire*, ed. Thomas, i. 174), and finally vicar of Great Budworth, Cheshire, 3 Aug. 1604 (Ormerod, *Cheshire*, i. 452). He died at Great Budworth in 1616–17 (*Probate Act Book, P. C. C.*, 1617–18, f. 1 *b*), aged 54. His will of 11 July 1616 was proved at London 14 Jan. 1616–1617 by his son Theophilus (registered in P. C. C. 8, Weldon). Theophilus was sent to a school at Coventry, and there formed a lasting friendship with John Davenport, the puritan divine [q. v.], whose parishioner he afterwards became in London, and at whose instigation he migrated to New England. His memory was so retentive that he could repeat from beginning to end the sermons which he had heard at church. His father urged him to take orders, but Eaton preferred to qualify himself for the business of a merchant. After serving the usual apprenticeship, he was admitted a freeman of the city of London, and engaged in the 'east country trade.' The East Land Company soon made him their deputy-governor. In this capacity he visited the northern countries of Europe, and by skilful negotiation succeeded in materially increasing the traffic of the company with the ports on the Baltic. He was sent by Charles I as his agent to the court of Denmark (Mather, *Magnalia Christi Americana*, 1702, bk. ii. pp. 26–7, who, however, gives no dates). Resuming business at home after his return from Copenhagen, he 'spent,' says Mather (loc. cit.), 'many years a merchant of great credit and fashion in the city of London.'

A puritan in faith, Eaton took a deep interest in the emigrations to America. He was one of the original patentees of Massachusetts, and one of the magistrates or assistants chosen in 1629 (Hubbard, *General Hist. of New England*, 2nd edition, 8vo, Boston, 1848, p. 317). He took an active part in the proceedings of the company before its transfer to New England, and paid 100*l.* towards procuring the charter (Hutchinson, *Province of Massachusetts Bay*, iii. 395). It has been supposed that Eaton had no original intention of going to New England. When, however, proceedings under the Act of Uniformity became so oppressive as to induce his friend Davenport to retire into Holland, and afterwards to prepare for emigration to America, he determined to accompany him thither. Accordingly he, with other 'Londoners and merchants of considerable estates and dealing in the world,' embarked in two ships, and arrived at Boston 26 June 1637. In the autumn of that year Eaton, in company with a few friends, took a journey of exploration along the shore of the Hudson, from Saybrook to Fairfield. The fine bay of Quinnipiack attracted their attention, and they decided to make it their settlement. They erected a poor hut on the future site of New Haven, and here a few men subsisted through the winter. On 30 March 1638 Eaton and his companions sailed from Boston, reaching the bay of Quinnipiack on 14 April. Near the bay the settlers laid out their town in squares, and in 1640 gave to it the name of New Haven. On 25 Oct. 1639 Eaton was unanimously chosen governor, to which office he was annually re-elected till his death, the only instance of such an honour. In 1655 the colony, finding it necessary that the laws of Moses, which they had hitherto solely recognised, should 'be branched out into particulars,' the general court requested Eaton to prepare a code. He performed this difficult task with the assistance of Davenport, and the new code was printed at London in the following year, with the title 'New Haven's settling in New England. And some Lawes for Government published for the Use of that Colony.' A reprint of the very scarce original, edited by C. J. Hoadly, was issued in quarto, Hartford, U.S., 1858. These laws, which from their whimsicality and puritanical severity gained the epithet of 'blue,' have been made the subject of mingled reproach and ridicule; though unnecessarily severe they were less sanguinary than those of the other colonies. Eaton's administration was sorely embarrassed by the long and violent dispute between the English colony at New Haven with the Dutch at New Netherland. By prudent counsels, however, he managed to prevent actual hostilities as long as he lived. In his dealings with the native tribes he exhibited the same

moderation and fairness; indeed, it has been proudly asserted that all the lands of New Haven colony were obtained by equitable purchase of the Indians. Like many of his comrades, Eaton had 'brought over a great estate, but after he saw the manner of the country he soon gave over trading and betook himself to husbandry, wherein, though he met with the inconveniences usual to others, which very much consumed his estate, yet he maintained a port in some measure answerable to his place' (HUBBARD, p. 329).

Eaton died suddenly, 7 Jan. 1657–8, in the sixty-seventh year of his age. A plain sandstone tablet in the cemetery at New Haven marks the place of his burial, or rather of his reinterment. His will of 12 Aug. 1656 was proved on 31 May 1658. The inventory includes an estate at Great Budworth (BACON, *Thirteen Historical Discourses*, 1839, pp. 354–357). Eaton was twice married. His first wife died in London after bearing him two children. His second wife was Ann, widow of David Yale, and daughter of Dr. Thomas Morton, bishop of Chester. Eaton 'became a most exemplary, loving, and faithful father.' A son, Samuel, born in 1629, graduated at Harvard in 1649, and died in June 1655, within two days of his wife. The three surviving children were Theophilus, Mary (wife of Valentine Hill of Boston), and Hannah.

Eaton's widow, who had been driven to the verge of insanity by the severity of church discipline about 1644 (BACON, pp. 87, 90, 296–306), went home, accompanied by Theophilus and Hannah, and died in London in 1659. Theophilus lived afterwards at Dublin, but Hannah married William Jones in 1659, and returned to New Haven (SAVAGE, *Genealog. Dict. of First Settlers in New England*, ii. 97–8, 567).

Hubbard, himself partly contemporary with Eaton, says (*Gen. Hist.* p. 330) he was a man of commanding presence, dignified manners, and profound judgment. Mather also testifies to Eaton's comeliness of person by the recital of a romantic anecdote.

[Authorities cited; Moore's Memoir in Collections of the New York Historical Society, 2nd ser. vol. ii. pt. ii. pp. 469-93; Cal. State Papers, Dom. 1628–9, p. 578, 1634–5, p. 39, 1635–6, p. 37; Mather's Magnalia Christi Americana (1702), bk. ii. pp. 26–9; Winthrop's Hist. of New England (Savage), ed. 1825, i. 228, 237, 259, and passim, ed. 1853, p. 272, and passim; Hubbard's General Hist. of New England (2nd ed. 8vo, Boston, 1848), pp. 262, 317, 318, 329–330; Young's Chronicles of the First Planters of the Colony of Massachusetts Bay, p. 123 and passim; Kingsley's Centenary Discourse at New Haven, pp. 11, 75.] G. G.

EBBA or ÆBBE, SAINT (*d.* 679?), abbess of Coldingham, daughter of Æthelfrith, king of Northumbria, by Acha, sister of King Eadwine [see EDWIN], was the sister of the Northumbrian kings Oswald and Oswiu, and the aunt of Ecgfrith (BÆDÆ *Hist. Eccl.* iii. 6, iv. 19). On the defeat and death of her father in 617 she shared the exile of her brothers, and is said to have been sheltered by Donald Brek, a Scottish king, and later to have received the veil from Finan [q. v.], bishop of Lindisfarne, to have been granted the site of a Roman camp on the Derwent by her brother Oswiu, and to have founded a monastery there. The place is called Ebchester after her, the village church is dedicated to her, and the neighbouring promontory, St. Abb's Head, derives its name from her (*Acta SS. Bolland.* Aug. v. 194; SURTEES, *Durham*, ii. 300–1). She became abbess of Coldingham in Berwickshire, where she received Æthelthryth, the wife of her nephew Ecgfrith, on her retirement from the world, and where St. Cuthberht visited her (*Vita S. Cudberti*, c. 10). During a visit that Ecgfrith and his second wife, Eormenburh, paid to Coldingham, the queen was seized with a malady that was held to be the effect of demoniacal possession. Æbbe explained that this affliction was a divine judgment sent in consequence of the persecution of Wilfrith, in which both the king and queen had joined. At her bidding Ecgfrith released the bishop, and the queen recovered (EDDI, c. 39). Another miracle worked by Wilfrith was, Eddi tells us, often related by an abbess named Æbbe, who was alive when he wrote his 'Life of Wilfrith,' about 711. Mabillon points out that this must have been another Æbbe, and though Canon Raine holds that he was mistaken (*Historians of York*, i. 53), the abbess of Coldingham certainly died some years before Eddi wrote. Coldingham was a double monastery, where both monks and nuns lived under the rule of an abbess. Æbbe was not a successful abbess, for one of the monks, named Adamnan, not of course the famous abbot, had it revealed to him in a vision that the house would be destroyed by fire because the congregation led idle, dissipated lives, the brethren spending their nights in sleep or revelry, the sisters in weaving rich garments to attract strangers of the other sex. He told his vision to Æbbe, adding that the evil should not happen in her days. During the short remainder of her life the inhabitants of her house repented, but after her death they fell back into their old evil ways, and Adamnan's prophecy was fulfilled. Coldingham was destroyed by fire in 679 (*A.-S. Chron.*), and Æbba must therefore

have died in, or possibly immediately before that year. Her death is, however, said by her biographer (*Acta SS. Bolland.*) to have taken place in 683, and Canon Raine considers that it happened after the fire at Coldingham. This, however, is contrary to the express words of Bæda (*Hist. Eccl.* iv. 25), whose authority is final. It seems probable that the belief that Æbbe lived to some date after 679 may have arisen from a confusion between her and the other abbess of the same name mentioned by Eddi. Her day, sometimes stated as 29 Aug., is correctly 25 Aug. She was buried in her monastery. In later days, probably after the destruction of Coldingham by the Danes in the ninth century, her grave was discovered by some shepherds, and her body was translated and laid in the church on the south side of the altar. In the eleventh century a priest of Durham named Alfred stole her bones, or some part of them, and deposited them along with other relics of the same kind in the tomb of St. Cuthberht (Symeon). Besides the life of the saint by John of Tinmouth in manuscript in the British Museum and the Bodleian Library, which was printed in Capgrave's 'Aurea Legenda' and thence in 'Acta SS.,' there are manuscript lives of little value in the British Museum, Lansdowne 436, and the Bodleian, Fairfax 6.

Another Ebba is said, in the compilation used by Roger of Wendover and Matthew Paris, to have been abbess of Coldingham when the house was destroyed by the Danes about 870. The compiler records that she and her nuns cut off their noses and upper lips in order to preserve their chastity. No early writer mentions this story, and it is therefore not to be accepted as historical (Wendover, i. 301, Engl. Hist. Soc.; Paris, i. 391, Rolls Ser.)

[Bædæ Hist. Eccl. iii. 6, iv. 19, 25; Vita S. Cudberti, c. 10 (Engl. Hist. Soc.); Eddi's Vita Wilfridi, c. 37, 39; Historians of York, i. 53, 55 (Rolls Ser.); Symeon of Durham's Hist. Dunelm. Eccl. ii. 7, iii. 7 (Rolls Ser.); Acta SS. Bolland. Aug. v. 194–9; Forbes's Kalendars of Scottish Saints, p. 330; Surtees's Hist. of Durham, ii. 300–1; Dict. Christian Biog. art. 'Ebba,' by Canon Raine; Hardy's Cat. of MSS. i. 288–90.] W. H.

**EBDON, THOMAS** (1738–1811), organist and musical composer, was born at Durham in 1738. His name and the date 1755 are found carved on an oak screen in the cathedral, and it is inferred from this that he was a chorister there, and afterwards an articled pupil of James Heseltine, the organist, whom he succeeded in 1763. Heseltine had been appointed in 1710, and as Ebdon lived until 1811, the post of cathedral organist was held by two men for a period of 101 years. Ebdon died at South Bailey, Durham, 23 Sept. 1811, and was buried in St. Oswald's churchyard. An anthem, taken from Psalm xvi. 9–11, was sung at his funeral. It does not appear whether it was his own composition or not, as it is not among his published works; it may well have been by him, however, and is possibly one of the anthems left by him in manuscript. Of the music published in his lifetime, his 'Morning, Communion, and Evening Service in C,' which, together with five anthems and some responses and chants, makes up the volume of sacred music issued about 1790, is still occasionally heard. Another volume of sacred music was published in 1810, containing sixteen anthems, two Kyries, and six double chants. Two harpsichord sonatas, six glees for three voices, published about 1780, 'The Scotch Shepherd,' a song, and a march for the installation of W. H. Lambton as grand provincial master of Freemasons for the county of Durham, published in score, complete the list of his works.

[Compositions, as above; Brit. Mus. Add. MS. 27691; Gent. Mag. lxxxi. pt. ii. p. 591; Grove's Dict. of Music, i. 479; Brown's Biog. Dict. of Musicians.] J. A. F. M.

**EBERS, JOHN** (1785?–1830?), operatic manager, the son of German parents, was born in London about 1785. He became a bookseller at 27 Old Bond Street, and seems to have been commercially successful, as he is described, at the beginning of his career as a manager, as 'an opulent bookseller in Bond Street, who has been largely engaged in the interests of the holders of property-boxes for some years' (*Quarterly Musical Magazine*, iii. 253). From this it would seem that he had acted as a kind of ticket agent. In 1820 the Italian Opera had reached a degree of commercial and artistic depression that was extraordinary, even for this most disastrous of speculations. The season had come to a premature end, and there seemed to be no prospect of an opera for the ensuing season. The secret of Ebers's apparent self-sacrifice is no doubt to be found in the circumstance of his being 'engaged in the interests of the box-holders.' He seems to have gone into the undertaking with his eyes open, but to have relied on his musical director to bring matters into a more satisfactory state. Ayrton, who had not acted in this capacity since the season of 1817 [see Ayrton, William], was evidently the right person for musical director, as he seems to have conducted an extremely successful season, and to have excited a good deal of sympathy in the musical public on the occasion of his

former disagreement with the manager of the opera. It was by him that 'Don Giovanni' was introduced to English audiences. At first Ebers became the lessee of the King's Theatre, for one year only, and on 10 March 1821 the house opened with 'La Gazza Ladra,' then heard for the first time in England. As compared with the former seasons, this year was eminently successful, although it seems to have been the general opinion that the manager's promises with regard to the excellence of the singers had not been fulfilled. Mme. Camporese, who appeared in the opera just mentioned with the greatest success, had been engaged at a salary of 1,550*l.*, with every sort of additional privilege, such as extra pay for her costumes, liberty to sing at concerts, &c. Mme. Ronzi de Begnis, her husband, and Signor Curioni seem to have been the only other singers whose performances gave unmingled satisfaction. It is hinted in the 'Quarterly Musical Magazine,' iii. 379, that the poverty of the company was due not to Ayrton, but to Ebers. Rossini's 'Turco in Italia' was the only other novelty produced during the season; but in spite of this somewhat modest inauguration of his management, Ebers seems to have been commercially successful. For the following season he ventured to take a four years' lease of the theatre from a banker named Chambers, who owned the house at the time. Ayrton seems to have been uniformly unfortunate in his relations with managers, for the connection between him and Ebers was dissolved this year. A Signor Petracchi, conductor at the Scala, Milan, was summoned to succeed him, and a board of directors, consisting of various noblemen, was associated with the management of the undertaking. The strength of the company was increased by the addition of Caradori and Begrez. The productions of the year were Rossini's 'Pietro l' Eremita' (i.e. 'Mosè in Egitto') and 'Otello,' Mosca's 'I due pretendenti,' a pasticcio, and Pacini's 'Il Barone di Dolsheim,' both of which last failed. In spite of this the season was on the whole successful. In 1823 the management was placed in the hands of a committee, under a certain guarantee to Ebers. Rossini's 'La Donna del Lago,' 'Ricciardo e Zoraide,' 'Matilde di Shabran,' and Mercadante's 'Elisa e Claudio' were produced. Although the bad accounts of the season which are to be read in the 'Harmonicon' for 1823 must be taken with a grain of salt (Ayrton was the editor of the paper, which appeared first in this year), it is still to be perceived that the affairs of the theatre were in an unsatisfactory state. Mme. Vestris was the only addition to the company, and Mme. Camporese retired at the end of the season. Ebers was now misguided enough to sublet the theatre for two years to one Benelli, who had been assistant stage manager, and who had contrived to worm himself into the good graces of the committee for the previous year. In January 1824 the season opened with Rossini's 'Zelmira,' with Mme. Colbran-Rossini in the principal part, the composer himself being advertised to be present. He had undertaken to write an opera, 'La Figlia dell' aria,' but if it was written, the score completely disappeared. Pasta made her appearance on 24 April, and the season lasted, in spite of enormous losses, till 14 Aug., shortly after which Benelli decamped, leaving Rossini and the artists unpaid. The matter of course came into the law courts, Ebers appealing to the lord chancellor to put him again into the management of the theatre. The particulars of the actions may be read in the 'Quarterly Musical Magazine,' vi. 516–521. It was generally considered that the engagement of Rossini was unwise; but the patronage bestowed by the fashionable world had been so great, that Ebers felt justified in announcing a new season, returning again to the directorship of Ayrton. The fact that the leases of the 'property-boxes' were to fall in at the end of 1825 gave a prospect of success. His prospectus (see *Harmonicon*, iii. 47) is more or less apologetic, but he had secured the services of a fairly good company, and in the course of the season Pasta was prevailed on to accept a portion of the salary due to her from the previous year in lieu of the whole amount, and to return to London. The board of works declaring the King's Theatre to be unsafe, the Haymarket Theatre was taken for a time, from the beginning of March until the middle of April. Rossini's 'Semiramide' was brought out on 20 June, and Meyerbeer's 'Il Crociato in Egitto' on 23 July, for the first appearance of Velluti, the sopranist, who was one of the great attractions of the year. At the end of the season Ayrton again retired, possibly on account of a difficulty which the management had had with Signor Garcia, the correspondence relating to which is published in the 'Quarterly Musical Magazine,' vii. 188–91. In November Velluti was appointed director, and the new season was announced to begin on the last day of the old year. It began on 7 Jan. 1826, when great dissatisfaction was caused by the substitution of many inexperienced orchestral performers for those who had played for many seasons. Morlacchi's 'Tebaldo ed Isolina' was produced without success on 25 Feb. In May Pasta appeared, and drew large audiences. Velluti's voice began to give out at the end of the

season, and Ebers's choice of Rossini's 'Aureliano in Palmira' for his benefit, 22 June, did not add to his popularity. He got into trouble concerning the pay to the chorus on this occasion, and the matter was decided against him in the sheriff's court. On 12 Aug. the season came to an abrupt end, several performances being still due. In the next season Coccia, the conductor, resigned his post, and after considerable difficulty his place was taken by M. Dumon. Bochsa, who had undertaken two seasons of oratorios at the King's Theatre without any success, was now appointed director, and on 2 Dec. the house opened with Spontini's 'La Vestale.' Pacini's 'La Schiava in Bagdad' and Coccia's 'Maria Stuart' were produced, and on 7 Aug. the theatre again closed prematurely. At the end of the year Ebers, being unable to pay the enormous rent demanded of him by the assignees of Chambers, became a bankrupt. Messrs. Chambers at first intended to carry on the undertaking themselves, but they ultimately let the theatre to a certain Laurent, who was also lessee of the Théâtre Italien in Paris. After a year he was succeeded by Laporte. In this year (1828) Ebers published his 'Seven Years of the King's Theatre,' a book put together with some skill, and in its way an entertaining history of his career. He lays before the public all his accounts, in order to justify his own position, and on the whole it must be admitted to be a valuable contribution to the history of the Italian opera in England. After his failure as a manager, he resumed his business as a bookseller and stationer. His name appears in the directories as the proprietor of the business at 27 Old Bond Street down to 1830; in 1831 the style is John Ebers & Co., and from 1836 onwards the name is given as S. Ebers & Co. An Emily S. Ebers carried on the business, being called in the directory 'opera agent,' until 1863. It is probable that John Ebers died in 1830, and that his successor in the business retained his name for five years. He may have lived, however, till 1835, but it is improbable that he did so.

[Seven Years of the King's Theatre, 1828; Quarterly Musical Magazine and Review, passim; Harmonicon, passim; Grove's Dict. of Music, i. 107, 301, 307, iii. 170, 177; London Directories for 1828–63.] J. A. F. M.

EBORARD or EVERARD (1083?–1150), the second bishop of Norwich, whose whole career is involved in a mist of uncertainty, is called Eborard by Bartholomew Cotton and the French writers; all other English chroniclers call him Everard. Till recently it was believed without misgiving that he was the son of Roger, lord of Bellême, by Adela, daughter of Everard de Puiset; but even this has been questioned recently, and an able writer in 'Notes and Queries' has brought forward a very embarrassing array of facts and discrepancies which throw grave doubts upon the theory of his parentage, heretofore universally accepted as true and satisfactory. Something is to be set down to the poverty of our documentary evidence for the history of the times in which the bishop lived, but this is hardly enough to account for the entire absence of his name in Matthew Paris's longer or shorter history, and for the different dates which have been given for his death, variously assigned to 1146, 1149, and 1150, though it is certain that the last is the correct one.

All that we certainly know of Eborard is that he was archdeacon of Salisbury in 1121, at which time Eadmer describes him as 'quidam de regis capella.' Herbert Losinga, the first bishop of Norwich, died on 22 July 1119. Henry II was in Normandy, and seemed to show no sign of intending to fill the vacant see, which yet greatly needed a bishop. It was not till two years had elapsed that the king was prevailed upon by Bishop Roger of Salisbury to appoint a successor, and Eborard was at last nominated and consecrated at Canterbury on 12 July 1121. In the following October we find him at Lambeth, assisting at the consecration of Gregory, bishop of Dublin. In 1127 he took part in the council of Westminster, and again in 1129 his name appears among those of other bishops at the second council held to consider the necessity of enforcing celibacy upon the clergy. On 4 May 1130 he was present at the dedication of Christ Church, Canterbury, but we lose sight of him after this for six years, until we meet with him again among the bishops who attested the great charter issued by Stephen in the first year of his reign (Stubbs, *Select Charters*, 1870, p. 115). It must have been shortly after this that he was present at the general gift of lands by William de Warenne to the priory of Coxford in Norfolk, as appears by a charter reciting the fact, a copy of which is in the possession of the present writer. From this time we lose all trace of him for several years. When King Stephen broke with the bishops in 1139, and pursued his insane policy of aggression, the Bishop of Norwich seems to have retired from all active interest in the politics of the time, and when the king held his court at Whitsuntide in 1140 he did not attend. It seems as if he had ceased to be *de facto* bishop of Norwich about this time, although Cotton says he re-

tired, and Henry of Huntingdon puts it that he was deposed some time in 1145. It can hardly have been so late as this if it be true, as is asserted by the French writers, that he began to build the church of the great abbey of Fontenay in the Côte d'Or in 1139. That church was consecrated with much pomp and ceremony on 22 Oct. 1147, and at the consecration it is recorded that Eborard was present. Shortly after this he assumed the habit of a Cistercian monk, and he died at Fontenay on 12 Oct. 1150.

There are some incidents in the life of this bishop, as related by the chroniclers, which are involved in the same uncertainty as everything else in his career. (i.) William of Malmesbury tells us that Eborard was archdeacon of Salisbury under Bishop Osmund, who died in 1099, and that he was miraculously cured of a severe illness by the relics of St. Aldhelm. Were there two Eborards archdeacons of Salisbury in succession, or was this early Eborard the same who afterwards became bishop of Norwich? (ii.) Henry of Huntingdon asserts that Eborard was deposed from his see for his great cruelty. The charge is supported by no other authority, and seems incredible, at least inexplicable. (iii.) It is said in the 'Norwich Annals,' referred to by Blomefield, that Eborard divided the archdeaconry of Suffolk into two archdeaconries, and gave one to his nephew, Walkelin. But if Walkelin was his nephew he was certainly not archdeacon of Suffolk, but of Norfolk, and in any case the names and the succession of the archdeacons in the East-Anglian diocese during the first half at least of the twelfth century are involved in so much obscurity and confusion that all attempts to explain the difficulties that meet us are baffled. (iv.) From some indications, to which Blomefield has attached perhaps too much importance, it has been assumed that the bishop was married, and left sons behind him. Even this must now be left a matter of some doubt, and the question remains an open one, probably never to be settled with certainty either one way or the other.

[Bartholomew Cotton's Hist. Angl. pp. 67, 392; Malmesbury's Gesta Pontiff. p. 429; Henry of Huntingdon, De Contemptu Mundi, p. 316; Walter of Coventry's Memor. i. 141, 148, 149, 152; Roger de Hoveden, i. 185; Eadmer's Hist. Novorum, p. 293; John of Oxenedes, p. 93; Rad. de Diceto, pref. p. xxvii (all the above in the Rolls Series); Notes and Queries, 4th ser. x. 27; Norfolk Arch. v. 41 et seq.; Corbolin's L'Abbaye de Fontenaye, p. 25, Citeaux, 1882; Blomefield's Topographical History of the County of Norfolk, iii. 473.] A. J.

EBORIUS or EBURIUS (*fl.* 314), bishop of Eboracum or York, is only mentioned in history as among the three bishops from the Roman province of Britain attending the important council of Arles in 314. That council was convoked by Constantine the Great with the special object of deciding the question of Cæcilianus and the Donatists. Among the bishops from 'the Gauls' present at the council was 'Eborius episcopus de civitate Eboracensi, provincia Britanniæ.' His British colleagues who are mentioned after him were 'Restitutus, episcopus de civitate Londinensi' and 'Adelfius episcopus de civitate colonia Londinensium,' the latter name being conjecturally emended into 'Legionensium,' i.e. Caerleon-on-Usk. 'Sacerdos presbyter' and 'Arminius diaconus' also attended the council with the three bishops. The mention of their names is the most definite piece of evidence of the existence of an organised christian church in the Roman province of Britain, and of its close dependence on the church of Gaul. It is worth noting that among the canons they subscribed was one fixing a single day for the celebration of Easter throughout the world. So that the different custom of the British church on that question had not yet arisen. The above facts are in Labbe's 'Concilia' (ii. 476, ed. Florence, 1759) from a Corvey MS., and Isidorus Mercator's list substantially agrees in including 'Eburius,' though it describes him only as 'ex provincia Britanniæ' (*Decretales Pseudo-Isidorianæ*, ed. Hinschius, p. 322). The passage is wrongly punctuated in Migne's edition (*Patrol. Lat.* cxxx. 379); but in Crabbe (*Conc. Omnia*, i. 175, ed. 1538) the reading is 'ex provincia Bizacena, civitate Tubernicensi, Eburius episcopus.' Tillemont conjecturally identifies Eborius with the Hibernius who joins in a synodal letter to Pope Sylvester I (Labbe, ii. 469), but this seems quite arbitrary. The similarity of name, 'Eborius' and 'Eboracum,' is perhaps a trifle suspicious; but Ivor, easily latinised into 'Eborius,' was a common Welsh name (*Annales Cambriæ* in an. 501, 'Episcopus Ebur pausat in Christo, anno cccl, ætatis suæ.' MS. B. reads 'Ywor' for 'Ebur').

[Besides the references in the text, Haddan and Stubbs's Councils and Ecclesiastical Documents, i. 7.] T. F. T.

EBSWORTH, JOSEPH (1788–1868), dramatist and musician, elder son of Joseph and Isabella Ebsworth, was born at Islington, London, on 10 Oct. 1788, and was early apprenticed to a watch-jeweller named Cornwall. He was so dexterous in minute mechanism that he was afterwards selected to reconstruct

the watch of the prince regent. Having a singularly rich baritone voice, he joined the operatic company at Covent Garden immediately after fulfilling his indentures, and early turned to dramatic authorship. He also acted in melodrama, and became secretary to Mr. D. E. Morris, of the Haymarket (T. Dibdin, *Reminiscences*, ii. 262). On 22 June 1817 he married Mary Emma [q. v.], eldest daughter of Robert Fairbrother, member of the Glovers' Company. He settled in Lambeth, 3 Gray's Walk, where five of his children were born. In 1822 he made his first journey to Scotland. Soon after 1826 he removed his family from London to Edinburgh, where he held an engagement at the Theatre Royal, as actor and prompter, with his lifelong friend, William Henry Murray, brother of Mrs. Henry Siddons. He became gradually established as teacher of music and singing, and accepted the position of leader of the choir at St. Stephen's Church, which caused him to abandon the theatrical profession, but he continued to write and to translate innumerable successful dramas, which found favour in London and the provinces. Many of these were printed, and a few more than once reprinted. No complete list can be given, but the following are the most popular of those in print: 1. 'Crockery's Misfortunes, or Transmogrifications,' a burletta, first acted 11 July 1821, at the Royal Coburg Theatre. 2. 'The Two Prisoners of Lyons, or the Duplicate Keys,' 1824, probably the earliest English adaptation of 'Robert Macaire,' from the French of M. Benjamin's 'St. Amant and Paulyanthe.' 3. 'Adelaide, or the Fatal Seduction,' three acts, translated from Pixérécourt, performed at the Coburg Theatre. 4. 'The Rival Valets,' at the Haymarket, 1825. 5. 'Ourika, the Orphan of Senegal,' a petite drama, one act, with songs, music by George Perry of the Haymarket, 1828. 6. 'Rosalie, or the Bohemian Mother,' two acts, as performed at the Haymarket, music by George Perry, 8vo, 1828. 7. 'Rouge et Noir, or Whigs and Widows,' 8vo, two acts, first acted at the Adelphi, Edinburgh, 7 Aug. 1841. 8. 'Ups and Downs.' 9. 'Marriage Projects.' 10. 'The Calabrian Assassin.' 11. 'The Bachelor of Duddington.' 12. 'Commerce,' a drama in three acts. 13. 'The Tempter, or the Gifts of Immortality,' 1830. 14. 'The Twenty Thieves.' 15. 'Youth's Vagaries.' 16. 'Keeping up Appearances.' 17. 'Mr. Walker's Trunks.' 18. 'The Advocate's Daughter.' 19. 'Clemence.' 20. 'Saul Braintree.' 21. 'Tam o' Shanter, or Auld Alloway's Haunted Kirk' (before 1824, an early dramatisation of the poem by Burns). 22. 'The Mayor of Windgap, or the Strange Man of the Inch.' 23. 'The Wreck of the Dauntless.' 24. 'Ranting Roaring Willie.' 25. 'The Pilot's Son.' 26. 'Roslin Castle.' 27. 'Summer and Winter.' 28. 'A Widow to Let.' 29. 'The Legatees.' 30. 'The Glass Door.' 31. 'The Two Prima Donnas.' 32. 'Quite Correct.' 33. 'The Queen's Visit;' and a five-act drama entitled 'The Crusaders,' produced at the Princess's Theatre by Maddox about 1851, with great splendour of costume and decorations. Of his many songs an authentic manuscript collection remains. In 1828 he opened an 'English and foreign dramatic library and caricature repository' at 23 Elm Row, at the head of Leith Walk, Edinburgh, and for fifteen years maintained it successfully as the chief bookseller's shop for periodical literature. Afterwards he resided at 4 Montgomery Street.

His vocal and instrumental concerts at the Hopetoun Rooms, Queen Street, were continued annually from 1830 until within a few weeks of his death. He had known and loved Charles Dibdin, and his own various 'entertainments' were framed on the same model. He was for forty years teacher of music, not only to private pupils, but at such public institutions as the Merchant Maidens' Hospital, Watson's, the Normal School, &c., and enjoyed universal esteem. He was an accomplished linguist, not only in living but dead languages, Hebrew, Sanscrit, &c., and left behind him voluminous compilations of Egyptian hieroglyphics, and astrological documents from every available source. He was a good pedestrian and amateur artist. He could draw from memory striking likenesses of every one whom he had known or seen, and his musical compositions were singularly sweet and effective. Prefaced by 'A Short Introduction to Vocal Music,' he published several large 'collections of psalm and hymn tunes, doxologies, sanctuses, dismissions, &c.,' many composed expressly for St. Stephen's Church, Edinburgh, and for his lifelong friend the Rev. Dr. William Muir [q. v.] As librarian of the Harmonist Society, Edinburgh, he showed rare knowledge of musical literature; his own manuscript and printed collections being unsurpassed in Scotland. He was remarkable for a playful humour and warm affections; had a vast fund of anecdote, theatrical and literary, and an ungrudging hospitality. He was often pressed to write his memoirs, but firmly resisted this request, and when he died his widow faithfully destroyed all his private correspondence. Of his five children born in Scotland all died young except two sons. News of the sudden death in Australia of his son Charles (born 24 Oct. 1833) reached him close on midsummer 1868. The shock of this bereave-

ment virtually caused his own death by an apoplectic seizure, three weeks later, on the fifty-first anniversary of his marriage. He was buried at the Dean cemetery, Edinburgh, at the feet of David Scott, R.S.A. On the following Sunday his own music was played and sung in churches of all denominations in Edinburgh.

[Personal knowledge; obituary notices in the Scotsman, Edinburgh Courant, &c.; H. Robinson's Edinburgh Weekly Review; Era; printed books mentioned above; Ebsworth's manuscripts, some belonging to his daughter, Emilie Marguerite Cowell, others to his eldest surviving son, the writer of this article.] J. W. E.

**EBSWORTH, MARY EMMA** (1794–1881), dramatist, daughter of Robert Fairbrother, member of the Glovers' Company, and in later years a pantomimist and fencing-master, was born in London on 2 Sept. 1794. The father was an affectionate friend of Richard Brinsley Sheridan, and though he had lost several thousand pounds by him would never permit one word to be spoken in his disparagement. He was also the schoolmate and lifelong friend of Mrs. Jordan; great efforts were made to induce him to surrender her letters, many from the Duke of Clarence; but he indignantly refused any bribe, and himself destroyed all his papers, lest his descendants might be tempted. Under the avowed signature of 'Sheridonicus' he wrote some papers in 'Thalia's Tablet, or Melpomene's Memorandum Book,' of which No. 1 was published on Saturday, 8 Dec. 1821. Fairbrother married Mary Bailey, who had been brought up in a nunnery at St. Omer. One of their sons, Samuel Glover Fairbrother, became a well-known theatrical publisher; another son, Benjamin Smith Fairbrother, who died 28 Aug. 1878, aged 76, was prompter, stage-manager, and treasurer in succession at the chief theatres in London.

French was so habitually spoken and read by Mrs. Fairbrother in the early days of her married life that her daughter, Mary Emma, turned to translating books for the publishers, one of these being a romance of 'Masaniello.' On 22 June 1817 she was married to Joseph Ebsworth [q. v.], and lived at 3 Gray's Walk, Lambeth, where five of their ten children were born, the eldest being Emilie Marguerite, born in 1818, afterwards wife of Samuel H. Cowell, comedian [q. v.] Before December 1826 she went to Edinburgh. She was closely associated in dramatic composition and translations with her husband; but several of her independent works were published in John Cumberland's acting drama: 'Payable at Sight; or the Chaste Salute,' acted at the Surrey Theatre, &c.; 'The Two Brothers of Pisa,' with music by T. Hughes, at the Royal Coburg, printed 1828; 'Ass's Skin;' and, among many others, perhaps her best work, often acted, 'The Sculptor of Florence.' She was of a most retiring and unselfish nature, loving a private life with the constant care of her children and of her parents, who joined her in Edinburgh. Mrs. Ebsworth survived her husband thirteen years: all but three of her children died before her. She returned to London in 1879, and died at Walworth 13 Oct. 1881; she was buried on the 19th at Norwood cemetery.

[Athenæum and other obituary notices; family records and memoranda.] J. W. E.

**ECCARDT or ECKHARDT, JOHN GILES** (Johannes Ægidius) (*d.* 1779), portrait-painter, was a native of Germany, and came to England about 1740, as pupil and assistant to Jean Baptiste Vanloo, one of the portrait-painters then most in vogue. He subsequently succeeded to Vanloo's practice and his house in Covent Garden. He was patronised by Horace Walpole, who employed him to paint or copy portraits of the friends who formed the Strawberry Hill circle, including Walpole himself. Some of them, such as Bentley, Gray, and Montagu, Eccardt painted to please his patron in attitudes taken from the 'Centum Icones' of Vandyck. Seven of these were engraved by W. Greatbatch for P. Cunningham's edition of 'Walpole's Correspondence' (9 vols. 1880). They were dispersed at the sale of the Strawberry Hill collection. In July 1746 Walpole addressed a short poem to Eccardt entitled 'The Beauties,' and founded on Addison's epistle to Kneller; this was published in September 1746, though Walpole asserts that he was hurt at the lines getting into print. Among other portraits painted by Eccardt were those of Dr. Conyers Middleton [q. v.], purchased in 1881 for the National Portrait Gallery, which was engraved by Ravenet, as a frontispiece to Middleton's works by Vertue, and also in mezzotint by Faber; Captain Barnard, at Wilton House; two of Mrs. Woffington, one engraved in mezzotint by Faber, another in line by Pearson; and Mr. Charles Leviez, a dancing-master, engraved in mezzotint by McArdell. A portrait of Lady Maria Churchill by Eccardt was sold at Christie's in the Hanbury-Williams sale in March 1888. His portraits are carefully executed, in a manner studied and copied from Vanloo, but do not show any originality. Eccardt married the daughter of Mr. Duhamel, a watchmaker in Henrietta Street, Covent Garden, with whom he at one

time lodged. On retiring from business he removed to Paradise Row, Chelsea, where he died in October 1779, leaving a son, a clerk in the custom house. He contributed a portrait of himself to the exhibition of the Society of Artists in 1761, and in 1768 his name appears among the honorary exhibitors at the same. His collection was sold by auction in 1770.

[Redgrave's Dict. of Artists; Peter Cunningham's Letters of Horace Walpole (1880); Sale Catalogue, Strawberry Hill Collection; Walpole's Anecdotes of Painters, ed. Dallaway and Wornum; Chaloner Smith's British Mezzotinto Portraits; Catalogues of the Society of Artists; information from G. Scharf, C.B., F.S.A.] L. C.

ECCLES, AMBROSE (*d.* 1809), Shakespearean scholar, was educated at Trinity College, Dublin, and afterwards travelled in France and Italy, but returned home through illness. He was an eminent dramatic critic, and published editions of several of Shakespeare's plays, in which he transposed such scenes as appeared to him wrongly placed. These plays are, 'Cymbeline,' 1793; 'King Lear,' 1793; and 'Merchant of Venice,' 1805. They contained notes and illustrations, besides critical and historical essays. Eccles died in 1809, at an advanced age, at his seat at Cronroe, co. Wicklow, Ireland.

[Regan's Biog. Hibernica, 1821, ii. 116; Biog. Dramat. 1812.] N. D. F. P.

ECCLES, HENRY (*fl.* 1720), violinist, was the second son of Solomon Eccles [q. v.] He was a member of the king's band of music from 1694 to 1710. By 1716 his name is no longer on the list (the volumes of Chamberlayne's 'Notitia' for the intervening years are not in the British Museum). It is certain, therefore, that between 1710 and 1716 he went to France, having received, it is said, less encouragement than he thought his due in his native land. He became a member of the French king's band, and in 1720 he published in Paris 'Twelve Excellent Solos for the Violin,' written in the style of Corelli. The work is praised by Hawkins. He was living in Paris in 1735. In that year the youngest of the brothers, Thomas Eccles, also a violinist, but an exceedingly dissipated character, who was at that time an itinerant performer, said that he had a brother who was at that time in the service of the king of France, and that this brother had taught him to play. Mendel (*Convers. Lex.* iii. 315) asserts that Henry Eccles died in 1742, and, in the absence of any evidence to the contrary, the statement even of so untrustworthy an authority may be taken as possibly true.

[Chamberlayne's Notitia (1694–1710, 1716); Grove's Dict. of Music, i. 481; Somerset House Gazette, i. 239 (1829); Mendel, as above.] J. A. F. M.

ECCLES, JOHN (*d.* 1735), musical composer, was the eldest son of Solomon Eccles [q. v.] As he learnt music from his father, who in 1667 had given up the art, though apparently only for a time, from conscientious scruples, we may assume him to have been born very near the middle of the century. He began composing for the theatre about 1681, and from that time till about 1707 he was constantly employed in this way, contributions by him occurring in no less than forty-six plays. Of course in many cases one or two songs were all that were required, and in the large majority of instances the music was composed by a number of persons in collaboration. The most important of the pieces for which he wrote music are as follows: 'The Spanish Friar,' 'The Lancashire Witches,' 'The Chances,' 'Justice Busy,' 'The Richmond Heiress,' 'Don Quixote' (with Purcell), 'Love for Love,' 'Macbeth' (not, of course, the much discussed 'Macbeth Music' attributed to Lock, but music for another version of the play, produced in 1696), 'The Provoked Wife,' 'The Sham Doctor,' 'Europe's Revels for the Peace,' 'Rinaldo and Armida,' 'The Fate of Capua,' 'The Way of the World,' 'The Mad Lover,' 'The Novelty,' 'The Fair Penitent' (last act), 'The City Lady,' 'The Villain,' 'The Self-conceit,' 'She ventures, he wins,' 'The Princess of Persia,' 'Love's a Jest,' 'The Intrigue at Versailles,' 'The Country Wake,' 'She would if she could,' 'The Husband his own Cuckold,' 'As you find it,' 'The Italian Husband,' 'The Libertine' (with Purcell), 'The Midnight Mistakes,' 'Henry the Fifth,' 'The Duchess of Malfy,' 'Semele,' 'Love Triumphant,' 'The Biter,' 'Cyrus the Great,' 'The Innocent Mistress,' 'The Pretenders,' 'The She Gallants,' 'Sir Fopling Flutter,' 'Women will have their Wills,' 'The Morose Reformer,' 'The Lucky Younger Brother,' 'The Stage Coach.' A song introduced into 'Hamlet,' beginning 'A swain long slighted and defamed,' is also found in the collections of Eccles's songs.

In 1700 he became master of the king's band of music, succeeding Dr. Nicholas Staggins. He had been a member of the band since 1700, in which year he competed for the prize offered for the best compositions to Congreve's 'Judgment of Paris,' and gained the second prize, the first being awarded to John Weldon. In the following year he set Congreve's 'Ode on St. Cecilia's Day.' The set of New-year and Birthday songs com-

posed by him for the court seems to have begun in 1702–3 with a New-year's song. In the last years of his life these were the only compositions he undertook; he lived at Kingston in Surrey, and devoted himself to fishing. In 1710 he published a collection of his songs, and many of them are contained in the miscellaneous collections of the time. Some ground basses by him are in the 'Division Violin.' He died 12 Jan. 1735. His compositions have a certain ease and grace which is quite enough to account for their popularity at the time they were written; though infinitely inferior to Purcell in vigour and originality, Eccles possessed the knack of writing music that procured him public favour for many years. His airs would of course seem intolerably old-fashioned nowadays, while Purcell's compositions can never lose their power.

[Chamberlayne's Notitia, 1700 (in which the names of Solomon and John Eccles are given as Eagles, though that of Henry Eccles is rightly spelt); Grove's Dict. of Music, i. 481, ii. 185; Gent. Mag. v. 51; Brit. Mus. Add. MS. 12219; Joyful Cuckoldom, and other collections of songs containing compositions by Purcell, Eccles, &c.]

J. A. F. M.

ECCLES, SOLOMON (1618–1683), musician and quaker, was born in 1618 in London, where his father was a professor of music. From about 1647 he was a musical composer, and taught the virginals and viols, and in 'A Music Lector' he states that he made 200*l.* a year by his profession. About 1660 he became a quaker, and, as music was considered objectionable by the Society of Friends, sold all his books and instruments for a considerable sum, but afterwards, fearing they might injure the morals of the purchasers, bought them back and publicly burnt them on Tower Hill. To support himself he became a shoemaker, choosing this as being a trade innocuous to morality. Eccles was much given to protesting against the vices and follies of the age, and did it with the enthusiasm of an exceptionally ill-regulated mind. In 1662, during the morning service at St. Mary, Aldermanbury, he attempted to mend some shoes in the pulpit to show his contempt for the place, and had to be ejected by the congregation. On the following Sunday he went again, and by jumping from one pew to another succeeded in reaching the pulpit and working for a few minutes until arrested by the constables and taken before the lord mayor, who committed him to Newgate (see GREENWAY, *Alarm from the Holy Mountain*). How long his imprisonment lasted is unknown, but from a broadside he published he was evidently at liberty in 1663. In 1665 he was arrested by order of the Duke of Albemarle for having attended an unlawful meeting and refusing to pay certain fines, and about the same time was committed to Bridewell for having gone through Smithfield naked with a pan of fire and brimstone on his head, and threatening the people with the fate of the Sodomites if they did not repent. During the progress of the plague Eccles frequently perambulated the streets stripped to the waist, and, with a brazier of burning brimstone on his head, announced the coming destruction, when he 'suffered much by the coachmen whipping him grievously on his naked back, but that could not allay his fervent zeal' (SEWEL, *Hist. Society of Friends*, iii. 283). In 1667 he was committed to Gloucester gaol for refusing to take the oaths, and after his liberation made a preaching excursion into Scotland, and at Galloway, bearing his brazier and half naked, went into a 'popish mass house,' and so violently denounced the worshippers that he had to be removed by force, and was sent to prison. Not long after this he went to Ireland, and is said to have exhibited himself stark naked at Cork. Here he also was flogged through the town and expelled for having upbraided a preacher in the cathedral with being a turncoat. Eccles was one of the Friends who accompanied George Fox to the West Indies in 1671, and he appears to have been very useful in organising quakerism in Barbadoes and Jamaica. In 1672 he proceeded to New England, but being arrested at a meeting at Boston was banished by order of Governor Bellingham. He again visited Barbadoes in 1680, when he was prosecuted by order of the governor on a charge of having uttered seditious and blasphemous words, but he appears only to have objected to the use of the term 'three persons in the Godhead' as unscriptural. He was, however, committed to prison and subsequently banished from the colony. Eccles is said to have finished his life in tranquillity but without religion (CHALMERS, *Biog. Dict.*), but there seems no foundation for the latter statement. There is, however, some reason to believe that towards the end of his life he returned to the study of music, and is stated to have contributed several ground basses to the 'Division Violin,' which appeared in 1693. Several vocal pieces of his composing are to be found in contemporary collections, and a specimen is given in Hawkins's 'History of Music,' ii. 936. Sewel, who knew him intimately, states that he 'was an extraordinary zealous man, and what he judged evil he warmly opposed, even to the hazard of his own life,' and by the primitive quakers he seems to have been esteemed a

pious though fanatical man. He died on 11 Feb. 1683, and was buried at Spitalfields, leaving three sons, John [q. v.], Henry [q. v.], and Thomas, who were all musicians.

Eccles's chief works are: 1. 'A Musick-Lector; or, the Art of Musick (that is so much vindicated in Christendome) discoursed of, by way of Dialogue between three men of several Judgments: The one a Musician, and Master of that Art and jealous for the Church of England, who calls Musick the Gift of God. The other a Baptist, who did affirm it to be a decent and harmless practice. The other a Quaker (so called), being formerly of that Art, doth give his Judgment and Sentence against it; but yet approves of the Musick that pleaseth God,' 1667. 2. 'The Quakers Challenge at Two several weapons to the Baptists, Presbiters, Papists, and other Professors,' 1668. The last contains his famous expedient for ascertaining the true religion, which was to collect a number of the most godly men of various sects who should unanimously pray for seven days without eating or sleeping, 'then,' Eccles said, 'those on whom the Spirit of God shall manifest itself in a sensible manner, i.e. by the tremblings of the limbs and interior illuminations, may oblige the rest to subscribe to their decisions.'

[George Fox's Autobiography, ed. 1763; Croese's General History of the Quakers, ed. 1696, ii. 66; Sewel's Hist. of the Rise, &c., Society of Friends, iii. 283, &c.; Besse's Sufferings of the Quakers, i. 216, &c., ii. 210, &c.; Eccles's A Musick-Lector; Grove's Dict. of Music; Hawkins's Hist. Musicians; Bickley's George Fox and the Early Quakers; Smith's Cat. of Friends' Books, i. 553.] A. C. B.

ECCLESTON, THOMAS OF (*fl.* 1250), Franciscan, studied at Oxford (*De Adventu Minorum*, p. 39), and entered the Franciscan order probably soon after its settlement in England. Everything that is to be known of him can only be ascertained from his work, 'De Adventu Fratrum Minorum in Angliam.' He speaks of personal intercourse with William of Nottingham, minister-general of the order, who died in 1250, and of Adam de Marisco, who died in 1257 or 1258, as dead, and thus his approximate date is known. His work, for which he was collecting materials for twenty-five years, is dedicated to Simon de Esseby; it gives a narrative of some thirty years of the settlement of the Franciscans in England, describing their work and their poverty with the vividness of an eye-witness. It was partially known by some extracts in Leland's 'Collectanea,' iii. 341 (1770), but was not printed till 1858, when it was published in Mr. Brewer's 'Monumenta Franciscana,' in the Rolls Series.

[Leland, De Scriptor. Brit. p. 298, an account copied and falsely added to by Bale; Wadding's Annales Minorum, vii. 169, who gives a very erroneous date; Brewer's Preface to the Monumenta Franciscana, pp. lxxi–lxxvi.] H. R. L.

ECCLESTON, THOMAS (1659–1743), jesuit, only son of Henry Eccleston, esq., of Eccleston Hall, Lancashire, by Eleanor, daughter of Robert Blundell, esq., of Ince Blundell, was born in 1659. He was educated in the college of St. Omer, and afterwards continued his studies for two years (1677–9) in the English College at Rome. During the wars in Ireland, after the revolution of 1688, he held a captain's commission in King James's army. Being engaged in a duel which proved fatal to his antagonist, he was seized with remorse and determined to enter the religious state. Accordingly he returned to Rome, entered the jesuit novitiate of Sant' Andrea in 1697, and was professed of the four vows in England in 1712. He was employed in the Yorkshire missions, and served Ingatestone Hall as chaplain to Lord Petre under the assumed name of Holland. From 11 Aug. 1731 to 22 Sept. 1737 he was rector of the college at St. Omer. He died on 30 Dec. 1743.

He wrote a treatise on 'The Way to Happiness,' 1726, 8vo; 2nd edit. London, 1772, 8vo.

His full-length portrait, pointing to his sword thrown upon the ground, was formerly hung in the hall at Eccleston.

[Oliver's Collectanea S. J., p. 84; Foley's Records, v. 348, vi. 426, vii. 220; Gillow's Bibl. Dict.; De Backer's Bibl. des Écrivains de la Compagnie de Jésus (1869), p. 1701.] T. C.

ECCLESTONE or EGGLESTONE, WILLIAM (*fl.* 1605–1623), actor, seems to have been born in Southwark, where his father, also William Ecclestone, resided. He joined the famous king's company of actors associated with the Blackfriars and Globe theatres after 1605, and performed in Jonson's 'Alchemist' in 1610 and in the same writer's 'Catiline' in 1611. About August 1611 Ecclestone withdrew from the Blackfriars and Globe company and joined a new association of twelve actors formed by Henslowe under Prince Henry's patronage to act at the Fortune Theatre. In 1613 the new company quarrelled with Henslowe, and Ecclestone reappeared with his former associates in Beaumont and Fletcher's 'Honest Man's Fortune.' Ecclestone was still a member of the king's company in 1619, but he had retired before 1625. His name occurs as an

actor in Beaumont and Fletcher's 'Bonduca' (1615–16), 'Loyal Subject' (1618), 'Mad Lover' (1618), 'Humorous Lieutenant' (1618), 'Island Princess' (1619?), 'Women Pleased' (1619?), 'Little French Lawyer' (1620–1), 'Customs of the Country' (1621?), 'Laws of Candy' (1622), 'Sea Voyage' (1622), and 'Spanish Coast' (1622). He married Anne Jacob at St. Saviour's Church, Southwark, 20 Feb. 1602–3. He was alive in 1623, when a fellow-actor, Nicholas Tooley, released him of a debt.

[Collier's Lives of the Actors, pp. 241, 245–8; F. G. Fleay's Actor Lists, 1578–1644, in Royal Hist. Soc. Transactions, ix. 44 et seq.; Collier's Hist. of English Dramatic Poetry; G. F. Warner's Cat. of Dulwich MSS.; Alleyn Papers, ed. Collier (Shakespeare Soc.)] S. L.

ECHARD, LAURENCE (1670?–1730), historian, son of the Rev. Thomas Echard or Eachard of Barsham, near Beccles, Suffolk, by his wife, the daughter of Samuel and Dorothy Groome, was born at Barsham, and on 26 May 1687, at the age of seventeen, was admitted a sizar of Christ's College, Cambridge, where he graduated B.A. in 1691 and M.A. in 1695. Echard, having been ordained by Moore, bishop of Norwich, was presented to the livings of Welton and Elkington, Lincolnshire, and was appointed chaplain to the Bishop of Lincoln. For more than twenty years Echard resided in Lincolnshire, chiefly at Louth, where during that time he wrote a number of works. On 24 April 1697 he was installed prebendary of Louth in the cathedral of Lincoln, and on 12 Aug. 1712 archdeacon of Stow (Browne Willis, *Survey*, 1742, iii. 213, 131). In 1707 he brought out his 'History of England from the first entrance of Julius Cæsar and the Romans to the end of the Reign of James the First.' In 1718 he published two further volumes, bringing the history down to the 'establishment of King William and Mary,' and in 1720 an appendix, 'consisting of explanations and amendments, as well as new and curious additions to that History. Together with some apologies and vindications.' Archbishop Wake, in a letter to Addison, dated 31 Dec. 1717, calls his attention to 'honest Mr. Eachard, who is now on his way hither to publish his History, and present it, as we agreed, to his majesty. His circumstances are so much worse than I thought, that if we cannot get somewhat pretty considerable for him, I doubt he will sink under the weight of his debts. . . . I verily believe that 300 guineas for the 3 vols. may as easily be procured from the king as 200*l.*' (Aikin, *Life of Addison*, 1843, ii. 211–12). Echard's 'History,' though it gave rise to many adverse criticisms, retained its popularity until it was superseded by Tindal's translation of Rapin. It is chiefly remarkable for the insertion of Captain Lindsey's astonishing narrative concerning Cromwell's interview with the devil on the morning of the battle of Worcester (3rd edit. p. 691). In or about 1722 Echard was presented by George I to the livings of Rendlesham and Sudborne in Suffolk. Here he lived in bad health for nearly eight years. He died at Lincoln, while on his way to Scarborough for the benefit of the waters, on 16 Aug. 1730, and was buried in the chancel of St. Mary Magdalen's Church on the 29th of the same month. Echard married twice, first Jane, daughter of the Rev. — Potter of Yorkshire, and secondly Justin, daughter of Robert Wooley of Well, Lincolnshire. There were no children by either marriage. He was a fellow of the Society of Antiquaries, and a near relation of John Eachard [q. v.], the author of the 'Grounds and Occasions of the Contempt of the Clergy.' In some of Laurence Echard's earlier books his name is spelt 'Eachard.' His portrait, by Vertue after Kneller, is prefixed to the third edition of the 'History of England,' London, 1720, folio. Besides the 'History' and two single sermons he published the following works, all of which were originally issued in London: 1. 'An Exact Description of Ireland,' &c., 1691, 12mo. 2. 'A Description of Flanders, or the Spanish Netherlands,' 1691. 3. 'A Most Compleat Compendium of Geography, General and Special; describing all the Empires, Kingdoms, and Dominions in the whole World,' &c., 1691, 12mo; fourth edition, 1697, 12mo; sixth, 1704, 12mo; seventh, 1705, 12mo; eighth, 1713, 12mo. 4. 'Plautus's Comedies, Amphitryon, Epidicus, and Rudens made English; with Critical Remarks upon each Play,' 1694, 8vo; second edition, corrected, 1716, 12mo. 5. 'Terence's Comedies, made English. With his Life; and some Remarks at the end. By several hands, 1694, 8vo; second edition, corrected, 1698, 12mo; third edition, 1705, 12mo. 'By Mr. Laurence Echard and others. Revised and corrected by Dr. Echard and Sir R. L'Strange;' fifth, 1718, 8vo; sixth, 1724, 12mo; ninth, 1741, 12mo. 6. 'The Gazeteer's or Newsman's Interpreter: being a Geographical Index of all the considerable Cities, Patriarchships, Bishopricks, . . . in Europe,' &c. Third edition, 1695; sixth, 1703; eighth, 1706; tenth, 1709; eleventh, 1716; twelfth, 1724; fifteenth, 1741, all 12mo. It was also translated into French, Italian, and Spanish. 7. 'The Roman History from the Building of the City to the Perfect Settlement of the Empire by Augustus Cæsar,' &c., vol. i., fourth edition, 1699, 8vo. 8. 'The

Roman History from the Settlement of the Empire by Augustus Cæsar to the Removal of the Imperial Seat by Constantine the Great . . . Vol. II. For the use of His Highness the Duke of Gloucester,' 1698, 8vo. This history was completed in five volumes, but Echard wrote the first two only, the other three being written, as he states in the preface to the third volume, 'by one whose person is unknown to me;' they, however, appear to have been revised by him. A number of editions of each volume were published, and the sets are made up of different editions. 9. 'An Abridgment of Sir Walter Raleigh's History of the World in Five Books,' &c., 1700, 8vo. 10. 'A General Ecclesiastical History from the Nativity of our blessed Saviour to the First Establishment of Christianity by Humane Laws under Emperour Constantine the Great,' &c., 1702, fol.; second edition, 1710, 8vo, 2 vols.; third, 1712, 8vo; sixth, 1722, 8vo. 11. 'The Works of Lucian, translated from the Greek by several eminent hands,' 1710?–11, 8vo, 4 vols. The only piece attributed in the contents to Echard is 'The Auction of Philosophers,' iii. 323–44. 12. 'The Classical Geographical Dictionary, revised, with a recommendatory preface by Laurence Echard,' 1715, 12mo. 13. 'Maxims and Discourses, Moral and Divine: taken from the Works of Arch-Bishop Tillotson and Methodiz'd and Connected,' 1719, 8vo. 14. 'The History of the Revolutions in England under the Family of the Stuarts, from the year 1603 to 1690. . . . By F. J. D'Orleans of the Society of Jesus. Translated from the French original printed at Paris. To which is prefixed an Introduction to this History, by Laurence Echard.' The second edition, 1722, 8vo. 15. 'The History of the Revolution and the Establishment of England in the year 1688. Introduc'd by a necessary Review of the Reign of King Charles and King James the Second. In three books,' 1725, 8vo; another edition, Dublin, 1725, 8vo.

[Biog. Brit. (1793), v. 532–5; Chalmers's Biog. Dict. (1814), xiii. 15–18; Granger's Biog. Hist. of England (1806), iii. 106–8; Cunningham's Lives of Eminent Englishmen (1835), iv. 416–18; Graduati Cantabr. (1823), p. 150; European Mag. (1806), xlix. 418–19; Davy's Suffolk Collections, vol. lii. (Addit. MS. 19128); Birch's Biog. Anecd. (Addit. MS. 4222; Watt's Bibl. Brit.; Brit. Mus. Cat.] G. F. R. B.

ECHLIN, ROBERT (*d.* 1635), bishop of Down and Connor, was second son of Henry Echlin, laird of Pittadro in Fifeshire (who was in Edinburgh Castle during the famous siege of 1573), and Grizel, daughter of Robert Colvile of Cleish, Kinross. Robert studied at the university of St. Andrews, where in 1596 he took the degree of A.M. In 1601 he was inducted by the presbytery of Dunfermline in the second congregation of Inverkeithing on the coast of his native county. Not much is known of his ministry here. In the 'Register of the Privy Council of Scotland' (vii. 654) there is a record of the following 'caution' under date of September 1606: 'Mr. James Wode of Dunune for Andro Wode in Rossyth, 1,000*l.*, not to harm Mr. Robert Echline, minister at Innerkeithing.' Forbes's 'Certaine Records' (p. 455) mentions a visit which 'Mr. Robert Eklin, minister at Ennerkeithing,' paid on 9 Jan. 1606 to the ministers imprisoned at Blackness. During his incumbency of Inverkeithing he married Jane, daughter of James Seton of Latrisse. On 4 March 1612–13 he was appointed by James I of England to the bishopric of Down and Connor. It is said that the king was induced to give him this see 'calling to mind the memory and merit of the laird of Pittadro, his father, and his long sufferings' (*MS. Memoirs of the Echlin Family*, compiled by George Crawfurd). Several Scotchmen were about this time designedly put into Ulster bishoprics, the 'plantation' consisting largely of Scots. The property of this diocese had been much deteriorated by Echlin's predecessor, James Dundas (also a Scotchman), who, though he died in the year of his appointment (1612), 'lived long enough to commit great wastes on his bishopric by fee-farms and other long leases at inconsiderable rents' (Ware, *History of the Bishops of Ireland*). In 1615 Echlin, bent on repairing these wastes, went to London, and representing to the king 'the great decay and unconscionable concealments and usurpations of the temporalities, tithes, advowsons, and other spiritualities' (*ib.*), got a commission appointed to inquire into the facts of the case, and also received permission to hold *in commendam* any one dignity or prebend in the diocese when void, 'that he might be better enabled to maintain the dignity of his place,' a permission in virtue of which in 1618 he took the precentorship of his cathedral, exchanging it for the treasurership in the following year. A return of the state of his diocese, which he drew up in 1622, is preserved among the manuscripts of Trinity College, Dublin.

The main interest of Echlin's life arises from his connection with the early presbyterian ministers of the north of Ireland, the first of whom, Edward Brice, settled in co. Antrim almost contemporaneously with the bishop's arrival, and was, along with others of the presbyterian clergy of that day, received and acknowledged by the bishop, who

in 1619 gave him the prebend of Kilroot [see BRICE, EDWARD]. When another of their number, Robert Blair, arrived in the country in 1623, although he plainly apprised the bishop of his aversion both to episcopacy and the prayer-book, Echlin kindly said: 'I hear good of you and will impose no conditions on you. I am old and can teach you ceremonies, and you can teach me substance. Only, I must ordain you, else neither I nor you can answer the law nor brook the land.' Blair then tells us: 'I answered him that his sole ordination did utterly contradict my principles; but he replied both wittily and submissively, "Whatever you account of episcopacy, yet I know you account a presbytery to have divine warrant. Will you not receive ordination from Mr. Cunningham and the adjacent brethren, and let me come in among them in no other relation than a presbyter?" This I could not refuse, and so the matter was performed' (BLAIR, *Autobiography*; ADAIR, *True Narrative*). From being the patron of the presbyterian clergy Echlin soon turned to be their bitter foe. In 1631 he suspended Blair and Livingstone from the ministry. Ussher interfered on their behalf, and they were restored. Next year they were proceeded against again and deposed, along with two others. Blair now travelled to London and obtained from the king such liberty as enabled them to resume their ministry. But in 1634 the bishop cited them again, and formally deposed them. There is extant an account of a remarkable conference which took place between him and Blair on this occasion (printed by REID, *History of the Presbyterian Church in Ireland*, from a manuscript in Bibl. Jurid. Edin.) Shortly afterwards Echlin sickened. When the physician was called in and inquired what ailed him, it is said that for some time he refused to answer, but at length, speaking with great difficulty, replied, 'Tis my conscience, man!' to which the doctor rejoined, 'I have no cure for that' (BLAIR, *Autobiography*). He died on 17 July 1635, at the Abbacy, a house which he had built for himself at Ardquin, near Portaferry, co. Down, and was buried at Ballyphilip close by. He left two sons and four daughters, many of whose descendants still live.

[Genealogical Memoirs of the Echlin Family, by the Rev. J. R. Echlin; Ware's Bishops of Ireland; Blair's Autobiography; Adair's True Narrative; Reid's History of Presbyterian Church in Ireland; Scott's Fasti; Cotton's Fasti; Burke's Landed Gentry.] T. H.

**ECTON, JOHN** (*d.* 1730), compiler, a native of Winchester, was employed in the first-fruits department of the office of Queen Anne's Bounty, where he ultimately became the receiver of the tenths of the clergy. He died at Turnham Green, Middlesex, 20 Aug. 1730 (*Hist. Reg.* vol. xv., Chron. Diary, p. 55), His will, bearing date 7 July 1730, was proved at London 8 Sept. 1730 by his widow, Dorothea Ecton (registered in P. C. C. 255, Auber). Therein he desired to be buried in Winchester Cathedral. He appears to have left no issue. He devised all his 'manuscript bookes, papers, and collections' to his wife and Dr. Edward Butler, vice-chancellor of the university of Oxford, 'to be jointly att their discretion disposed of in the best manner for the publick service;' but he desired that such as were found completed and likely to prove useful might be published. Ecton was a good antiquary and musician. He was elected F.S.A. 29 March 1723 ([GOUGH], *Chron. List. of Soc. Antiq.*, 1798, p. *3). His collection of music and musical instruments he bequeathed to James Kent, the church composer [q. v.] His library was sold in 1735.

He published: 1. 'Liber Valorum et Decimarum; being an Account of the Valuations and Yearly Tenths of all such Ecclesiastical Benefices in England and Wales as now stand chargeable with the Payment of First-Fruits and Tenths . . . (Some Things necessary to be . . . performed by a Clergyman upon his admission to any Benefice),' 8vo, London, 1711. Of this once useful compilation seven editions appeared between 1723 and 1796, the best being that published as 'Thesaurus Rerum Ecclesiasticarum,' 4to, London, 1754, and again in 1763, with additions by Browne Willis. In 1786 John Bacon (1738–1816) [q. v.], having changed the title of the book to 'Liber Regis' and made a few additions, published it as entirely his own work, without even revising Ecton's preface. He himself did not add one line of introduction, as is erroneously stated in Nichols's 'Literary Anecdotes,' ix. 5*n*. This conduct, for which Bacon and his publisher, John Nichols, deserved equal blame, was severely commented on in the 'Gentleman's Magazine' for 1786 and 1787 (vol. lvi. pt. ii. 1027–8, vol. lvii. pt. i. pp. 135, 304–5). 2. 'A State of the Proceedings of the Corporation of the Governours of the Bounty of Queen Anne for the Augmentation of the Maintenance of the Poor Clergy, from . . . 1704 to Christmas, 1718,' 8vo, London, 1719; 2nd edition, 'with a Continuation to Christmas, 1720,' 8vo, London, 1721.

[Nichols's Lit. Anecd. ix. 5–7; Gough's British Topography, i. 117, 118, 131*.] G. G.

**EDBURGE, SAINT** (*d.* 751), abbess of Minster. [See EADBURGA.]

**EDDI, ÆDDE, or EDDIUS** (*fl.* 669), biographer, who assumed the name of Stephanus probably on taking orders, was brought into Northumbria by Bishop Wilfrith or Wilfrid when he returned from Canterbury in 669. His special work was to teach the Roman method of chanting in the Northumbrian churches; he acted as choirmaster of the diocese, and accordingly describes himself as 'cantor' (Eddius, c. xiv.) He was probably present at the synod of Onestrefeld, or Austerfield, in 702, in which Wilfrid was condemned, and accompanied him on his journey to Rome, whither he went to appeal against its decree. It has also been shown that there can be little doubt that he was an inmate of the monastery of Ripon in 709, when Wilfrid spent his last days there (Raine). At the request of Bishop Acca [q. v.], Abbot Tatberht, and the congregation of Ripon, he wrote a 'Life of Wilfrid,' a work in which he says his remembrance of the bishop was of great help to him. Although not written with any literary skill, and full of partisanship, it is a work of the highest interest and value, and was probably used by Bæda. The date of the last event it records is 710, and as it is reasonable to conclude that Eddi was at least twenty-five when he came into Northumbria, he must then have been fully sixty-six. The 'Vita Wilfridi Episcopi auctore Eddio Stephano' was used by William of Malmesbury (*Gesta Pontificum*); it is not included in the 'Acta Sanctorum' of the Bollandists, and was first printed by Mabillon in his 'Acta SS. Ordinis S. Benedicti,' vol. iv. pt. i. p. 631, from a transcript from the Cottonian MS., and later, with the help of a manuscript in the library of Salisbury Cathedral, by Gale in his 'Scriptores XV,' i. 38, and by Giles in 'Vitæ Quorundam Sanctorum,' Caxton Soc. The latest edition is in the 'Historians of the Church of York,' i. 1, Rolls Ser., with full introduction by James Raine.

[Vita Wilfridi auct. Eddio Stephano, Præf., c. xiv., see Introd. p. xxxi sq. (Rolls Ser.); Bædæ Hist. Eccl. iv. 2 (Engl. Hist. Soc.); William of Malmesbury's Gesta Pontificum, p. 210 (Rolls Ser.); Raine's Fasti Eboracenses, p. 62.] W. H.

**EDDISBURY**, first Baron (1802–1869). [See Stanley, Edward John.]

**EDELBURGE**, Saint (*d.* 676), abbess of Barking. [See Ethelburga.]

**EDEMA, GERARD** (1652–1700?), landscape-painter, is stated to have been a native of Friesland. He was a pupil of Allart van Everdingen, from whom he learnt to paint landscapes of a wild and savage nature, with a predilection for rocks and waterfalls. He came to England about 1670, in his eighteenth year, and shortly afterwards made an expedition to Norway to collect subjects for his pictures. These travels he extended to Surinam in Dutch Guiana, the West Indies, the English colonies in America, and Newfoundland. He returned to London with a great number of paintings representing the novel and unknown scenery which he had visited, and their strange and awe-inspiring character earned him the name of 'the Salvator Rosa of the North.' He had no difficulty in disposing of any number of them to the merchants whose business was connected with those countries, and his landscapes were eagerly sought after by the nobility. Edema, having no talent for figures and buildings, was usually assisted in this line by Jan Wyck. Sir Richard Edgcumbe, being anxious to have a series of views of Mount-Edgcumbe painted for his house there, employed Edema, Wyck, and Vandevelde to execute them in concert. They remained some time at Mount-Edgcumbe, and produced several views which still exist. Unfortunately for Edema his prosperity led him into luxurious habits and to an inordinate love of the bottle, which caused his death at Richmond about 1700. Two landscapes by him are at Hampton Court. He was a clever painter, but owed his success to the novelty and interest of his subjects. Some authorities distinguish him from a Nicholas Edema, living at the same time, who visited Surinam for the purpose of painting insects and plants, a line of art which he abandoned for landscape-painting. It seems almost certain that there was only one painter of the name.

[Redgrave's Dict. of Artists; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum; Vertue's MSS. (Brit. Mus. Addit. MS. 23068, &c.); Descamps's Vies des Peintres; Immerzeel (and Kramm) Levens en Werken der Hollandsche en Vlaamsche Kunstschilders, &c.; Nouvelle Biographie Générale.] L. C.

**EDEN, Sir ASHLEY** (1831–1887), Indian official, third son of Robert John Eden [q. v.], third lord Auckland and bishop of Bath and Wells, and nephew of George Eden [q. v.], earl of Auckland and governor-general of India, was born at Hertingfordbury in Hertfordshire on 13 Nov. 1831. He was educated first at Rugby and then at Winchester, until 1849, in which year he received a nomination to the Indian civil service. He spent 1850 and 1851 at the East India Company's college at Haileybury, but did not pass out last of his term until December 1851. In 1852 he reached India, and was first posted as assistant to the magistrate and collector

of Rájsháhí. In 1855 he was appointed assistant to the special commissioner for suppressing the Santál insurrection, and in this capacity showed both tact and courage. In 1856 he was promoted to be magistrate at Moorshedábád, and during the Indian mutiny he did much to check sympathy with the revolt in that city. In 1860 Eden was appointed secretary to the government of Bengal and an ex-officio member of the Bengal legislative council. This post he held for eleven years, during the last part of Sir John Peter Grant's lieutenant-governorship, and throughout Sir Cecil Beadon's and Sir William Grey's terms of office. In 1860 Eden accompanied a force ordered to invade the hill state of Sikkim in the Himalayas, as political agent, and in March 1861 he signed a treaty with the rájá, which secured protection to travellers and free trade. This success caused Eden to be appointed special envoy to the hill state of Bhután in 1863. He was accompanied by no armed force; his demands were rejected; and he was grossly insulted and forced to sign a treaty highly favourable to the Bhutiás. This treaty was not ratified by the supreme government, and the Bhután war was the result. In 1871 Eden was appointed chief commissioner of British Burma, being the first civilian ever sent to govern that province. His term of office was signalised by many administrative reforms. In 1874 he was made a C.S.I., and in April 1877 he returned to Calcutta as lieutenant-governor of Bengal, in succession to Sir Richard Temple. His government was prosperous and successful, and he was made a K.C.S.I. in 1878. His retirement from India on being appointed a member of the secretary of state's council in 1882 caused genuine regret among both the European and native communities of Calcutta, and his admirers founded in his honour the Eden Hospital for Women and Children in Calcutta. A more solid testimony to his memory is the Eden canal, which joins the Ganges and the Tistá, and will effectually save the greater portion of Behar from famine. Eden was an assiduous attendant at the council of India for the remainder of his life. He died suddenly of paralysis on 9 July 1887.

[East India Directories and India Lists; Hunter's Imperial Gazetteer; Colonel Gawler's Mountain Warfare in Sikkim; Rennie's Bhután War; obituary notices in the Times and Allen's Indian Mail.] H. M. S.

EDEN, CHARLES PAGE (1807–1885), clerical author and editor, born in or near Bristol in 1807, was third son of Thomas Eden, curate of St. George's, Bristol, who died when Charles was an infant, leaving a widow and young family in poverty. Charles was educated at a day school at Bristol, and at the Royal Institution School at Liverpool. Afterwards he was teacher for a time in a private school, conducted by his cousin, the Rev. J. Prince, and at Michaelmas 1825 went to Oxford as a Bible clerk at Oriel College. He was appointed to this office by the provost, Dr. Copleston [q. v.], and afterwards spoke of it as 'a position calculated to guard him from idleness and expense.' He proceeded B.A. with a first class in classics in 1829; in the two following years gained the prizes for the Ellerton theological essay and the chancellor's English essay; and in 1832, after two failures, was elected a fellow of his college, which was still one of the highest honours in the university. After his ordination (deacon 1833 and priest 1834), he held several university and college offices, and in 1843 succeeded Mr. (afterwards Cardinal) Newman as vicar of St. Mary's. In 1850 he was presented by his college to the vicarage of Aberford, near Leeds, where in 1852 he married Miss Landon, a daughter of his predecessor, and where he continued to discharge his duties as a parish priest with admirable zeal and activity till the close of his life in 1885. He was elected proctor three times in the convocation of the province of York (1869–74–80), and in 1870 was preferred by the archbishop to the prebendal stall of Riccall, whence he was popularly called Canon Eden. His name is favourably known in the theological and literary world for his editions (for the Library of Anglo-Catholic Theology) of Gunning on the 'Paschal or Lent Fast,' 1845, and of Andrewes's 'Pattern of Catechistical Doctrine,' 1846; and also especially in connection with the trade edition of Jeremy Taylor's Works, in 10 vols. 8vo. This Canon Eden began while he was residing at Oxford, and he finished vols. ii–viii. before he left the university in 1850; vols. ix. and x. were then published under the superintendence of the Rev. Alexander Taylor, who had previously assisted him; and Eden finished the work by the publication in 1854 of the first volume, containing Heber's 'Life of Jeremy Taylor,' indexes, &c. The text of this edition is the most critically correct; a great number of references unnoticed by Bishop Heber have been added and verified; it also includes two short pieces not found in Heber's edition, and omits three which have been pronounced to be spurious. In 1855 Eden published a volume of sixteen 'Sermons preached at St. Mary's in Oxford,' the first of which had been privately printed in 1840 under the title of 'Early Prayer,' and had excited much attention in the university from its tone of earnest and practical piety. He contributed to the 'Tracts

for the Times,' No. 32, 'On the standing ordinances of religion,' but was never a prominent member of the (so-called) Tractarian party, though in his theological opinions he was more inclined to that school than to any other in the Anglican church. It is probable that certain peculiarities of manner, more than temper, prevented his being appreciated so much as his abilities, learning, and piety deserved. He died 14 Dec. 1885.

[Foster's Alumni Oxon.; Obituary in Yorkshire Post, repr. in Guardian, 16 Dec. 1885; Oxford Univ. Herald, 26 Dec. 1885; the late Dean Burgon in Guardian, 27 Jan. 1886, to be reprinted with additions in Burgon's Lives of Twelve Good Men, as the earnest parish priest.] W. A. G.

**EDEN, EMILY** (1797–1869), novelist and traveller, seventh daughter of William Eden, first baron Auckland [q. v.], was born in Old Palace Yard, Westminster, on 3 March 1797. In company with her sister, Frances Eden, she accompanied her brother, George Eden [q.v.], second baron Auckland, to India, and remained with him in that country during his term of office as governor-general from 1835 to 1842. After her return to England she published in 1844 'Portraits of the People and Princes of India,' and in 1866 'Up the Country. Letters written to her Sister from the Upper Provinces of India by the Hon. Emily Eden.' Other editions of this work appeared in 1867 and in 1872. In these volumes the visits between Lord Auckland and Runjeet Singh are recorded with minute particulars. As a novelist she brought out two works, which had a considerable sale, 'The Semi-detached House, edited by Lady Theresa Lewis,' 1859, and 'The Semi-attached Couple, by E. E.,' 1860. She also rendered 'Marion de l'Orme' into English blank verse. She was for many years a member of the best circles of society in London, and her house, Eden Lodge, Upper Gore, Kensington, was frequented by all the celebrities of the day. Her entertainments were morning reunions, her health not permitting her to preside at dinner parties or to keep late hours. More recently she purchased a residence, Fountain House, 5 Upper Hill Street, Richmond, Surrey, where she died, 5 Aug. 1869, and was buried in the family vault at Beckenham, near Bromley in Kent. Her eldest sister, Eleanor Agnes Eden, the first and only love of William Pitt, married, 1 June 1799, Robert, fourth earl of Buckinghamshire, and died at Eastcombe, near Stroud, Gloucestershire, 15 Oct. 1851.

[Register and Magazine of Biography (1869), ii. 147; Greville Memoirs, second series, i. 383, ii. 128, 150; information from Lord Auckland.] G. C. B.

**EDEN, Sir FREDERICK MORTON** (1766–1809), writer on the state of the poor, was the eldest son of Sir Robert Eden (created a baronet in 1776), governor of Maryland, and grandson of Sir Robert, third baronet of West Auckland. William Eden, first lord Auckland [q. v.], was his uncle. His mother was Caroline Calvert, sister and coheiress of the last Lord Baltimore. The date of his birth is gathered from an inscription in the gallery of Ealing parish church, where he was buried, which states that he died at the age of forty-three. He entered Christ Church, Oxford, where he matriculated 19 April 1783, 'aged 16' (Foster, *Alumni Oxon.*) He graduated B.A. 6 Feb. 1787, and M.A. 27 Oct. 1789 (*Catalogue of Oxford Graduates*). In 1792 he married the daughter of James Paul Smith. The rest of his life appears to have been spent in business, and in social and economical investigations. He was one of the founders and was afterwards chairman of the Globe Insurance Company (Walford, *Insurance Cyclop.*); and he died at the office of the company 14 Nov. 1809. He left five sons and two daughters; the eldest son, Sir Frederick, third baronet, was killed at New Orleans 24 Dec. 1814; the second, Sir William, succeeded his brother as fourth baronet; the third was Robert, bishop of Moray [q. v.]

Eden is spoken of as a man of well-known benevolence of disposition, and his writings display a cultivated and scholarly mind. From his humorous poem called 'The Vision,' in which he takes to task his friend Jonathan Boucher [q. v.] for being unduly engrossed in etymological study, one might imagine that his bent was not less to literature than to political economy. His sole claim to fame, however, is the investigation which he made into the state of the labouring classes in England. He was led to the subject by the high prices of 1794 and 1795. Being a man of means, and earnestly interested in the subject, he performed the work with great thoroughness. He visited and studied several parishes personally; he had many correspondents, clergymen and others; and, for the rest, he secured the services of 'a remarkably faithful and intelligent person, who has spent more than a year in travelling from place to place for the express purpose of obtaining exact information agreeably to a set of queries with which I furnished him' (pref. to *The State of the Poor*). The three volumes which he published in 1797 (the year before Malthus published the first edition of the 'Essay on Population'), when he was only thirty-one years of age, form one of the classical works in economical literature, and are so rich in valuable facts, not to be found else-

where, that they can never pass out of date. Karl Marx has said that Eden is 'the only disciple of Adam Smith during the eighteenth century that produced any work of importance' (*Capital*, Eng. trans. ii. 629). However this may be, to no writer of the time have subsequent investigators been more indebted.

The following is a list of Eden's works: 1. 'The State of the Poor; or an History of the Labouring Classes in England from the Conquest to the present period; in which are particularly considered their domestic economy with respect to diet, dress, fuel, and habitation; and the various plans which, from time to time, have been proposed and adopted for the relief of the poor, &c.,' 3 vols. 4to. Vol. i. contains the treatise on the poor; vol. ii. parochial reports relating to the administration of workhouses and houses of industry, friendly societies, &c.; vol. iii. parochial reports continued, and appendix containing tables of prices, wages, &c. No. 18 of appendix is a catalogue of publications on subjects relative to the poor. An abridged translation of the work is found in vol. vii. of Duquesnoy's 'Recueil de mémoires sur les établissements d'humanité.' 2. 'Porto-Bello: or a plan for the improvement of the Port and City of London,' plates, 1798. 3. 'An Estimate of the Number of the Inhabitants in Great Britain and Ireland,' 1800. Written while the Census Bill was before parliament; partly extracted from 'The State of the Poor.' 4. 'Observations on Friendly Societies, for the maintenance of the industrious classes during sickness, infirmity, old age, and other exigencies,' 1801. 5. 'Eight Letters on the Peace; and on the Commerce and Manufactures of Great Britain,' 1802. Originally addressed to the 'Porcupine' newspaper and signed 'Philanglus.' 6. 'Brontes: a cento to the memory of the late Viscount Nelson, duke of Bronté, 1806,' anonymous; in Latin hexameters. 7. 'Address on the Maritime Rights of Great Britain,' 1807; 2nd edit. (containing 'suggestions on the measures necessary to render the United Kingdom independent of other countries for the most indispensable articles now supplied by foreign commerce'), 1808. 8. 'The Vision,' 1820, another edition 1828; addressed to the Rev. Jonathan Boucher. The notice in the 'Gent. Mag.' (June 1804) of Boucher is by Eden (pref. to *Letters of Rich. Radcliffe and John James*, Oxford Hist. Soc. p. xiv). Walford (*Insurance Cyclopædia*, art. 'Eden') mentions also a pamphlet 'On the Policy and Expediency of granting Insurance Charters,' 1806, and a proposal for the establishment in London of a fire brigade on the model of the corps de sapeurs-pompiers of Paris, 1808. A letter of Eden's criticising a scheme of Bentham's for annuity notes is among the Bentham MSS. (*Brit. Mus. Addit. MSS.* 31235), and Nichols prints two of his letters to Bishop Percy (*Lit. Illustrations*, viii. 355–6).

[Gent. Mag. lxxviii. 1178; Walford's Insurance Cyclop.; Brit. Mus. Cat.] G. P. M.

EDEN, GEORGE, Earl of Auckland (1784–1849), statesman and governor-general of India, second son of William Eden, first baron Auckland [q. v.], by Eleanor Elliot, sister of the first Earl of Minto, was born at Eden Farm, near Beckenham in Kent, on 25 Aug. 1784. As a younger son he was at first intended for a professional career. He matriculated at Christ Church, Oxford, 3 May 1802, proceeded B.A. 1806, and M.A. 1808. He was called to the bar at Lincoln's Inn on 13 May 1809, and was under-teller of the exchequer from 1809 to 1812. His elder brother, William Frederick Eden, M.P. for Woodstock, was found drowned in the Thames on 24 Feb. 1810, and George succeeded to his brother's seat in the House of Commons on 10 March. He sat until the dissolution of 1812, when he was defeated at Oxford, and was re-elected for Woodstock in Nov. 1813. On 28 May 1814 he succeeded his father as second Lord Auckland. His father, in early days the intimate friend of Pitt, supported Addington in 1804. The second Lord Auckland had thus imbibed whig ideas. He voted and spoke consistently with the whig party during the long period succeeding the battle of Waterloo, when it remained in opposition. His constant attendance in the House of Lords and plain common sense commended him highly to whig leaders, and when Lord Grey formed his reform ministry in Nov. 1830 he gave Auckland a seat in his cabinet, with the offices of president of the board of trade and master of the mint. He was also commissioner of Greenwich Hospital from 1829 to 1834. He proved himself a capable official. In July 1834 Earl Grey retired, followed by Sir James Graham, Lord Stanley, the Duke of Richmond, and the Earl of Ripon, and Lord Melbourne had to reconstitute the whig ministry. Auckland was chosen to succeed Sir James Graham as first lord of the admiralty. He went out of office with Lord Melbourne in December 1834, and returned to his old post in April 1835, after Sir Robert Peel's short administration, and was soon after made a G.C.B. But he did not long remain in office, for in September 1835 Lord Melbourne decided to revoke Sir Robert Peel's nomination of Lord Heytesbury to the governor-generalship of India, and on his recommendation the court of directors accepted

Auckland as Lord William Bentinck's successor.

When Auckland reached Calcutta in February 1836, he found the government in the hands of Sir Charles (afterwards Lord) Metcalfe, who as senior member of council had acted as governor-general since the departure of Lord William Bentinck. Everything was perfectly quiet in India. Auckland's term of government might have been as uneventful as his predecessor's had he not decided to interfere in the affairs of Afghanistan. His uncle, Lord Minto, had first opened communications with that country in 1809, when he had sent Mountstuart Elphinstone [q. v.] to form a defensive alliance with Sháh Shujá in his apprehension of French intrigues. In 1837 Auckland sent Sir Alexander Burnes [q. v.] to Cabul on a somewhat similar mission, though his apprehension was rather of Russian than of French intervention. Dost Muhammád, the able usurper, who had driven Sháh Shujá into exile more than twenty years before, received Burnes courteously, but when he found that the English had no idea of helping him to recover Peshâwur from the Sikhs, he promptly dismissed him from his court. It was then that Auckland adopted the policy of driving out Dost Muhammád and reinstating Sháh Shujá on the throne. It was said that this course was forced upon him by his advisers, but he cannot be acquitted of the blame of listening to them, and having allowed the outbreak of a foolish and eventually disastrous war. On 1 Oct. 1838 Auckland issued his manifesto dethroning Dost Muhammád. Sir Henry Fane, the commander-in-chief, refused to have anything to do with the operations, and it was left for Sir John Keane to enter Cabul on 6 Aug. 1839, and place Sháh Shujá on the throne again. The news of these operations was received with enthusiasm in England. Keane was made a peer, and Auckland was created Lord Eden of Norwood, Surrey, and Earl of Auckland, on 21 Dec. 1839. As he received much of the credit accruing to the successful issue of the Afghan campaign of 1839, he must bear the blame of the disasters of 1841. He failed to recognise the weakness of Sháh Shujá and the independent character of the Afghans, and he allowed the garrison of Cabul to be reduced to a dangerously small force under the command of an incompetent general [see Elphinstone, George William Keith]. He was still in office when the catastrophe of November 1841 took place, but was only holding office until the arrival of his successor; for Sir Robert Peel, on taking office in September 1841, had not forgotten the slight put upon his nomination in 1835 by Lord Melbourne, and had at once sent letters to recall Auckland. In February 1842 Lord Ellenborough arrived, and it was left to him to repair the errors of Auckland's administration. Apart from his Afghan policy, Auckland had proved a good governor-general, for he was undoubtedly an able official, and his visit to the north-western provinces during the famine of 1838, and the relief works he sanctioned there, mark an epoch in the history of Indian famines (see Hunter, *Imp. Gazetteer of India*, x. 391).

On his return to England he allied himself again with the whig party. When Lord John Russell formed his administration in 1846, Auckland entered the cabinet as first lord of the admiralty. But his health had been undermined by his residence in India, and on 30 Dec. 1848 he was seized with a fit while out shooting with a party of friends, and died on 1 Jan. 1849 at the Grange, near Alresford, Hampshire, the seat of Lord Ashburton. At the time of his death he was president of the Royal Asiatic Society, president of the senate of University College, London, vice-president of the Horticultural and Zoological Societies, and a trustee of the British Museum. He was buried at Beckenham on 6 Jan., and as he died unmarried the earldom of Auckland and the barony of Eden became extinct, but he was succeeded as Lord Auckland by his brother, Robert John Eden [q. v.], who was consecrated bishop of Sodor and Man in 1847, translated to the bishopric of Bath and Wells in 1854, and died in 1870.

[Gent. Mag. February 1849; Higginbotham's Men whom India has known; Journal in India in 1837 and 1838 by the Hon. Eleanor Eden, Lord Auckland's sister. On Auckland's Afghan policy the best book is Sir J. W. Kaye's History of the Afghan War.] H. M. S.

EDEN, HENRY (1797–1888), admiral, fourth son of Thomas Eden, deputy auditor of Greenwich Hospital, and cousin of George Eden, first earl of Auckland [q. v.], entered the navy in 1811 on board the Acasta, in which he served on the North American station till August 1815. He was shortly afterwards appointed to the Alceste frigate, commanded by Captain Murray Maxwell [q. v.], which sailed from Spithead in February 1816, carrying out Lord Amherst as ambassador to China [see Amherst, William Pitt, Earl Amherst]. The Alceste was wrecked in Gaspar Straits on 18 Feb. 1817, and Eden, with the other officers and the ship's company, together with the embassy, returned to England in a chartered merchant ship. In October he was made lieutenant, and after serving for two years in the Liffey on the coast of Portugal was in June 1820 appointed flag-lieutenant to his brother-in-law, Sir Gra-

ham Moore [q. v.], then commander-in-chief in the Mediterranean. In October 1821 he was promoted to the command of the Chanticleer, from which, in July 1822, he was moved to the Martin, and was employed for the next two years on the coast of Greece during the Greek revolution. In April 1827 he was advanced to post rank, and from 1832 to 1835 commanded the Conway frigate on the home station, and afterwards on the coast of South America. From 1839 to 1842 he served as flag-captain to Sir Graham Moore, commander-in-chief at Plymouth, and in May 1844 was appointed to the Collingwood, fitting for the Pacific as flagship of Sir George Francis Seymour [q. v.] His health, however, obliged him to resign the command before the ship sailed, and he had no further service afloat. From 1846 to 1848 he was private secretary to his cousin, Lord Auckland, then first lord of the admiralty; from 1848 to 1853 was superintendent of Woolwich dockyard, and was a lord of the admiralty from 1855 to 1858. He became rear-admiral 7 Aug. 1854, vice-admiral 11 Feb. 1861, and admiral 16 Sept. 1864; but after his retirement from the board, where the name of Eden had long been a potent spell, had no active connection with the navy. In his retirement he lived for the most part at Gillingham Hall in Norfolk, where he died on 30 Jan. 1888. He married in 1849 the daughter of Lieutenant-general Lord George Beresford, but left no issue.

[O'Byrne's Nav. Biog. Dict.; Forster's Peerage; Navy Lists; Times, 2 Feb. 1888.]

J. K. L.

EDEN, MORTON, first Baron Henley (1752–1830), diplomatist, fifth and youngest son of Sir Robert Eden, third baronet, was born 8 July 1752. He matriculated at Christ Church, Oxford, 13 July 1770, took no degree, and at the age of twenty-four entered upon a diplomatic career. Appointed minister plenipotentiary to the electoral (now royal) court of Bavaria, and minister at the diet of Ratisbon, 10 Oct. 1776, he soon gave such satisfaction in his office that in February 1779 he was transferred to Copenhagen, with the style of envoy extraordinary. Three years later he was removed to Dresden. In 1783 he came over to England and was married to Lady Elizabeth Henley, fifth daughter of Robert, earl of Northington, and coheiress to her brother Robert, the second and last earl. Henley returned to Dresden, and was advanced to the dignity of minister plenipotentiary, continuing in his post until 1791. He was then appointed minister plenipotentiary to the Duke of Saxe-Gotha, but was appointed before the close of the year envoy extraordinary and minister plenipotentiary of the court of Berlin. He was nominated a knight of the Bath in 1791, and at the special request of George III was publicly invested with the insignia of the order by the king of Prussia, 1 Jan. 1793. In this year he proceeded to Vienna as ambassador to the emperor of Austria; and in 1794 he was sworn in a privy councillor, and despatched to Madrid as ambassador extraordinary. The British government, however, soon had need of his services in the east of Europe, and in the same year (1794) he was reappointed envoy extraordinary to Vienna. He remained in the Austrian capital for five years. On his retirement from the public service in November 1799 he was created a peer of Ireland, under the title of Baron Henley of Chardstock, Dorsetshire. He died 6 Dec. 1830. He had issue three sons and one daughter. His eldest son, Frederick, died in 1823. His second son, Robert, second Baron Henley, is noticed below. Henley took a considerable interest in scientific questions, and was a fellow of the Royal Society.

[Annual Register, 1830; Gent. Mag. 1831; Foster's Alumni Oxon.] G. B. S.

EDEN, RICHARD (1521 ?–1576), translator, was born in Herefordshire about 1521, and studied at Queens' College, Cambridge, 1535–44, under Sir Thomas Smith; held a position in the treasury 1544–6, and married in the following year. He was private secretary to Sir W. Cecil, 1552. He published in 1553 a translation of Münster's 'Cosmography.' Next year he obtained a place in the English treasury of the Prince of Spain, and in 1555 published his great work, 'The Decades of the Newe Worlde, or West India,' a collection of travels of great interest, translated from many sources, part of which, 'The Travels of Lewes Vertomannus, 1503,' is reprinted in Hakluyt's 'Voyages' (iv. 547, edit. 1811). Hereupon he was cited by Thomas Watson, bishop of Lincoln, before Bishop Gardiner, for heresy, but escaped with the loss of his office.

In 1559 he revised Geminus's 'Anatomy,' and two years later translated Martin Cortes's 'Arte de Navigar,' to which he wrote a preface. A letter of his to Sir W. Cecil is published in Halliwell's 'Letters on Scientific Subjects.' He entered the service of Jean de Ferrières, vidame of Chartres, in 1562, whom he accompanied to Havre, and then to Paris and Germany. In 1569 he came to London, returning next year to Paris, and after narrowly escaping the massacre of St. Bartholomew, he reached London in 1573, when the vidame petitioned Elizabeth, unsuccessfully, to admit Eden as one of the

'poor knights of Windsor.' In 1574 he translated John Taisner's 'De Natura Magnetis,' in the dedication of which, addressed to Sir W. Winter, he alludes to the death of Sebastian Cabot. This book and his translation of Ludovico Barthema's 'Travels in the East in 1503' were posthumously published by R. Willes in 1577, under the title 'The History of Travayle in the East and West Indies,' &c. Eden died in 1576, having achieved great reputation as a scholar and man of science.

[Arber's First Three English Books on America, 1885, pp. xxxviii–xlviii; Cooper's Athenæ Cantabrigienses, 1861, ii. 2; Watt's Bibl. Brit. 1824, i. 329; Tanner's Bibl. Brit. 1748; Biddle's Memoirs of Sebastian Cabot, 1832, pp. 62–70; Bale's Scriptorum Illustr. Cat. 1559, p. 110, supplement; Laurence Humphrey's Interpretatio Linguarum, 1559, p. 520 (by Bale and Humphrey he is called John; Tanner erroneously distinguishes John from Richard); Brit. Mus. Cat.; W. Oldys's Brit. Libr. 1738, pp. 139, 147, 153.] N. D. F. P.

EDEN, ROBERT (1804–1886), bishop of Moray, Ross, and Caithness, the third son of Sir Frederick Morton Eden [q. v.], was born 2 Sept. 1804 and educated at Westminster School and Christ Church, Oxford. He took a third class in classics in 1826 and proceeded B.A. in 1827. Ordained deacon and priest by the Bishop of Gloucester in 1828, he served successively the curacies of Weston-sub-Edge in Gloucestershire, and Messing and Peldon in Essex, and became rector of Leigh in Essex in 1837. Here, on the resignation of Bishop Low, he accepted the offer of the Scottish see of Moray and Ross; he was consecrated at St. Paul's, Edinburgh, 9 March 1851. On this occasion his university conferred on him the degree of D.D. In 1862 he was elected primus of the Scottish church, in succession to Bishop Terrot. In 1827 he married Emma, daughter of Justice Allan Park, by whom he had five sons and five daughters. He died peacefully on the evening of 26 Aug. 1886, at his official residence in Inverness.

The progress which Scottish episcopacy made in his time must be attributed largely to his influence. He had given up a comfortable English living worth 500*l.* or 600*l.* a year for a position of which the yearly emoluments were not more than 150*l.*, and where there was no settled residence. His pro-cathedral was a small cottage, fitted up as a mission chapel, on the bank of the river Ness. During his tenure he quadrupled the income of the see, founded the beautiful cathedral of St. Andrew in Inverness, and was mainly instrumental in securing a residence for his successor. Dignified and firm in character, he was a good and sound, rather than a brilliant, preacher. He was on the most intimate terms of friendship with Archbishop Longley and Bishops Blomfield, Selwyn, Hamilton, and Wilberforce, the last of whom said that his power of surmounting difficulties was just that of his ability at school to jump over anything that he could reach with his nose. Among his most noticeable public acts were his cordial recognition of M. Loyson (Père Hyacinthe); his co-operation with the Duke of Buccleuch in removing the disabilities of Scottish orders in the ministry of the church of England; his labours to promote union with the Eastern church; and his enlisting Archbishop Longley to take part in the foundation of Inverness Cathedral. His defence, in opposition to all the other Scottish bishops, of Bishop Wilberforce, who had held an English service in the presbyterian chapel of Glengarry, Inverness-shire, was perhaps due less to the somewhat Erastian tone which uniformly pervaded Eden's political acts than to the mollifying effect produced by the personal visit of Wilberforce.

Not the least service rendered by the primus to the Scottish church was in 1876. Large and excited meetings of its members were held in Edinburgh for the purpose of remodelling the whole financial system of the church. The Church Society, the creation of the popular Dean Ramsay, had long shown signs of inability to cope with the growing wants of the church. A small body of reformers aimed at replacing this society by an organisation which should represent every congregation, and those who had worked hard and generously on the old lines were opposed to this. The result, therefore, depended on the view which the primus would take. He threw in his lot with the reformers, and composed many heated debates by his courtly suavity and excellent knowledge of business. The new financial body thus formed, known as the Representative Church Council, has been so successful as to justify his action.

Eden was perhaps a better primus than diocesan bishop. His *bonhomie* and love of telling jocose stories somewhat scared strict spirits. But his grand manner, which, said one of his clergy, 'made you feel proud of yourself in five minutes,' was very telling. Theologically he was a moderate high churchman, politically an uncompromising tory.

His published works comprised: 1. Three tracts against Wesleyan methodism, published before his episcopate began. 2. Four charges. 3. Various sermons in defence of Scottish episcopacy. 4. Miscellaneous sermons on the Prayer Book, on the 'Inter-

national Society of Workmen,' and against teetotalism. 5. 'Impressions of a Recent Visit to Russia, a Letter addressed to Chancellor Massingberd, on Intercommunion with the Eastern Orthodox Church,' 1866. In addition to these he wrote prefaces to Mr. Shutte's translation of the 'Heliotropium,' and to Count Tolstoï's 'Romanism in Russia.'

[Times; Guardian; Church Times; Scotsman; Crockford's Clerical Directory; personal recollections from one of Eden's clergy.] W. B.

EDEN, ROBERT HENLEY, second Baron Henley (1789–1841), second but eldest surviving son of the first baron, Morton Eden [q. v.], was born in 1789, matriculated at Christ Church, Oxford, 24 Oct. 1807, where he proceeded B.A. in 1811 and M.A. in 1814. He was called to the bar at Lincoln's Inn the latter year, was for some time a commissioner of bankrupts, and in March 1826 was made a master in chancery. This office he held until 1840, when it became apparent that a mental disorder incapacitated him for its duties. He was M.P. for Fowey from 1826 to 1830. Henley succeeded his father in the peerage, 6 Dec. 1830, and he assumed the name of Henley only in commemoration of his maternal ancestors, by royal license dated 31 March following. In 1823 Henley published two volumes of the decisions of his grandfather, Lord Northington, in the court of chancery; and some years later (1831) he issued a 'Memoir of the Life of Robert Henley, Earl of Northington, Lord High Chancellor of Great Britain.' As a lawyer Henley was distinguished for the special attention he paid to the bankruptcy laws. In 1825 he published 'A Practical Treatise on the Bankrupt Law as amended under the new Act of 6 George IV;' and this was succeeded in 1832 by 'A Digest of the Bankrupt Law, with an Appendix of Precedents framed with reference to the new Act of 1 & 2 William IV.' Henley also devoted much attention to the subject of a reform of the English church; and in 1834 he put forward 'A Plan for a New Arrangement and Increase in Number of the Dioceses of England and Wales.' In this work the author showed the urgent want of an increase of bishoprics, and endeavoured to indicate how existing incongruities might be removed. He held that parliament was bound to advance so much as would maintain a resident minister in every parish in the kingdom, and would in towns support a parochial minister for every four thousand souls. Henley died at his residence in Whitehall Place 1 Feb. 1841. He married in 1824 Harriet, third daughter of the first Sir Robert Peel. He had issue four sons, the eldest of whom, the Right Hon. Anthony Henley, succeeded him in the barony.

[Gent. Mag. 1841; Ann. Reg. 1841; Lord Henley's books, 1823–34; Foster's Alumni Oxonienses.] G. B. S.

EDEN, ROBERT JOHN, third Baron Auckland (1799–1870), bishop of Bath and Wells, third son of William Eden, first baron Auckland [q. v.], and younger brother of George Eden, earl of Auckland [q. v.], was born at Eden Farm, Beckenham, Kent, on 10 July 1799, and sent to Eton in 1814. He afterwards went to Magdalene College, Cambridge, where he proceeded M.A. in 1819, and B.D. and D.D. in 1847. He was rector of Eyam, Derbyshire, from 1823 to 1825; rector of Hertingfordbury, Hertfordshire, from 1825 to 1835; and vicar of Battersea from 1835 to 1847. He was likewise chaplain to William IV from 1831 to 1837, and chaplain to Queen Victoria from 1837 to 1847. On 23 May 1847 he was consecrated bishop of Sodor and Man, and installed at Castletown on 29 June. On the death, 1 Jan. 1849, of his brother, George Eden [q. v.], earl of Auckland, who was unmarried, he became third Baron Auckland. On 2 June 1854 he was translated to the see of Bath and Wells, which he held until his resignation, 6 Sept. 1869. He died at the palace, Wells, on 25 April 1870, and was buried in the Palm churchyard, near the cathedral, on 29 April. He was moderate in his views, but inclining to the high church school. He married, on 15 Sept. 1825, Mary, eldest daughter of Francis Edward Hurt of Alderwasley, Derbyshire, by whom he had a numerous family. She died on 25 Nov. 1872. He was the author of: 1. 'A Reply to a Letter to the Bishop of Bath and Wells on the subject of the recent Restoration of the Parish Church of Kingsbury Episcopi, by George Parsons,' 1854. 2. 'Charges of the Bishop of Bath and Wells,' 3 vols. 1855, 1858, and 1861. 3. 'The Journal and Correspondence of William, Lord Auckland, edited by the Bishop of Bath and Wells,' 1860.

[Illustr. London News, 7 May 1870, pp. 489, 490, with portrait; Times, 27 April 1870, p. 12; Bath Chronicle, 28 April 1870, p. 6, and 5 May, p. 7; Greville Memoirs, second series, i. 131, 151, ii. 86.] G. C. B.

EDEN, THOMAS, LL.D. (*d.* 1645), master of Trinity Hall, Cambridge, the youngest son of Richard Eden of South Hanningfield, Essex, by Margaret, daughter of Christopher Payton, esq., of Bury St. Edmunds, Suffolk, was born in the south part of Sudbury,

within the county of Essex. From Sudbury school he was sent to Pembroke Hall, Cambridge, whence he migrated to Trinity Hall, of which house he was admitted a scholar 31 Dec. 1596. He was elected to a fellowship 10 July 1599, and afterwards he held for many years the office of reader of the civil law in his college. On 10 Nov. 1613, being then LL.B., he was chosen to succeed Dr. Clement Corbet as professor of law in Gresham College, London (Ward, *Gresham Professors*, p. 240). In March 1614–15 he held a disputation for the degree of LL.D. with great applause before James I at Cambridge, and he was created doctor in the following year. On 4 Nov. 1615 he was admitted a member of the College of Advocates at Doctors' Commons (Coote, *English Civilians*, p. 73).

He was returned as one of the burgesses for the university of Cambridge to the parliament of 6 Feb. 1625–6, and subsequently re-elected to the parliaments of 17 March 1627–8, 13 April 1640, and 3 Nov. 1640 (the Long parliament). On 4 Sept. 1626 he was chosen master of Trinity Hall on the resignation of Dr. Corbet. He was appointed chancellor of the diocese of Ely in 1630, and he was also commissary of Westminster, Bury St. Edmunds, and Sudbury, and one of the masters in chancery. He resigned his professorship at Gresham College 27 July 1640. On 3 May 1641 he joined with those members of the House of Commons who took the protestation. The speaker informed the house on 7 Sept. 1642 that he had received commission from Dr. Eden, who had been long sick of an ague, to acquaint the house that as formerly he had lent the house 1,000*l.* 'in time of streight,' and had adventured 500*l.* for Ireland, so he was also willing now to lend 200*l.* for the service of the king and parliament according to the propositions (*Commons' Journals*, ii. 76). On 28 Feb. 1643–4 he took the solemn national league and covenant (*ib.* iii. 410). In April 1645 he was one of the committee of parliament, consisting of six peers and twelve commoners, which was appointed by the two houses to manage the affairs of the admiralty. He died in London on 18 July 1645, and was buried on 2 Aug. in the chapel of Trinity Hall, Cambridge, where a mural monument with a Latin inscription was erected to his memory. The Latin oration delivered at his funeral by Thomas Exton, afterwards a knight, is printed in Ward's 'Gresham Professors,' appendix, p. 69, and two English elegies on his death are preserved in the British Museum (Lansd. MS. 98, ff. 195, 196).

Eden, who is highly commended as an advocate by Fuller, was a munificent benefactor to Trinity Hall. He left in manuscript: 1. 'Notæ in regulas juris.' 2. 'Liber observationum.' 3. 'Liber articulorum.' 4. 'Loci communes.'

[Cole's Athenæ Cantabr. E. 7; Cole's Manuscripts, vi. 88, 93, 94, 108, 109; List of Members of Parliament (official return), i. 468, 474, 480, 485; Willis's Notitia Parliamentaria, vol. iii. pt. ii. pp. 230, 241; Carter's Cambridge, pp. 101, 106, 109; Calendars of State Papers, Dom. (1635–6) index, (1636–7) p. 432, (1637) pp. 188(2), 423, (1637–8) p. 316, (1638–9) p. 590, (1639) p. 367, (1639–40) pp. 270, 272–4, 277, 278, 281, 285, 287, 562, (1641–3) pp. 4, 34, 529; Lloyd's Memoires (1677), p. 593; Fuller's Worthies (Nichols), i. 357; Hearne's Textus Roffensis, append. p. 403; Harl. MSS. 376 art. 30, 378 art. 36, 589 art. 18; Kennett's MS. 51, f. 44; Hervey's Visitation of Suffolke (Howard), pp. 13–16, 19.] T. C.

EDEN, WILLIAM, first Baron Auckland (1744–1814), statesman and diplomatist, third son of Sir Robert Eden, third baronet, of Windlestone Hall, Durham, by Mary, sister and coheiress of Morton Davison of Beamish, Durham, was born on 3 April 1744. He was educated at Eton, where he became an intimate friend of the Earl of Carlisle, and proceeded to Oxford in 1763 as a student of Christ Church. His university career was full of brilliant promise, and he proceeded B.A. in 1765, and M.A. in 1768. He then read law in London and was eventually called to the bar at the Middle Temple in 1769. He studied his profession diligently, and soon became known as one of the most promising young men in London; and in 1772, in which year he published his 'Principles of Penal Law,' he was selected to fill the office of under secretary of state. After his acceptance of this appointment he gave up his legal for a political career, and in 1774 he entered the House of Commons as M.P. for Woodstock. He devoted himself from the first to legal and economical questions, and soon became an acknowledged authority on these subjects, on which he spoke frequently, and he was therefore appointed in 1776 to fill a vacancy in the board of trade and plantations. He was re-elected for Woodstock on taking office. In the same year he strengthened his political position by marrying Eleanor Elliot, the only sister of Sir Gilbert Elliot, afterwards Earl of Minto, and by his famous speech on punishments in the House of Commons, in which he proposed the substitution of hard labour for transportation to America. In 1778 he was appointed one of the five commissioners sent to America to try and

settle the disturbances there, and on his return he published 'Four Letters to the Earl of Carlisle,' who had been chief of the commission, on the spirit of party, the circumstances of the war, raising supplies, and free trade with Ireland, which had a very great success. In 1780, during which year he was re-elected for Woodstock, he accompanied his old school friend, the Earl of Carlisle, when he went to Ireland as viceroy, in the capacity of chief secretary; and he was sworn of the privy council in that country and elected to its House of Commons as M.P. for Dungannon. While in Ireland he devoted himself chiefly to the economical questions, which he thoroughly understood, and not only carried out the limited measure of free trade which was then passed, but established the National Bank of Ireland, on the lines of the Bank of England. He resigned his office with Lord Carlisle in April 1782, but again entered the ministry in April 1783—when the Duke of Portland became prime minister in the coalition ministry—as vice-treasurer of Ireland, when he was sworn of the English privy council. He went out of office on the dismissal of the coalition ministry of Fox and Lord North in December 1783. In the following year he lost his seat for Woodstock, but was elected for Heytesbury. In December 1785 he accepted office under Pitt, and thus began the most important period of his career, though the opposition ridiculed his tergiversation. He was now made a member of the newly-established committee of council on trade and plantations (in place of the old board), but his work was for the future rather as a diplomatist than a statesman. Pitt was determined to inaugurate great financial reforms, and one of his grandest conceptions for the benefit of English trade was the commercial treaty with France. To negotiate this treaty Pitt selected Eden, and sent him as special envoy to Versailles for the purpose in 1785. The affair was difficult and intricate; French thinkers were all in favour of the treaty, from the influence in favour of free trade which had been excited by the school of political economists, known as the physiocrats, but French statesmen were not so ready, and though Eden and Dupont de Nemours, the French delegate, quickly agreed as to the terms of the treaty, the French ministry made many difficulties and long hesitated to confirm the arrangements proposed. At last, in September 1786, the great treaty was signed, followed in January 1787 by a commercial convention, in August 1787 by an agreement settling the disputes of the French and English East India Companies, and in November 1787 by a treaty settling the attitude of France and England towards Holland, by which the authority of the stadtholder was confirmed and the legion of the volunteers of Maillebois was withdrawn. In all these difficult negotiations Eden gave the greatest satisfaction to Pitt, and showed that he possessed the most essential qualities of a diplomatist, tact and patience. On his return to England he published one of his most curious and interesting works, his 'History of New Holland,' and in Aug. 1787 he was sent as special ambassador extraordinary to Madrid. The attitude of Spain was by no means friendly, though there was no open rupture, and Eden, after doing his best to improve matters, returned to Paris, where he had to defend his commercial treaty with the new ministry brought into power by the early events of the French revolution, and finally to England, when he was raised to the Irish peerage as Baron Auckland on 18 Sept. 1789. He was next sent on a commercial mission to the United States of America, and in 1790 to Holland, where he obtained the despatch of a Dutch squadron to join the fleet known in English naval history as the Spanish armament, which was got ready by Pitt at the time of the dispute with Spain on the question of Nootka Sound. In December 1790 he concluded a treaty on the settlement of Holland with the emperor Leopold and the king of Prussia confirming the arrangements made by Lord Malmesbury in 1788, and he remained at the Hague as ambassador extraordinary throughout the troublous years 1791, 1792, 1793, when the events of the French revolution were agitating Europe. The political position was extremely critical in Holland and Belgium, and the latter country was overrun by the army of Dumouriez in the later months of 1792, when that general even threatened Holland. The successes of the Prince of Coburg and the Duke of York in 1793 were believed to have removed all danger, and in that year Auckland returned to England and retired from diplomatic life. He received a pension of 2,300*l.* a year, and was created a peer of Great Britain as Lord Auckland of West Auckland, Durham, on 22 May 1793. Though retired from diplomacy, Auckland yet exercised a very great influence on political affairs from his known intimacy with Pitt, whose Kentish seat at Hayes was close to his own at Eden Farm, and the great statesman was commonly believed to entertain sentiments of affection for Auckland's eldest daughter, the Hon. Eleanor Eden, who afterwards married the Earl of Buckinghamshire. This intimacy drew great attention to a pamphlet published by Auckland, 'Remarks on the Apparent Circumstances of the War,' which was supposed to

embody the opinions of Pitt himself. In 1796 he was elected chancellor of the Marischal College, Aberdeen, in succession to Lord Mansfield, and in 1798 he again entered the ministry as joint postmaster-general. He continued to support Pitt, especially in his measure of bringing about the union with Ireland and the abolition of the Irish parliament. When Pitt resigned in 1801 on the king's refusal to consent to the emancipation of the Irish catholics, Auckland retained his office of joint postmaster-general throughout Addington's administration, but resigned with Addington in 1804. Pitt excluded him from his second administration in 1804, and his relations with the great statesman at this time were very strained. He joined Grenville's ministry of All the Talents as president of the board of trade (Feb. 1806 to March 1807). Thenceforth he lived quietly at Eden Farm, Beckenham, Kent, and experienced a great sorrow in 1810 by the death of his eldest son, William Frederick Eden, who was found drowned in the Thames on 10 Jan. 1810. Auckland never recovered from the shock, and died suddenly of heart disease on 28 May 1814, leaving, with eight daughters, two sons, George [q. v.] his successor, who after being governor-general of India was created Earl of Auckland in 1839, and Robert John [q. v.], third baron Auckland, and bishop of Bath and Wells from 1854 to 1869, who edited his father's journals and correspondence.

[Journals and Corresp. of William, Lord Auckland, ed. his son, Bishop of Bath and Wells, 4 vols. 1860–2; Gent. Mag. June & Aug. 1814.] H. M. S.

EDES or EEDES, RICHARD (1555–1604), dean of Worcester, was born probably in Bedfordshire in 1555 of an old family which had been long seated at Sewell in that county, and 'being made full ripe for the university in Westminster School,' was elected student of Christ Church, Oxford, in 1571, where he proceeded B.A. 17 Dec. 1574, M.A. 2 May 1578 (Wood, *Fasti Oxon.*, ed. Bliss, i. 195, 209). Then taking orders 'he became,' says Wood, 'a most noted and celebrated preacher.' He was elected university proctor 10 April 1583, proceeded B.D. 6 July 1584, and D.D. 6 July 1590 (*ib.* i. 223, 227, 250). In 1584 he became prebendary of Yetminster Prima in the church of Sarum. On 10 Feb. 1586 he was installed prebendary of the fourth stall in Christ Church Cathedral (Le Neve, *Fasti*, ed. Hardy, ii. 523), became prebendary of Preston in Hereford Cathedral 17 Jan. 1589–90 (*ib.* i. 521), and treasurer of that cathedral 22 Aug. 1596 (*ib.* i. 490). He was also chaplain to the queen. On 19 June 1597 he was made dean of Worcester (*ib.* iii. 71), 'being then and ever after to his death held in great admiration at court, not only for his preaching, but most excellent and polite discourse.' He was presented to the rectory of Upton-upon-Severn, Worcestershire, 21 Dec. 1598 (Nash, *Worcestershire*, ii. 448). James I, whose chaplain he became, appointed him a translator of the Bible, and he was one of those divines who assembled at Oxford and took for their share of the work the four gospels, the Acts of the Apostles, and the Book of Revelation. He did not live to witness the commencement of the undertaking, dying at Worcester 19 Nov. 1604. He was buried in the chapel at the east end of the cathedral choir. Upon the tomb erected to him by his widow, Margaret, a daughter of Dr. Herbert Westphaling, bishop of Hereford, is inscribed a punning epitaph in verse in the form of a dialogue between the monument (Lapis) and a traveller (Viator) meditating among the tombs (inscription and plate in Thomas, *Survey of Cathedral Church of Worcester*, pp. 47, 48; cf. Willis, *Survey of Cathedrals*, ii. 659).

Edes spent his younger years, relates Wood, 'in poetical fancies and composing of plays, mostly tragedies.' He was the reputed author of 'Julius Cæsar,' a tragedy acted at Christ Church in 1582. When his intimate friend, Dr. Toby Mathew [q. v.], was about to remove to the deanery of Durham in 1584, Edes 'intended to have him on his way thither for one day's journey; but so betrayed were they by the sweetness of each others company that he not only brought him to Durham, but for a pleasant penance wrote their whole journey in Latin verse, entitled "Iter Boreale," several copies of which did afterwards fly abroad' (Wood, *Athenæ Oxon.*, ed. Bliss, i. 749–50). A copy of this poem is among the Rawlinson MSS. at the Bodleian Library, B. 223, and another in Wood's collection, No. 8553. The British Museum copy, entitled 'Musæ Boreales,' is Addit. MS. 30352. In Addit. MS. 22583, ff. 47, 52, 56, 74, are verses addressed to Edes by William Gager, chancellor of Ely. Edes also left various other Latin and English poems, which are scattered through several manuscript collections of the poetry of his day. Several are to be found in Rawl. Poet. MS. 85; others in the same collection, No. 148. Of his published works Wood mentions 'Six Learned and Godly Sermons,' 8vo, London, 1604, and 'Three Sermons,' 4to, London, 1627. His picture was placed among those of other noted divines in the school gallery at Oxford (*ib.* ii. 190), and there is another of him in the Bodleian, to the funds of which he contributed in 1601 a donation of 13*l.* 6*s.* 4*d.* (Wood, *An-*

*tiquities of Oxford*, ed. Gutch, vol. ii. pt. ii. pp. 923, 955). His portrait in the Bodleian has been engraved.

[Welch's Alumni Westmon. (1852), pp. 49–50; Baker's Biog. Dram. (1812), i. 217; Evans's Catalogue of Engraved Portraits, i. 111; Notes and Queries, 2nd ser. vi. 457.] G. G.

**EDEYRN, DAVOD AUR, i.e. THE GOLDEN-TONGUED** (*fl.* 1270), Welsh bard and grammarian, is said to have written a grammar of the Welsh language, published in 1856 by the Welsh Manuscripts Society, with an English translation and notes by the Rev. John Williams ab Ithel. The introduction states that Edeyrn 'performed it by command and at the desire of these three lords paramount, namely, Llewelyn, son of Gruffydd, prince of Aberffraw, and king of all Wales; Rhys Fychan, lord of Dinefwr and Ystrad Towy; and Morgan Fychan, lord of the territory between Nedd and Afan and Cilfai, and lord paramount of Morganwg.' The same introduction, which can hardly in propriety be Edeyrn's work, speaks of Edeyrn's 'acute and profound genius, reflection, various acquirements, memory, and retention.' He compiled it 'from the record which Einiawn the priest had formed.' It includes not only 'the Cymric letters and parts of speech,' but 'the metres of vocal song.' The version published is said to have been 'copied from a transcript of Mr. Lewis Richards of Darowen, Montgomeryshire, dated 1821, by the Rev. W. J. Rees of Cascob, Radnorshire, 1832,' and we are informed that 'Mr. Richards appears to have taken his copy from a manuscript of Iolo Morganwg.' The editor does not inform us whether any old manuscripts exist. He believes the book to have been written about 1270.

[Dosparth Edeyrn Davod Aur, Welsh MSS. Society.] T. F. T.

**EDGAR or EADGAR** (944–975), king of the English, the younger son of Eadmund the Magnificent [see EDMUND] and the sainted Ælfgifu, was born in 944, the year of his mother's death, for he was twenty-nine at the time of his coronation in 973 (*Anglo-Saxon Chron.* sub ann. 972; FLOR. WIG. sub ann. 973). He was probably brought up at the court of his uncle Eadred [see EDRED], for his name, coupled with that of his brother Eadwig [see EDWY], is appended to a charter of Eadred dated 955 (KEMBLE, *Codex Dipl.* 435). After his brother's accession he resided at his court, and was there on 9 May 957 (*ib.* 465), when the insurrection of the north had already broken out. Some time, probably, before the close of that year he was chosen king by the insurgents. The kingdom was divided by a decree of the 'witan,' and he ruled over the land north of the Thames. He begins to issue charters as king the following year. In a charter of 958 he styles himself 'king of the Angles and ruler of the rest of the peoples dwelling round' (*ib.* 471); in a charter of the next year 'king of Mercia,' with a like addition (*ib.* 480); and in another charter, granted probably about the same time, 'king of the Mercians, Northumbrians, and Britons' (*Wells Chapter MSS.*) As he was now scarcely past childhood he must have been little more than a puppet in the hands of the northern party. As soon as he was settled on the throne he sent for Dunstan [q. v.], who was then in exile, and who from that time became his chief minister and adviser. The other leading men of his party were Oskytel, archbishop of York; Ælfhere, ealdorman of Mercia; Brihtnoth [q. v.], ealdorman of Essex; and Æthelstan, the 'half-king,' ealdorman of East Anglia, whose wife, Ælfwen, was the young king's foster-mother (*Historia Ramesiensis*, 11), a connection that may have had a curious bearing on the rivalry between him and his elder brother, for it has been suggested that Æthelgifu, the mother of Eadwig's wife, and a person of great weight at his court, stood in the same relation to the West-Saxon king (ROBERTSON, *Essays*, 180, 201).

On the death of Edwy [q. v.] or Eadwig in October 959 Eadgar, who was then sixteen, was chosen king by the whole people (FLOR. WIG.), and succeeded to the kingdom of the West-Saxons, as well as of the Mercians and Northumbrians (*A.-S. Chron.*) His reign, though of considerable historical importance, does not appear to have been eventful. It was a period of national consolidation, peace, and orderly government. Much of the prosperity of the reign should certainly be attributed to the wisdom of Dunstan, archbishop of Canterbury (960–988), who served the king as well and faithfully as he had served his uncle Eadred. In 968 (?) Eadgar made an expedition into Wales because the prince of the North Welsh withheld the tribute that had been paid to the English king since the time of Æthelstan, and, according to William of Malmesbury, laid on the rebellious prince a tribute of three hundred wolves' heads for four years, which was paid for three years, but was then discontinued because no more wolves were left to be killed, a highly improbable story (*Gesta Regum*, 155). It seems as though the Welsh were virtually independent during this reign, for their princes do not attest the charters of the English king, and so may be supposed not to have

attended his witenagemots. Eadgar's relations with the Danish parts of the kingdom are of more importance. From the time of the death of Eric Haroldsson and the skilful measures taken by Eadred and Dunstan to secure the pacification of Northumbria, the northern people had remained quiet until they had joined in the revolt against Eadwig. By the election of Eadgar and the division of the kingdom they broke off their nominal dependence on the West-Saxon throne. Now, however, Eadgar himself had become king of the whole land, and Wessex was again the seat of empire. It was probably this change that in 966 led to an outbreak in Northumbria. The disturbance was quelled by Thored, the son of Gunner, steward of the king's household, who harried Westmoreland, and Eadgar sought to secure peace by giving the government of the land to Earl Oslac. It is said, though not on any good authority, that as Kenneth of Scotland had taken advantage of this fresh trouble in the north to make a raid upon the country, Eadgar purchased his goodwill, at least so it is said, by granting him Lothian, or northern Bernicia, an English district to the south of the Forth, to be held in vassalage of the English crown. (This grant, which has been made the subject of much dispute, has been fully discussed by Dr. Freeman, *Norman Conquest*, i. 610–20; and E. W. Robertson, *Scotland under her Early Kings*, ii. 386 sq.)

While Eadgar thus provided for the peace of the north, he seems to have carefully forborne from interfering with the customs and internal affairs of the Danish district. He declared in his laws: 'I will that secular rights stand among the Danes with as good laws as best they may choose. But with the English let that stand which I and my witan have added to the dooms of my forefathers.' Only the police arrangement of the hundred was to be common to all his peoples, 'English, Danes, and Britons.' But in the case of powerful offenders, while in the English districts their punishment was decided by the king and the witan, the Danes were to choose according to their laws the punishment that was to be awarded. This self-government was granted, Eadgar tells the Danes, as a reward 'for the fidelity which ye have ever shown me' (Thorpe, *Ancient Laws*, 116, 117). The two peoples, then, lived on terms of equality each under its own law, though, indeed, the differences between the systems were trifling, and this arrangement, as well as the good peace Eadgar established in the kingdom, was no doubt the cause that led the 'witan' in the reign of Cnut to declare the renewal of 'Eadgar's law' [see under Canute]. Besides this policy of non-interference he favoured men of Danish race, and seems to have adopted some of their customs. The steward of his household was a Dane, and a curious notice in the 'Chronicle' concerning a certain king, Sigferth, who died by his own hand and was buried at Wimborne, seems to point to some prince of Danish blood who was held in honour at the English court. Offices in church and state alike were now open to the northern settlers. While, however, Eadgar was thus training the Danes as good and peaceful subjects, his policy was looked on with dislike by Englishmen of old-fashioned notions, and the Peterborough version of the 'Chronicle' preserves a song in which this feeling is strongly expressed. The king is there said to have 'loved foreign vices' and 'heathen manners,' and to have brought 'outlandish' men into the land. The same principle of non-interference was carried out in church matters, for on the death of Oskytel in 972 the king, by the advice of Dunstan, conferred the archbishopric of York on Oswald, who was by birth a Northumbrian Dane, and possibly set aside the election of the English Æthelwald in his favour (Symeon, col. 79; T. Stubbs, col. 1699; Robertson, *Essays*, 214). Oswald, though, in his diocese of Worcester and elsewhere, he continued to carry on his efforts to promote the Benedictine reform that was strongly favoured by the king, did not attempt to introduce it into Northumbria, where it would certainly have met with considerable resistance, and in this matter he must have acted with the approval of Eadgar, who had a strong affection for him (*Vita S. Oswaldi*, 435).

The king's conciliatory policy met with signal success, and the Danish population lived peacefully under his supremacy. Nor did this success lack definite acknowledgment. On the return of Oswald from Rome, whither he had gone not merely to fetch his pall, but to transact several matters of state, probably to obtain the pope's assent to the step the king was about to take, Eadgar was 'at length' solemnly crowned (Æthelweard, 520). The ceremony took place at Bath on Whitsunday, 11 May 973, in the presence of a vast assembly of the 'witan,' and was performed by both the archbishops; it is the first recorded instance of a coronation of an English king in which the archbishop of the 'Northumbrians' (*Vita S. Oswaldi*) took part, and this is certainly not without significance. It is also the first coronation of which we have a minute description (*ib.* 436–8). It will be sufficient to note here that the king entered the church wearing his

crown, and laid it aside as he knelt before the altar; that Dunstan then began the 'Te Deum;' that at the conclusion of the hymn the bishops raised the king from his knees; and that at Dunstan's dictation he then took a threefold oath that the church of God and all christian people should enjoy true peace for ever, that he would forbid all wrong and robbery to all degrees, and that he would command justice and mercy in all judgments. Then the consecration prayers were said, the archbishops anointed him, the antiphon 'Zadok the priest' was sung, and all joined in the shout 'Let the king live for ever.' Dunstan next invested him with the ring and sword, placed the crown on his head and the sceptre and rod in his hands, and both the archbishops enthroned him. Although this ceremony is sometimes spoken of as a second coronation, there is no good reason for supposing that the king had ever been crowned before. No contemporary chronicler assigns any reason for this delay of the rite, or for the special time chosen for its performance; the story that connects it with a penance will be noted further on. It may, therefore, be held to have been, to quote the words of Dr. Stubbs: 'a solemn typical enunciation of the consummation of English unity, an inauguration of the king of all the nations of England, celebrated by the two archbishops, possibly with special instructions or recognition from Rome, possibly in imitation of the imperial consecration of Eadgar's kinsmen, the first and second Otto, possibly as a declaration of the imperial character of the English crown itself' (*Memorials of St. Dunstan*, introd. ci.; this view was first propounded by Robertson, *Essays*, 203–15; comp. Freeman, *Norman Conquest*, i. 639, 3rd edition). It evidently took strong hold on the imagination of the people, and was made the subject of one of the national ballads preserved in the 'Chronicle' (*Anglo-Saxon Chron.* sub ann.; Æthelweard, 520). After this ceremony the king with all his fleet sailed round to Chester, and there six (*A.-S. Chron.*), or rather eight (Flor. Wig.), kings met him and swore to be faithful to him, and to be 'his fellow-workers by sea and by land.' They were the kings of the Scots, of Cumberland, and of the Isles, and five Welsh princes, and it is said that they further declared their vassalage by rowing Eadgar in a boat which he himself steered at the head of a great procession from his palace to the minster of St. John Baptist, where they prayed, and then returned in the same manner (*ib.*) While this may be a later embellishment, the 'commendation' of the kings is beyond doubt. (On the nature of such commendations see Freeman' *Historical Essays*, i. 56; *Norman Conquest*, i. 142; Robertson, *Scotland under her Early Kings*, ii. 386 sq.) The Danes of Ireland were friendly, and acknowledged the power if not the supremacy of the English king, for coins of Eadgar were minted at Dublin (Robertson). The relations between Eadgar and the other kings and princes then reigning in these islands are probably signified by his use of grandiloquent titles borrowed from the imperial court. Following the example of his predecessors since the reign of Æthelstan, he describes himself in his charters as 'Albionis Imperator Augustus,' and the like (*Norman Conquest*, i. 623; Stubbs, *Constitutional History*, i. 177). As a near kinsman of Otto I and II, he may well have been influenced by the imperial ideas of western Europe. He made alliance with Otto the Great, and received splendid gifts from him (Flor. Wig. sub ann. 959). This alliance was probably renewed at the accession of Otto II, when other kings are said to have marvelled at the profusion of Eadgar's gifts. His fame was spread abroad, and Saxons, and men of Flanders, and Danes are said to have sailed hither constantly; all were welcomed, but their coming was evidently disliked by the more conservative part of the English (*Gesta Regum*, 148, where William of Malmesbury expands the notice of the Peterborough chronicler, which as it stands seems to apply chiefly to the Danes, the men of 'heathen manners').

At the date of his coronation at Bath, Eadgar was in his thirtieth year. He is said to have been short and slenderly made, but of great strength (*ib.* 156), 'beauteous and winsome' (*A.-S. Chron.*) His personal character, the events of his life, and the glories of his reign made a deep impression on the English people. Not only are four ballads, or fragments of ballads, relating to his reign preserved in the different versions of the national chronicle, but a large mass of legends about him, originally no doubt contained in gleemen's songs, is given by William of Malmesbury. He is represented in somewhat different lights. All contemporary writers save one speak of him in terms of unmixed praise; the one exception, the Peterborough chronicler, while dwelling on his piety, his glory, and his might, laments, as we have seen, his love of foreigners and of foreign fashions and evil ways. As a zealous patron of the monks, he is naturally depicted by the monastic writers of his time in glowing colours, and the excellence of his government, which rests on better evidence than vague phrases, justifies all that they say of

him as a ruler. On the other hand, popular tradition, represented by the stories told by William of Malmesbury, while endorsing all that the chroniclers say of the glories of the reign, conveys a widely different impression of his personal character from that which is to be gathered from his monastic admirers. He was, we are told, cruel to his subjects, and inordinately lustful; he coveted his friend's wife, and murdered her husband in order to marry her, and was guilty of other acts of immorality (*Gesta Regum*, 157–60; *Gesta Pontificum*, p. 190). The charge of cruelty probably arose from the general strictness with which he repressed disorder, and from the remembrance of certain special incidents in which his justice was too little tempered with mercy (see below). As regards his lustfulness and other crimes the historian expressly states that the legends concerning them refer only to his younger days. The two of most importance tell us how Eadgar slew Æthelwold, and married his widow, Ælfthryth, or Elfrida, and how he seduced a veiled lady of Wilton. All the circumstances of the first legend are unhistorical (the growth of this legend has been discussed fully by Dr. Freeman, *Historical Essays*, i. 15–25); the second rests on a firmer basis. A review of the king's life, as far as we know it, certainly goes far to show that in his early years he was flagrantly immoral, and this is borne out by the reference to his vices in the song preserved in the 'Chronicle.' Cnut, it should be noted, held that he was 'given up to vice and a slave to lust' (*Gesta Pontiff.* p. 190 [see under Canute and Edith, St.]) In 961 probably, when he was about seventeen, he took from the convent at Wilton a lady named Wulfthryth (Wulfrid), who, though veiled, was not a professed nun (*Gesta Regum*, 159). She bore him a daughter named Eadgyth (St. Edith [q. v.]) in or by 962. Her connection with the king was evidently a 'handfast' union, for after the birth of her child she refused to accede to his wish to enter into a permanent marriage with him, and retired to Wilton, taking as the dissenting party her child with her (Gotselin, *Life of St. Edith*, *Acta SS.* Mabillon, sæc. v. 636). As a punishment for this violation of the cloister, Osbern says that Dunstan ordered the king a penance of seven years, during which he was not to wear his crown, that he made atonement for his sin by building the nunnery at Shaftesbury, which was in fact built by Ælfred, and that at the end of the seven years he was solemnly crowned (*Vita S. Dunstani*, p. 111). Apart from the fact that the ceremony at Bath in 973 appears to have been the only coronation of Eadgar, it will be observed that the dates prove that this story cannot be accepted as it stands. Eadgar next took to wife Æthelflæd, who for her beauty was known as the 'White Duck' (Flor. Wig. sub an. 964), the daughter of an ealdorman named Ordmær, of whom little is known, and who probably owed such power as he had to his daughter's marriage. She bore the king a son named Eadward [see Edward the Martyr]. Her union with Eadgar is said by Nicholas of Worcester, writing about 1120, to have been a lawful marriage (*Memorials of St. Dunstan*, p. 423); this would scarcely be gathered from Florence of Worcester, and as her name does not appear in any charter, her connection with Eadgar must have terminated by the date of his marriage in 964, and as the succession of her son was disputed there is some ground for believing that this too was a 'handfast' union for a year, and that it was terminated by Eadgar, who as the dissenting party acknowledged and brought up her son (Robertson, *Historical Essays*, 169, 172–6). In 964 Eadgar took to wife Ælfthryth, the daughter of Ordgar, ealdorman of the western shires. Ælfthryth's first husband, Æthelwold, the son and successor of Æthelstan of East Anglia, died in 962. There is no reason to attribute his death to Eadgar as William of Malmesbury and later writers do; indeed it is absurd to imagine that the king would have thus injured the family in which he found his mightiest and most trusted adherents. Ælfthryth bore him Eadmund, who died in 971 or 972, and Æthelred (Ethelred the Unready), who afterwards came to the throne. Second marriages were uncanonical, and in the tenth century priests were forbidden to bless them. The name of Ælfthryth became odious, as she was held to be guilty of the murder of her stepson Eadward. These two facts are perhaps enough to account for the scandalous tales that later writers tell about this marriage. It took place just seven years before Eadgar's coronation, and in the account given of the ceremony at Bath by the anonymous author of St. Oswald's life there is a curious passage which seems as though the coronation was followed by some public recognition of it (p. 438). It seems possible, therefore, that we have here the key to the legend of the seven years' penance said to have been imposed in consequence of the violation of the 'veiled lady' of Wilton. Although we must reject the story of laying aside the crown, Dunstan may have imposed a penance, possibly of seven years' length, on the king for contracting a union which was uncanonical, and probably lacked the blessing of the

church. Eadgar may have atoned for his sin by the foundation of a religious house, for he founded many, and the coronation at Bath may well have been accompanied by the removal of ecclesiastical censure, and, as the 'Life of St. Oswald' implies, by the recognition of the marriage ('peractis egregiis nuptiis regalis thori,' &c.)

With Eadgar's alliance with the East-Anglian house, which was perhaps drawn closer by his marriage with Ælfthryth, may be connected his zeal in the work of monastic reform which began in England that year (Robertson). He was first persuaded to undertake the work by Oswald, who was a friend of Æthelwine, the brother and successor of Ælfthryth's first husband. With the king in their favour, with Dunstan at Canterbury, Oswald at Worcester, and, above all, Æthelwold at Winchester, the monastic party was all-powerful. Eadgar upheld Æthelwold in his severity towards the clerks at Winchester (*Vita S. Æthelwoldi*, 260), he finished and dedicated the new minster there, and obtained a letter from John XIII authorising Æthelwold to establish monks there (Flor. Wig. sub ann. 964; *Vita S. Oswaldi*, 426; *Memorials of St. Dunstan*, 364). With his co-operation monks took the place of clerks at Chertsey, Milton, Exeter, Ely, Peterborough, Thorney, and other places. He commanded that the reform should be carried out in Mercia, ordered that new buildings should be provided for the new inmates of the monasteries, and is said to have founded forty new houses. He also gave large gifts to many other monasteries, and especially to Glastonbury. Nor was his bounty confined to the monasteries of his own kingdom, as may be seen by a letter from the abbot of St. Ouen at Rouen asking his help, and by another from the convent of St. Genevieve at Paris thanking him for his gifts (*Memorials of St. Dunstan*, 363, 366).

Young as Eadgar was, his rule was vigorous and successful. The tendency of the period was towards provincial rather than national administration. As the theory of royalty increased, its actual power diminished. The great ealdormen, such as Ælfhere and Æthelwine, were practically independent, and local jurisdictions were in full operation. Eadgar did not attempt to overthrow the power of the provincial rulers, nor did he do anything to weaken the local courts. On the contrary he seems to have avoided all unnecessary interference, and as he had no national machinery for government he strengthened the local machinery, while at the same time he used it for national ends and as a means of making his power felt in all that concerned the good of the nation. This required wisdom and vigour—the wisdom may to a large extent have been Dunstan's, the vigour of the king's administration was due to himself. In order to rid the coasts of the northern pirates he organised, we are told, a system of naval defence. He formed three fleets of twelve hundred vessels each, and every year after the Easter festival he sailed with each of these fleets in turn along the whole coast. Within the land, to use the chronicler's words, he 'the folks' peace bettered the most of the kings that were before him.' He used the territorial division of the hundred as the basis of an efficient police system for catching thieves, and by organising local jurisdictions and adapting them to the needs of the people gave them new life. He desired that the local courts should suffice for all ordinary purposes of justice, and commanded that no man should apply to the king in any civil suit unless he was not worthy of law or could not obtain it at home. Nevertheless he did not allow these courts to work without control. Every winter and spring we are told, doubtless with some exaggeration, he went through all the provinces and made inquisition as to how the great men administered the laws and whether the poor were oppressed by the mighty. His laws were few, and, except the ordinance of the hundred, call for no special remark; his work was rather administrative than legislative, and the words that stand at the head of his ordinances commanding that every man should be worthy of folk-right, poor as well as rich, show the spirit of his administration. He was stern in punishing crimes, and in 968, probably in consequence of some local rebellion, caused the island of Thanet to be ravaged. His ecclesiastical laws command the payment of tithe, church-seat, and hearth-penny or Peter's pence, and the observance of feasts and fasts. The general character of the canons enacted in this reign will be found in the article on Dunstan. It is convenient to consider the secular side of Eadgar's reign as specially pertinent to his life, and the ecclesiastical side as rather appropriate to the life of the archbishop. No such division, however, is satisfactory. Dunstan's greatness cannot be measured except by taking into account the glories of Eadgar's rule, nor is it likely that the king, who was so earnest in the matter of monastic reform, was an indifferent or inactive spectator of the efforts made by the archbishop to reform the character and raise the position of the clergy. The characteristic of Eadgar's reign which impressed the men of his own time most forcibly was the peace he gave to his

people. 'God him granted that he dwelt in peace,' and the evil days that followed his death made men dwell on this so that he came to be called Eadgar the Peaceful King (Flor. Wig.) He died on 8 July 975 in his thirty-second year, and was buried at Glastonbury. In 1052 Abbot Æthelnoth translated his body to a shrine above the altar of the abbey church; and in spite of his early vices Eadgar was at this time reverenced as a saint at Glastonbury, and is said to have worked miracles (*Gesta Regum*, ii. 160; *De Antiq. Glaston.* Gale, iii. 324).

[Anglo-Saxon Chron.; Florence of Worcester (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum (Engl. Hist. Soc.) and Gesta Pontiff. (Rolls Ser.); Memorials of St. Dunstan (Rolls Ser.); Vita S. Oswaldi, Historians of York (Rolls Ser.); Vita S. Æthelwoldi, Chron. de Abingdon (Rolls Ser.); Historia Ramesiensis (Rolls Ser.); Kemble's Codex Dipl.; Thorpe's Ancient Laws and Institutes; Vita S. Eadgithæ, Mabillon's Acta SS. sæc. v.; Stubbs's Constitutional History; Robertson's Historical Essays and Scotland under her Early Kings; Freeman's Norman Conquest and Historical Essays, i.; Green's Conquest of England.] W. H.

**EDGAR** (1072–1107), king of Scotland, eldest surviving son of Malcolm Canmore and Margaret, sister of Edgar Atheling, named after his Saxon uncle, was the first king who united Scottish and Saxon blood. Canmore was slain by an ambush near Alnwick on 13 Nov. 1093, when engaged in a raid on northern England; his eldest son, Edward, fell at the same time or a day or two after. Edgar brought the fatal news to his mother, then in the castle of Edinburgh. Already enfeebled with illness she saw it in his face before he spoke, and adjured him to tell the truth. When told that both her husband and first-born were slain, 'she prayed to Christ, who through the Father's will made the world live by his death, to deliver her from sin,' and, according to the pathetic narrative of Turgot (or Theodoric), died while saying the words 'Deliver me.' Donald Bane, the half-brother of Malcolm, of pure Celtic blood, at once claimed the vacant crown. The body of Margaret had to be conveyed under cover of a mist by Edgar from the castle to Dunfermline, as the Celtic race rose in favour of Donald. Edgar and his younger brothers Alexander and David were forced to take refuge with their uncle Edgar Atheling, who conveyed them secretly to some part of England. Their sisters, Mary, afterwards wife of Eustace of Boulogne, and Eadgytha, afterwards Maud, wife of Henry I, were already at the abbey of Ramsey, where their aunt Christina was a nun. Perhaps this was the place of their refuge. Another competitor for the crown now appeared at the English court, probably at the assembly held in Gloucester at Christmas 1094. This was Duncan, an elder son of Malcolm, by Ingebiorg, widow of Thorfinn, earl of Orkney. Having done homage to Rufus, he received the aid of English and Norman volunteers, and marching to Scotland defeated Donald Bane in May 1094. Duncan's success was brief. Edmund, styled 'the only degenerate son of Malcolm,' sided with Donald Bane, and at their instigation Malpedi, the Mormaer of the Mearns, slew Duncan by treachery, and Donald Bane again reigned for three years. Rufus now gave his aid to Edgar Atheling and his nephew Edgar, who marching to Scotland by Durham, where their banner was taken from the abbey at the bidding of a vision of St. Cuthbert to the younger Edgar, met and overthrew Donald in Scotland. Donald was blinded and kept a prisoner. His ally Edmund became a monk of Montacute, near Mont St. Michel. In gratitude for his victory Edgar dedicated Coldingham to St. Cuthbert and the monks of Durham, and a little later granted Berwick to the new bishop, Ranulf Flambard, but indignantly rescinded the gift on the bishop taking prisoner Robert Godwin's son, who had helped in the defeat of Donald and received lands in Lothian in return for his service.

About this time, profiting by the disputed succession in Scotland, perhaps invited by Donald Bane, Magnus, the Norwegian king Olaf's son, called Barefoot from his adoption of the dress of the highlands and isles, made a second expedition against the Orkneys, Hebrides, and as far south as Man and Anglesey, from which he was driven back by the Earls of Chester and Shrewsbury, though the latter was killed. In Scotland he fared better, and in the winter of 1098 made a treaty with Edgar which secured to Magnus all the western islands round which he could steer a helm-carrying vessel. The isthmus of Cantyre, across which he dragged one, fell within the literal terms of the treaty, and along with the Hebrides remained under Norse suzerainty till shortly before the battle of Largs. This treaty, whatever its terms, and the marriage of Henry I of England to his sister Maud on 11 Nov. 1110, gave Edgar the peace which suited his character and the needs of his people, who must have suffered from Malcolm's constant wars. Magnus was slain in Ulster in 1104, and the chiefs of the isles for a few years threw off the Norse yoke, but it was again imposed on them by Olaf Godredson in 1113. Edgar, like his mother

and brothers, was a friend of the church. Charters in the Saxon form came into use in his reign. Four genuine as well as one probably spurious are preserved among the records of Durham. His gift of a camel to the Irish king Murcertach indicates a liberal disposition as well as his good relations with neighbouring kings. He is described by a contemporary, Ailred of Rievaux, as 'a sweet-tempered and amiable man, like his kinsman Edward the Confessor in all respects, who exercised no tyranny or avarice towards his people, but ruling them with the greatest charity and benevolence.' His reign is generally described as eventless from its pacific character. His chief residences were Dunfermline, where he was buried, and the castle of Edinburgh, where he, or one of his brothers perhaps, erected the small chapel still extant in memory of his mother. He died on 8 Jan. 1107 at Dundee unmarried, and by his will left Cumbria, which he held by some anomalous tenure under the king of England, to his younger brother David. Alexander I succeeded to the crown of Scotland and also held Lothian. His only remaining brother, Ethelred, was abbot of Dunkeld and Earl of Fife.

[The Scottish chroniclers Fordun and Wyntoun, and the English Anglo-Saxon chroniclers, Symeon of Durham, Florence of Worcester, and William of Malmesbury, Magnus Barefoot's Saga, and the Chronicle of Man are the old authorities; see also Lappenberg's History of the Anglo-Saxons; Pearson's History of England; Freeman's Norman Conquest; Skene's Celtic Scotland, i.; Robertson's Scotland under her Early Kings.] Æ. M.

**EDGAR** Atheling, or **EADGAR** the Ætheling (*fl.* 1066), king-elect, son of Eadward the Exile and Agatha, a kinswoman of Gisla, queen of Hungary and of the Emperor Henry II, was probably born in Hungary before 1057. In that year his father, the surviving son of Edmund Ironside [q. v.], came over to England in accordance with an invitation sent by Edward or Eadward the Confessor, who designed to make him his heir, but he died shortly after his arrival without having seen the king. The story that the Confessor recommended the ætheling to the nobles as his successor, and that there was a party who upheld his right at the Confessor's death, is plainly erroneous (*Gesta Regum*, iii. 238). It has been asserted that on this occasion Eadgar had 'no constitutional claim upon the votes of the witan beyond any other male person in the realm' (*Norman Conquest*, iii. 7), though the assertion appears open to question, for constitutional usage certainly restricted the choice of the witan to the members of the kingly house. When the news of the defeat and death of Harold reached London in October 1066, the two archbishops, the northern earls, Eadwine and Morkere, and other great men, together with the citizens and seamen of the city, chose Eadgar, who was then a youth, as king, and pledged themselves to go out to battle with him (Flor. Wig. i. 228; William of Poitiers, p. 141). Some opposition to his election is said to have been offered by the bishops (*Gesta Regum*, iii. 247), among whom must no doubt be reckoned William, the Norman bishop of London. His election was a disappointment to the brothers Eadwine and Morkere, who had tried to persuade the Londoners to choose one or other of themselves, though when they found that this was hopeless they agreed in the general choice. Nevertheless they withdrew their forces from the city and marched back to Northumberland. Their desertion left Eadgar helpless. The Conqueror reduced and wasted the country to the south and west of the city, and in December Eadgar, who does not appear to have been crowned, with Ealdred [q. v.], archbishop of York, and other bishops and all the chief men of London, met him at Berkhampstead and made submission to him (*A.-S. Chron.* Worcester. William of Poitiers, p. 141, places this scene 'ad oppidum Warengefort,' and Mr. Parker, in the *Early History of Oxford*, p. 191, endeavours to explain the discrepancy). William received the ætheling graciously, gave him the kiss of peace, and it is said gave him a large grant of land, and treated him as an intimate friend, both on account of his relationship to the Confessor and to make some amends to him for the dignity he had lost (Orderic, p. 503; Will. of Poitiers, p. 148). The next year he took him with him to Normandy along with other noble Englishmen, whom he thought it was scarcely safe to leave behind him in England (*ib.* p. 150), and Eadgar must have returned with him in December.

In the summer of 1068 Eadgar left the court and went northwards, apparently intending to take part in the rising of Eadwine and Morkere. (The chronological order of the events of this year is confused; it is fully discussed in *Norman Conquest*, iv. 768 sqq.) The earls submitted to the king at Warwick, and William marched on towards York. Then the ætheling, his mother, and his two sisters, Christina and Margaret, with Earl Gospatric, Mærleswegen, and the most noble men of Northumberland, not daring to meet his wrath, and fearing lest they should be imprisoned as others were, took ship and escaped to Scotland, where they were hospitably received by Malcolm Can-

more, and spent the winter there (*A.-S. Chron.* 1067, Worcester; Flor. Wig. ii. 2; Orderic, p. 511). Early in 1069 the North broke out into revolt, and Eadgar, accompanied by the nobles who shared his exile, left Scotland, and was received at York, and there all the Northumbrians gathered round him. The rebels besieged the Norman castle, and the king was forced to march to its relief; he crushed the revolt, and the ætheling again took shelter in Scotland. When he heard that the Danish fleet had entered the Humber in the September of the same year, he and the other English exiles joined it with a fleet that they had gathered. He narrowly escaped falling into the hands of the enemy, for while the Danish ships were in the Humber he sailed with a single ship, manned by his own followers, on an independent plundering expedition. The king's garrison from Lincoln fell upon his company, took them all save him and two others, and broke up his ship (Orderic, p. 514). He and his party seem to have remained with the Danish fleet during the winter as long as it stayed in the Humber (*Norman Conquest*, iv. 505), and when it sailed away he, his mother, his sisters, and the Northumbrian lords set sail for Scotland, and put in at Wearmouth, where they found Malcolm, who was ravaging the district, and who again gave them a hearty welcome, promising them a safe shelter as long as they chose to remain with him (Symeon). They returned with him to Scotland, and Malcolm sought to make Margaret his wife. Eadgar and all his men long refused their consent, though at last they yielded, 'because they were come into his power' (*A.-S. Chron.* Worcester, 1067). In 1074 Eadgar was in Flanders. He had, perhaps, been obliged to leave Scotland after Malcolm had done homage to William at Abernethy, two years before (*Norman Conquest*, iv. 518), and no doubt chose Flanders as his place of refuge on account of the hostility between Count Robert and William. In the summer of that year he came over to Scotland to visit Malcolm and his sister, the queen. While he was with them Philip of France wrote to him, bidding him come to him and offering to give him the castle of Montreuil, which from its situation would have enabled him to give constant annoyance to their common enemy, William, and to act in conjunction with the Count of Flanders. When he set sail the king and queen gave him and his men many rich gifts, vessels of gold and silver, and cloaks of ermine and other skins. They were shipwrecked apparently on the coast of England, their ships and almost all their treasures were lost, and some of them fell into the hands of the 'Frenchmen' [Normans]. Eadgar and the rest returned to Scotland, 'some ruefully going on foot, and some wretchedly riding' (*A.-S. Chron.* Worcester, 1074). Malcolm advised him to send over to William, who was then in Normandy, and make his peace. This he accordingly did, and the king and queen, having again given him many treasures, sent him from their kingdom with honour. He was met at Durham by the sheriff of York, who escorted him to Normandy. William received him graciously and gave him some means of sustenance. It was probably about this time that he received two small estates which he held in Hertfordshire at the time of the Domesday Survey (*Norman Conquest*, iv. 571, 745; *Domesday*, 142 *a*). He also had an allowance of a pound of silver a day. It is said that at William's court he was held to be indolent and childish, and that he was foolish enough to give up his pension to the king in exchange for a single horse (*Gesta Regum*, iii. 251). At last, in 1086, finding that he was slighted by the king, he obtained leave to raise a force of two hundred knights, and with them he went to serve with the Normans in Apulia (Flor. Wig.)

On Eadgar's return from Apulia he resided in Normandy, where Duke Robert gave him lands and treated him as a friend. In 1091 William Rufus, who was then reigning in England, compelled the duke to take away his land and to send him out of the duchy (*ib.*) He again took shelter in Scotland, and accompanied Malcolm when he invaded Northumberland the same year. William and Malcolm met on the shores of the Firth of Forth, and Eadgar on the side of the Scottish king, and Duke Robert on the side of his brother, arranged a peace between them (*A.-S. Chron.*) Eadgar was reconciled to William, and returned to Normandy with the duke on 23 Dec. He was in England in the spring of 1093, and was sent by the king to invite Malcolm to a conference at Gloucester. When Malcolm was slain on 13 Nov., his kingdom was seized by Donald Bane, and his children were forced to flee to England, where, it is said, they were sheltered by their uncle, the ætheling (Fordun, v. 21). To this period of his life probably belongs the story which tells how he was accused by a certain English knight named Ordgar of plotting against the king. William believed the accusation, and its truth was to be decided in Norman fashion by combat. Eadgar had some difficulty in finding a champion. At last an English knight, Godwine of Winchester, was moved by the thought of his descent from the ancient line of kings, and offered to do battle as his

representative. The two knights fought on foot, and, after a long and desperate conflict, Godwine brought the accuser to the ground. Ordgar tried to stab him with a knife, which, contrary to his oath and to the laws of the duel, he had hidden in his boot. It was snatched from him, and then, seeing that all hope was gone, he confessed that he had charged the ætheling falsely, and died of the many wounds he had received (*ib.*) The story is probably true, at least in its main outline (*William Rufus*, ii. 114 sq., 615 sq., where this Godwine is identified with the father of Robert, who accompanied Eadgar on his crusade: see *Gesta Regum*, iii. 251, and below). In 1097 Eadgar obtained the king's leave to make an expedition into Scotland for the purpose of setting his nephew and namesake on the throne. He set out at Michaelmas, defeated Donald in a hard-fought battle, in which Robert, the son of the ætheling's champion Godwine, is said to have performed extraordinary feats, and secured the kingdom for Eadgar (Fordun; *A.-S. Chron.*) He then returned to England, and in 1099 went to the Crusade. With him served Robert, the son of 'a most valiant knight' named Godwine, evidently none other than Godwine the champion. In the course of the war Robert was shot to death by the Turks for refusing to deny Christ. His death seems to have brought Eadgar's crusading to a close. On his homeward way he is said to have received many gifts from the Greek and German emperors, who would willingly have kept him with them, but he loved his own land too well to live away from it (*Gesta Regum*, iii. 251). He returned to England in the reign of Henry I, and during the last war between Henry and his brother Robert left the king and went over to help the duke. He was taken prisoner at the battle of Tinchebrai on 28 Sept. 1106. The king freely released him, and he spent the remainder of his days in obscurity in the country, perhaps on his Hertfordshire property. It is not known when he died, but he was evidently alive when William of Malmesbury wrote the third book of his 'Gesta Regum,' probably not long before 1120. An 'Edgar Adeling,' mentioned in the Pipe Roll (Northumberland) in 1158 and 1167, must of course have been a different person, as the ætheling who was the son of Eadward the Exile would have been at least 110 if he had lived until 1167 (*Norman Conquest*, iii. 794). Eadgar is not known to have had wife or child.

[Anglo-Saxon Chron. (Rolls Ser.); Florence of Worcester (Engl. Hist. Soc.); Will. of Malmesbury, Gesta Regum (Engl. Hist. Soc.); Symeon of Durham (Rolls Ser.); William of Poitiers, Giles; Orderic, Duchesne; Fordun's Scotichronicon, Hearne; Freeman's Norman Conquest, iii, iv, v. passim, and Reign of William Rufus contain all that is to be known about Eadgar.] W. H.

EDGAR, JOHN, D.D. (1798–1866), theologian and philanthropist, was born 13 June 1798, at Ballykine, near Ballynahinch, where his father, Samuel Edgar, D.D., was minister in connection with the secession branch of the presbyterian church. Dr. Samuel Edgar afterwards held the chair of divinity of his church. Young Edgar was educated partly at the university of Glasgow and partly at Belfast, and after passing through the usual course of theological study he was in 1820 ordained minister of a small congregation in Belfast that was counted hardly large enough to have a minister of its own. Under Edgar's vigorous ministry the congregation rapidly increased, and soon a new church had to be built four times the size of the first. In 1826 he was called to succeed his father as professor of theology, retaining his congregation till 1848, when an act of assembly against pluralities obliged him to resign it. In 1836 he got the degree of D.D. from Hamilton College, U.S.A., and in 1860 that of LL.D. from the university of New York.

From the beginning of his ministry Edgar threw his energies into the charitable work of the town, and was the means of either founding, or greatly helping, many of its most useful philanthropic institutions. The Destitute Sick Society, the Bible Society, the Town Mission, the Seamen's Mission, the Societies for the Blind and for the Deaf and Dumb, all awakened his interest and received from him very valuable help. But with other societies and movements he was still more closely identified. 1. In 1829 he began to take an active interest in the work of temperance, and for twelve years he was among the most powerful and conspicuous of the public advocates of that cause in Ireland. He began the campaign by opening his dining-room window and pouring into the gutter the remains of a gallon of whisky which he had got for the use of his family. Many men of influence, including the Roman catholic bishop Doyle and Dr. Morgan of Belfast, cordially supported this movement, which spread widely through Ireland. It is to be observed, however, that it pledged the members to abstain only from distilled spirits; and when the teetotal movement began, Edgar, not deeming it to be in harmony with scripture, expressed strong opposition to it. From this time he ceased to take so prominent a part in the advocacy of the temperance cause. 2. He was one of the founders of the Religious Book and Tract Society, by which much was done in his time,

and continues to be done still, for the circulation of religious literature, especially in rural districts. 3. Finding that intemperance bred prostitution, he turned his attention very earnestly to the case of fallen women, and procured the erection of a house in Brunswick Street for the reception of those who desired to return to an honest life. This institution proved most useful, and its administration commended itself much to visitors, among the most cordial of whom were Mr. and Mrs. S. C. Hall. 4. When the famine prevailed he was indefatigable in visiting the stricken districts, and used his utmost energies, and with great effect, both at home and in America, to obtain help for the sufferers. 5. He worked very hard too to establish industrial schools in the famine districts, at which girls were taught Irish embroidery, and by which a valuable department of female industry was added to the scanty resources of Irish labour. In other ways he exerted himself for the sufferers, especially by promoting schools in which bible instruction was given to the children of the peasantry, many of whom showed a most eager desire to obtain it. In his zeal for his countrymen, and in order to increase the means of relief, he visited America in 1859, and went from place to place telling of the ravages the famine had caused, and the thirst for scriptural instruction that had arisen in many of the people. He and his coadjutors raised a sum of upwards of 6,000*l.*

Edgar was an active leader in the presbyterian church. When a union was proposed between the synod of Ulster and the secession synod to which he belonged, he cordially approved of the proposal and zealously promoted it. It was completed in 1840.

At the third meeting of the general assembly of the united church (in 1842) he was elected moderator. During his term of office several important events happened: the bicentenary of the foundation of presbytery in Ireland, the bicentenary of the Westminster Assembly, and the last stage of struggle in the church of Scotland, which ended in the disruption of 1843. In all these he took a lively interest. All the undertakings and operations of the presbyterian church in Ireland interested him greatly, and in particular its home and foreign missions and its church and manse scheme. After being released from the pastoral charge of his congregation he often preached to his people as a labour of love; and latterly, having obtained an old chapel in Academy Street, he conducted a mission service in it for the very poorest of the people.

His philanthropic services were thoroughly appreciated by his townsmen and countrymen generally. In 1848 he was presented with a testimonial, consisting of a polyglot bible and a sum of 800*l.*, in recognition of his unwearied labours. The general assembly of 1844 having decided in favour of having a college of its own, Edgar took an important and successful part in collecting funds for this institution.

As a professor he was not remarkable for learning, nor for the faculties that are adapted to minute theological discussion. He was better fitted to give his students an enthusiasm for the work of the church and to guide them as to methods of doing it. In this respect his work was much appreciated. He wrote no book of any magnitude, but the most important of his pamphlets and addresses were collected in a volume and published under the title 'Select Works of John Edgar, D.D., LL.D.' This volume embraces twenty-five pamphlets on temperance, and seventeen on the other philanthropic schemes that engaged his attention. His 'Cry from Connaught' was the most pathetic piece he ever wrote, and inaugurated his Connaught mission. He died in 1866, in his sixty-eighth year.

[Killen's Memoir of John Edgar, D.D., LL.D., 1867; private information.] W. G. B.

EDGAR, JOHN GEORGE (1834–1864), miscellaneous writer, fourth son of the Rev. John Edgar of Hutton, Berwickshire, was born in 1834. He entered a house of business at Liverpool and visited the West Indies on mercantile affairs, but soon deserted commerce and devoted himself to literature. His earliest publication was the 'Boyhood of Great Men' in 1853, which he followed up in the same year with a companion volume entitled 'Footprints of Famous Men.' In the course of the next ten years he wrote as many as fifteen other volumes intended for the reading of boys. Some of these were biographical, and the remainder took the form of narrative fiction based on historical facts illustrative of different periods of English history. Edgar was especially familiar with early English and Scottish history, and possessed a wide knowledge of border tradition. He was the first editor of 'Every Boy's Magazine.' In the intervals of his other work Edgar found time to contribute political articles, written from a strongly conservative point of view, to the London press. Under his close and continuous application to work his health broke down, and he died of congestion of the brain after a short illness on 22 April 1864.

[Gent. Mag. 3rd ser. 1864, xvi. 808; Cooper's Biog. Dict.; Brit. Mus. Cat.] A. V.

**EDGCUMBE, GEORGE,** first EARL OF MOUNT-EDGCUMBE (1721–1795), son of Richard, first baron Edgcumbe [q. v.] and brother of Richard, second baron [q. v.] was born 3 March 1720–1. In 1739, while serving as midshipman in the Mediterranean fleet, he was made lieutenant by Vice-admiral Haddock, and in 1742 was promoted to be commander of the Terrible bomb. In the course of 1743 he was appointed acting captain of the Kennington of 20 guns, was confirmed in August 1744, and commanded her in the Mediterranean till 1745, when he was advanced to the Salisbury of 50 guns on the home station. In her he remained till the peace of 1748. From 1746 to 1761 he was M.P. for Fowey, although he rarely attended the house. In 1751 he went to the Mediterranean as senior officer in the Monmouth, and the following year in the Deptford of 50 guns. He was still in her and with his small squadron at Minorca, when the French invaded the island on 19 April 1756. He hastily landed the marines and as many of the seamen as could be spared, and sailed the next day for Gibraltar, before the French had taken any measures to block the harbour. At Gibraltar he was joined by Admiral John Byng [q. v.], by whom he was ordered to move into the Lancaster of 66 guns. In the battle off Cape Mola on 20 May the Lancaster was one of the ships in the van, under Rear-admiral West, which did get into action, and being unsupported suffered severely. In 1758, still in the Lancaster, he was in the fleet under Boscawen at the reduction of Louisbourg. On his return to England, with the despatches announcing this success, he was appointed to the Hero of 74 guns, in which he took part in the blockade of Brest during the long summer of 1759, and in the crowning battle of Quiberon Bay on 20 Nov. He continued in the Hero attached to the grand fleet under Hawke or Boscawen, till on the death of his brother on 10 May 1761 he succeeded to the title as third Lord Edgcumbe; and on 18 June was appointed lord-lieutenant of Cornwall. On 21 Oct. 1762 he was promoted to be rear-admiral; was treasurer of the household 1765–6; and from 1766 to 1770 held the command-in-chief at Plymouth. On 24 Oct. 1770 he was advanced to be vice-admiral, and in 1773 again held the chief command at Plymouth, whence in June he went round to Spithead and commanded in the second post when the king reviewed the fleet. He held no further appointment afloat, though on 29 Jan. 1778 he was advanced to the rank of admiral. On 17 Feb. 1781 he was created Viscount Mount-Edgcumbe and Valletort, in compensation, it was said, for the damage caused to the woods of Mount-Edgcumbe in strengthening the fortifications of Plymouth. From 1771 to 1773 he was one of the vice-treasurers of Ireland; from 1773 to 1782 captain of the band of gentlemen pensioners; and from 1784 to 1793 again one of the vice-treasurers of Ireland. On 31 Aug. 1789 he was created Earl of Mount-Edgcumbe. He died 4 Feb. 1795. He married, in 1761, Emma, only daughter of Dr. Gilbert, archbishop of York, by whom he had one son, Richard [q. v.], who succeeded to his titles. A manuscript journal, kept by Edgcumbe and Captain William Marsh, from 30 April 1742 to 1 June 1744, is in the Bodleian Library. A letter from Edgcumbe to Garrick is printed in the latter's 'Private Correspondence,' ii. 109.

[Charnock's Biog. Navalis, v. 293; Naval Chronicle, xxii. 177, with a portrait.] J. K. L.

**EDGCUMBE or EDGECOMBE, SIR RICHARD** (*d.* 1489), statesman, traced his descent from Richard Edgcumbe or Edgecombe, who in the reign of Edward I was in possession of the manor of Edgcumbe, Cornwall, which passed to his grandson, John Edgcumbe. John Edgcumbe's younger brother William, marrying Hillaria, daughter of William de Cotehele, and sister and heiress of Ralph de Cotehele of Cotehele, became possessed of that property. His great-grandson was Sir Richard Edgcumbe, who was the eldest son of Piers Edgcumbe, by Elizabeth, daughter and heiress of Richard Holland. In 1467 Richard represented Tavistock in parliament, and was appointed escheator of Cornwall. He raised troops to join the Duke of Buckingham's rebellion, and on the failure of that movement a commission of oyer and terminer for his trial was issued (*Ninth Report of the Deputy-Keeper of the Records*, p. 110). He concealed himself in his woods on the Tamar, and being discovered duped his pursuers by filling his cap with stones and throwing it into the river. He presently made good his escape to Brittany, where he joined Henry Tudor, earl of Richmond, and returned with him to England. He fought with great valour at Bosworth, and after the battle was knighted by Henry on the field. The king further rewarded him by appointing him controller of his household, a chamberlain of the exchequer, and a member of the privy council, and granted him all the lands and property of John, lord Zouch, including the castle and manor of Totnes, and the manors of Cornworthy, Huishe, Lodeswell, and North Molton, and in addition Sir Henry Trenowth's estate of Bodrigam, and Lord Lovel's manor of Ridlington, Rutlandshire. Edgcumbe himself celebrated the victory by erecting a chapel in his hiding-place

in the woods. On 5 Dec. 1485 he was placed on a commission to meet and treat with the inhabitants of various places in Devonshire, and to receive their allegiance. In 1487 he was sheriff of Devonshire. He brought aid to the royal forces at the battle of Stoke, and, going on with the king to Newcastle, was sent with Fox, bishop of Winchester, to Scotland to treat for a peace, and arranged a truce of seven years. In November of the same year he was again sent to Scotland to treat for marriages between Katherine, third daughter of Edward IV, and the Marquis of Ormonde, and between Edward's widow, Elizabeth, and James III. In June 1488 Edgcumbe went to Ireland with a force of three hundred men to take the oaths of allegiance of the nobility, gentry, and commonalty. Among the Cotton MSS. (Titus B. xi. ff. 332–77) is preserved a very full and minute diary of this embassy, which was believed by Anstis to have been written by Edgcumbe himself. The expedition lasted from 23 June to 8 Aug., and 300*l.* was allowed by the king for expenses. At a chapter held 16 Nov. 1488, Edgcumbe was nominated a knight of the Garter, and was strongly supported, but Sir John Savage was chosen. In December he was appointed ambassador with Dr. Henry Aynsworth to treat with Anne, duchess of Brittany, for the truce which was concluded in the following April. Whether he ever returned to England is not certain, but in 1489 he was sent to Charles VIII to offer Henry VII's mediation between him and the Duke of Brittany, and while engaged on this mission he died at Morlaix 8 Sept. 1489. He was buried in the church of the Friars-preachers in that town before the high altar, and a handsome monument was erected to his memory. Edgcumbe married Joan, daughter of Thomas Tremayne of Collacombe, by whom he had a son Piers, and three daughters, Margaret, Agnes, and Elizabeth.

Sir Piers Edgcumbe, his son, was one of the twenty knights of the Bath created by Prince Arthur on the eve of St. Andrew, 1489. He was sheriff of Devonshire in 1493, 1494, and 1497. He formed one of the expedition to France in 1513, and was made a knight-banneret for his valuable services at the battle of Spurs. He married Jane, daughter and heiress of Stephen Durnford, who brought into the Edgcumbe family the large estate of East and West Stonehouse, and who died in December 1553. By her he had three sons, Richard [see Edgcumbe, Sir Richard, 1499–1562], John, and James, and three daughters, Elizabeth, Jane, and Agnes. Secondly he married Catherine, daughter of Sir John St. John of Bletsoe, and widow of Sir Griffith Ryce, but by her he left no issue. He died on 14 Aug. 1539.

[Collins's Peerage, ed. Brydges, v. 306–21; Prince's Worthies of Devon, p. 344 (ed. 1810); Polwhele's Hist. of Cornwall, iv. 47, 49; Pole's Devon Collection, pp. 295, 596; Fuller's Worthies (ed. 1662), pp. 270, 271; Westcote's View of Devonshire in 1630, p. 494; Boase and Courtenay's Bibl. Cornub. p. 130; Ware's Hist. of Irish Writers, ed. Harris, bk. ii. 323; Stow's Annals, p. 474; Anstis's Order of the Garter, i. 364, ii. 231; Rymer's Fœdera, xii. 348, 355, 356, 357; Oliver's Monast. Dioc. Exon.; Add. Suppl. p. 20; Carew's Survey of Cornwall, ii. 114.] A. V.

EDGCUMBE or EDGECOMBE, Sir RICHARD (1499–1562), country gentleman, was the eldest son of Sir Piers Edgcumbe [see under Edgcumbe, Sir Richard, *d.* 1489]. His grandson, Richard Carew [q. v.], says that he studied at Oxford, but of this there is no other record. He was among the knights created by Edward Seymour, earl of Hertford, 18 Oct. 1537, and two years later he succeeded to his father's estates. On a portion of the Stonehouse property, which had come into the family through his mother, and which Sir Piers had already emparked, he built the house named by him Mount Edgcumbe, which was completed in 1553. He was sheriff of Devon in 1543 and 1544, and in 1557 he was named commissioner of muster in Cornwall to call out and arm three hundred men. A very pleasant picture of the knight is presented in 'A Friendly Remembrance of Sir Richard Edgcombe,' written by Carew, and found among his manuscripts, which has since been printed in various publications. From this paper it appears that Edgcumbe in his youth dabbled in astrology, and caused doubts to be cast upon his orthodoxy, which were dissipated only by his keeping afterwards a private chaplain. He was possessed of some literary skill, and was complimented by Cromwell on the lucidity of the reports which he sent up from quarter sessions. He prided himself on his housekeeping, taking care to always have in hand two years' provision of all things necessary for himself and his family, and he kept in a chest for current needs a sum of money which he never allowed to fall below 100*l.* His hospitality earned him the name of 'the good old knight of the castle.' He died on 1 Feb. 1561–2, as is shown by the inquisition on his will, and was buried in Maker Church under a tombstone, the inscription on which states that he died 1 Dec. 1561. He was married first to Elizabeth, daughter of Sir John Arundell, who left no issue; and secondly to Winifred, daughter of William Essex, by whom he had four sons and four daughters. Piers (or Peter) Edgcumbe, the eldest son (1536–1607), was sheriff of Devon in 1566, and represented Cornwall county in the parliaments

of 1562–3, 1572, 1588, and 1592, and Liskeard borough in those of 1584 and 1586. Richard, the second son, was M.P. for Totnes 1562–3.

[Collins's Peerage, ed. Brydges, v. 321–8; Prince's Worthies of Devon (ed. 1810), p. 345; Fuller's Worthies of England, Devon, p. 270; Metcalfe's Book of Knights, p. 71; Boase and Courtney's Biblioth. Cornub. p. 130; Polwhele's Hist. of Devon, i. 257; Cal. State Papers, Dom. Ser. 1547–80, p. 94; Returns of Members of Parlt.] A. V.

**EDGCUMBE, RICHARD**, first BARON EDGCUMBE (1680–1758), only surviving son of Sir Richard Edgcumbe of Mount-Edgcumbe, M.P. for Cornwall, was educated at Trinity College, Cambridge (M.A. 1698), and in 1697 wrote some elegant Latin verses on the occasion of the return of William III to England (printed in the collection entitled 'Gratulatio Academiæ Cantabrigiensis de Reditu Serenissimi Regis Gulielmi III post Pacem et Libertatem Europæ feliciter Restitutam, Anno MDCXCVII'). In 1701 he was returned for Cornwall; in Dec. 1701 for St. Germans; and in 1702 for Plympton, for which borough he sat until 1734, when he was returned for both that constituency and Lostwithiel. He chose the latter, but was re-elected for Plympton in 1741 and held the seat until his elevation to the peerage next year. On 22 June 1716 Edgcumbe was made a lord of the treasury, and again on 11 June 1720. On 3 April 1724, with Hugh Boscawen, viscount Falmouth, he accepted the offices of vice-treasurer, receiver-general, treasurer of war and paymaster-general of his majesty's revenues in Ireland. Edgcumbe was one of Walpole's most trusted subordinates. He managed the Cornish boroughs for him; and in 1725 Lord Carteret made, through Edgcumbe, overtures to the premier which were accepted (COXE, *Walpole*, ii. 488–90). On the fall of Walpole he was raised to the peerage to prevent his being examined by the secret committee concerning the management of the Cornish boroughs (*Horace Walpole's Letters*, ed. Cunningham, i. 156), the actual date of his creation being 20 April 1742. Edgcumbe was appointed chancellor of the duchy of Lancaster in December 1743, and in the following January lord-lieutenant and custos rotulorum of the county of Cornwall, and sworn of the privy council. On the outbreak of the rebellion of 1745 he was one of the twelve noblemen who were commissioned to raise a regiment of foot at the public expense. He was made major-general in Feb. 1755. On 24 Jan. 1758, having resigned the office of chancellor of the duchy of Lancaster, he was appointed warden of the king's forests beyond Trent. He died on 22 Nov. 1758, and was succeeded by Richard, his eldest son by his wife, Matilda, daughter of Sir Harry Furness. Though he was corrupt with the political corruption of the age, Edgcumbe seems to have been in other respects a worthy person, and Horace Walpole laments him as 'one of the honestest and steadiest men in the world' (*ib.* iii. 193). He is said to have been popular with George II because he was shorter than that diminutive monarch (LORD HERVEY, *Memoirs*, ed. Croker, i. 93*n.*)

[Collins's Peerage, 5th ed. vii. 353–4; Boase and Courtney's Bibliotheca Cornubiensis, i. 130, iii. 1167.] L. C. S.

**EDGCUMBE, RICHARD**, second BARON EDGCUMBE (1716–1761), was the second son of Richard, the first baron [q. v.] He entered the army, and ultimately rose to the rank of major-general, but saw little service. He represented the borough of Plympton from 1742 to 1747, and of Lostwithiel from November 1747 to 1754, when he was returned for the borough of Penryn. In December 1755 he was appointed a lord of the admiralty, but resigned his seat on that board in November 1756 on being constituted comptroller of his majesty's household, when he was also sworn of the privy council. (His accounts for 1759–1760 are in the British Museum Addit. MS. 29266.) In 1758 he succeeded as second baron on the death of his father, and on 23 Feb. 1759 he was constituted lord-lieutenant and custos rotulorum of the county of Cornwall. He died unmarried on 10 May 1761. By his mistress, Mrs. Ann Franks, *alias* Day, he was the father of four children, and he made Horace Walpole her trustee (Walpole's 'Short Notes' in Cunningham's edition of the *Letters*, i. p. lxxi, and Lord Edgcumbe's will proved P.C.C. May 1761). The connection was the subject of a sufficiently dull satire entitled 'An Epistle from the Hon. R[ichard] E[dgcumbe] to his dear Nanny [Day],' said to be by Charles Jones, and published in 1752 by R. Sim, near St. Paul's. Mrs. Day subsequently became Lady Fenouilhet, and her portrait by Reynolds, painted in 1760, is in the possession of Lord Northbrook (HAMILTON, *Catalogue Raisonné of the Works of Sir J. Reynolds*).

Dick Edgcumbe, for so he was invariably styled, was one of the choicest spirits of his time. He was the close friend of Horace Walpole, George Selwyn, and 'Gilly' Williams, and numerous passages in 'Horace Walpole's Letters' prove him to have been a man of wit (especially vol. ii. of Cunningham's edition, pp. 415, 506, 512). But he threw away his life at the gambling-table (*ib.* iii. 396, 402, 474–5). Of his poetic works all that remain are two sets of verses, 'The Fable of the Ass, Nightingale, and Kid,' and an 'Ode to Health,' preserved in

the 'New Foundling Hospital for Wit,' vi. 107–10 (1786). They are of little merit, though they have gained for Dick Edgcumbe a notice in Walpole's 'Royal and Noble Authors' (iv. 242–3, Park's edition). He was also an accomplished draughtsman, and designed a clever coat of arms for the 'Old and Young Club' at Arthur's, which was purchased at the sale at Strawberry Hill by Arthur's Clubhouse (*Walpole's Letters*, iii. 10, and note); it has since disappeared. It was engraved by Grignon. He also painted a portrait of the convict, Mary Squires (Bromley, *Catalogue*, p. 457). It is greatly to his credit that he should have been among the first to recognise the genius of Reynolds (Leslie and Taylor, *Life of Reynolds*, i. 48), who painted for Horace Walpole a group of George Selwyn, Edgcumbe, and Williams, entitled 'Conversation,' which was purchased at the Strawberry Hill sale by the Right Hon. Henry Labouchere, lord Taunton. Edgcumbe's services to art are also recognised in Müntz's dedication to him of his treatise on 'Encaustic or Count Caylus's method of Painting in the Manner of the Ancients.'

[Collins's Peerage of England, 9th ed. vii. 354; Boase and Courtney's Bibliotheca Cornubiensis, i. 131, iii. 1167; Gent. Mag. xxxi. 237 (1761).] L. C. S.

EDGCUMBE, RICHARD, second Earl of Mount-Edgcumbe (1764–1839), only child of George, the first earl [q. v.], was born on 13 Sept. 1764. He was educated at Christ Church, Oxford, of which university he was created a D.C.L. in 1793. As Viscount Valletort he represented the borough of Fowey in the tory interest from 1786 to 1795, when, on the death of his father, he was elevated to the peerage. At the same time he was appointed to succeed his father as lord-lieutenant and custos rotulorum of the county of Cornwall. In March 1808 he was appointed captain of the band of gentlemen pensioners, and was sworn of the privy council. He held the captaincy until 1812.

Mount-Edgcumbe was a man of artistic tastes. Cyrus Redding, in his 'Fifty Years' Recollections,' harshly and unjustly describes him at p. 175 of vol. i. as 'a mere fribble, exhibiting little above the calibre of an opera connoisseur, with something of the mimic.' He seems, indeed, to have been in great request as an amateur actor (Leslie and Taylor, *Life of Sir Joshua Reynolds*, ii. 76, 77, 508, and the *Journal and Correspondence of Miss Berry*, ii. 110, 114, who preserves a clever prologue written by him for the theatricals at Strawberry Hill in 1800). He also wrote, at first for private circulation, some amusing and discriminating 'Musical Reminiscences of an Old Amateur; chiefly respecting the Italian Opera in England for fifty years, from 1793 to 1823.' The second edition, published anonymously, appeared in 1827; the third, to which he appended his name, in 1828; and the fourth, 'continued to the present times, and including the Festival at Westminster Abbey,' in 1834. The merits of the little book are recognised in the 'Athenæum' of 22 Nov. 1834. Mount-Edgcumbe records the interesting fact that he composed an opera on the 'Zenobia' of Metastasio, which was performed on the occasion of Banti's benefit in 1800 (pp. 82–3 of the fourth edition), but the score has not been preserved.

Mount-Edgcumbe died, 26 Sept. 1839, at Richmond, and was buried in Petersham churchyard (Brayley, *History of Surrey*, iii. 132). He married on 21 Feb. 1789 Lady Sophia Hobart, third daughter of John, second earl of Buckinghamshire, who died on 17 Aug. 1806, and was succeeded by his eldest son, Ernest Augustus, third earl of Mount Edgcumbe, born in 1797, died in 1861, the author of some interesting 'Extracts from Journals kept during the Revolutions at Rome and Palermo' (1849, 2nd edit. 1850).

Reynolds painted Mount-Edgcumbe's portrait in 1774; the original is now in the Mount-Edgcumbe collection, and was engraved by Dickinson.

[Boase and Courtney's Bibliotheca Cornubiensis, i. 131, iii. 1168; Gent. Mag. xii. 540 (1839).] L. C. S.

EDGEWORTH DE FIRMONT, HENRY ESSEX (1745–1807), confessor to Louis XVI, was a son of the Rev. Robert Edgeworth, rector of Edgeworthstown, co. Longford, and a descendant of Francis Edgeworth, who with his brother Edward came over from England about 1582. His mother was a granddaughter of Archbishop Ussher. When Henry was three or four years of age, his father changed his religion owing to a conversation with a protestant prelate who had visited Toulouse, and been much impressed by the catholic rites, but was precluded by age and position from examination of catholic tenets. Robert Edgeworth, leaving one son, Ussher, behind with his kinsmen, resigned the living and settled with his wife and his three other children at Toulouse. On the father's death and the return of the elder brother Robert to Ireland (1769), Henry, who had been educated by the jesuits at Toulouse, was sent to Paris and trained for the priesthood. On being ordained he took the name of De Firmont, from the paternal estate of Firmount, near Edgeworths-

town, but in his letters to Irish friends he always signs himself 'H. Edgeworth.' He entered the seminary of foreign missions with the intention of being a missionary, but was induced to remain in Paris, devoting himself to the poor and to study and prayer. Bishop Moylan, his old fellow-student at Toulouse, repeatedly pressed him to accept an Irish see, but Edgeworth firmly declined, on the ground of a long cessation of correspondence with his family (Robert had died), imperfect knowledge of English, and the spiritual necessities of the English and Irish in Paris. In July 1789 he likewise declined an invitation to be chaplain to his aunt, Miss Ussher of Eastwell, Galway, who, like her brother James (the author of 'Clio on Taste'), had embraced catholicism. He had, however, the worst forebodings as to the revolution, and intended, when matters grew serious, to escort his mother and sister as far as London. When the king's aunts left in February 1791 for Rome, they took with them Madier, confessor to Princess Elisabeth, and on her applying to the seminary for a successor Edgeworth was recommended. Elisabeth soon made a friend of him, and he visited her two or three times a week, being the only priest who ventured to go to the Tuileries in ecclesiastical dress. The guards sometimes murmured, but never insulted him. Six weeks before the storming of the Tuileries, Elisabeth, first in writing (which Edgeworth was obliged eventually to destroy) and then verbally, gave him a touching message to be delivered after her death to her favourite brother Charles. The king and queen did not make Edgeworth's acquaintance, perhaps from fear of exposing him to peril. The greater part of the day before the attack on the Tuileries was passed by him in the princess's study. After undergoing two domiciliary visits, in which compromising letters narrowly escaped notice, Edgeworth left the seminary in disguise for Choisy, but on the fugitive Archbishop Juigné appointing him vicar-general he joined his mother and sister in Paris. When the king's trial was impending, Elisabeth recommended Edgeworth to her brother as a pious priest, whose obscurity might save him from subsequent molestation. Sounded by Malesherbes, Edgeworth readily agreed to be the king's last confessor, and accordingly, when sentence had been pronounced, Garat, minister of justice, sent for him and took him in his carriage to the Temple. Not expecting to return alive, Edgeworth had made his will and told his mother that attendance on a dying man might detain him all night. His sister, however, guessed what his mission was. After being rigidly searched lest he had brought the king poison, he was admitted to Louis's presence. The king read him his will, inquired for certain ecclesiastics, and then passed into the adjoining room for his interview with his family, whose piercing sobs Edgeworth could hear through the glass door. With some difficulty Edgeworth obtained permission to celebrate mass, went back at ten to inform the king, received his confession, remained with him till late into the night, took a few hours' rest in an anteroom, and was sent for at five o'clock, when he found an altar prepared and administered the sacrament. Anxious to spare the queen, he induced the king to renounce his promised interview. He sat beside Louis in the hackney coach which conveyed him to the scaffold, and as, with two gendarmes on the opposite seat, private conversation was impossible, he offered the king his breviary, and at his request indicated the most suitable psalms, which Louis and his confessor recited alternately. Until reaching the scaffold Edgeworth had a lingering hope of a rescue, having had an intimation the previous night that this would be attempted. The king on alighting commended Edgeworth to the protection of the gendarmes, and on objecting to being pinioned looked appealingly to him for counsel. Edgeworth replied, 'Sire, I see in this last insult only one more resemblance between your majesty and the God who is about to be your recompense.' Louis submitted to the humiliation, and leaned on Edgeworth's arm as he mounted the steps of the scaffold. Edgeworth had no remembrance of the legendary exclamation, 'Fils de Saint Louis, montez au Ciel,' and was in such a state of mental tension that he could not tell what he might have uttered. Lacretelle half confesses having invented the phrase for a report of the scene in a Paris newspaper. In any case the legend sprang up almost immediately. When the axe fell Edgeworth knelt, and remained in that posture till the youngest of the executioners, a youth of eighteen, walked round the scaffold with the head and bespattered him with blood. Edgeworth saw where the throng was thinnest and took that direction, way was made for him, and being, like all the priests at this period, in lay dress, he was soon lost in the crowd. He went to Malesherbes, who advised him to quit France, but he had promised not to abandon Princess Elisabeth, with whom he still exchanged occasional letters concealed in balls of silk. After a last interview with his mother he left Paris, changed his place of concealment several times, had some narrow escapes, and in 1796 reached England. Meanwhile his mother had died in captivity, and his sister for thirteen months

was dragged from prison to prison. He went to Edinburgh to convey Elisabeth's message to her brother, which was committed to writing and published twenty years afterwards in the 'Biographie Universelle' from a copy taken by the Duke of Sérent, tutor to the future Charles X's sons. He refused a pension offered by Pitt, and was about to repair to Ireland when he was asked to carry some papers to Louis XVIII at Blankenberg, Brunswick. Louis induced him to remain as his chaplain, took him to Mittau, and in 1800 sent him to St. Petersburg with the order of the Holy Spirit for the czar, who settled a pension of two hundred ducats on him. In 1806 the 4,000*l.* produced by the sale of Firmount, and placed out at interest, was lost by the insolvency of the borrower. Edgeworth, anxious not to be a burden on the impoverished Louis XVIII, was advised to explain to Pitt what had happened since the refusal of his original offer, and immediately received a pension. In attending French prisoners at Mittau, Edgeworth contracted a fever, was nursed by Louis XVI's daughter, and expired on 22 May 1807.

[Edgeworth's Memoirs of the Abbé Edgeworth, 1815; Letters from the Abbé Edgeworth, 1818 (both inaccurate on some points); Beauchesne, Vie de Madame Élisabeth; Lacretelle, Précis Historique.] J. G. A.

EDGEWORTH, MARIA (1767–1849), novelist, was the daughter of Richard Lovell Edgeworth [q. v.], by his first wife, Anna Maria Elers. She was born at Black Bourton, Oxfordshire, the house of her mother's father, on 1 Jan. 1767, and there spent her infancy. On her father's second marriage (1773) she went with him to Ireland; and on the failure of her stepmother's health in 1775 she was sent to school with a Mrs. Lattaffière at Derby. In 1780, after the death of her stepmother, she was removed to a Mrs. Davis, in Upper Wimpole Street, London. She suffered much from attempts to increase her growth by mechanical devices, including hanging by the neck. In spite of this ingenious contrivance she always remained small. She learnt to dance, though she could never learn music; she had given early proofs of talent at her first school; she was a good French and Italian scholar, and, like Scott, won credit as a story-teller from her schoolfellows. Some of her holidays were spent with Thomas Day, her father's great friend, at Anningsley, Surrey. He dosed her with tar-water for an inflammation of the eyes, which had threatened a loss of sight, but encouraged her studies, gave her good advice, and won her permanent respect. In 1782 she accompanied her father and his third wife to Edgeworthstown, and upon his suggestion began to translate Mme. de Genlis's 'Adèle et Théodore.' Though still very shy, she saw some good society; she was noticed by Lady Moira, who often stayed with her daughter, Lady Granard, at Castle Forbes, and was frequently at Pakenham Hall, belonging to Lord Longford, a connection and a close friend of Edgeworth's. Her father employed her in keeping accounts and in dealing with his tenants. The education of her little brother Henry was entrusted to her care. She thus acquired the familiarity with fashionable people and with the Irish peasantry which was to be of use in her novels, as well as a practical knowledge of education. Her father made her a confidential friend, and though timid on horseback she delighted in long rides with him for the opportunity of conversation. He became her adviser, and to some extent her collaborator in the literary work which for some years was her main occupation. She began to write stories on a slate, which she read to her sisters, and copied out if approved by them. She wrote the 'Freeman Family,' afterwards developed into 'Patronage,' for the amusement of her stepmother, Elizabeth, when recovering from a confinement in 1787. In 1791 her father took his wife to England, and Maria was left in charge of the children, with whom she joined the parents at Clifton in December. They returned to Edgeworthstown at the end of 1793. Here, while taking her share in the family life, she first made her appearance as an author. The 'Letters to Literary Ladies,' a defence of female education, came out in 1795. In 1796 appeared the first volume of the 'Parent's Assistant.' In 1798 the marriage of her father to his fourth wife, to which she had at first a natural objection, brought her an intimate friend in her new stepmother. For fifty-one years their affectionate relations were never even clouded. The whole family party, which included, besides the children, two sisters of the second Mrs. Edgeworth, Charlotte Sneyd (*d.* 1822) and Mary Sneyd (*d.* 1841, aged 90), lived together on the most affectionate terms. In 1798 she published, in conjunction with her father, two volumes upon 'Practical Education,' presenting in a number of discursive essays a modification of the theories started by Rousseau's 'Émile,' and adopted by Edgeworth and Day. Other books for children exemplified the application of these theories to childish literature. 'Harry and Lucy' was begun by Edgeworth and his wife Honora, and Day had originally written 'Sandford and Merton' for insertion as one of the stories. In 1800 Miss Edgeworth began her

novels for adult readers by 'Castle Rackrent.' It was published anonymously, and was written without her father's assistance. Its vigorous descriptions of Irish character caused a rapid success, and the second edition appeared with her name. It was followed by 'Belinda' in 1801. In 1802 appeared the 'Essay on Irish Bulls,' by herself and her father. Miss Edgeworth had now won fame as an authoress. The 'Practical Education' had been translated by M. Pictet of Geneva, who also published translations of the 'Moral Tales' in his 'Bibliothèque Britannique.' He visited the Edgeworths in Ireland; and she soon afterwards accompanied her father on a visit to France during the peace of Amiens, receiving many civilities from distinguished literary people. At Paris she met a Swedish count, Edelcrantz, who made her an offer. As she could not think of retiring to Stockholm, and he felt bound to continue there, the match failed. Her spirits suffered for a time, and though all communication dropped she remembered him through life, and directly after her return wrote 'Leonora,' a novel intended to meet his tastes. The party returned to England in March 1803, and, after a short visit to Edinburgh, to Edgeworthstown, where Maria set to work upon her stories. She wrote in the common sitting-room, amidst all manner of domestic distractions, and submitted everything to her father, who frequently inserted passages of his own. 'Popular Tales' and the 'Modern Griselda' appeared in 1804, 'Leonora' in 1806, the first series of 'Tales of Fashionable Life' (containing 'Eunice,' 'The Dun,' 'Manœuvring,' and 'Almeria') in 1809, and the second series (the 'Absentee,' 'Vivian,' and 'Mme. de Fleury') in 1812. On a visit to London in the spring of 1803 the Edgeworths attracted much notice. Byron, who laughed at the father, admitted that Miss Edgeworth was simple and charming (*Diary*, 19 Jan. 1821), Crabb Robinson gives a similar account, and Mackintosh (*Life*, ii. 262) confirms the opinion, and says that she 'was courted by all persons of distinction in London with an avidity almost without example.' On her return she finished 'Patronage,' begun (see above) in 1787, which came out in 1814. She set to work upon 'Harrington' and 'Ormond,' which were published together in 1817. She received a few sheets in time to give them to her father on his birthday, 31 May 1817. He had been specially interested in 'Ormond,' to which he had contributed a few scenes. He wrote a short preface to the book, and died 13 June following. After Edgeworth's death his unmarried son Lovell kept up the house. Edgeworth had left his 'Memoirs' to his daughter, with an injunction to complete them and publish his part unaltered. She had prepared the book for press in the summer of 1818, though in much depression, due to family troubles, to sickness among the peasantry, and to an alarming weakness of the eyes. She gave up reading, writing, and needlework almost entirely for two years, when her eyes completely recovered. Her sisters meanwhile acted as amanuenses. She visited Bowood in the autumn of 1818, chiefly to take the advice of her friend Dumont upon the 'Memoirs.' In 1819 she was again in London, and in 1820 she went with two sisters to Paris, where she was petted by the best society, and afterwards to Geneva, returning to Edgeworthstown in March 1821. The 'Memoirs' were published during her absence in 1820, and were bitterly attacked in the 'Quarterly Review.' They reached a second edition in 1828, and a third in 1844, when she rewrote her own part.

She again settled to her domestic and literary occupations. During the rest of her life Edgeworthstown continued to be her residence, though she frequently visited London, and made occasional tours. The most remarkable was a visit to Scotland in the spring of 1823. Scott welcomed her in the heartiest way, and, after seeing her at Edinburgh, received her at Abbotsford. She had read the 'Lay of the Last Minstrel' on its first appearance during her convalescence from a low fever in 1805. Scott declared (in the last chapter of 'Waverley,' and afterwards in the preface to the collected novels) that her descriptions of Irish character had encouraged him to make a similar experiment upon Scottish character in the 'Waverley' novels. He sent her a copy of 'Waverley' on its first publication, though without acknowledging the authorship, and she replied with enthusiasm. On a personal acquaintance he surpassed her expectations. In 1825 Scott returned the visit at Edgeworthstown, and she made a trip with him to Killarney. He entertained a large party of Edgeworths at Dublin before leaving, and they drank his health upon his birthday (15 Aug.) They never again met, but their correspondence was always most cordial.

During the commercial troubles of 1826 Miss Edgeworth resumed the management of the estate for her brother Lovell, having given up receiving the rents on her father's death. She showed great business talent, and took a keen personal interest in the poor upon the estate. Although greatly occupied by such duties, she again took to writing, beginning her last novel, 'Helen,' about 1830. It did not appear till 1834, and soon reached a

second edition. It had scarcely the success of her earlier stories. Her style had gone out of fashion. In the spring of 1834 she made a tour in Connemara, described with great vivacity in a long letter printed in her 'Memoirs.' Amidst her various occupations Miss Edgeworth's intellectual vivacity remained. She began to learn Spanish at the age of seventy. She kept up a correspondence which in some ways gives even a better idea of her powers than her novels. She paid her last visit to London in 1844. She gave much literary advice to Captain Basil Hall, and she discussed her own novels in reply to friendly critics with remarkable ability. She knew more or less most of the eminent literary persons of her time, including Joanna Baillie, with whom she stayed at Hampstead, Bentham's friend, Sidney Smith, Dumont, and Ricardo, whom she visited at Gatcombe Park, Gloucestershire. Miss Austen sent her 'Emma' upon its first appearance. Miss Edgeworth admired her work, though it does not appear that they had any personal relations.

During the famine of 1846 Miss Edgeworth did her best to relieve the sufferings of the people. Some of her admirers in Boston, Mass., sent a hundred and fifty barrels of flour addressed to 'Miss Edgeworth for her poor.' The porters who carried it ashore refused to be paid, and she sent to each of them a woollen comforter knitted by herself. The deaths of her brother Francis in 1846 and of her favourite sister Fanny in 1848 tried her severely, and she was already weakened by attacks of illness. She worked to the last, and in April 1849 welcomed the appearance of Macaulay's 'History,' in which a complimentary reference is made to her in an enthusiastic letter to an old friend, Dr. Holland. She died in the arms of her stepmother on 22 May 1849.

Miss Edgeworth was of diminutive stature, and apparently not beautiful. No portrait was ever taken. It seems from Scott's descriptions of her that her appearance faithfully represented the combined vivacity and good sense and amiability of her character. No one had stronger family affections, and the lives of very few authors have been as useful and honourable. The didacticism of the stories for children has not prevented their permanent popularity. Her more ambitious efforts are injured by the same tendency. She has not the delicacy of touch of Miss Austen, more than the imaginative power of Scott. But the brightness of her style, her keen observation of character, and her shrewd sense and vigour make her novels still readable, in spite of obvious artistic defects. Though her puppets are apt to be wooden, they act their parts with spirit enough to make us forgive the perpetual moral lectures.

Miss Edgeworth's works are: 1. 'Letters to Literary Ladies,' 1795. 2. 'Parent's Assistant,' first part, 1796; published in 6 vols. in 1800; 'Little Plays' afterwards added as a seventh volume. 3. 'Practical Education,' 1798. 4. 'Castle Rackrent,' 1800. 5. 'Early Lessons,' 1801; sequels to 'Harry and Lucy,' 'Rosamond,' and 'Frank,' from the 'Early Lessons,' were published, 1822–5. 6. 'Belinda,' 1801. 7. 'Moral Tales,' 1801. 8. 'Irish Bulls,' 1802. 9. 'Popular Tales,' 1804. 10. 'Modern Griselda,' 1804. 11. 'Leonora,' and 'Letters,' 1806. 12. 'Tales from Fashionable Life' (first series, 'Eunice,' 'The Dun,' 'Manœuvring,' 'Almeria'), 1809; (second series, 'Vivian,' the 'Absentee,' 'Madame de Fleury,' 'Emilie de Coulanges'), 1812. 13. 'Patronage,' 1814? 14. 'Harrington' and 'Ormond,' 1817; 'Harrington' was reprinted with the 'Thoughts on Bores,' from 15. 'Comic Dramas,' 1817. 16. 'Memoirs of R. L. Edgeworth' (vol. ii. by Maria), 1820. 17. 'Helen,' 1834. 18. 'Orlandino,' 1834.

Miss Edgeworth's books for children have been reprinted in innumerable forms, and often translated. The first collective edition of her novels appeared in fourteen volumes, 1825, others 1848, 1856.

[The Cornhill Mag. for 1882 (xlvi. 404, 526) and Miss Helen Zimmern's Maria Edgeworth in the 'Eminent Women' series, 1883, give a full account of Miss Edgeworth, based in each case upon unpublished memoirs by her stepmother, a copy of which is in the British Museum. See also Lockhart's Life of Scott and the Memoirs of R. L. Edgeworth.] L. S.

EDGEWORTH, MICHAEL PAKENHAM (1812–1881), botanist, youngest son of Richard Lovell Edgeworth [q. v.], by his fourth wife, Frances Anne Beaufort, was born 24 May 1812. In September 1823 he entered the Charterhouse, whence he removed to Edinburgh in 1827. Here he began the study of oriental languages, and acquired his grounding in botany under Professor Robert Graham. After a distinguished career at Haileybury, he went to India in 1831 in the civil service. He was appointed to Ambala, and afterwards to Saharunpore, where his administration gained both the approbation of his superiors and the grateful appreciation of the natives. In 1842 he came home on leave, married Christina, daughter of Dr. Macpherson, King's College, Aberdeen, in 1846, and returned the same year to India. On his way out he took advantage of the steamer coaling at Aden to look about for plants. He published the results in the 'Journal of the Asiatic Society of Bengal,' under the title of

'Two Hours' Herborization at Aden.' Of the forty species he collected in that short period in so frequented a locality, no less than eleven were new to science.

He was stationed at Banda until 1850, when he was chosen one of the five commissioners for the settlement of the Punjab, first at Mooltan, and afterwards at Jullundur; but his Indian career was finally cut short by sunstroke. His chief publications were on the botany of India in the 'Transactions' and 'Journal' of the Linnean Society; on the Indian Caryophyllaceæ in the 'Flora of British India;' a 'Grammar of Kashmiri,' and a volume on 'Pollen' in 1878. His local lists have been warmly praised in Hooker and Thomson's introductory essay to their 'Flora Indica.' He died suddenly in the island of Eigg 30 July 1881.

[Proc. Linn. Soc., 1880–2, p. 63; Trimen's Journ. Bot. (1881), 288; Cat. Sci. Papers, ii. 444, vii. 594.] B. D. J.

EDGEWORTH, RICHARD LOVELL (1744–1817), author, was born in Pierrepoint Street, Bath, 31 May 1744. The Edgeworth family, said to have come originally from Edgware, Middlesex, had settled in Ireland about 1583. Edward Edgeworth, bishop of Down and Connor, left a fortune to his brother, Francis Edgeworth, clerk of the hanaper. The descendants of Francis Edgeworth were men of talent and vivacity, given to marrying early and often, acquiring fortunes with their wives, increasing them at court or in military service, and spending them in play. 'Protestant Frank,' great-grandson of the clerk of the hanaper, raised a regiment for William III, 'married successively several wives,' and died, leaving a son Richard, aged eight, with an encumbered inheritance. Richard Edgeworth went to the bar, by advice of a sensible guardian, lived steadily, and restored the family fortunes. He married Jane, daughter of Samuel Lovell, a Welsh judge, and had by her eight children, four of whom died early. The eldest son, Thomas, also died when Richard was in his sixth year. He thus became heir to the estate, the other two children being daughters. One of them, Margaret, afterwards married John Ruxton of Black Castle, co. Meath, and was the favourite aunt of Maria Edgeworth [q. v.] Edgeworth's first tutor was Patrick Hughes of Edgeworthstown, who had been one of Goldsmith's masters. In August 1752 he was sent to the school of a Dr. Lydiat at Warwick, afterwards to Dr. Norris's school at Drogheda, and finally to a Mr. Hynes at Longford. Though a clever lad, with a turn for mechanics, excited by an early sight of an electrical machine, he was more distinguished for physical prowess than for scholarship, and was first-rate at running, jumping, and riding. He performed many exploits of this kind during the festivities which celebrated his eldest sister's (Mary's) marriage to Francis Fox of Fox Hall, co. Longford. One night after a dance he went through a mock ceremony of marriage with the daughter of his old master Hughes (see PRIOR, *Goldsmith*, i. 32). His father thought it necessary to get the marriage annulled by a suit of jactitation. Admission to the library at Pakenham Hall, the seat of Lord Longford, gave a more intellectual turn to his pursuits, and a violent passion for field sports soon died out. On 26 April 1761 he entered Trinity College, Dublin, as a fellow commoner, and spent six months in dissipation. He became ashamed of his waste of time, and on 10 Oct. 1761 entered Corpus College, Oxford, as a gentleman commoner. Oxford was recommended by the neighbourhood of Paul Elers, an old friend of his father's, who had given up the bar on marrying an heiress, Miss Hungerford. He now lived upon her estate, Black Bourton, near Oxford, had grown indolent, and was getting into difficulties. Edgeworth, though he took to his studies, and made valuable friendships, was often at Black Bourton. He fell in love with Elers's daughter, Anna Maria, eloped with her to Scotland, and married her in 1763 while still an undergraduate. His father forgave him after a time, and the ceremony was repeated in due form a few months later. The young couple passed a year at Edgeworthstown, apparently after the birth of his eldest son at Black Bourton in 1764. His mother died soon afterwards, and in 1765 he returned to England, and took a house at Hare Hatch, near Maidenhead. He had already repented of his marriage, but resolved to bear the evil with 'firmness and temper.' Mrs. Edgeworth was a good manager, but was 'not cheerful,' and vexed him by querulous complaints. The 'lamenting of a female with whom we live does not render home delightful' (*Memoirs*, i. 179). While at Hare Hatch, Edgeworth was keeping terms in the Temple. He made the acquaintance of Sir Francis Blake Delaval, who shared his interest in conjuring tricks and mechanical contrivances. Delaval was a man of fashion, and given to betting on the turf. A desire to know the result of a race at Newmarket led Edgeworth to invent a plan for telegraphing. He tried the experiment at Hare Hatch. It is said to have been the first attempt at telegraphic communication. He made other inventions for sailing carriages and for a kind of velocipede. Delaval's death freed him from a dangerous

acquaintance. He settled to his mechanical experiments at Hare Hatch, where he worked with Gainsborough, a brother of the painter, settled at Henley. The Society of Arts gave him a silver medal for a new 'perambulator' or land-measuring machine in 1768, and he invented a 'turnip-cutter' and a one-wheeled chaise. Hearing that Erasmus Darwin had invented a carriage, he made a phaeton on the new principle, which was approved by the Society of Arts. This led to an acquaintance with Darwin, whom he visited at Lichfield, and to a further acquaintance with Miss Seward and others of the Lichfield circle. At Hare Hatch he acquired the friendship of Thomas Day [q. v.], author of 'Sandford and Merton,' who had been at his college and was now a neighbour. Day sympathised with his principles, and Edgeworth's son was brought up on the system of their common idol, Rousseau. Edgeworth's father dying in 1769, he came into possession of the family estates, and gave up all thoughts of the law. At Christmas 1770 he spent some time at Lichfield, near which his friend Day had settled. At Seward's the friends met the two sisters Honora and Elizabeth Sneyd, two of the daughters of Edward Sneyd, youngest son of Ralph Sneyd of Bishton, Staffordshire. During 1771 Day transferred his affections from Honora to Elizabeth. Meanwhile Edgeworth had become strongly attached to Honora. Day remonstrated eloquently with him, and Edgeworth honourably resolved to fly from a dangerous situation. He therefore accompanied Day to France at the end of 1771. In Paris he showed his boy to Rousseau as an illustration of Émile. The friends went to Lyons, where Edgeworth resolved to stay for some time, being interested in a scheme for altering the course of the Rhone. His wife joined him in 1772, but returned under the care of Day at the beginning of winter, in order to be confined in England. The works on the Rhone were greatly injured by a flood. While Edgeworth was preparing new plans he heard that his wife had died (March 1773), after giving birth to a daughter, Anna. He at once returned to England, went to Lichfield, and there married Honora Sneyd 17 July 1773. After three years at Edgeworthstown, where he built and planted, he returned to England, and took a house at Northchurch, near Great Berkhampstead. A lawsuit necessitated his return to Ireland, and he felt that he ought to settle upon his own estates. His wife consented, but her health suddenly broke down. They stayed at Lichfield and in the neighbourhood for the benefit of Darwin's advice, but Mrs. Edgeworth became weaker, and died 30 April 1780. On her deathbed she advised him to marry her sister Elizabeth. Elizabeth soon consented, in spite of 'officious friends' who objected to marriage with a deceased wife's sister. After one clergyman had withdrawn his consent to perform the ceremony, they were married at St. Andrew's, Holborn, 25 Dec. 1780.

In 1782 the Edgeworths went to Ireland, where he settled on his estates, and became an energetic and intelligent landlord. He greatly improved the condition of his tenantry, tried a number of schemes for the reclamation of bogs and improvement of roads, and took some part in politics. In 1783 he was aide-de-camp to Lord Charlemont, and one of the body of volunteer delegates who met at Dublin in November of that year. The years 1791 and 1792 were chiefly spent at Clifton, Bristol, for the health of his son, and there his daughter Anna Maria married Dr. Beddoes. On returning to Ireland he found the country disturbed by expected rebellion and invasion. He took up his old scheme for telegraphs, and vainly endeavoured to secure its adoption by government. The events of 1798 having shown its importance, he succeeded in getting the government to erect a line from Dublin to Galway in 1804, but it was dropped as the fear of invasion declined. His third wife died in November 1797. In the following spring he was visited by Miss Beaufort, whose father was Daniel Augustus Beaufort [q. v.] He married her 31 May 1798, remarking that the disturbed state of the country was an additional reason for acquiring at once the right to protect her. He raised a corps at Edgeworthstown, but before it was armed the rebels approached, and he had to retire to Longford. The defeat of the French by Lake enabled him to return in five days to his house, which had been spared on account of a kindness previously shown by him to one of the rebels. Edgeworth was M.P. for St. Johnstown, co. Longford, in the last Irish parliament (1798–1800), and after some hesitation voted against the union on the ground of the means used to enforce its adoption. He refused to listen to offers of personal advantages.

After this time Edgeworth visited England occasionally, and during the peace of Amiens went to Paris with his daughter, where their literary reputation and their relationship to the Abbé Edgeworth [q. v.] secured them many attentions. Besides his lively interest in his daughter Maria's writings he continued his schemes for improving the country. From 1806 to 1811 he served on a board for inquiring into Irish education; in 1810 he made a report to another commission upon the reclamation of bogs, and injured himself by

labours in surveying. In 1811 he contrived a new spire for the church of timber, painted to resemble Bath stone, which was triumphantly raised into its place on 19 Sept. His own declining health and the loss of children saddened some of his later years; but he retained his faculties to the last, and died 13 June 1817.

Edgeworth's extraordinary buoyancy and intellectual vivacity were combined with strong affections, as is proved by his relations to his children and to a large circle of friends. If his matrimonial adventures suggest John Buncle, he was a man of real worth and considerable power. His name appears with that of his daughter in her early works.

His separate works were: 1. 'Letter to Lord Charlemont on the Tellograph (*sic*) and on the Defence of Ireland,' 1797. 2. 'Poetry explained for Young People,' 1802. 3. 'Professional Education,' 1808. 4. 'Readings in Poetry,' 1816. 5. 'Essay on Construction of Roads and Railways,' 1817; and a 'Rational Primer,' apparently unpublished. He also contributed papers to the 'Philosophical Transactions' (1783, 1784), to the 'Transactions of the Irish Academy' (1788 and 1795), to the 'Monthly Magazine' for 1801 (on engraving bank notes), and several papers to 'Nicholson's Journal' (1801–17). A list is given at the end of his daughter's 'Memoirs.' By his first wife Edgeworth had four children: Richard (1765–1796), died in America; Maria [q. v.]; Emmeline, married to J. King of Clifton; and Anna Maria, married to Dr. Thomas Beddoes [q. v.] By his second wife he had Lovell, who inherited the property, and Honora, a girl of remarkable beauty, who died in 1790. By his third wife he had five sons and four daughters, of whom Charles Sneyd (*d.* 1864) succeeded his brother Lovell, and Honora married Sir F. Beaufort. By his fourth wife he had four children, of whom Francis Beaufort, mentioned in Carlyle's 'Life of Sterling,' married a Spanish lady, Rosa Florentina Eroles, and was by her father of Antonio Eroles Edgeworth, who succeeded his uncle, Charles Sneyd, at Edgeworthstown, and of Francis Ysidro Edgeworth.

[Memoirs by himself and his daughter, 1820, 1821, and 1844.] L. S.

**EDGEWORTH**, ROGER, D.D. (*d.* 1560), catholic divine, was born at Holt Castle, the seat of Sir William Stanley, brother to the Earl of Derby, situate on the banks of the Dee, in the county of Denbigh, but within the diocese of Chester. He became a student in the university of Oxford about 1503, proceeded B.A. in 1507, and was elected a fellow of Oriel College 8 Nov. 1508 on the foundation of Bishop Smyth, being the first holder of that fellowship. He was not actually admitted to the fellowship till 11 June 1510, and he resigned it on 15 March 1518 (Churton, *Lives of Smyth and Sutton*, pp. 233–5). He commenced M.A. 9 Feb. 1511–12, was admitted B.D. 13 Oct. 1519, and created D.D. 2 July 1526 (Boase, *Register of the Univ. of Oxford*, i. 56). After taking holy orders he was a noted preacher in the university and elsewhere. He became prebendary of the second stall in the cathedral church of Bristol, being nominated to that dignity by the charter of erection in 1542. On 3 Oct. 1543 he was admitted to the vicarage of St. Cuthbert at Wells. He was a canon of the cathedrals of Salisbury and Wells, and was admitted chancellor of the diocese of Wells 30 April 1554, on the deprivation of John Taylor, *alias* Cardmaker [q. v.] He likewise obtained the prebend of Slape, or Slope, in the church of Salisbury, and held it till his death. 'When K. Hen. 8 had extirpated the pope's power, he seemed to be very moderate, and also in the reign of K. Ed. 6, but when qu. Mary succeeded he shew'd himself a most zealous person for the Roman catholic religion, and a great enemy to Luther and reformers' (Wood, *Athenæ Oxon.* ed. Bliss, i. 316). He died in the beginning of 1560, and was buried before the choir door in Wells Cathedral. His will was proved on 1 June 1560. He was a benefactor to Oriel College.

He was the author of: 1. 'Resolutions concerning the Sacraments.' In Burnet's 'Hist. of the Reformation.' 2. 'Resolutions of some Questions relating to Bishops and Priests, and of other matters tending to the Reformation of the Church made by Henry VIII,' *ibid.* 3. 'Sermons, very Fruitfull, Godly, and Learned, . . . With a repertorie or table, directinge to many notable matters expressed in the same Sermons. In ædibus Roberti Caley,' London, 4to, 1557, containing 307 folios in black letter. At the beginning of the eighteenth sermon he states that he had abstained from preaching for five or six years, viz. during the reign of Edward VI; consequently the former sermons were delivered in Henry VIII's time, and the rest after Queen Mary's accession. Dibdin, in his 'Library Companion' (i. 81–5), after giving copious extracts from this very scarce volume, remarks that 'upon the whole Edgeworth is less nervous and familiar than Latimer, less eloquent than Fox, and less learned and logical than Drant. He is, however, a writer of a fine fancy, and an easy and flowing style.'

[Tanner's Bibl. Brit.; Ames's Typogr. Antiq. (Herbert); Kennett MS. 46, f. 327; Le Neve's

Fasti (Hardy), i. 177, 228; Gent. Mag. vol. xci. pt. i. p. 2; Williams's Eminent Welshmen.]
T. C.

**EDGUARD, DAVID** (*fl.* 1532), anatomist, is stated to have been educated first at Oxford and afterwards at Cambridge. He was accustomed to affix the letters M.D. after his name, but there is no record of his having taken that degree. He published two small works: 1. 'De Indiciis et Præcognitionibus,' Lond. 1532, 8vo, dedicated to Henry, duke of Richmond, by 'medicus suus.' 2. 'Introductio ad Anatomicen' (same place and date), dedicated to Henry, earl of Surrey. In the preface to this latter pamphlet Edguard promised a complete manual of anatomy, illustrated by the opinions of all the most learned men, but apparently he did not live to carry out his intention. Both works are dated from Cambridge 12 Jan. 1532.

[Cooper's Athenæ Cantabr. i. 46; Tanner's Bibl. Brit. p. 25.]
A. V.

**EDINGTON, WILLIAM OF** (*d.* 1366), bishop of Winchester and chancellor, was a native of Edington, near Westbury in Wiltshire, and is said to have been educated at Oxford. He attracted the notice of Bishop Adam Orleton of Winchester, who presented him to the living of Cheriton in Hampshire, and introduced him to the court (LORD CAMPBELL, *Lives of the Chancellors*, i. 254, 3rd ed. 1848). Thenceforward his life was almost entirely spent in the public service. On 26 March 1341 he is mentioned as receiver of the subsidy of a ninth granted by parliament on this side Trent (RYMER, *Fœdera*, ii. pt. ii. 1154, Record edition); and in the following year, 18 Feb., he was presented by the king to the prebend of Leighton Manor in Lincoln Cathedral, an appointment which was confirmed 10 April (LE NEVE, *Fasti Eccl. Angl.* ii. 176, ed. Hardy). On 2 May 1344 he is mentioned as holding also the prebend of Netheravon in Salisbury Cathedral (W. H. JONES, *Fasti Eccl. Saresb.* p. 404), which, together with his prebend at Lincoln, he held until his elevation to the bishopric of Winchester in 1346. Besides these preferments he possessed, 28 March 1345, the prebend of Putston Major in Hereford Cathedral (LE NEVE, i. 526). In the same year, 10 April, he was appointed king's treasurer. This advancement was quickly succeeded, 9 Dec., by his nomination by Pope Clement VI to the bishopric of Winchester (RYMER, iii. pt. i. 64), at the king's request (W. THORN, *Chron.*, ap. TWYSDEN, *Hist. Angl. Scriptores Decem*, col. 2082), and in spite of the election of the monks, who had chosen a certain John Devenish to be their bishop. One invasion of privilege led to another, and Devenish was compensated by the abbacy of St. Augustine's, Canterbury, when the pope's provision again superseded the monks' choice.

Edington was 'elected' bishop, 14 May 1346, and the temporalities were restored to him 15 July (LE NEVE, iii. 14). His episcopate is notable for the architectural work which he commenced in his cathedral church at Winchester, transforming, without rebuilding, the Norman nave of Bishop Walkelin. This remarkable performance left the substance of the old piers and walls standing, the former being recased and the latter in part cut away to make room for the new Perpendicular work. Bishop Edington himself is credited only with the west front, the two first bays on the north side, and one on the south; and even here the porches and the details of the windows are more recent insertions. The completion of the nave was due to his successors, Bishops Wykeham, Beaufort, and Waynflete. The only other work in the cathedral assigned to Edington is the building of the chantry bearing his name, in the second bay from the choir on the south side of the nave. Next to Winchester, Edington devoted himself to the interests of his native village in Wiltshire. He mainly rebuilt the church and founded a college there with a dean and twelve clerks, whereof some were prebendaries (LELAND, *Itinerary*, iv. 25), in honour of the Blessed Virgin, St. Catherine, and All Saints, about 1347 (DUGDALE, *Monasticon*, vi. pt. i. 535, ed. 1830). This, it may be supposed, was only an extension of the 'cantaria' with certain chaplains already existing there (LELAND, *Collectanea*, i. 30); but after some time, at the desire of the Black Prince, Edington changed the foundation into one of reformed Austin friars, called 'Bonhommes,' with a rector at their head—friars whom the Benedictine chroniclers scornfully described as 'de ordine qui nascitur de secta fratrum de Ascherugge' [*al.* 'Asherugh'] (*Chron. Angl.* p. 20, ed. E. M. Thompson, Rolls Series; WALSINGHAM, *Hist. Angl.* i. 266, ed. H. T. Riley). The change, which is referred to 1358, was accepted by all the members of the corporation except the dean (LELAND, *Itin.*, l. c.; DUGDALE). The register of the house is contained in Lansdowne MS. 442, in the British Museum.

Edington was treasurer from 1345 until 1356. His reputation was that he loved the king's advantage more than that of the community; and his career is specially associated with the issue of base coinage in 1351 (*Chron. Angl.* p. 29; WALSINGHAM, *Hist. Angl.* i. 275 f.) On 27 Nov. 1356 he was made chan-

cellor (Rymer, iii. pt. i. 344), a post which he held for a little more than six years. At last, on 10 May 1366, he was elected by the royal desire to the archbishopric of Canterbury, on the death of Simon Islip; but his growing infirmities forbade his acceptance. He died, according to Langham's register, on 8 Oct. following; but according to the 'Obituarium Cantuariense' (Wharton, *Anglia Sacra*, i. 317) and the 'Eulogium Historiarum' a day earlier, while at Salisbury his 'obit' was kept on 11 Oct. (Jones, *l.c.*) He was buried in his cathedral, south of the choir steps, in a chantry, where his effigy can be seen on an altar tomb with a long Latin inscription. His Latin will, dated 11 Sept. 1366, is printed in 'Wiltshire Notes and Queries.' He left his estate towards the continuation of the fabric of his cathedral, but the amount was diminished by a claim for the dilapidations of the see.

The name is spelled variously with *i* or *y*, *t* or *d*, with or without a *g*, and by Leland with an initial *H*.

[T. Rudborne's Hist. epit., in Wharton's Anglia Sacra, i. 286; Successio Episcoporum Wintoniensium, *ib.* p. 317; Birchington's Vitæ Archiep. Cant. *ib.* p. 46; Eulogium Historiarum, iii. 240, ed. F. S. Haydon, Rolls Series, 1863; Murray's Handbook to the Cathedrals of England, Southern Division, pt. i. pp. 1–8, 46; Woodward's Hampshire, i. 67, 100 ff.] R. L. P.

**EDITH** or **EADGYTH**, Saint (962?–984), the daughter of King Eadgar and Wulfthryth (Wulfrid or Wulftrud), was born in 962 or late in 961. Her mother, though at that time not a professed nun, had worn the veil at Wilton before the king made her his mistress, and appears to have been united to him by 'handfasting' [see under Edgar]. After the birth of her child she refused to yield to his wish that they should complete the contract by a regular marriage, and, taking her child with her according to custom, went back to Wilton, is said to have become abbess of the house (*Monasticon*, ii. 323, 324; but compare Robertson, *Hist. Essays*, 202), and lived there until her death. Eadgyth was therefore brought up at Wilton. She was a learned young lady, and early in life received the veil from Æthelwold, bishop of Winchester. When she was fifteen her father offered to make her abbess of three houses; but she refused, for she would not leave her mother. An illustration of the laxity which prevailed among such highborn nuns with regard to the rule of their order is afforded by the fact that the saintly Eadgyth would occasionally dress with great magnificence. On one occasion Æthelwold took her to task for this, but she answered the bishop by reminding him that St. Augustine had said that 'pride could lurk even in rags.' She built a church at Wilton dedicated to St. Dionysius, and is said to have been noted for her attachment to the sign of the cross. Archbishop Dunstan had warning of her approaching end, and attended her deathbed. She died on 16 Sept. 984, in her twenty-third year, and was buried by Dunstan in the church she had built. Thirteen years later Dunstan, finding that many miracles were worked at her tomb, caused it to be opened, and discovered certain parts of the saint's body undecayed. The saint, it is said, appeared to him and explained the special meaning of the miracle. In after years Cnut chanced to be at Wilton, and hating, it is said, the English saints, mocked at the reverence paid to St. Eadgyth, declaring that he would never believe in the sanctity of the daughter of Eadgar, a man 'given up to vices and the slave of lust.' Archbishop Æthelnoth reproved him for his impiety; but the king commanded the virgin's tomb to be opened, that he might see what proof of her holiness she could bring. On this being done the virgin seemed to the king as though she was about to fly upon him. He repented in great terror, and in every part of England her 'day' was kept with much reverence (*Gesta Pontiff.* 190).

[Gotselin's Vita S. Eadgithæ, Mabillon's Acta SS. sæc. v. 636 sq.; Florence of Worcester, sub an. 964 (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum, c. 168 (Engl. Hist. Soc.); Gesta Pontificum, 189, 190 (Rolls Ser.); Dugdale's Monasticon, ii. 316, 323 sq.; Kemble's Codex Dipl. 585; Robertson's Historical Essays, 176, 202.] W. H.

**EDITH** or **EADGYTH** (*d.* 1075), queen of Eadward the Confessor, the eldest daughter, and probably the eldest child, of Godwine, earl of Wessex, and his wife Gytha (*Vita Eadwardi*, l. 294), was educated at the abbey of Wilton (*ib.* l. 488), and was married to the king in 1045. Although she is often described, after the old English custom, as the 'Lady,' she is also constantly styled queen, and it is expressly said that she was 'hallowed' as queen (*A.-S. Chron., Peterborough*, 1048 sq.) It is said that Eadward, from a religious motive, never had intercourse with her as a wife (William of Jumièges, vii. c. 9; Ailred, 377, 378). A glowing account is given of her beauty, her piety, and her liberality. At the same time it is evident that she did not scruple to accept bribes to use her influence over the king, even in judicial cases (*Historia Rames.* p. 170), and she certainly behaved shabbily in a dispute she had with the abbot of Peterborough about the right to an estate (Kemble, *Codex Dipl.* 808, 908).

She was as greedy as the rest of her family, and was probably not less violent or unscrupulous than the worst of them. She was extremely humble in her behaviour to the king, never taking her seat beside him except at church or at the royal table, but sitting at his feet until he signed to her to sit by his side (*Vita Eadw.* 922). Eadward is said to have loved her, but when her father and brothers were outlawed in September 1051 he made no objection to the proposal of Archbishop Robert, the head of the foreign faction, that he should divorce her (*ib.* 486). Nevertheless the archbishop modified his proposal; all her lands and treasures were seized, and she was sent away weeping, though with honour and royal attendance (*ib.*; or perhaps in disgrace and with but one attendant, Flor. Wig.), to the monastery of Wherwell (*A.-S. Chron.*; Flor. Wig.), or, according to the panegyrist, to Wilton (*Vita Eadw.* 491). As the panegyrist adds that the monastery to which she was sent was that in which she had been brought up, it is perhaps going far to assume, on the strength of the evidence in favour of Wherwell, that Wilton is a 'clerical error' (*Norman Conquest*, ii. 156, *n.* 4); it seems probable that the queen was first sent to Wherwell with every mark of disgrace, and committed to the keeping of the abbess, who is said to have been the king's sister (*A.-S. Chron.*, *Peterborough*; *Gesta Regum*, ii. 199), and that she was afterwards transferred with royal honour, and possibly at her own request, to Wilton, the house in which she had passed her childhood and for which she evidently retained a strong affection. On the reconciliation of the king and Earl Godwine in September 1052 she was brought back to the court, and her lands and treasures were restored to her. She held considerable property. Winchester and Exeter came to her on her marriage as her 'morning-gift,' and she also held lands in Buckinghamshire, Berkshire, Devonshire, and Somerset (see references to 'Domesday' in *Norman Conquest*, iv. 34, 139, 753, 754, v. 803). Like her husband, she made gifts to foreign monasteries. Among these was the monastery of St. Riquier in Picardy. The abbot, Gervinus, was a special favourite of Eadward, and seems to have often come over to England to get money from him. Eadgyth shared her husband's admiration for the abbot, and on one of his visits advanced to welcome him, according to the English custom, with a kiss. The abbot thought this unseemly and drew back, whereat the queen was greatly offended. The king and divers nobles, however, pointed out to her that his self-denial was worthy of praise because he had acted in accordance with the rules of his order, and Eadgyth was appeased, presented him with a cloak wondrously adorned with gold and silver which he gave to his church, and further obtained the abolition of the custom, which enabled bishops and abbots to receive kisses from ladies (*Chron. Centulense*, iv. 22; D'Achery, ii. 345; the story is quoted at length, *Norman Conquest*, ii. 535). Eadgyth's donations to English churches do not seem to have been large. She gave certain lands to the church of Wells (Kemble, *Codex Dipl.* 917, 918, where there is a curious notice of the stealing of her horse at Wedmore, Somerset), and towards the end of Eadward's reign, while he was rearing the abbey of Westminster, she was engaged in building a stone church at Wilton in place of the wooden one that had hitherto stood there (*Vita Eadw.* 1014 sq.)

Of all her brothers Tostig, earl of Northumberland, appears to have been specially dear to Eadgyth. He was a violent and treacherous man, and on 28 Dec. 1064 Gospatric, one of the thegns of his earldom, was assassinated in the king's palace. The murder was said to have been planned by the queen at the instigation of her brother the earl (Flor. Wig.) It was one of the chief causes of the revolt of Northumberland, which broke out the next year. This revolt and the bitter quarrel that ensued between Tostig and Harold cost the queen many tears, and she had to see her favourite brother banished from England (*Vita Eadw.* 1203 sq.) Her church at Wilton was consecrated in 1065, and at the Christmas festival (28 Dec.) of that year she represented the king, who was then too ill to attend in person, at the consecration of Westminster Abbey (Ailred, 399). Before the festival was past she stood by the deathbed of her husband, and is represented as cherishing the feet of the dying man. She trembled at his prophecy of coming evil, for it is said that she had often spoken of the general decay of religion. Eadward thanked her for all her dutifulness to him, and declared that she had ever been at his side like an affectionate daughter. He commended her to the care of her brother Harold, and charged him that she should lose none of the honour that he had bestowed upon her (*Vita Eadw.* 1555 sq.), a charge that gains significance when connected with the queen's adherence to the cause of Harold's enemy Tostig. On the death of Eadward she retired to her city of Winchester, and there hoped for the success of Tostig's expedition against Harold, which she is said to have counselled. Moreover we are told that she was anxious that William should be king rather than her brother Harold (*Gesta Wil-*

*lelmi*, 126, 127). Accordingly, when, some weeks after the battle of Hastings, the Conqueror sent to demand that Winchester should pay him tribute, she took counsel with the chief men and obeyed his order (Wido, 626). She was therefore allowed to remain undisturbed in the city. She appears to have kept her possessions, and even to have received an increase of revenue from the Conqueror when he raised the amount of the tribute that was paid by her city of Exeter (*Norman Conquest*, iv. 162). When Stigand lay in prison at Winchester after he was dispossessed of the archbishopric in 1070, she urged the miserly old man to provide himself with proper food and clothing (*Gesta Regum*, 37). In 1071 she was present at the consecration of Walcher as bishop of Durham at Winchester, and, struck by his venerable aspect, exclaimed, 'Here we have a beautiful martyr,' a remark that was exalted into a prophecy by the bishop's violent death, which happened soon after (*ib.* 272). A charter in the 'Liber Albus' belonging to the chapter of Wells proves that she was at Wilton in the Lent of 1072, and there witnessed the sale of an estate to the church of Wells. She died at Winchester on 19 Dec. 1075. It is said that some scandals had been raised about her virtue during both her married and her widowed life, and that on her deathbed she solemnly denied that they were true (*Gesta Regum*, ii. 197). By the king's orders she was buried with great honour by the side of her husband in Westminster.

[Anglo-Saxon Chron.; Florence of Worcester (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum (Engl. Hist. Soc.); Gesta Pontificum (Rolls Ser.); Vita Eadwardi, Lives of Edward the Confessor (Rolls Ser.); Ailred or Æthelred of Rievaux, De Vita &c. Edwardi Confessoris, Twysden, 369 sq.; William of Jumièges, Historia, Duchesne; William of Poitiers, Gesta Willelmi Ducis, Giles; Freeman's Norman Conquest, ii. iii. iv. passim; Saturday Review, 2 Dec. 1876; Somerset Archæol. Soc.'s Proc. xxii. ii. 106.] W. H.

**EDLIN or EDLYN, RICHARD** (1631–1677), astrologer, born 29 Sept. 1631 (*Sloane MS.* 1120, f. 2), was practising in June 1659 what he terms his 'noble science' in 'New Buildings in Sugar Loaf Court at the lower end of Tenter Alley nere little More-fields,' but by 1664 had removed to a less retired 'study next door above the four Swans in Bishopsgate Street.' From the style of his writings he appears to have been a more than ordinarily illiterate knave. He published: 1. 'Observationes Astrologicæ, or An Astrologicall Discourse of the Effects of that notable conjunction of Saturn and Mars that happened October 11, 1658, and other Configurations concomitant. . . . To which is prefixed a brief Institution for the better understanding the following Discourse, or any other of the like nature; and also added, a most ingenious Discourse of the true Systeme of the World,' 2 pts., 8vo, London [1659] (with a new title-page, 8vo, London, 1668). 2. 'Præ-Nuncius Sydereus: An Astrological Treatise of the Effects of the Great Conjunction of the two Superior Planets, Saturn & Jupiter, October the X^th^ 1663, and other Configurations concomitant. Wherein the Fate of Europe for these next twenty years is . . . conjectured,' &c., 4to, London, 1664. Unfortunately, by reason of 'those enormities' the author had been 'so abundantly subject to,' many of the events foretold had happened before the book came forth, 'but not before it was penn'd,' declares Edlin, 'as divers of my friends do very well know.' He omits all mention of his own fate, apparently through modesty; he died 19 Feb. 1676–7.

[Works; Cooper's New Biographical Dictionary, p. 523.] G. G.

**EDMONDES, Sir CLEMENT** (1564?–1622), clerk to the council, was born at Shrawardine in Shropshire. His parentage is not known, but he is described in the Oxford matriculation register as a yeoman's son, 'pleb. f.' (*Oxf. Hist. Soc.* xi. 152). This disposes of the statement made by some of his biographers, that he was the son of Sir Thomas Edmondes [q. v.], comptroller and afterwards treasurer of the household to James I. The latter, besides being only three years the senior of Clement Edmondes, was born at Plymouth, and there is no evidence of a relationship between them. Anthony à Wood, followed by other writers, states that his father was an earlier Sir Thomas Edmondes, who was comptroller of the household to Henry VIII, but no other evidence of the existence of this personage can be found (*Athenæ Oxon.* ii. 322–3). He matriculated at Oxford 8 July 1586, entering as clerk or chorister at All Souls' College, of which he became a fellow in 1590. He proceeded to the degree of B.A. 5 Nov. 1589, and to that of M.A. 14 Oct. 1593. A letter from Edmondes to a Mr. Reynolds, in 1598, is among the Marquis of Salisbury's manuscripts (*Hist. MSS. Comm.* 6th Rep. app. p. 256 *b*). It is probable that Edmondes owed his political advancement in great part to his marriage with a lady of the court, which took place at St. Alphage Church by license dated 15 Feb. 1597–8. His wife was Mary Clerk, described as attendant upon the Lady Stafford, and

daughter of Robert Clerk of Grafton, Northamptonshire, her parents' consent being attested by her brother Lewis and by her kinsman, Mr. John Johnson, one of her majesty's chaplains. Ralph Edmondes, of St. Martin Vintry, draper, attests the consent of the parents of his brother Clement, who is described as of St. Alphage parish, and thirty years of age (*Harl. Soc.* xxv. 247). On 1 July 1600 Edmondes was the bearer of a despatch from Sir Francis Vere with news of the battle of Nieuport (*Cal. of State Papers*, Dom. 1598–1601, p. 446). On 5 May in the following year he entered the service of the city of London as colleague and assistant to the remembrancer, Dr. Giles Fletcher [q. v.], receiving half the fee and a livery gown yearly (*City Records*, Repertory 25, ff. 229*a*, 283*a*, 317*b*). Four years later, 2 July 1605, on the resignation of his distinguished chief, he was appointed to the office, at a yearly salary of 100*l.* (*ib.* Rep. 27, f. 37 *a*). In this capacity he drew the assurance made by the king for certain large sums of money borrowed of the city, for which, on 30 March 1608, he received a warrant from the privy council for 113*l.* 13*s.* 4*d.* As the official mouthpiece of the city he was in constant communication with the court, and made such good use of his opportunities as to obtain, 13 Aug. 1609, the grant of the office of clerk of the council for life. On his consequent resignation of the office of city remembrancer, which seems to have afforded him much leisure for literary work, the city presented him with forty angels for a velvet cloak (*ib.* Rep. 29, f. 66 *a*).

Between 1610 and 1612 Edmondes benefited largely from the forfeiture of recusants' estates, and on 4 Oct. 1613 he received a grant of the office of mustermaster-general. He is also said by Wood to have been a master of requests. In December 1614 and the following months he was engaged in Holland as a commissioner to treat with the United Provinces concerning disputes as to throwing open the East India trade and the Greenland fisheries. He was knighted by James I at Hampton Court 29 Sept. 1617, in company with Sir George Calvert and Sir Albert Morton, who were also clerks of the council. Edmondes seems not to have been above taking a bribe to promote the interests of suitors to the privy council. The mayor of Exeter, in August 1620, sent him 'two pieces of 44*s.*' to hasten a matter which he had before the council (*Cal. of State Papers*, Dom. 1619–23, p. 172), and in May 1621 he was accused by a Mr. Leate of having received a bribe from the Spanish merchants for favouring them in a subsidy raised for the suppression of pirates (*ib.* p. 255). Edmondes represented the university of Oxford in the third parliament of James I, which met 20 Jan. 1620, and was dissolved 8 Feb. 1621, his colleague being Sir John Bennet. His final promotion was to the office of secretary of state, but he was prevented from entering upon its duties by his death, from apoplexy, which took place on 13 Oct. 1622, at his town house at St. Martin-in-the-Fields, at the age of fifty-eight. His will, dated 30 April 1621, was proved in the P. C. C. 28 Oct. 1622 (92, Savile). He purchased the manor of Preston, near Northampton, of a descendant of the Hartwell family, in whose possession it had been for many generations. He was buried in Preston Church, where a monument and memorial stone were erected to his memory with English and Latin inscriptions. He had three children—a son, Charles, and two daughters, Elizabeth and Mary, all of whom survived him.

Edmondes had a high reputation for learning and as a writer on military art. Anthony à Wood says 'he was a learned person, was generally skill'd in all arts and sciences, and famous as well for military as for politic affairs, and therefore esteemed by all as an ornament to his degree and profession.' Fuller writes: 'This author may pass for an eminent instance to what perfection of theorie they may attain in the matter of war who were not acquainted with the practick part therof.' His name appears among the subscribers to Minsheu's polyglot dictionary in 1617. His works were: 1. 'Observations upon the first five books of Cæsar's Commentaries,' dedicated to Sir Francis Vere, fol. London, 1600. 'Observations on the Sixth and Seventh Books,' fol. London, 1600. Another edition, fol. London, 1604. With medallion portraits of Cæsar and (?) Edmonds. This edition is not mentioned by bibliographers, but a copy is in Dr. Williams's Library in Grafton Street, Gower Street, and the title-page is in the Guildhall Library. Another edition of the first five books, dedicated to Prince Henry, with his portrait, fol. London, 1609. Other editions, with the eighth book of commentaries by A. Hirtius and his commentaries on the Alexandrian and African wars, appeared in 1655, 1677, and 1695, all published in London. An edition without place or date is in the library of Merton College, Oxford. 2. 'Observations on the Landing of Forces designed for the Invasion of a Country. . . . With some animadversions by Sir Walter Raleigh,' 8vo, London, 1759. This is a reprint from the author's previous work. 3. 'The Manner of our Modern Training, or Tactick Practice,' appended to the various

editions of the 'Observations on Cæsar's Commentaries.' The following have not been published: 'History of the United Provinces,' 1615 (Exeter Coll. Oxford, MS. 103); 'Description of the Polity of the United Provinces,' 1615 (Bodleian Library, Tanner MS. 216, and manuscripts of Lord Calthorpe, Grosvenor Square, *Hist. MSS. Comm.* 2nd Rep. p. 46); 'Report touching the Flooded Lands in the counties of Lincoln, Northampton, Huntingdon, Cambridge, and Norfolk,' 1618 (Bodleian Library MSS.); 'A Few Words to the Trained Bands and Souldiers of London Citie in these Perilous Times,' 19 June 1642, fol. 20 pp. (Guildhall Library MS. 3). This is a clever forgery, purporting to have been written at the above date, and consists of a slightly altered transcript of the treatise on modern tactics, No. 3 above.

[Wood's Athenæ Oxon. ii. 322–3; Fasti Oxon. pt. i. col. 239; Fuller's Worthies; Metcalfe's Book of Knights, p. 172; Remembrancia, or Letter-book of the City of London, p. 47 *n.*; Syll. to Rymer's Fœdera, ii. 838; Bridges's Hist. of Northamptonshire, i. 382–3.] C. W–H.

EDMONDES, Sir THOMAS (1563?–1639), diplomatist, fifth son of Thomas Edmondes of Fowey, Cornwall, was born at Plymouth about 1563. His father was head-customer of the port of Plymouth, was mayor in 1582, and was himself the son of Henry Edmondes of New Sarum, Wiltshire, by Juliana, daughter of William Brandon of the same place (cf. *Hist. MSS. Comm.* 9th Rep. 263 *b*, 277 *b*). His mother was Joan, daughter of Antony Delabare of Sherborne, Dorsetshire. Another Sir Thomas Edmondes is stated by Anthony à Wood to have been controller of Queen Elizabeth's household, and to have brought his namesake to court at a very early age (cf. *Athenæ Oxon.* ii. 322–3). But there is no proof of the presence of an elder Sir Thomas Edmondes about the court, and his existence is shadowy. Sir Francis Walsingham patronised young Edmondes, and in 1592 he was appointed English agent to Henry IV at Paris, at a salary of twenty shillings a day. The money was paid so irregularly that in 1593 Edmondes asserted that he had 'not the means wherewith to put a good garment on my back to appear in honest company.' For a short period Edmondes contemplated allying himself with the Earl of Essex, but his correspondence with the earl ceased on 31 Dec. 1595. Thenceforth he was faithful to the Cecils, and was denounced as 'a Judas' by Essex's following. To Don Antonio he was always opposed, and declined to aid his intrigues in France or England. On 17 May 1596 he was appointed secretary to the queen for the French tongue, and was recalled from Paris soon afterwards. He resumed his office as agent at the French court for a short time in October 1597, and for a third time between July 1598 and June 1599. Sir Henry Neville, who was then ambassador at Paris, wrote of his diplomatic abilities in the highest terms. In the following December he was sent to make arrangements for a conference between English envoys and Archduke Albert in the Netherlands: the archduke was unwilling that the conference should take place in England, as Edmondes was instructed to propose; the envoy therefore journeyed to Paris and arranged that the meetings of the commissioners for negotiating the peace should take place at Boulogne. He returned to England on 17 Feb. 1597–8; left for Brussels 11 March; saw the archduke again eleven days later; obtained his assent to take part in the negotiations; and was received with special favour by Elizabeth in April. Edmondes was one of the commissioners to treat in behalf of England at Boulogne. He stayed there from 16 May to 28 July 1598, but a dispute as to precedence between the representatives of the negotiating powers, Spain and England, brought the meeting to an abortive ending. Edmondes was rewarded for his exertions with a clerkship of the privy council. In June and August 1601 he was sent to France to protest against the bad treatment to which the French subjected English merchants, and to suggest an active alliance between Elizabeth and Henry IV for the purpose of attacking Spain in the Netherlands. On 29 Sept. 1601 he was elected M.P. for Liskeard. On 10 Feb. 1602–3 he was in London supping with his friends Winwood, Chamberlain, and others at the Mermaid tavern (Chamberlain, *Letters*, p. 178). The death of Elizabeth did not interfere with Edmondes's diplomatic work. He was knighted by James I, 20 May 1603; on 13 March 1603–1604 became M.P. for Wilton; and after the conclusion of peace between Spain and England, 18 Aug. 1604, became ambassador to the archduke at Brussels. He left England to take up his office 19 April 1605, after being granted a reversion to the post of clerk of the crown. Edmondes chiefly directed his energies at Brussels to keeping the peace between Spain and the States-General, and found Prince Maurice difficult to deal with. He was recalled in the autumn of 1609. In April 1610 he acted as an assistant-commissioner in the negotiations for a defensive alliance between France and England, and in May following was hastily sent to Paris as English ambassador in order that he might report on the consequences of Henry IV's assassination. The French government did what

it could to prevent Edmondes's appointment to Paris. M. de Puisieux, Henry IV's chief minister, complained that he knew too much about France, and Villeroi, a secretary of state, feared 'his spirit and courage.' Edmondes was, however, well received. Early in 1611 friends of the elector palatine consulted him as to the reception likely to be accorded in England to the elector's offer of marriage with Princess Elizabeth, and he was soon instructed to open negotiations for the marriage of Prince Henry with Princess Christina, Louis XIII's sister. Prince Henry's death (6 Nov. 1612) brought the proposal to nothing, and on 9 Nov. he received instructions to propose Prince Charles as the Princess Christina's suitor in his dead brother's place. Edmondes deemed this haste indecent, and suppressed the despatch. James I subsequently approved his action, and explained that it had not been intended that Edmondes should open the proposal, but should entertain it if suggested by others. In 1613 some dispute arose as to precedency between him and the Spanish ambassador. Edmondes is said to have privately journeyed to Rome, and obtained proof from the papal archives of England's right to precede Castile (Lloyd, *State Worthies*). In December 1613 he applied for his recall, but the request was refused on the ground that he was best fitted to carry on the negotiations for a marriage between Prince Charles and Princess Christina. James I was enthusiastic for the match; his council opposed it. The French court gave no positive indications of its intentions. Edmondes came to England in January 1613-1614, but returned to Paris in the following July, with a view to aiding the marriage scheme, which came to nothing. Edmondes attended the conference between the French protestants and the government at Loudun in 1616, and recommended the former to accept the latter's terms, although his displays of hostility to Roman catholicism had often jeopardised his friendly relations with the French court. At the close of 1616 he was ordered to England, but directed to hold himself in readiness to return to France. On 21 Dec. James I made him controller of his household, and admitted him next day to the privy council. In January 1616-17 he and Winwood arranged with Scarnafissi, the Savoyard envoy, that Raleigh should attack Genoa in the interests of Savoy against Spain; but the scheme broke down, and in 1618 Raleigh, just before his execution, charged Edmondes, among others, with having instigated him to attack Spain on his last voyage. He returned to France in April 1617, but retired from the embassy before the year closed. On 19 Jan. 1617-18 he became treasurer of the royal household, and in 1620 succeeded by reversion to the clerkship of the crown in the king's bench court. He was elected M.P. for both Dorchester and Bewdley in December 1620, and chose to sit for the latter constituency. In February 1623-4 he was elected for Chichester, and for Oxford University on 16 April 1625. He was re-elected at Oxford 23 March 1625-6, but the return was declared void. He was elected for Penryn, Cornwall, on 3 March 1627-8. He spoke frequently in the House of Commons in behalf of the government, and irritated the opposition by his insistence on Charles I's honesty and good intentions. In the third parliament of Charles I he proposed the appointment of Sir John Finch as speaker (March 1628), and in the famous sitting of 2 March 1628-9 tried to protect the speaker from the assaults of the parliamentary leaders. He visited Paris in June 1629 as English ambassador to ratify a new peace treaty between France and England. This business ended in September. His last official work was that of special ambassador in France from Jan. to July 1630. He died 20 Sept. 1639, aged about 76.

Edmondes married twice. His first wife, whom he married, according to Chamberlain, in May 1601, was Magdalen, daughter and coheiress of Sir John Wood, clerk of the signet; she was dead on 23 Nov. 1614. His second wife was Sara, daughter of Sir James Harington of Exton, and sister of the first Lord Harington of Exton. She had been twice previously married: first to Francis, lord Hastings, eldest son of George, fourth earl of Huntingdon (*d.* 1596); secondly to Edward, eleventh baron Zouche (*d.* 1625). The license for Edmondes's marriage to this lady, who was sixty years old, is dated 11 Sept. 1626 (Foster, *Marriage Licenses*, p. 441; Burke, *Peerage*, s. v. 'Huntingdon'). Through his first wife Edmondes acquired the manor of Albyns, Romford, Essex, where Inigo Jones built a mansion for him. He had one son and three daughters by his first marriage. The son Henry, was born in July 1602, is said to have become knight of the Bath, and died in 1635, an inveterate drunkard. The Earl of Shrewsbury and Sir Robert Cecil were his godfathers (Chamberlain, p. 146). The eldest daughter, Isabella, whose godmother was the Archduchess of Austria, was born at Brussels in November 1607, and married, about March 1624-5, Henry, lord Delawarr; Mary, the second daughter, married Robert Mildmay, by whom she had, among other children, a son, Benjamin, who became Baron Fitzwalter; Louisa, the youngest child, was baptised 15 Sept. 1611, her godfather being Louis XIII,

and her godmother the queen-regent. In March 1635–6 she married one of her father's servants.

Edmondes was very short in stature, and was known to his contemporaries as the 'little man.' His reputation as a diplomatist was very great. Sir Robert Cecil described him as 'very trusty and sufficient,' and the enemies of England never concealed their fear of him. The style of his despatches is clear and pointed, and all his letters, whether on private or public topics, are eminently readable. A very valuable collection of Edmondes's correspondence, in twelve folio volumes, is now among the Stowe MSS. (707) in the British Museum. It has been successively in the possession of Secretary Thurloe, Lord-chancellor Somers, the Hon. Philip Yorke, the Marquis of Buckingham, and the Earl of Ashburnham. Nearly fifteen hundred letters from and to Edmondes are here extant, and all political persons of note of the time are represented. A portrait in oils was at one time prefixed to the first volume, but this unhappily is now missing.

[Much of Edmondes's official correspondence was printed by Dr. Thomas Birch in his Historical View of the Negotiations between the Courts of England, France, and Brussels from the year 1572 to 1617, Lond. 1749, and in his Memoirs of Queen Elizabeth, Lond. 1754. Lodge's Illustrations of British History, 1791, and Winwood's Memorials, 1725, also contain many of Edmondes's despatches. See also Biog. Brit., ed. Kippis; Gardiner's Hist.; Forster's Sir John Eliot, vols. i. ii.; Chamberlain's Letters, temp. Eliz. (Camd. Soc.); Cal. State Papers, Dom. 1590–1639; Lloyd's State Worthies.] S. L.

EDMONDS, RICHARD (1801–1886), scientific writer, eldest son of Richard Edmonds, town clerk and solicitor of Penzance, was born on 18 Sept. 1801, and educated at Penzance. He had some poetical tastes, afterwards manifested in forty-four hymns contributed to a volume of 'Hymns for Festivals of the Church' (1857). In 1828 he contributed to the 'Cornish Magazine.' The Royal Geological Society of Cornwall, founded at Penzance in 1814, stimulated Edmonds to geological observations in Mount's Bay, especially on the sandbanks between Penzance and Marazion and the submerged forests of that shore, and he communicated his results to that society. In 1843 the Penzance Natural History and Antiquarian Society was established. It began to publish in 1846, and communications from Edmonds were revised and collected in a volume entitled 'The Land's End District: its Antiquities, Natural History, Natural Phenomena, and Scenery' (1862). In 1832 Edmonds sent papers 'On Meteors observed in Cornwall' and 'On the Ancient Church discovered in Perranzabuloe' to the 'Literary Gazette' and the 'London and Edinburgh Philosophical Magazine,' and subsequently from time to time he contributed to these journals on antiquarian and geological subjects. Edmonds was corresponding secretary for Cornwall of the Cambrian Archæological Society. He became a diligent inquirer after the evidences of Phœnician commerce, of Roman rule, and Celtic possession in the western peninsula of Cornwall. He collected many interesting facts, but was wanting in the critical faculty necessary for useful investigation.

On 5 July 1843 a remarkable disturbance of the sea was observed in Mount's Bay. Edmonds recorded with much care the phenomena as observed by him at Penzance. He collected accounts of analogous phenomena on the Cornish coast, and in subsequent years several examples of similar alternate ebbings and flowings of the sea were recorded by Edmonds and others, and rather hastily attributed by him to submarine earthquakes. Edmonds thus gained the title of a seismologist, to which he certainly can make no claim. He was singularly modest and timid, even to the point of confusion in stating his views. Notwithstanding this he collected with much labour all the remarkable facts connected with earthquakes, and induces his readers to believe that he traces some connection between the abnormal tides of the Atlantic and the small earthquake shocks sometimes felt in Cornwall. He had never received any scientific training, and failed to attribute the oscillations to their true cause, the formation of a vast tide wave in mid ocean, probably due to astronomical influences. He wrote about twelve papers on the Celtic remains of Cornwall, upon Roman antiquities, and ancient customs. His papers on the agitations of the sea were sent to the Royal Irish Academy, to the British Association, the 'Gentleman's Magazine,' the 'Philosophical Magazine,' as well as to the journals published by the Cornwall Geological Society and to the Royal Institution of Cornwall. Edmonds left Cornwall shortly after 1870, and died in 1886.

[The Land's End District, 1862; Boase and Courtney's Bibl. Cornub.; Reports of Plymouth Inst. 1868; Trans. of Royal Cornwall Geol. Soc.; Edinburgh New Phil. Journ. 1845; London and Edinburgh Phil. Mag. 1832; Lit. Gazette, 1832–5; Royal Cornwall Polytechnic Soc. 12th Rep. 1869.] R. H–t.

EDMONDS, Sir WILLIAM (*d.* 1606), colonel in the Dutch service, born at Stirling, was the son of a baker of Edinburgh, accord-

ing to Peacham's 'Compleat Gentleman,' 1634, p. 5. While still a boy he ran away to the Low Countries, where he finally rose to the rank of colonel. He was in command of a regiment of Scotch foot cut to pieces at Leffingen, 1 July 1600, the day before the battle of Nieuport. He was killed during the defence of Rheinberg, 3 Sept. 1606. While on a visit to Scotland he lived with his parents at Stirling, where he built the manse, pulled down in 1822, and presented a pair of colours to the town. One of his daughters married Sir Thomas Livingstone; their eldest son was created Viscount Teviot by William III in 1698. On his death in 1711 the peerage became extinct.

[Chambers's Eminent Scotsmen, 1875; Nimmo's Stirlingshire, 1777, p. 366; Sir R. Sibbald's Stirlingshire, 1710, p. 44; Dalton's Sir Edward Cecil, i. 47, 138.] N. D. F. P.

EDMONDS, WILLIAM (1550?–1616), jesuit. [See WESTON.]

EDMONDSON, GEORGE (1798–1863), educationalist, born in Lancaster 8 Sept. 1798 of quaker parents, spent his early years entirely among quakers, and always belonged to the society. He had a gift for mechanical invention, shared by his brother Thomas [q. v.] They were both educated at Acworth school, Yorkshire, of which John Fothergill [q.v.] was the principal supporter. Fothergill proposed that the pupils of both sexes should be taught a trade. Little was done to realise his views, but Acworth was a better English middle class-school than existed elsewhere in the country at the time. At the age of fourteen Edmondson left. He wished to be a teacher, and was apprenticed to William Singleton, the reading master of the Acworth school, who had commenced a boarding-school in a large old-fashioned house at Broomhall, near Sheffield. Singleton was a humane man who objected to the use of the rod. Edmondson learned bookbinding under him, executing all that was necessary for the school. A well-known Friend, Daniel Wheeler, taught Edmondson agriculture.

In 1814 Alexander I of Russia visited England. He was much impressed by the quakers, and in 1817 invited Wheeler to superintend some agricultural institutions in Russia. Edmondson, on the suggestion of Mr. Singleton, joined the party as tutor to Mr. Wheeler's children and assistant in the work. He lived in Russia until 1820, when he returned to England to marry Miss Singleton, the daughter of his old schoolmaster. He returned with his wife to Okta, near St. Petersburg, where they were living during the inundation in 1824. In the course of the following year the whole of the bog land around the capital was brought into cultivation. After seven years' residence in Russia, during which he acquired good conversational knowledge of the language, he returned to England, although the emperor made him handsome offers to remain. He returned to England less rich than he might have been but for his scruples against accepting bribes. The emperor, indeed, offered Edmondson a thousand acres of unreclaimed land at Shoosharry, which Edmondson declined, as the only dwelling available during the work would have been fatal to his family. In England Edmondson opened a school at Blackburn in 1830, and a little later on one at Tulketh Hall, near Preston. At Tulketh Hall he had to refuse numerous pupils, when he was induced to take Queenwood Hall, Hampshire, erected by the followers of Robert Owen. There eight hundred acres of land enabled him to add agriculture to the subjects taught in his school, and he was able to carry out his great aim of establishing a science and technical school. He was one of the early promoters of the College of Preceptors, and went beyond his fellows in his appreciation of the value of practical instruction. His genius lay more in organisation than teaching, and he made the school very perfect in its arrangements. He had a carpenter's and a blacksmith's shop as well as a printing-office, in which a monthly periodical was issued, edited, and at one time set up by the boys. He had several Bradshaws among his school books, in which the boys were examined in finding routes. Professor Tyndall, Professor Archer Hirst, Dr. H. Debus, F.R.S., and Professor Frankland were among the teachers. One of the earliest pupils at Queenwood was Henry Fawcett [q. v.]

Like Pestalozzi, Edmondson had the power of influencing those about him by his own enthusiasm, and did much to introduce a new system of education. He was largely assisted by his wife, who, in the opinion of many, had a superior intellect to his own. He died, after one day's illness, 15 May 1863, and was buried in the burial-ground of the Society of Friends at Southampton. People of all kinds of opinion assembled to show their regard for his capacity, usefulness, and integrity.

[From the Lune to the Neva, London, 1879; Reminiscences by Edmondson's daughter, Mrs. Davis Benson; letters of Professor J. Tyndall, Dr. John Yeats, and C. Wilmore, principal of Queenwood College.] G. J. H.

EDMONDSON, HENRY (1607?–1659), schoolmaster, born in Cumberland about 1607, entered Queen's College, Oxford, 10 May 1622, aged 15. 'After he had undergone the servile places of a poor child and tabarder'

he proceeded B.A. 31 June 1626 and M.A. 30 June 1630, and was elected fellow of his college. He became usher of Tunbridge school, Kent, under Dr. Nicholas Grey, and in 1655, on the death of Thomas Widdowes, was appointed by his college master of the endowed free school of Northleach, Gloucestershire, where he remained till his death. He was buried in the church there on 15 July 1659, leaving behind him the reputation of a highly efficient schoolmaster. His works, all on educational topics, were: 1. 'Lingua Linguarum. The natural language of languages, wherein it is desired and endeavoured that tongues may be brought to teach themselves and words may be best fancied, understood, and remembered,' London, 1655. 2. 'Homonyma et Synonyma Linguæ Latinæ conjuncta & disjuncta,' Oxford, 1661. There is also a work by Edmondson in manuscript at the Bodleian (Rawl. MS. in *Bibl. Bodl. Misc.* p. 226) entitled 'Incruenta Contentio sive Bellum Rationale,' dedicated to Sir Henry Worsley, bart., and dated 1 Jan. 1646–7. It is 'a collection of arguments pro and con divided into seven parts, viz. Academia, Aula, Campus Martius, Respublica, Domus Exterior, Domus Interior, and Domus Superior.'

[Oxf. Univ. Reg. (Oxf. Hist. Soc.), vol. ii. pt. ii. p. 405; Wood's Athenæ Oxon. (Bliss), iii. 474–5; Wood's Fasti Oxon. (Bliss), i. 426, 456.]

S. L.

EDMONDSON, JOSEPH (*d.* 1786), herald and genealogist, was originally apprenticed to a barber, but afterwards became a coach-painter, and being much employed in emblazoning coat-armour on carriages was led to the study of heraldry and genealogy. He was elected a fellow of the Society of Antiquaries, and in March 1764 was created Mowbray herald extraordinary (Noble, *College of Arms*, p. 444). This appointment in the College of Arms did not prevent him from continuing the coach-painting business, which he carried on successfully for many years. The appearance of his 'Baronagium' (1764) attracted the attention of the nobility, and brought him much employment in the compilation of pedigrees. Indeed, most of the peers had their genealogies drawn up or rearranged by him. When the baronets made an unsuccessful attempt to obtain some augmentation of their privileges, as appendages to their titles, they chose Edmondson as their secretary. He died at his residence in Warwick Street, Golden Square, on 17 Feb. 1786, and was buried in the cemetery of St. James's, Piccadilly. His extravagant manner of living prevented him from leaving any considerable property to his son, who continued the business of coach-painter till his death, which happened soon after that of his father. Edmondson's library was sold by auction in 1788 (Nichols, *Lit. Anecd.* iii. 623).

His works are: 1. 'Baronagium Genealogicum, or the Pedigrees of the English Peers, deduced from the earliest times. . . . Originally compiled by Sir William Segar, and continued to the present time by Joseph Edmondson,' 5 vols. Lond. 1764, folio. The work was originally published in numbers, and when completed sold for twenty-five guineas. It was followed by a sixth volume of subsequent creations. The whole may be considered as a work of infinite labour, but the information given is not much to be depended upon. The plates of arms are very well executed, but are in bad taste; some of them were engraved by Francesco Bartolozzi. Many of the large quartered coats were presentation plates, contributed by the peers at their own expense. A copy of the work in the British Museum has many valuable manuscript additions by Francis Hargrave. 2. 'An Historical and Genealogical Account of the noble Family of Greville . . . including the History and Succession of the several Earls of Warwick since the Norman Conquest, and some account of Warwick Castle,' Lond. 1766, 8vo. 3. 'A Companion to the Peerage of Great Britain and Ireland,' Lond. 1776, 8vo. 4. 'A Complete Body of Heraldry: containing an Historical Enquiry into the origin of Armories . . . the proper methods of blazoning and marshalling Armorial Bearings . . . the arms . . . of all Sovereign Princes and States . . . an historical catalogue of all the different orders of knighthood . . . the arms of the counties, cities, boroughs, and towns corporate in England and Wales; and of the abbies and religious houses . . . the arms of archiepiscopal and episcopal sees . . . a discourse on . . . funeral trophies. Glover's Ordinary of Arms augmented and improved. An Alphabet of Arms . . . and a copious Glossary,' 2 vols. Lond. 1780, folio. An account of the multifarious contents of this splendid work is given in Moule's 'Bibl. Heraldica,' pp. 430–8. 5. 'Precedency,' Lond. (1780?), 24mo. 6. 'The present Peerages . . . the plates of arms revised by Joseph Edmondson,' Lond. 1785, 8vo. 7. 'Alphabet of Arms with the Arms in trick,' manuscript (Thorpe, *Cat. of Ancient MSS.* 1835, No. 329). 8. 'Proposal for the institution of an Order of Merit, with drawings,' Addit. MS. 6330, f. 32. 9. 'Papers relating to the institution of the Order of St. Patrick, 1783,' Addit. MS. 14410, f. 10. 10. 'Pedigrees of Families of Great Britain, 1784–6,' Addit. MS. 19819.

In the compilation of his 'Baronagium' and 'Complete Body of Heraldry' he was greatly assisted by Sir Joseph Ayloffe, bart., [q. v.]

A fine portrait of Edmondson, in his tabard and collar of SS., engraved by Bartolozzi, is prefixed to the first volume of the 'Complete Body of Heraldry.' There is another portrait of him in mezzotint by J. Jones, from a painting by T. Beach (Bromley, *Cat. of Engraved Portraits*, p. 401). In the British Museum there is a printed catalogue of his library, including a collection of manuscripts sold 26–28 June 1786.

[Gent. Mag. vol. lvi. pt. i. p. 182; Addit. MS. 6331, f. 69; Nichols's Lit. Anecd. vii. 121, 558; Nichols's Illustr. of Lit. iv. 543, 643, 644, vi. 507, viii. 462; Evans's Cat. of Engraved Portraits, i. 109; Moule's Bibl. Heraldica, pp. 399, 400, 405, 426, 430, 450; Lowndes's Bibl. Man. (Bohn), 715.] T. C.

EDMONDSON, THOMAS (1792–1851), inventor, born at Lancaster, 30 June 1792, of a quaker family, was a brother of George Edmondson [q. v.] In his youth he displayed great aptitude for mechanical invention; and his mother, seeing that he could never be kept out of mischief, taught him knitting to keep him quiet and useful. He afterwards became a journeyman cabinet-maker with the firm of Gillows & Co. in Lancaster. While there he made several improvements in cabinet-making implements, and contrived a mechanical arrangement by which a busy housewife could churn the butter and rock the cradle at the same time. Thoroughness in manufacture, completeness in detail, and adaptability to the work required, were points on which he was conscientiously particular. In due course he entered into business; though a Friend he was not successful. He entered into partnership in Carlisle; the firm became bankrupt. He nevertheless paid all his creditors when means came to him. He became a railway clerk at a small station at Milton, afterwards called Brampton, about fourteen miles from Carlisle, on the Newcastle and Carlisle railway. Having to fill up paper tickets for each passenger, he found the writing irksome as well as delaying. It occurred to him in 1837 that the work might be done by a machine, and tickets be printed on one uniform system. When he afterwards showed his family the spot in a Northumberland field where his invention occurred to him, he used to say that it came into his mind complete in its whole scope and all its details. Out of it grew the railway clearing house, which has been of inestimable advantage in saving time and trouble. The checking machine was his invention, as well as the dating press. Blaylock, a Dublin watchmaker, helped to carry out Edmondson's idea. The first machine used at the Dublin office did not require five shillings' worth of repair in five years, and never needed more until the sheer wearing away of the brasswork necessitated replacement. The Manchester and Leeds railway first adopted Edmondson's invention, and employed him at Oldham Road for a time. This machine was subsequently greatly improved, and while the original feature of printing one ticket at once has always been maintained, its general completeness and efficiency have been materially increased by the ingenuity of Mr. James Carson. Edmondson took out a patent, and let it out on profitable terms, ten shillings per mile per annum, a railway thirty miles long paying 15*l.* a year for a license to print their tickets. He died on 22 June 1851. He worked out his invention with skill and patience, enjoyed its honours with modesty, and dispensed its fruits with generosity.

[Our Railway Ticket System, by Harriet Martineau, Household Words, vol. vi. 1852; John B. Edmondson's To whom are we indebted for the Railway Ticket System?; Mrs. Davis Benson's From the Lune to the Neva.] G. J. H.

EDMONDSTON, ARTHUR, M.D. (1776?–1841), writer on the Shetland Isles, eldest son of Laurence Edmondston of Hascosay, surgeon in Lerwick, and Mary Sanderson of Buness, Shetland, was born about 1776 at Lerwick. The family of Edmondston is one of the oldest in Shetland. Edmondston's father for most of his long life was the only medical practitioner in the islands. Arthur adopted his father's profession, entered the army, and served under Sir Ralph Abercromby in Egypt. Returning to Lerwick he succeeded to his father's practice, and died unmarried in 1841. He was a skilful physician, giving special attention to diseases of the eye; he wrote two treatises on ophthalmia, published respectively in London, 1802, and Edinburgh, 1806. His most considerable work was his 'View of the Ancient and Present State of the Zetland Islands,' published in 1809 in two volumes, 8vo. The book discusses the political and natural history of Shetland, its agriculture, fisheries, commerce, antiquities, manners, &c., and though deficient in some things, especially natural history, contains a large amount of useful information. Edmondston was the brother of Dr. Laurence Edmondston [q. v.]

[Allibone's Dict. of British and American Authors; Edinburgh Review, xvii. 135–55; private information.] W. G. B.

EDMONDSTON, LAURENCE, M.D. (1795–1879), naturalist, youngest brother of Arthur Edmondston [q. v.], was born in 1795 at Lerwick in Shetland, began life in a mercantile office in London, and for some time resided and travelled on the continent as agent for the house with which he was connected. Having a strong literary and scientific turn, he left the mercantile profession, studied medicine in Edinburgh, and then settled as a medical practitioner in Unst, the most northerly of the Shetland islands. With great skill in his profession and much interest in the welfare of the islanders he combined remarkable acquirements in science. He was an accomplished chemist, archæologist, linguist, and musician. He did much to bring into notice the chromate of iron, found, it is said, in no other part of the British islands than Shetland. He had an extensive and accurate knowledge of antiquarian lore, especially Norse, and was familiar not only with the French, German, Italian, Dutch, and Spanish languages, but also with the Scandinavian tongues and their various dialects: Danish, Swedish, Icelandic, and Faroese.

His favourite study and pursuit was natural history. He made numerous additions to the list of British birds, embracing the snowy owl, and the Glaucus, Iceland, and Ivory gulls. He was a correspondent (among others) of Bewick, Sir David Brewster, Principal James Forbes, Edward Forbes, Sir W. Hooker, Jameson, Macgillivray, Greville, Gwynn Jeffreys, Allman, and Prince Lucien Bonaparte. He made many experiments in agriculture, and furnished the natives with seed to encourage them to cultivate more suitable varieties of cereals and other crops. Believing, in opposition to the current impression, that trees might grow in the Shetlands, he made a plantation near his house of about a hundred trees and shrubs, and found, to his great satisfaction, that many of them lived and throve. 'In a land altogether treeless,' says a writer in 'Chambers's Journal,' 'this feature was at once a striking and most pleasing one. Every tree was planted by the naturalist himself, with what cost and labour was known to him only. . . . But what was his joy to find, as the years went past and his trees became acclimatised, that woodland birds were attracted by them, and, finding both shelter and food, took up their abode among the kindly branches!'

Edmondston's contributions to literature were mostly in the form of pamphlets and articles in the journals of the philosophical and scientific societies. Among them were: 1. 'Remarks on some Proposed Alterations in the course of Medical Education of the University of Edinburgh,' 1830. 2. 'The Claims of Shetland to a separate Representation in Parliament,' 1836. 3. 'Observations on the Distinctions, History, and Hunting of Seals in the Shetland Islands,' 1837. 4. 'General Observations on the County of Shetland (new Statistical Account of Scotland),' 1840. 5. 'Notes on American Affairs,' 1863. He was a corresponding member of the Royal Physical and Wernerian Societies, Edinburgh, and honorary member of the Yorkshire Philosophical and Manchester Natural History Societies. He died in 1879, in the eighty-fifth year of his age.

Edmondston's literary and scientific turn was shared by various members of his family. Mrs. Edmondston was a frequent contributor to 'Chambers's Journal' and other magazines. His eldest son, Thomas Edmondston [q. v.], though quite a youth when his lamented death occurred, was a distinguished naturalist. Another son, the Rev. Biot Edmondston, is the author of various articles on natural science, and on the manners and customs of the Shetlanders. Thomas, named after his brother, contributes to the 'Field,' 'Land and Water,' the 'Zoologist,' &c. Jessie Margaret has written on the folklore of the north, and has published many volumes of poems and tales, as well as papers on Shetland and its people, past and present. She married Henry L. Saxby, author of the 'Birds of Shetland,' and of various medical and ornithological papers.

[Scotsman, March 1879; The Home of a Naturalist—In Memoriam, in Chambers's Journal, 11 Feb. 1882; private information.] W. G. B.

EDMONDSTON, THOMAS (1825–1846), naturalist, born at Buness in Unst, the most northerly of the Shetland group of islands, on 20 Sept. 1825, was the eldest son of Laurence Edmondston, M.D. [q. v.], the udaller of that island. From his earliest years he showed great aptitude in acquiring knowledge of plants and animals, especially as the climate made regular attendance at school impossible. His home education was therefore continued as supplementary to his school training from 1834–6. Although at first delicate, the lad grew up strong and full of spirit, devoted to field studies, yet deeply attached to books. A decided impetus was given to his naturalist's proclivities by a visit of Dr. Gilbert McNab, who found, on looking over the boy's herbarium, a plant which he did not recognise. This turned out to be *Arenaria norvegica*, then first discovered as a native, and known nowhere else in the British Isles. In 1838, in company with Professors Goodsir and Edward Forbes, he visited some of the islands

near to Unst, followed directly afterwards by a botanical tour round Shetland by himself, on which he spent three weeks. In 1840 the boy of fifteen went with his mother to Edinburgh, and was nearly wild with delight at the scenes he witnessed and the scientific men he met. The trees greatly delighted him, coming as he did from a treeless district, the specimens his father had planted only growing a few feet high when protected with high walls. Among his new acquaintances may be mentioned Professors Balfour, Graham, Jameson, and Macgillivray. From Edinburgh he went to Glasgow, and spent some time at Bothwell in the neighbourhood, returning to Shetland in September after three months' absence.

The next year was devoted to study and correspondence with his new friends. In 1841 it was decided that Edmondston should pass the winter in Edinburgh. He there became assistant secretary to the Edinburgh Botanical Society. Having matriculated at the university, he began his course of medical studies. He was disappointed of the first prize for a student's collection of dried plants, which was given to another competitor from some mistake on the judge's part. This wrought on Edmondston's sensitive mind, and after some days of brooding he started abruptly for London, whence he was induced to return home by his father, who had followed him.

In 1843 he began to give lectures at Lerwick on botany, having nearly forty pupils, but an attack of measles interrupted the course; the winter was spent in writing articles for the 'Phytologist' and similar journals, and in a voluminous correspondence. In 1844 he lectured both at Forres and Elgin, and made a tour after plants in the Braemar and Clova districts, in the course of which he met Hewett Cottrell Watson, with whom he sheltered for a night in a shepherd's shieling. Watson endeavoured to procure for Edmondston the post of curator to the Botanical Society of London, but was unsuccessful. In the autumn he settled in Aberdeen to attend the lectures at the university, but was elected to the professorship of botany and natural history in Anderson's 'University' at Glasgow on 15 Jan. 1845. In the spring he issued the 'Flora of Shetland,' a small octavo, which is still interesting as a list of plants, but is arranged on a special scheme of the author's own.

Before he had time to begin his lectures Edmondston accepted an offer from Edward Forbes [q. v.] of the post of naturalist on board the Herald, ordered to the Pacific and Californian coast. He joined his ship on 21 May. After sailing round Cape Horn and touching at several ports northwards the Herald visited the Galapagos Islands, and then returned to the coast of Peru, dropping anchor in Sua Bay, near the river Esmeraldos. The next day, 24 Jan. 1846, a boat was sent ashore, but on re-embarking a rifle was accidentally discharged, and the ball passed through Edmondston's head, killing him instantaneously. He was buried on shore the following day.

Dr. Seemann, in his 'Botany of the Herald,' dedicated a genus *Edmonstonia* (*sic*) to the memory of the naturalist to the ship, but not maintained, as the plant had been previously described by Poeppig as *Tetrathylacium*, but a variety of a British plant still bears his name, *Cerastium arcticum* var. *Edmondstonii*.

[The Young Shetlander, by his Mother (a biography by Mrs. Edmondston), 1868; Phytologist (1845), p. 185, (1846) p. 580.] B. D. J.

EDMONSTONE, Sir ARCHIBALD (1795–1871), traveller and miscellaneous writer, eldest son of Sir Charles Edmonstone, second baronet of Duntreath, Stirlingshire, by his first wife Emma, fifth daughter of Richard Wilbraham Bootle of Rode Hall, Cheshire, and sister of Edward Bootle Wilbraham, first Baron Skelmersdale, was born at 32 Great Russell Street, Bloomsbury, London, on 12 March 1795, and entered at Eton in 1808. He removed in 1812 to Christ Church, Oxford, where he proceeded B.A. on 29 Nov. 1816. In 1819 he went to Egypt, where he visited and explored two of the oases in the great desert, of which he published a most interesting and minute account, with views and plans of the ruined temples and tombs. On the death of his father, 1 April 1821, he succeeded to the baronetcy, and fruitlessly contested his father's constituency, Stirlingshire, 24 May 1821. He died at 34 Wilton Place, Belgrave Square, London, on 13 March 1871. His will was proved, 18 April, under 12,000*l.* personalty. He married, on 10 Oct. 1832, his cousin-german Emma, third daughter of Randle Wilbraham of Rode Hall, Cheshire, and had issue three daughters, who all died in their infancy. He was the author of: 1. 'A Journey to Two of the Oases of Upper Egypt,' 1822. 2. 'Leonora,' a tragedy in five acts and in verse, 1832. 3. 'Tragedies,' 1837. 4. 'The Christian Gentleman's Daily Walk,' 1840, 2nd edit. 1843, 3rd edit. 1850. 5. 'The Progress of Religion,' a poem, 1842. 6. 'Thoughts on the Observance of Lent, 1848. 7. 'A Letter to the Bishop of Glasgow and Galloway on the Present Aspect of Church Matters,' 1850. 8. 'Meditations in Verse for

the Sundays and Holydays throughout the Year,' 1853. 9. 'Devotional Reflections in Verse, arranged in accordance with the Church Calendar,' 1858. 10. 'Short Readings on the Collects,' 1861. 11. 'Spiritual Communings,' 1869.

[Sir A. Edmonstone's Genealogical Account of Family of Edmonstone (1875), pp. 56–7; Illustrated London News, 1 April 1871, p. 322, and 29 April, p. 427; Times, 18 March 1871, p. 4.] G. C. B.

**EDMONSTONE, Sir GEORGE FREDERICK** (1813–1864), Indian civilian, fourth son of Neil Benjamin Edmonstone [q. v.], Lord Wellesley's foreign secretary in India, was born in April 1813. His father, who was a director of the East India Company, gave him a nomination to the Indian civil service, and, after passing through Haileybury, Edmonstone proceeded to Bengal in 1831. After acting as assistant-collector at Gorakhpur and Ghâzipur, he became deputy-collector at Saharanpur in 1837, and at the close of the first Sikh war he was appointed to the important post of commissioner and superintendent of the Cis-Sutlej states. He gave such satisfaction in this office that he was selected in 1856 by Lord Canning to succeed Sir H. M. Elliot as secretary in the foreign, political, and secret department, the same position which his father had filled under Lord Wellesley. His tenure of office was not less important, for during it the Indian mutiny of 1857 broke out and was suppressed. How far Edmonstone influenced Canning can never be satisfactorily ascertained, but he was at least the official mouthpiece of the governor-general, and every important despatch and proclamation, including the most famous one by which the land of Oudh was confiscated, was drawn up and signed by him. In January 1859 Lord Canning appointed him lieutenant-governor of the north-western provinces, with his headquarters at Allahabad, instead of Agra as before the mutiny, and with his government shorn of the divisions of Delhi and Hissar, which were transferred to the Punjab. This was the part of India which, with the exception of Oudh, had suffered most severely during the mutiny, and Edmonstone carried out the principles of Canning in restoring order. His period of office is chiefly marked by the further curtailment of this unwieldy government by the creation of the new government of the central provinces, and by his successful efforts to restore the efficiency of the administration. In 1863 he left India, quite worn out by his exertions, and on his return to England was created a K.C.B. He died on 24 Sept. 1864, at Effingham Hill. His wife, Anne Farly Turner, by whom he had issue, died in 1859.

At the new public school at Haileybury the six houses are named after six distinguished Indian civilians, of whom Edmonstone is one.

[East India Directories; Kaye and Malleson's History of the Indian Mutiny; private information.] H. M. S.

**EDMONSTONE, NEIL BENJAMIN** (1765–1841), Indian civilian, born on 6 Dec. 1765, was fifth son of Sir Archibald Edmonstone of Duntreath, M.P. for Dumbartonshire 1761–80 and 1790–6, and the Ayr Burghs 1780–90, who, made a baronet in 1774, died in 1807. He obtained a writership in the East India Company's civil service, and reached India in 1783. He was soon attached to the secretariat at Calcutta, and was appointed deputy Persian translator to government by Lord Cornwallis in 1789, and Persian translator by Sir John Shore in 1794. On the arrival of Lord Mornington, better known as Lord Wellesley, in 1798, the new governor-general appointed Edmonstone to be his acting private secretary, and in that capacity he accompanied Lord Mornington to Madras in 1799. Mornington now determined to crush Tippoo Sultan, and finally annihilate the power which the French officers were building up in India by taking service with the Nizam and other native princes. Edmonstone was by his chief's side throughout this important year, and translated and published the documents found in Tippoo's palace, which formed the principal justification of the English attack upon him. That the whole policy of Lord Wellesley in making the company the paramount power in India by means of his system of subsidiary treaties was largely due to Edmonstone there can be no doubt, though he modestly kept in the background. Sir John Kaye speaks of him, in his 'Lives of Indian Officers,' as 'the ubiquitous Edmonstone, one of the most valuable officials and far-seeing statesmen which the Indian civil service has ever produced.' On 1 Jan. 1801 he was appointed secretary to the government of India in the secret, political, and foreign department, and he played as important a part in forming the plans which were to crush the Maráthás as he had done in the war against Tippoo Sultan. He continued to hold his office after the departure of Lord Wellesley, and as Lord Cornwallis did not survive long enough to counteract the policy of that statesman, Edmonstone was able to carry on the system he had done so much to initiate during the interregnum after his death. When Lord Minto arrived as governor-general in 1807, Edmonstone acted as his private secre-

tary, as in former days to Lord Wellesley, and soon obtained much the same influence over him. On 30 Oct. 1809 he became chief secretary to government, and on 30 Oct. 1812 he succeeded his old friend and colleague James Lumsden as member of the supreme council at Calcutta. Having completed his five years in this appointment, he left India after thirty-four years' service there, and returned to England. He was soon after, in 1820, elected a director of the East India Company, and continued to act in this capacity until his death at his residence, 49 Portland Place, on 4 May 1841. He married the daughter of Peter Friell, by whom he had a family of five sons and six daughters, of whom the most distinguished was the fourth son, Sir George Frederick Edmonstone [q. v.], who was Lord Canning's foreign secretary, and governor of the north-western provinces after the mutiny. The eldest son, Neil Benjamin (*b.* 13 June 1809), was in the East India Company's service.

[Dodwell and Miles's Indian Civilians; the Wellesley Despatches; Kaye's Lives of Indian Officers.] H. M. S.

EDMONSTONE, ROBERT (1794–1834), artist, born at Kelso in 1794, was bound apprentice to a watchmaker. He showed a taste for painting at an early age, came to Edinburgh, where his drawings attracted much attention, was patronised by Baron Hume, and settled in London about 1819. He first exhibited some portraits at the Royal Academy in 1818. After attending Harlow's studio he was admitted to the Royal Academy school, and subsequently travelled in Italy. Between 1824 and 1829 he was painting chiefly portraits in London. In 1830 he exhibited 'Italian Boys playing at Cards.' He paid a second visit to Italy in 1831–2, and painted 'Venetian Carriers' and the 'Ceremony of Kissing the Chains of St. Peter,' which was exhibited at the British Institution in 1833. Fifty-eight pictures by Edmonstone were in all exhibited at the Royal Academy, British Institution, and Suffolk Street exhibitions before 1834. A severe attack of fever at Rome in 1832, combined with overwork, permanently injured his health. He returned to London, but found himself so enfeebled that he went to Kelso, where he died 21 Sept. 1834. His last pictures were 'The White Mouse,' exhibited in 1834 at Suffolk Street, and the 'Children of Sir E. Cust,' exhibited at the Royal Academy. He was a very successful painter of children, and his portraits were popular; but he was ambitious for fame as a painter of imaginative subjects and as a student of Correggio. He showed great promise.

[Gent. Mag. 1835, i. 213–14; Anderson's Scottish Nation, i. 119; A. Graves's Dict. of Artists; Redgrave's Dict. of Artists.]

EDMUND or EADMUND (841–870), king of the East Angles, martyr, and saint, was born in Saxony in the city of Nüremberg in 841, being the son of King Alkmund and Queen Scivare. About 854 Offa, king of the East Angles, on his way to the Holy Land sojourned awhile with Alkmund, and on that occasion adopted Eadmund as his heir. On the journey back from the holy sepulchre next year Offa died at Port St. George, having previously sent his ring to Eadmund. Alkmund fitted out a suitable expedition for his son. Eadmund then 'sailed and landed in East England, at a place called Maydenboure, where . . . he made devout prayer to God . . . and not far from thence built a royal tower called Hunstantone. There he held his household one year, and then removed to Athelbrough, where he remained one whole year, and learned his Psalter in the Saxon tongue, which book was preserved in the revestrie of the monastery of St. Edmundsbury till the church was suppressed in the reign of King Henry VIII, as I have been credibly informed' (Stow).

Eadmund began his reign on 25 Dec. 855, and was crowned and anointed king of East Anglia (at Burva? Walcott) by Humbert, bishop of Hulme, the following Christmas day, being then fifteen years old (Galfridus de Fontibus . . . *De pueritia Sancti Edmondi*).

About this time the incursions of the Danes became more formidable and persistent. In 854 they wintered in the island of Sheppey (Freeman, *Norman Conquest*). Eadmund and Burhred [q. v.] thereupon agreed to the famous grant made by their overlord Ethelwulf [q. v.] of the tithe of the profits of all lands to the church. There is a tradition that the famous Danish pirate, Ragnar Lodbrog, was driven by a storm upon the Norfolk coast, and, landing at Reedham, was conducted to the court of King Eadmund, and that there while out hunting he was, in the absence of the king, murdered by Eadmund's huntsman, Berne. It is more probable that he was slain by Ælla, king of Northumbria [q. v.], and that it was to avenge his death that the great invasion of the Danes occurred in 866 (Walcott, *East Coast of England*). This invasion was headed by eight kings and twenty earls. The northmen first attacked Northumbria and then sailed to East Anglia. As to what followed there are great discrepancies in the accounts of the older annalists. According to some, at the time of the invasion Eadmund was quietly residing at a village near Heglisdune (i.e. the hill of eagles, after-

wards called Hoxne or Hoxon), and making no preparations for active defence; but his earl, Ulf Ketul, meeting the Danes in battle at Thetford, was beaten with dreadful slaughter. Other accounts represent Eadmund as having fought this battle in person, and add that after a terrible day's struggle the fortune of war was undecided, but that the sight of the fearful carnage of his people induced the king to surrender himself to his foes in the hope that the sacrifice of his own life might save his subjects.

At any rate after this battle Hingwar sent an envoy to Eadmund with a haughty command to divide with him his treasures, renounce his religion, and reign as his vassal. On receiving this message the king held counsel with one of his bishops, who advised compliance. A dialogue ensued, which is recorded by Abbo Floriacensis in a book addressed to Dunstan, in which the whole story is said to have been told 'by an old soldier of Edmund's, on his oath, to the illustrious Ethelstan.' Eadmund thought that his death might save his people. The bishops urged flight. The king steadily refused, and calling in the Danish envoy refused to deny Christ, and defied his foes. Eadmund was seized without making resistance. He was bound in chains and severely beaten. Then he was dragged to a tree, tied naked to its trunk, and scourged with whips, then riddled with arrows, and finally beheaded. And thus he died, 'kyng, martyr, and virgyne' (as the historian says), for there is no record of his leaving wife or child, on 20 Nov. 870. He was the last king of the East Angles.

Upon the departure of the Danes the body was found, and being taken to Hoxne was there buried in the earth in a wooden chapel. A legend says that the head was found guarded by a wolf, who joined quietly in the procession till the head was joined to the body. The remains were left at Hoxne for thirty-three years, and then miracles began to be attributed to the martyred king. A large church having been built by Sigebert, a former king of East Anglia, at Bury (formerly Beodericsworth), the remains were deposited there in a splendid shrine, enriched with jewels and precious ornaments, where they remained until the incursion of the Danish king, Sweyn, when Ailwin, the bishop, fearing outrage to the saint, sent his body to London. It remained there three years, when it was carried back to Bury. A manuscript cited by Dugdale in his 'Monasticon' and entitled 'Registrum Cœnobii S. Edmondi,' informs us that on its return to Bury 'his body was lodged at Aungre, where a wooden chapel remains as a memorial to this day. This same wooden chapel is supposed to form the nave of Greenstead Church, Essex. Sweyn died a painful death, after seeing a vision of St. Eadmund coming against him in full armour and piercing him through with his spear. Cnut, his son, rebuilt the minster of St. Eadmund, replaced its secular canons by a Benedictine abbot and monks from Hulme and Ely, and the body of Eadmund having been placed in it, in 1020 Cnut made a pilgrimage to the famous church and offered his crown upon the shrine to atone for his father's sacrilege.

It is not certain at what date Eadmund was canonised, but for several centuries his name was highly venerated, and his name is retained in our present calendar.

A number of miracles attributed to St. Eadmund by mediæval writers may be read in 'Veterum Scriptorum et Monumentorum, &c. Collectio,' tom. vi., by Martène and Durand, Paris, 1729, and in Caseneuve's 'Histoire de la Vie et des Miracles de S. Edmond,' Toulouse, 1644.

The tree at which tradition declared Eadmund to have been slain stood in the park at Hoxne until 1849, when it fell. In the course of its breaking up an arrow-head was found embedded in the trunk. A clergyman who had a church which was dedicated to St. Eadmund begged a piece of the tree, and it now forms part of his communion-table. Another portion is in the possession of Lady Bateman of Oakley Hall.

[Saxon Chronicle; Holinshed's and Grafton's Chronicles; Speed's Great Britain; Lingard's History of England; Sharon Turner's Anglo-Saxons; Freeman's Old English History; local traditions.] W. B.

**EDMUND** or **EADMUND** (922?–946), king of the English, son of Eadward the Elder and Eadgifu, first appears as sharing in the victory of his elder brother Æthelstan at Brunanburh in 937, when he must have been about fifteen. On Æthelstan's death, on 27 Oct. 940, he succeeded to the kingdom at the age of eighteen. He appears to have attempted to bring the north under his immediate rule, and it is said that the Norwegian king, Eric Bloodaxe, now left Northumbria. This, however, seems impossible for chronological reasons, for Eric did not arrive in England until the next reign (see under Edred; Laing, *Sea-kings*, i. 317; *Corpus Poeticum Boreale*, ii. 489). Still, it is probably true that Eadmund tried to assert his authority over the north in some practical manner instead of resting content with the bare submission of the people, and leaving them to manage their own affairs. A revolt

broke out, and the northern people made Olaf (Anlaf), a northman from Ireland, their king. The revolt appears to have spread to the confederate towns called the Five Boroughs. In 942 Olaf died, and was succeeded by another Olaf, the son of Sihtric, and Ragnar, the son of Guthfrith. Up to this time Wulfstan, the archbishop of York, appears to have remained faithful to the West-Saxon king (Kemble, *Codex Dipl.* 393). He now openly joined Olaf, and marched with him to war. In 943 Olaf and Wulfstan took Tamworth and ravaged the country round about. Eadmund came up with them at Leicester and besieged them there. The suddenness of his attack evidently surprised them. A peace was arranged by the two archbishops, Oda and Wulfstan, and the war was brought to an end on nearly the same terms as those that had been made between Ælfred and Guthorm. The kingdom was divided, and Eadmund was left the immediate kingship only of the country south of Watling Street; his supremacy over the north was, however, acknowledged, for Olaf was baptised, probably at Leicester, the English king standing godfather to him, as Alfred had stood to Guthorm, and later in the same year Ragnar also submitted to baptism. This revival of the Danelaw did not last long, for in 944 Eadmund drove out both the Norse kings, and brought the country into subjection. His conquest of Mercia, and especially of the Five Boroughs, is celebrated in a song preserved in the Winchester version of the 'Anglo-Saxon Chronicle.' This song is inserted under 941, the year in which the towns appear to have revolted; but the chronology of the war is uncertain, and the sequence of events given here only represents one opinion. Dr. Freeman believes that Mercia and the Five Boroughs were conquered in 941 (*Norman Conquest*, i. 64; *Old English History*, p. 163). Eadmund's brilliant success won him the name of the 'deed-doer,' or, to use the modern form of the word, written in Latin by Florence of Worcester, the 'magnificent.' In the struggles of the English kings with the Danish people of the north, Cumbria, the remaining fragment of the Celtic kingdom of Strathclyde, and the Scots had been active on the Danish side. Eadmund endeavoured to secure his kingdom from attack through Cumbrian territory by a stroke of policy, for in 945 he conquered the land and delivered it over to Malcolm of Scotland on condition that he should be 'his fellow-worker by sea and land.' The Scots were thus set to keep the Welsh in subjection, 'while the fidelity of the Scot king seemed to be secured by the impossibility of holding Cumbria against revolt without the support of his fellow-worker in the south' (Green). Abroad, Eadmund demanded the release of his nephew, King Lewis, who was kept in prison by Hugh, duke of the French. His ambassadors were answered haughtily by the duke, who declared that he would do nothing for the threats of the English. The dispute was brought to an end by Eadmund's death. In ecclesiastical matters he seems to have been on the side of those who were anxious to effect a reformation of morals. He made Dunstan abbot of Glastonbury [see under Dunstan], and was a benefactor of Glastonbury, Abingdon, and Shaftesbury. At a synod held at London by the king and both the archbishops, laws were made commanding that spiritual persons should live in chastity, and that bishops should take care that the churches of their dioceses were kept in repair. Another set of laws ascribed to him are on the subject of betrothal, dower, and marriage. His civil administration appears to have been marked by efforts to enforce order, and his secular laws refer to his efforts to prevent robberies, and contain provisions rendering the man-slayer responsible for his own act, and checking the feud that was anciently maintained between the kindreds of the slayer and the slain. Eadmund met his death in 946. He was keeping the feast of St. Augustine of Canterbury (26 May) at Pucklechurch in Gloucestershire, when a certain robber named Liofa, whom he had banished six years before, entered the hall and sat down by one of the ealdormen, near the king himself. Eadmund bade his cup-bearer to take the man away, but Liofa struggled with the officer and tried to kill him. Eadmund came to the help of his cup-bearer, and threw the robber to the ground; but Liofa had a dagger with him, and with it he stabbed the king and slew him. He was himself slain by the king's men. Eadmund married first Ælfgifu, who bore him Eadwig and Eadgar, and died in 944. After her death she was hallowed as a saint, and miracles were worked at her tomb at Shaftesbury (Æthelweard). His second wife was Æthelflæd, called, probably from her marriage portion, 'at-Domerham,' the daughter of Ælfgar, one of his thegns, who was made an ealdorman.

[Anglo-Saxon Chron.; Florence of Worcester (Engl. Hist. Soc.); Æthelweard's Chronicle, Mon. Hist. Brit. p. 520; Symeon of Durham (Rolls Ser.); William of Malmesbury, Gesta Regum (Engl. Hist. Soc.); Historia de Abingdon, i. 88–120; Kemble's Codex Dipl. ii. 205–66; Thorpe's Ancient Laws, p. 104; Laing's Sea-kings, i. 317; Vigfusson and Powell's Corpus Poeticum Boreale, ii. 489; Freeman's Norman

Conquest, i. 64, 135, 245; Green's Conquest of England, p. 268–81; Robertson's Historical Essays, 168, 181, 197.] W. H.

**EDMUND** or **EADMUND**, called **Ironside** (981?–1016), king, the third son, probably, of Æthelred the Unready, by his first wife, Ælfgifu, daughter either of an ealdorman named Æthelberht (Flor. Wig. i. 275), or of Thored, earl of the Northumbrians (Ailred, col. 362), is said by the St. Albans compiler to have been born in 981 (*Chron. Maj.* sub ann.); but this date is certainly too early, as Æthelred was then not more than thirteen. Æthelstan, who seems to have been Æthelred's eldest son, probably died in 1016, and Ecgberht, who came next, about 1005 (*Norman Conquest*, i. 686, 700). In 1015 Eadmund desired to marry Ealdgyth, the widow of the Danish earl Sigeferth, who, along with his fellow earl Morkere, had that year been slain at Oxford by Eadric Streona [see under Edric]. Æthelred, who had seized on the possessions of the earls, and had sent Ealdgyth to Malmesbury, was not willing that his son should make this marriage. Nevertheless Eadmund took Ealdgyth from Malmesbury, married her, and then went to the Five (or Seven) Boroughs of the Danish confederacy, where the murdered earls had ruled, and received the submission of the people. It seems highly probable that this marriage, and the establishment of his power in the Danish district, deeply offended his brother-in-law Eadric, the Mercian earl (Green); for, when Cnut invaded the country shortly afterwards, and Eadmund raised an army to meet him and joined forces with Eadric, a bitter quarrel broke out between them, and the earl, after having, it is said, endeavoured to slay him, went over to the side of Cnut. After this desertion Eadmund was unable to defend Mercia in the beginning of 1016, for his levies declared that they would not fight unless he was joined by the king, who had lately been sick, and by the Londoners. He tried to raise another force, declaring that all who disobeyed his summons should suffer the full penalty, and sent to his father desiring him to come and help him. Æthelred came, did no good, and went back to London. Eadmund then retired into Northumbria, joined Earl Uhtred, and with his help harried Staffordshire and other parts of eastern Mercia which had submitted to Cnut. Uhtred was compelled to draw off his forces and hasten back to his own earldom, for Cnut was marching on York, and Eadmund joined his father in London about Easter. While Cnut was threatening to lay siege to the city Æthelred died on 23 April, and the Londoners, together with such of the 'witan' as were there, with one consent chose Eadmund as king, and there is no reason to doubt the assertion of Ralph of Diceto (i. 169, ii. 237) that he was crowned in London by Lyfing, archbishop of Canterbury. Cnut was, however, chosen king at Southampton by the witan generally (Flor. Wig. i. 173), and at the time of his election Eadmund's kingdom was bounded by the walls of London. His elder brother, Æthelstan, who does not appear to have been put forward as a candidate for the crown, and his step-mother, the Norman Emma, seem to have been with him in the city.

Before the siege of London was actually formed Eadmund and Æthelstan appear to have left the city, and it is probable that Æthelstan was slain about this time in a skirmish with a Danish leader named Thurgut (Earl Thurcytel?), for when Thietmar (vii. 28, Pertz, iii. 848) says that Eadmund was thus slain, and that the war was carried on by Æthelstan, he evidently confuses the two brothers together. Meanwhile Eadmund, 'who was yclept Ironside for his bravery' (*A.-S. Chron.* sub ann. 1057), rode through the western shires, received their submission, and raised an army from them. His troops are said to have been British or Welsh ('Britanni,' Thietmar), and it is suggested that they came from the 'shires of the old Wealhcyn' (*Norman Conquest*, i. 701); in the twelfth century it was believed that they were natives of Wales, for Gaimar (l. 4222) says that Eadmund's wife was the sister of a Welsh king, and that this gained him the help of her countrymen, and though Ealdgyth had an English name, it does not follow that she was an Englishwoman any more than Ælfgifu, as the English called Emma, the Norman wife of Æthelred. When Cnut heard that Eadmund had received the submission of the west, he left the siege of London and marched after him. Eadmund gave him battle at Pen (Selwood) in Somerset, and defeated his army. This victory enabled him to raise another and larger force, and shortly after midsummer he again met Cnut's army at Sherston, in Wiltshire. He was now at the head of troops raised from Devonshire, Dorsetshire, and Wiltshire, while Cnut had in his army levies from Hampshire and other parts of Wiltshire (Flor. Wig.), so that Eadmund had now extended his kingdom so far east as to take in some parts of Wiltshire. The fight began on a Monday, and Eadmund, who had placed his best warriors in the front line, stood with them and fought hand to hand with the enemy. When evening came the two armies, wearied with battle, drew off a little from one another. The next day they

renewed the fight, and the army of Eadmund had, it is said, gained a decided advantage, when Eadric Streona discouraged the English by holding up a head which he declared to be the head of their king (*ib.*) Eadmund, we are told, got upon some mound, took off his helmet that his men might see his face, and then with all his strength hurled a spear at Eadric, who warded it off; it glanced from his shield, struck the soldier who was standing by him, and pierced him and another man also (*Gesta Regum*, ii. 180); such was the tradition as to his strength in the twelfth century. The battle again lasted till twilight, and again both armies fell back from each other, but though the issue was undecided Eadmund reaped the fruits of victory, for in the stillness of the night Cnut drew off his forces and marched back towards London, where he again pressed the siege, thus leaving Eadmund undisputed possession of Wessex (Flor. Wig.) A legendary account of the battle is given in the 'Knytlinga Saga' (c. 10), and in a still stranger version of it the command of Cnut's army is attributed to Thurcytel, and he is represented as the victor (*Enc. Emmæ*, p. 15).

After the battle of Sherston, Eadric, impressed by the success of his brother-in-law, came to him and owned him as king. Eadmund now gathered a third army, for the local levies appear to have dispersed after every action, 'whether a victory or a defeat' (Freeman), and with it set out to raise the siege of London. He marched along the northern bank of the Thames and drove the Danes to their ships, a success which is reckoned as the third of his battles (Henry of Huntingdon). Two days later he crossed the river at Brentford, and it is said again routed the enemy (*A.-S. Chron.*), who appear to have fought behind some fortifications. Several of his men were drowned in crossing the river, for they rushed heedlessly into the water excited by the hope of plunder (Othere, *Knutz-drapa* in *Corpus Poet. Bor.* ii. 156, where the victory is attributed to Cnut). He again went into Wessex to raise another army, and Cnut renewed the siege of London, but after a short time gave it up, and after bringing his ships into the Medway employed his men in plundering expeditions, which showed that his hopes of conquest were dashed by the constant success of the English king. The fourth army raised by Eadmund was made up of men from every part of the country (Flor. Wig.); he again crossed the Thames at Brentford, marched into Kent, fought a fifth battle at Otford, where the Danes made little resistance, and compelled the enemy to take refuge in Sheppey. He did not follow up his success, for when he had reached Aylesford he listened to the counsel of Eadric, who persuaded him not to press the pursuit. The counsel is said to have been evil (*A.-S. Chron.*), and by later writers to have been given in subtlety (Flor. Wig.) However this may have been, Eadmund is of course responsible for the course he took, and he probably had good reason for it. If his troops had begun to disperse, he may well have hesitated to incur the risk of attacking the Danes when in a strong position. A defeat would probably have been fatal to his cause, for it would have made it difficult to raise new levies, while a victory would not necessarily have been final, for the Danes would have taken to their ships, and have sailed off, only to land on some other part of the coast. The English army now dispersed, and Eadmund, finding that the enemy was again making head, set about raising another force. His fifth army was, we are told, a gathering of the whole nation, and with this vast force he came up with the Danes 'at the hill which is called Assandûn' (*A.-S. Chron.*) This has been clearly identified with Ashington ('mons asini,' Flor. Wig.) in Essex, one of two hills which 'look down on a swampy plain watered by the tidal river' the Crouch (*Norman Conquest*, i. 390), though Ashdown ('mons fraxinorum,' *Enc. Emmæ*, p. 18) has also been suggested. Dr. Freeman, in his account of the battle, points out that both the armies were on high ground, and that it was the object of the Danes, who were far inferior in number to the English host, to gain their ships in safety. The raven's beak opened and her wings fluttered. Thurcytel cried that the banner gave the lucky omen, and shouted for the battle (*ib.*) Cnut, however, did not venture to attack the English army, and began to lead his men down to the plain (Flor. Wig.) Both armies were on foot, and the English were drawn up in their usual close formation. Eadmund himself stood between the dragon of Wessex and the royal standard (Huntingdon). When he saw that the Danes were making their way to their ships, he left his position and charged them furiously. At this moment, before the shock of battle actually took place, Eadric fled with the body of troops under his command, and, according to Henry of Huntingdon, who probably confuses the stories of the two battles, practised much the same trick as that ascribed to him at Sherston. The battle lasted until men could only tell friend from foe by the light of the moon. At last the English host began to give way, and was finally routed with great slaughter.

'All the flower of the English race' perished in the battle (*A.-S. Chron.*)

After this defeat Eadmund went into Gloucestershire, and there for the seventh time began to gather a fresh force (HUNTINGDON). Cnut followed him, and though Eadmund was anxious to make another attack upon the enemy, Eadric and other nobles refused to allow him to do so, and arranged that the kings should hold a conference and divide the kingdom between them. This conference, which was held on an island of the Severn, called Olney, has by Henry of Huntingdon and other later writers been turned into a single combat. As the whole story is imaginary, the only detail worth noticing here is the tradition that Eadmund was a man of great size, far larger than the Danish king (*Gesta Regum*, ii. 180; for other accounts of this supposed combat see HUNTINGDON, p. 185, MAP, *De Nugis*, p. 204; *Flores Hist.* i. 407). The meeting of the kings was peaceful, a division of the kingdom was agreed upon; Eadmund was to be king over the south of the land and apparently to have the headship, Cnut was to reign over the north [see under CANUTE]. It seems probable that it was arranged that, whichever survived, the other should become sole king (*Knytlinga Saga*, c. 16; see under CANUTE). Very shortly after this meeting Eadmund died, on 30 Nov. 1016, at London (FLOR. WIG.), or less probably at Oxford (HUNTINGDON, followed by the St. Albans compiler; the statement of Florence is accepted by Dr. Freeman, while Mr. Parker, in his *Early History of Oxford*, argues that Oxford must be held to be the place of Eadmund's death; his strongest argument is met in *Norman Conquest*, 3rd ed. i. 714). The cause of his death is left uncertain by the chronicle writers, and Florence; the author of the 'Encomium Emmæ' (p. 22) implies that it was natural. William of Malmesbury says that it was doubtful, but that it was rumoured that Eadric, in the hope of gaining Cnut's favour, bribed two chamberlains to slay him, and adds the supposed manner in which the crime was carried out: 'Ejus [Edrici] consilio ferreum uncum, ad naturæ requisita sedenti, in locis posterioribus adegisse' (*Gesta Regum*, ii. 180). Henry of Huntingdon makes a son of Eadric the actual perpetrator of the deed, of which he gives much the same account. Later writers ascribe the murder to Eadric. Among these 'Brompton' tells the oddest story, for he makes out that the king was slain by Eadric by mechanical means, being shot by the image of an archer that discharged an arrow when it was touched (col. 996). Of foreign authorities, the 'Knytlinga Saga' (c. 16) says that Eadmund was killed by his foster-brother Eadric, who was bribed by Cnut; in the 'Lives of the Kings' (LAING, ii. 21) it is said that he was slain by Eadric, but Cnut is not mentioned; Saxo (p. 193), while relating that the murder was done by certain men who hoped to please Cnut by it, adds that some believed that Cnut himself had secretly ordered it; Adam of Bremen (ii. 51) says that he was taken off by poison. Dr. Freeman, who discusses the subject fully (*Norman Conquest*, i. 398, 711 sq.), inclines to the belief that his death was due to natural causes. The matter must of course be left undecided. In the face of the vigour he had lately shown at Ashington it is impossible to accept the statement that 'the strain and failure of his seven months' reign proved fatal to the young king' (*Conquest of England*, p. 418). His death happened opportunely for Cnut, but there does not seem sufficient evidence to attribute it to him [see CANUTE]. On the other hand, unless we are to believe that it was caused by sudden sickness, it certainly seems highly probable that it was the work of Eadric. Eadmund was buried with his grandfather Eadgar at Glastonbury, before the high altar (*De Antiq. Glast.* ed. Gale, iii. 306). He left two sons, Eadmund and Eadward.

[Anglo-Saxon Chron. (Rolls Ser.); Florence of Worcester (Engl. Hist. Soc.); Henry of Huntingdon (Rolls Ser.); William of Malmesbury, Gesta Regum (Engl. Hist. Soc.), De Antiq. Glast. (Gale); Ailred [Æthelred] of Rievaux, Bromton, Twysden; Ralph of Diceto (Rolls Ser.); Flores Hist. (Wendover) (Engl. Hist. Soc.); Thietmar's Mon. Hist. Germ. iii. (Pertz); Gaimar, Mon. Hist. Brit.; Encomium Emmæ, Adam of Bremen, Pertz in usum Schol.; Knytlinga Saga, Antiq. Celto-Scandinavicæ (Johnstone); Saxo (Stephanius); Sea Kings (Laing); Vigfusson and Powell's Corpus Poet. Boreale; Kemble's Codex Dipl. iii. 369; Freeman's Norman Conquest, i. 3rd ed.; Green's Conquest of England; Parker's Early Hist. of Oxford (Oxf. Hist. Soc.)] W. H.

EDMUND (RICH), SAINT (1170?–1240), archbishop of Canterbury, was born on St. Edmund's day (20 Nov.), probably between 1170 and 1175. No exact dates can be assigned until his appointment to Canterbury. He read lectures in arts for six years, and among his pupils during this time was Walter Gray, afterwards archbishop of York, who was appointed chancellor 2 Oct. 1205. From this it is evident that he was teaching in Oxford before 1205; and if Gray was attending his classes about 1200, he can hardly have been born later than 1175. As, however, Walter Gray was rejected by the monks of

his cathedral 'propter illiteraturam,' it is just possible that he may have attended St. Edmund's lectures at a later period (*Vita Bertrandi*, ap. Martène, cc. 2, 16; *Epp. Archiep. Ebor. et Univ. Oxon.*; *Rot. de Fin.* p. 368; Dixon, *Lives of Archbishops*).

Edmund was born at Abingdon. His father's name was Edward or Reinald Rich; his mother's Mabel. Reinald Rich withdrew to the monastery of Evesham, or more probably to Ensham, near Oxford, before his wife's death, but apparently not till some years after Edmund's birth; for Edmund seems to have been the eldest of a family which consisted of at least three brothers and two sisters (*Vita Bertrandi*, cc. 1, 7). The care of the children devolved upon Mabel. It was in imitation of her practice that Edmund all his life wore sackcloth next his skin, and pressed it closer to his flesh with one of the two iron plates his mother used to wear, and dying left to him and his brother Robert. As a child Mabel would entice her son to fast on Fridays, by the promise of little gifts suited to his age; and it was she who taught him to refuse all food on Sundays and festivals till he had sung the psalter from beginning to end.

The early years of Edmund's life were probably spent at Abingdon and Oxford (cf. *Chron. of Lan.* p. 36), and it is perhaps in the fields near Oxford that we must localise the beautiful legend which tells how on one of his lonely walks Christ appeared to him in the likeness of a little child, and expressed his surprise at not being recognised. It was seemingly in memory of this vision that, as Bertrand tells us, he was wont to write 'Jesus of Nazareth' on his forehead every night before going to sleep—a practice which he recommended to his biographer (*Vita Bertr.* c. 6).

The two brothers were probably still boys when their mother sent them to study at Paris (? 1185–1190). Though in easy circumstances herself, Mabel would only give them a little money to take with them. She used to send them fresh linen every year, and for Edmund, 'her favourite,' a sackcloth garment too. While on a visit to his mother he seems to have suffered from a violent headache, and, in order to cure it, was shorn like a monk. As her end drew near Mabel sent for Edmund to receive her last blessing. She entrusted his sisters to his care; nor was his tender conscience satisfied before he had formed at Catesby in Northamptonshire a monastery where they would be received out of christian charity alone, and without any regard for the dower they brought with them.

Edmund must have been studying at Oxford about this time as well as at Paris, for it was by the advice of an Oxford 'priest of great name' that he vowed his special service to the Virgin; and it was at Oxford that, in the middle of the thirteenth century, the Lanercost chronicler saw that famous statue of the 'glorious Virgin' on whose finger the future saint, while still 'puerulus intendens grammaticalibus Oxoniæ,' had placed his betrothal ring (*Chron. of Lan.* p. 36; *Vita Bertr.* c. 10; cf. *Ep. Univ. Oxon.*)

As Edmund drew towards manhood his austerities grew more rigid. The details of the novel tortures of knotted rope-cloth and horsehair thongs that he devised may be read in his contemporary biographers, to whom they seemed a marvel of self-discipline. From the time he began to teach in the schools, so his most intimate friends declared soon after his death, he rarely if ever lay down upon his bed. He snatched a scanty sleep without undressing, and spent the rest of the night in meditation and prayer. For thirty years, said Bishop Jocelin of Bath, perhaps referring to a later period of his life, he had taken rest sitting or on his knees at prayer (*Epp. Oxon. Jocel. Ricard*).

After the usual course of study he was called upon to teach (? c. 1195–1200). His life for the next six years seems to have been divided between Paris and Oxford. Though he refused to take deacon's or priest's orders, he was constant in his attendance at early mass. He even built a little chapel in the Oxford parish where he lived, and induced his pupils to imitate his own example in the matter of punctual attendance (*Vita Bertr.*; *Ep. Oxon.*) His austerity towards himself was balanced by extreme tenderness towards others. He would carelessly throw the fees his pupils brought him into the window, and cover them up with a little dust, saying as he did so, 'Ashes to ashes, dust to dust.' For five weeks, on one occasion, he watched by the bedside of a sick scholar, performing the most menial offices at night, but never intermitting his usual lecture on the morrow. His friends fabled that he had once transferred the ailment of another pupil to himself.

After six years of secular teaching a vision turned his attention to theology. He dreamt that his mother appeared to him as he was teaching geometry or arithmetic to his class, and, drawing three circles emblematic of the three Persons of the Trinity, told him that these were to be the object of his study henceforward. Edmund devoted himself to theology; returned to Paris and entered upon a new course of life. Every midnight the bells of St. Mederic's Church called him out to matins, after which he would remain weeping

and praying before the Virgin's altar till the day broke and it was time for him to attend the schools. He sold the little library he possessed—consisting only of the psalter, the Pentateuch, the twelve (minor) prophets, and the decretals—that he might give their price to his needy fellow-scholars at Paris. Walter Gray hearing that he did not possess a copy of the Bible offered to send him one at his own expense, but Edmund refused lest the burden of its production should be laid upon some needy monastery. The last year before he undertook the office of reader in theology was spent with the Austin canons of Merton, whom his example roused to a more fervid sense of their religious duties (*Vita Bertr.* c. 16; *Ep. Rob. Abb. Meritonæ*).

A very few years sufficed to make St. Edmund a master of theology (*Vita Bertr.* c. 16). His new career as a teacher of divinity probably began between 1205 and 1210. He soon won fame as a public preacher of extraordinary eloquence. His exhaustion often caused him to fall asleep in his chair of office. On one occasion he dealt so subtly offhand with an intricate theological question that he could only explain his own eloquence by the theory of a special inspiration: the Holy Spirit had come in the form of a dove. On another occasion a Cistercian abbot brought seven of his pupils to hear Edmund's lecture, which so moved the strangers that they renounced the world. One of these seven was Stephen de Lexington, afterwards abbot of Clairvaux (1243). Among his penitents was William Longsword, the Earl of Salisbury, and natural son of Henry II.

After many years spent in expounding the 'Lord's law,' Edmund recognised the vanity of scholastic success, and gave up his chair (*Vita Edm.* ap. MS. Gale I. i. f. iii *b*). He was appointed treasurer of Salisbury Cathedral at some period between 15 Aug. 1219 and 18 Aug. 1222. His income, owing to his liberality, only lasted him for half the year; for the remaining six months he had to find a home with his friend, Stephen of Lexington, now abbot of Stanley in Wiltshire. He held the prebend of Calne, and he was staying at this place in 1233 when the messengers from Rome brought the news of his appointment to Canterbury.

In the intervening years (1222–33) Edmund had been employed in the work of public preaching. At the pope's bidding (probably in 1227) he had preached the crusade over a great part of England. He is mentioned at Oxford, Worcester, Gloucester, and Leominster, and it was probably his success in this work that marked him out for promotion. At all events it was at the instance of Gregory IX that he was elected to Canterbury, to which office, despite his own reluctance, he was consecrated 2 April 1234.

Hubert de Burgh [q. v.], who had kept Henry III in constitutional paths, had recently been confined in Devizes (c. November 1232), and Richard, earl marshal, was now recognised as the head of the national party, on whose behalf Edmund exercised his influence even before his consecration. In conjunction with the earl, in the name of his fellow-bishops, he had solemnly exhorted the king to take warning by his father, John. This was at Westminster (2 Feb. 1234). Two months later (9 April) the barons and the bishops, headed by the newly consecrated primate, appeared before the king once more. Edmund was the spokesman of his party; if the king would not dismiss his favourites, he was ready to excommunicate the royal person. The threat was effective. Peter des Roches, Peter de Rievaulx, and the Poitevins had to leave the court. About Easter the archbishop was negotiating a peace with Llewellyn of Wales.

Meanwhile the earl marshal had been enticed into Wales and slain in the king's name, if not with the king's consent. Edmund took up this matter also. At Gloucester he induced Henry to accept the homage of the dead noble's brother and heir, Gilbert (28 May), and on Whitsunday at Worcester he had the letters by which Earl Richard had been inveigled to his fate read before the king and the whole assembly of bishops and barons. Henry had to admit the evidence of his own seal, but pleaded ignorance of the contents of the despatch, upon which the archbishop bade him interrogate his own conscience: for all who had had a share in this fraud were as guilty of the earl's death as though they had slain him with their own hands. The accused counsellors were summoned, but, not daring to appear, sought refuge in churches and elsewhere. It was now Edmund's influence that procured them a safe-conduct to the court, and it was under his protection that (14 July) Peter de Rievaulx appeared before the king and his justices. For a moment even the archbishop refused to be his surety, and the disgraced minister was committed to the Tower weeping; but on Saturday Edmund's heart relented, and the prisoner was suffered to go to Winchester. Edmund acted a similar part with reference to the late justiciar, Stephen de Segrave, and indeed is called by Matthew Paris 'pacis mediator hujus discidii' (Matt. Paris, iii. 244, 272–3, 290, 293–4, &c.; Rymer, p. 213). Edmund seems to have sided with the popular party at the Westminster council of 1237 (13 Jan.), and to have insisted

on the exclusion of foreigners from the king's council as a condition of the thirtieth granted.

Edmund was now to come forward as the champion of the national church against the claims of Rome. In 1237 (c. 29 June) he rebuked the king for having invited the legate Cardinal Otho to England, and in the autumn (19–20 Nov.) he was present at the great ecclesiastical council of St. Paul's, on which occasion consistency would certainly have demanded that he should support the legate in his attempt to limit the abuse of pluralities (see *Vita Bertr.* c. 25; but cf. Hook, iii. 194, &c.) This council is rendered remarkable by being the occasion of a dispute between Edmund and his old pupil, the Archbishop of York, as regards the right of precedence (Matt. Paris, iii. 395, 416, &c.)

Four weeks later (c. 17 Dec.) Edmund left England for Rome. Since his elevation he had been forced into many disputes. In 1235 he had refused to consecrate Richard de Wendene, whom the monks of Rochester had elected their bishop, and the disappointed electors appealed to the pope. He had quarrelled with his own monks of Canterbury as to the place where he should consecrate Robert Grosseteste, bishop of Lincoln. A lawsuit with the Earl of Arundel as to the right of hunting in the archiepiscopal forests had been decided against him. The monks of his own priory of Christ Church had fallen into vices of which the chronicler refuses even to speak. Added to this he was at feud with the king. This, however, did not prevent Henry from charging him to inform the pope as to the details of the clandestine marriage between Simon de Montfort and his own sister Eleanor, who, on the death of her first husband, had taken the vow of chastity before the archbishop himself. This combination of causes took Edmund to Rome that he might plead his case in person. His biographers note it as a special mark of the divine favour towards so holy a man that on one occasion, by refusing an invitation to the pope's table, he avoided being witness of a shocking murder that was then perpetrated under the very eyes of Gregory. Judgment seems to have been delivered against him on every count (20 March), and he returned home about August, though only to find himself engaged in a fresh quarrel with his monks, whom before long he was forced to excommunicate. Once more they appealed to Rome, and refused to pay any attention to his interdict. A little later he excommunicated the prior of Christ Church, seemingly because he had abetted the king in the infringements of Magna Charta.

In the spring of 1240 Edmund was present when the prelates refused the pope a fifth for his war against the Emperor Frederic, and a little later he bade a tearful farewell to Earl Richard of Cornwall as the latter was starting on his crusade. His differences with the king were by this time so great that he was obliged to abandon the church of secular canons he was just beginning to build at Maidstone (1239). It was in vain that he wrote letters to the pope, claiming the right to appoint successors to vacant sees if the king should not fill them up within six months after the death of the previous occupant. In Gregory IX he had not a pontiff who would play an Alexander to his Becket. At last, foiled in all his efforts, he gave way to the papal exactions instead of continuing to resist the king's. His courage broke down beneath the strain, and, in the hope of winning his cause against his monks, he paid down a fifth of his revenue (eight hundred marks) to the pope's agents. The other English prelates followed his example. A little later came the demand that three hundred English benefices should be forthwith assigned to as many Romans. This attack on his church's rights the archbishop could no longer endure. His eyes naturally turned towards Pontigny, the refuge of his great predecessors, St. Thomas and Stephen Langton. There he came in the summer of 1240 begging to be received as a simple monk. The heat drove him from Pontigny to Soisy, whither he now went, promising to return on St. Edmund's day. At Soisy his illness grew worse. His strength gradually left him; but even as the very end drew on he refused to undress or lie upon his bed. The last days of his life were spent with his head resting on his hand or sitting fully dressed upon his couch. After receiving the holy communion he broke out into a homely English proverb: 'Folks say game [sport] goeth into the womb [belly]; but I say now game goeth into the heart.' The features of his physicians told him that his last hour was near; but he uttered no moan, nor did his wits wander. At last, on 16 Nov. 1240, just as the day was breaking, he died. His body was carried to Pontigny for burial.

Numerous miracles were reported to mark his final resting-place, and a demand soon rose for his canonisation. This demand was opposed by Henry III and Boniface of Canterbury, but was urgently supported by Louis IX and his wife. Commission after commission was appointed to investigate the authenticity of the wonders ascribed to the dead archbishop. The inquisition in England was conducted by Richard de la Wich, bishop of Chichester, Robert Bacon, and the prior of Esseby, of whom the two former were his

pupils or fellow-teachers; the soul of the French commission was the Archbishop of Armagh, who claimed that Edmund had cured him of an illness when the most skilled physicians of Paris had failed. The matter was taken up by Cardinal John of St. Laurence in Luciana, who sent Stephen of Lexington on a final mission to England and France to bring the recipients of Edmund's favour before the court in person. The evidence was then admitted to be incontrovertible, or the opposition had slackened, and the decree for canonisation was issued at Lyons (11 Jan. 1247, 28 Feb. 1248). Six years later Henry III and his queen were both worshipping at the shrine of the persecuted archbishop in Pontigny (December 1254).

Edmund's is one of the most attractive of mediæval characters, not so much in its political as its private aspect. As an archbishop he preserved all the virtues of his private life. He would spend the 'amercements' of his archiepiscopal manors in providing dowers for the portionless daughters of his tenants, holding it, we are told, a good thing for the young to marry. Once he restored a fine of 80*l.* to the daughters of an offending knight. His bailiffs had seized a heriot from a poor widow, who came to him complaining of her hard lot. Addressing her in her native English he told her he was powerless to alter the law of the land, to which he as well as she was subject; but, turning to his companions, he expressed his own conviction in French or Latin that this custom was one of the devil's making and not of God's: the heriot was then restored nominally as a loan, but really as a present. His horror of bribery was so intense that he refused to accept any gifts whatever. 'Prendre' and 'pendre,' he said, differed by but one letter. He was a careful steward of the archiepiscopal estates, which came to him weighted with a debt of seven thousand marks and almost bankrupt; but he would not be a niggard host. On his journeys he would turn aside to hear the confession of any chance traveller however humble, and though he would not listen to idle songs himself he never refused the minstrel a place at his table. After his elevation he increased his old austerities, but was more particular as regards the neatness of his exterior clothing. He would not, however, wear purple and fine linen like other prelates; a cheap tunic of white or grey was all he needed. Nor did he ape the usual pride of bishops in those days. 'The primate of all England,' says his biographer, 'did not blush to take off his own shoes or to bear the cross from chapel to study with his own hands.' But that which most impressed the imagination of his own generation was his absolute purity. 'If,' he once said when certain people reproached him for over-intimacy with a lady friend—'if all my sins of this nature were written on my forehead, I should have no need to shun the gaze of man.'

It seems that Edmund lectured both at Paris and Oxford in the 'trivium' and the 'quadrivium.' Logic and dialectics are specially mentioned. According to Wood he was the first to read Aristotle's 'Elenchus' at the latter university. But of this there seems no good proof; nor is Wood's reference to Bacon's 'Compendium' accurate. In later years, of course, Edmund lectured on divinity. His most famous pupils, besides Walter Gray, were Richard, bishop of Bangor, and Sewal Bovill, afterwards dean and archbishop of York. According to Matthew Paris, Bovill was Edmund's favourite scholar, and strove to model his life on the example of his great teacher, though he never died the martyr's death which his master foretold would be his lot. There seems, however, to be no authority for making Grosseteste or the Dominicans, Robert Bacon and Richard of Dunstable, his pupils. The story that Roger Bacon was his pupil seems to originate with Bale. One of his principal clerks, his 'special counsellor' and chancellor, was Richard de la Wich, afterwards bishop of Chichester, from whom and from Robert Bacon Matthew Paris gathered the materials for Edmund's life (*Vita Bertr.* cc. 23, 51–4, &c.; *Chron. of Lanercost*, pp. 36–7; TRIVET, sub ann. 1240; *Epp. Universit. Oxon.* Rob. Sarisb., Ric. de Wicho, Ric. Bangor. &c. ap. MARTÈNE).

Edmund's writings include 'Speculum Ecclesiæ' (Bodley MS. Laud 111, f. 31, &c., printed in 'Bibliotheca Patrolog. Mag.' vol. xiii., and at London in 1521). Other writings attributed to him are a French treatise to be found in Digby MS. 20 (Bodley), which extends over several leaves of very close writing. According to Tanner (from Bale) it was turned into Latin by William Beufu, a Carmelite of Northampton. The same writer also enumerates a French prayer, 'Oratio' (cf. *MS. Omn. Anim. Oxon.* No. 11), 'Orationes Decem' (Latin), and 'Speculum Contemplationis,' with other fragments or translations from his larger work. His constitutions are printed in Lyndwood (Oxford, 1679). Of Richard's two sisters, Margaret, the prioress of Catesby, died in 1257; and if the entry is not wrong, the other, Alice, also prioress of Catesby, died in the same year (MATT. PARIS, v. 621, 642).

[Matthew Paris, Robert Bacon, and Robert Rich (according to Surius) all wrote lives of St. Edmund. So far as can be ascertained the first

two are now lost. There remains, however, a contemporary biography ascribed to Bertrand of Pontigny, who is said to have written it in 1247 A.D. This is printed by Martène and Durand in the Thesaurus Anecdotorum, iii. 1774–1826, and is followed by a collection of contemporary letters relating to St. Edmund's canonisation (pp. 1831–1871). These appear to have been collected by Albert, archbishop of Armagh, and afterwards of Livonia. Surius (ed. 1575, Paris) gives a life which is, to all appearance, a condensed and 'improved' edition of the one mentioned above. Cotton MS. Julius D., ff. 123–57, contains another life of St. Edmund, written in a thirteenth-century hand. This, according to Hardy (Cat. of MSS. iii. 87), appears to be only an enlarged form (probably the original one) of Cotton Cleopatra B. i. 2, ff. 21–32, which is expressly ascribed to Robert Rich. This MS., from Hardy's account, is to a large extent one with the Vita Bertrandi, but it evidently contains much that the Vita Bertrandi omits. Another important MS. life is in Lambeth Library, No. 135, with which Cotton Vitellius, xii. 9, ff. 280–90, seems to correspond. The Bodleian MS. Fell i. iv. 1–44, contains a life apparently condensed from Bertrand's, but with unimportant additions (cf. Hardy's Catalogue, iii. 87–96). Vincent of Beauvais seems to have used the Vita Bertrandi for his account of St. Edmund in the Speculum Historiale, lib. xxxi. cc. 67–88. See also Life by Wilfrid Wallace, 1893; Hook's Archbishops of Canterbury, iii.; Trivet's Annals (Engl. Hist. Soc.); Chron. of Lanercost, Edinburgh, 1839 (Maitland Club); Matt. Paris (Rolls Ser.), vols. iii. iv. v.; Gervase of Canterbury (Rolls Ser.), vol. ii.; Annals of Tewkesbury, Burton, Winchester, Waverley, Dunstable, Bermondsey, and Worcester in Annales Monastici (Rolls Ser.).] T. A. A.

**EDMUND, Earl of Lancaster** (1245–1296). [See Lancaster.]

**EDMUND**, second Earl of Cornwall (1250–1300). [See under Richard, first Earl, 1209–1272.]

**EDMUND of Woodstock, Earl of Kent** (1301–1330), youngest son of Edward I, by his second wife, Margaret of France, was born at Woodstock on 5 Aug. 1301. On 31 Aug. 1306 he received from his father a revenue of seven thousand marks a year. It was commonly believed that the old king proposed to confer the rich earldom of Cornwall either on Edmund or on his elder brother Thomas of Brotherton; but the accession of Edward II secured that prize for the favourite, Gaveston. Edward II, however, placed Edward Baliol in the custody of his half-brother. In 1319 he made Edmund lord of the castle and honour of Knaresborough. In 1320 he granted him lands of the value of two thousand marks a year. Next year he still further increased his brother's resources. Edmund's first political act was to join in August 1318 in acting as one of the king's sureties in the treaty of peace between him and Lancaster. In March 1320 he was sent with Bartholomew, lord Badlesmere, on an embassy to Paris and Avignon. Badlesmere's object with the pope was to procure the advancement of his young nephew, Henry Burghersh [q. v.], to the see of Lincoln, and he found in his youthful colleague a pliant instrument for his purpose. In June Edward himself joined his brother at Paris, and their joint intercession resulted in Burghersh's appointment. In October Edmund was first summoned to parliament as Edmund of Woodstock. On 16 June 1321 he was made constable of Dover Castle and warden of the Cinque ports, and on 15 Sept. he also became constable of Tunbridge Castle. In the same year he was created Earl of Kent, the king himself girding him with the sword of the county (this was on 28 June, Doyle, *Official Baronage*, ii. 274; the *Annales Paulini*, p. 292, gives the date as 26 July). Henceforth Edmund took a conspicuous, if never a very leading, part in politics. He was present at the July parliament in which the Despensers were banished, but he strongly supported his brother a few months later in intriguing for their restoration. In October 1321 he was one of the six earls who obeyed the king's summons to besiege Badlesmere in Leeds Castle in Kent. He approved of the clerical declaration that the sentence of the Despensers was illegal. Early in 1322 he joined the king in his war against the barons. During this struggle his town and castle of Gloucester were occupied by the rebels, but they were soon won back, for it was there that on 11 Feb. Edward issued his order for the recall of the favourites. Kent joined in recommending the denunciation of Lancaster as a rebel, and on 11 March was appointed with Earl Warenne to arrest his adherents and besiege his stronghold of Pontefract. He was present at that place when, on 22 March, after Boroughbridge, Lancaster was condemned and executed in his own castle. He was also present at the York parliament in May. In July he was made sheriff of Rutland, having also received a grant of the town of Oakham. In 1323 he was a good deal occupied in the Scottish war. On 9 Feb. he was appointed lieutenant of the king in the northern marches, where on 12 Feb. he superseded the traitor Andrew Harclay, one of whose judges he was made on 27 Feb. In March he was appointed chief commissioner of array in Cumberland, Westmoreland, Lancashire, and Craven, and lieutenant of the king in the parts north of the Trent. But on a truce being patched up he was excused from further attendance. In 1323

Edmund also took part in the recapture of Maurice of Berkeley and the other escaped prisoners who had seized upon their place of confinement, Wallingford Castle. His violence of character was shown by his disrespect of the sanctuary of the castle chapel in which the fugitives had taken refuge.

On 9 April 1324 Edmund was sent with Alexander Bicknor [q. v.], archbishop of Dublin, on an embassy to France to persuade the new king, Charles IV, to dispense with the personal homage of Edward II for Guienne. But the outbreak of some disputes in that duchy through the aggressions of the lord of Montpezat and his summons along with his supporter, Ralph Basset, Edward's seneschal, to answer in the French courts, proved a further complication. The magnificent entertainment and persuasions of Charles induced the weak earl to acquiesce in the trial of Montpezat and Basset by the French king's judges; but the archbishop was a more strenuous diplomatist, and on referring the dispute to Edward, the king confirmed Bicknor's views. The homage question was still unsettled, when Edmund was despatched to Gascony, having received on 20 July the appointment of lieutenant of Aquitaine. With very inadequate forces, he was obliged to meet an invasion of the duchy by Charles of Valois. The French conquered the whole of the Agenois, and Edmund had to seek shelter behind the walls of La Réole. At last a truce was patched up, to endure until a permanent peace could be negotiated, on terms that left the French possessors of the greater part of Aquitaine (Cont. *Guil. de Nangis* in D'Achéry, *Spicilegium*, iii. 82, 83). But other events had now thrown the Guienne question into the shade. Queen Isabella had formed at Paris that alliance with Mortimer which resulted in Edward's deposition. Kent, though permitted by the terms of the truce to return to England, seems at once to have joined the conspiracy against his brother.

On 24 Sept. 1326 Kent and his wife landed at Harwich in the train of Isabella, Mortimer, and the young Duke of Aquitaine. Like Isabella and her son he was specially exempted from the fate meted out to the less distinguished rebels by royal proclamation. He was present at Bristol when, on 26 Oct., the younger Edward was made guardian of the realm, and next day was one of the assessors of Sir W. Trussel for the trial of the elder Despenser. On 24 Nov. he played a similar part at the condemnation of the younger Despenser at Hereford. On 29 Jan. 1327 he was present at Edward III's coronation at Westminster. He was one of the standing council appointed, with Lancaster at its head, to govern for the young king. In June he was appointed joint captain of the troops in the Scottish marches, and took part in the inglorious campaign of that summer. He also received fresh grants of lands, including part of the forfeitures of the elder Despenser.

The ascendency of the queen and Mortimer reduced the standing council to impotence, and Kent soon joined Lancaster in his proceedings against Isabella and her paramour. He was among the magnates who refused to attend the Salisbury parliament in October 1328. On 19 Dec. he and his brother summoned to London a meeting of the magnates of their party, and on 2 Jan. 1328–9 entered into a confederation against the king which was rudely broken up by the capture of Lancaster's town of Leicester and the desertion by Kent and Norfolk of his cause.

Kent's weak compliance did not save him from ruin. Mortimer and the queen hatched a deliberate plot to lure him to destruction. Their spies and agents plied him with proofs that Edward II was not dead but imprisoned abroad or in Corfe Castle. They urged him to take effectual measures to restore his brother to liberty. A preaching friar visited his house at Kensington and assured him that he had conjured up a devil who had revealed to him that Edward was still alive. He was also told that the pope was anxious that he should rescue the deposed king. Plans for an insurrection were laid before him. The credulous and discontented Edmund rose to the bait. In hasty speeches and imprudent letters he gave free vent to his thoughts and plans. His political associates, Archbishop Melton of York, Bishop Gravesend of London, and others became equally compromised. He found confederates even in Wales, where he held the lordship of Melynydd. He was now sufficiently involved. At the parliament which met at Winchester in the first week of Lent he was charged with treason. On 13 March 1329-30 he was arrested. At an inquest held by Robert Howel, coroner of the royal household, he had to acknowledge his own speeches and his own letters. These confessions were repeated before parliament. In vain Kent made an abject offer of submission to the king's will, naked in his shirt and with a rope round his neck. But the vengeance of the queen and her paramour was not thus easily satisfied. The episcopal offenders were prudently released under sureties, the lesser offenders received punishment; but the great culprit was adjudged death, though the want of the consent of the commons was regarded as invalidating his con-

demnation. On 19 March he was led forth to execution to a spot outside the walls of Winchester. But no one could be found bold enough to behead so great a noble, so doubtfully tried and sentenced. From morning to evening Kent remained awaiting his fate. At last a condemned criminal from the Marshalsea was found willing to win his life by cutting off the earl's head.

The profound impression created by Edmund's fate was only modified by his exceeding unpopularity. The members of his riotous and ill-regulated household had plundered the people wherever they went, seizing their goods at their own pleasure, and paying little or nothing for them, and involving their master in the odium they themselves had excited. The vague praise which the courtly Froissart bestows on Edmund is justified neither by contemporary testimony nor by the acts of his life. He is described as magnificent and as possessing great physical strength. He may have had some of the virtues of chivalry and have been a fair soldier, but he was weak, credulous, and impulsive, selfish, fickle, and foolish. He was always a tool in some stronger hands than his own. His tragic fate precipitated the fall of the wicked government that had lured him to his ruin. In vain did the queen and Mortimer endeavour to set themselves right by explanations and justifications of their conduct, addressed to the pope and to the English people. Before the year was out Henry of Lancaster was urged, by the fall of his fickle ally, to drive Mortimer from power. Before his own execution Mortimer acknowledged that Kent's sentence was unjust.

Edmund married about Christmas 1325 (*Annales Paul.* i. 310) Margaret (*d.* 1349), sister and heiress of Thomas, lord Wake of Liddell, and widow of John Comyn of Badenoch. He had by her four children, two sons and two daughters (but cf. *Chron. de Melsa*, i. 100, which, however, must be wrong). The eldest, Edmund, was born about 1327, and in 1330 was, on the petition of his mother and the reversal of his father's condemnation, recognised as Earl of Kent. On his death in 1333 his brother John (born 7 April 1330) succeeded to the title, but on his death on 27 Dec. 1352 without issue, the estates fell to Joanna, his sister, who brought them first to Thomas, lord Holland, and, after his death, to her more famous husband, Edward the Black Prince [q. v.] The other and elder sister, Margaret, married the eldest son of the Lord D'Albret in Gascony, but died without issue.

[Stubbs's Chronicles of Edward I and Edward II (Rolls Series), i. 291, 307, 310, 314, 317, 319, 332, 344, 349, ii. 85, 100, 168, 251, 275, 291; Adam Murimuth (Engl. Hist. Soc.), 42, 43, and, especially 61–3, 'quædam recognitio comitis Cantiæ' in French, the same is given in Latin in Camden, Anglica, &c. Scripta, pp. 129–30; Blaneforde in Trokelowe (Rolls Ser.), 139, 143, 145, 149; Trivet (Engl. Hist. Soc.), 378; Walsingham (Rolls Ser.), i. 171, 174–5; Chron. de Melsa (Rolls Ser.), i. 100, ii. 359; Knyghton, c. 2555; Ann. Lanercost (Bannatyne Club), 265; R. de Avesbury's Hist. Edw. III, ed. Hearne, p. 8; W. de Hemingburgh (Engl. Hist. Soc.), ii. 301; Annales Monastici, iii. 472, iv. 340, 348, 550; Capgrave's Chron. 193; Continuator of Guillaume de Nangis in D'Achéry's Spicilegium, iii. 82, 83, 93; Froissart's Chron. No. 1, pt. i. ch. 1.; Fœdera (Record edition), ii. 456, 463, 470, 472, 477, 478, 496, 538, 624, 646, 684, 702, 782, 783, 796; Rot. Parl. ii. 3, 33*a*, 52, 53*b*; Cal. Rot. Pat. 4 Edw. II, m. 14, 2 Edw. III, m. 5; Parl. Writs. II. ii. 219, II. 539, II. iii. 796–7; Abbrev. Rot. Orig. i. 250*b*, 256*b*, 259*b*, 269*a*, 304; Leland's Collectanea, i. 686, 782, 794; Barnes's Edward III, pp. 38–42; Pauli's Englische Geschichte, iv.; Dugdale's Baronage, ii. 92–5; Doyle's Baronage, ii. 274–5.] T. F. T.

**EDMUND**, surnamed **DE LANGLEY**, first Duke of York (1341–1402). [See Langley.]

**EDMUND TUDOR**, Earl of Richmond (1430?–1456), father of Henry VII. [See Tudor.]

**EDMUNDS, JOHN**, D.D. (*d.* 1544), master of Peterhouse, proceeded B.A. 1503–4, M.A. 1507, was admitted fellow of Jesus College, Cambridge, 1517, and afterwards fellow of St. John's 1519. He was prebendary of St. Paul's 1510–17, and chancellor 1517–29. He commenced D.D. 1520, being then a member of Peterhouse; was Lady Margaret preacher 1521, was elected master of Peterhouse 1522, vice-chancellor 1523-8–9, 1541–3, and became chancellor of Salisbury Cathedral. He also held a prebend in the same church (Wood, *Fasti*, i. 124*n*). He died November 1544, and was buried in the church of St. Mary, outside Trumpington gates. He married a sister of the wife of John Mere. He was one of the compilers of 'The Institution of a Christian Man.'

[Cooper's Athenæ Cantab. 1861, i. 86; Annals of Cambridge, i. 327, &c.; Fisher's Sermons for Lady Margaret, ed. Hymers.] N. D. F. P.

**EDMUNDSON, WILLIAM** (1627–1712), quaker, whose father was a wealthy yeoman, was born at Little Musgrove, Westmoreland, in 1627. He lost both parents when very young, and was brought up by a cruel uncle. About 1640 he was apprenticed to a carpenter in York, and suffered from religious melancholy. As soon as his apprentice-

ship was over he joined the parliamentary army, and in 1650 accompanied Cromwell to Scotland, and in the following year took part in the battle of Worcester and the siege of the Isle of Man, and afterwards was quartered at Chesterfield, where he first met with the quakers, taking part in their defence in a disturbance. During 1652 he was engaged in recruiting for the Scotch army. After conducting the recruits to Scotland he obtained his discharge, and having married was persuaded by a soldier brother quartered at Waterford to settle there as a merchant. On arriving in Dublin he found that his brother's troop had been removed, so he followed it to Antrim, where he settled and opened a shop. Offers were now made him to rejoin the army, but although he was to be exempted from duty entirely his religious principles forbade his accepting it. During a visit to England in 1653 he again met with quakers and embraced their creed; in his 'Journal' he states that the first effect this had was that he declined to avail himself of an opportunity of getting his goods into Ireland duty free because he could not swear to his bill of lading. The following year he went to Lurgan, where he commenced a quakers' meeting, which speedily reached considerable dimensions. As he suffered much from religious depression, he visited England in 1655 and sought out George Fox with good effect. Edmundson now gave up his business and took a farm, that he might be more free to go on preaching expeditions. During these journeys he met with much rough usage, was imprisoned for a short time in Armagh and at Belturbet, was put in the stocks for holding a religious meeting, from which he insisted on being forcibly removed, as it was proved he had broken no law. A year or so later he was imprisoned for fourteen weeks, to the great detriment of his health, at Cavan, but was released as innocent at the assizes, and shortly after was imprisoned at Londonderry for having interfered to prevent some acting and rope dancing. About this time he removed to a farm at Rosenallis, and underwent considerable persecution from neighbouring presbyterians. In 1661 he, together with a number of other Friends, was imprisoned at Maryborough, but after a few weeks he obtained permission to leave the prison for twenty days, when he went to Dublin and by soliciting the lords justices obtained liberty for himself and the other quakers in gaol. Several of these, however, were again seized, when Edmundson, having obtained evidence that this was merely for fees, obtained an order for their unconditional release. From this time he was recognised as the leader of the quakers in Ireland, and his house became practically the headquarters of the sect. In 1665 he was excommunicated for not paying tithes, and the minister of the parish, one Clapham, attempted to prevent the people dealing with him until Edmundson again went to Dublin and persuaded the primate to send for the minister and severely reprove him. The minister in revenge now summoned Edmundson for not paying tithes and had him apprehended, but the Earl of Mountrath, one of the lords justices, interfered, and at the assizes the indictment was quashed. Clapham, however, continued to persecute him until the law-courts decided that his action was illegal. In 1671 Edmundson went to the West Indies with George Fox, and after labouring there for a month proceeded to Virginia, where he had a serious illness. On his recovery he took part in the dispute the quakers had with Roger Williams at Newport, Rhode Island, in 1672, and Williams complains that 'Edmundson was nothing but a bundle of ignorance and boisterousness; he would speak first and all.' Shortly after this dispute Edmundson returned to Ireland, and claims to have prophesied the famine which subsequently took place. Till 1682 he was occupied with a number of preaching excursions, but in the latter year he was again summoned for not paying tithes, excommunicated, and imprisoned. After he had lain in prison for some time he procured an interview with the Bishop of Kildare, who ordered the sheriff to discharge him. During the wars which followed the accession of William III the Irish quakers suffered much from the rapparees, and Edmundson, who was a sufferer himself, appealed to the Earl of Tyrconnel, who exerted himself on their behalf without much success. Edmundson also had several interviews with James II when he was in Ireland in 1689 regarding the persecution of the Irish protestants. After the battle of the Boyne Edmundson's house was plundered by some of the retreating Irish army, but when the English army commenced to make reprisals he exerted himself to save the lives of several members of the Irish party, and to preserve their cattle allowed them to be turned into his fields. During the autumn of 1690 the rapparees set fire to his house and carried him and two of his sons away prisoners, threatening their lives, although acknowledging that Edmundson had protected the lives and property of the Irish Jacobites at the risk of his own. In the end he was thrown into prison at Athlone, where he suffered much from the cold, as he had been carried off in the middle of the night and his captors would not supply him with clothing. His wife, however, fared worse, as the ruffians

stripped her quite naked and in this condition forced her to walk a couple of miles, from which exposure she contracted a chill which resulted in her death some seven months later. After his liberation Edmundson found himself reduced to comparative poverty, besides being the object of much persecution, but he nevertheless managed to travel to the various meeting-places and reconstruct the societies which had been dispersed by the rebellion. In 1691 he attended the yearly meeting of the quakers in London, and during his absence his wife died. In 1695 Edmundson spent a considerable time in Dublin opposing an act the Irish clergy were endeavouring to obtain to enable them to recover their tithes in the temporal courts. His agitation met with moderate success. After spending two years in visiting the various meetings in England and Ireland he married Mary Strangman, a quakeress of Mountmellis, and a few weeks later was the leader of a deputation to the lords justices to oppose several laws relating to the collection of tithes. From this time his health broke down, and his ministerial journeys were only performed at the cost of much pain, but he nevertheless continued actively engaged in the work of the society until 1711. In June of the following year he was present at the Dublin yearly meeting, and on his return home was taken ill and died, after extreme suffering, on 8 Nov. 1712. He was buried in the quaker burial-ground at Tineel, near his residence.

Edmundson was a man of earnest piety, sound common sense, and unusual self-denial, besides which he was charitable to a fault and possessed considerable, although rough, eloquence. His 'Journal' and other works are written in a simple, unaffected way which make them very pleasant reading, and they are still among the most popular works on quakerism.

His principal writings are: 1. 'A Letter of Examination to all you who have assumed the Place of Shepherds, Herdsmen, and Overseers of the Flocks of People,' 1672. 2. 'An Answer to the Clergy's Petition to King James,' 1688. 3. 'An Epistle containing wholesome Advice and Counsel to all Friends,' 1701. 4. 'A Journal of the Life, Travels, Sufferings, and Labours of Love in the Work of the Ministry of that Worthy Elder, William Edmundson,' 1715. The last has been frequently reprinted in England and America.

[Besse's Sufferings, &c., of the Quakers; Bickley's George Fox and the Early Quakers; Swarthmore MS.; George Fox's Journal (ed. 1763); Rutty's History of the Quakers in Ireland; Sewel's History of the Rise, &c., of the Society of Friends; Smith's Catalogue of Friends' Books.] A. C. B.

EDNYVED, surnamed VYCHAN (Vaughan) i.e. the Little (*fl.* 1230–1240), statesman and warrior, seems to have been the most trusted counsellor of Llewelyn ab Iorwerth [q. v.] In 1231 he signed a truce between Henry III and Llewelyn (*Fœdera*, i. 201), and in 1232 signs, as Llewelyn's seneschal (*ib.* 208), a convention between the Welsh prince and his overlord. Again in 1238 his name is attached to similar documents (*ib.* 236). In 1240 and 1241 he appears acting as a negotiator for Davydd [q. v.], the successor of Llewelyn, though in 1241 another Welsh magnate, named Tewdwr, appears acting as seneschal to the new prince (*ib.* 241). His activity culminates in his taking part in the important treaty 'apud Alnetum' near St. Asaph in 1241 (MATT. PARIS, ed. Luard, iv. 322).

In legendary history Ednyved is very famous, and stories are told how he slew three English chiefs in a hard fight, and was consequently allowed by Llewelyn to bear as his arms 'three Englishmen's heads couped.' He is still more famous with the genealogists. Himself of most noble descent, he became the ancestor of many leading Welsh families, and among them of the house of Tudor. He is said to have married, first, Gwenllian, daughter of the Lord Rhys of South Wales, and, secondly, the daughter of Llywerch ab Bran. By each of these ladies he had numerous offspring (DWNN, *Heraldic Visitations of Wales*, i. 199, ii. 101, 144). One of his sons, Howel, was bishop of St. Asaph between 1240 and 1247. Another, Goronwy, is commemorated by elegies of Bleddyn Vardd and Prydydd Bychan. Ednyved himself is the subject of an elegy of Elidyr Sais (*Myvyrian Archaiology of Wales*, i. 346, 369, 390).

[Authorities cited in text.] T. F. T.

EDRED or EADRED (*d.* 955), king of the English, youngest son of Eadward the elder and Eadgifu, was chosen in 946 to succeed his brother Eadmund, whose two sons were too young to reign, and was crowned by Archbishop Oda at Kingston on Sunday 16 Aug. He must have been young when he came to the throne, for Eadmund was only twenty-four at his death. At his coronation he received the submission of the Northumbrians, the Northmen, the Welsh, and the Scots (*A.-S. Chron.*; FLOR. WIG.; KEMBLE, *Codex Dipl.* 411). During his whole reign he was afflicted with a grievous sickness (B., *Memorials of St. Dunstan*, 31), and the government appears to have been carried on for the most part by his mother

Eadgifu, and his minister the abbot Dunstan [q. v.] At the same time, in spite of his ill-health, the king was not inactive. In 947 he went into Northumbria, and at Tadcaster received the submission of Wulfstan, archbishop of York, and the Northumbrian 'witan.' They did not long remain faithful to their oaths, for they revolted from him, and received Eric, a northman, as their king. Eadred attempted to force them to return to their allegiance, harried Northumbria, and burnt Ripon. As he returned the northmen of York cut off the rear of his army at Chesterford. In great wrath he declared that he would destroy the land, but the Northumbrians, who had grown dissatisfied with Eric, forsook him, and in 949 again submitted to the West-Saxon king (Kemble, *Codex Dipl.* 424). Eadred now appears to have made Oswulf high-reeve of Bamborough and earl (*ib.* 426, 427). Then we are told (*A.-S. Chron.*) that Anlaf came to Northumbria, and he probably ruled as Eadred's under-king. The Northumbrians, however, again plotted a revolt in 952, and Wulfstan, who acted almost as a national leader, was caught by Eadred and imprisoned at Jedburgh. This year the king slew many of the inhabitants of Thetford because they had slain the abbot Ealdhelm. In spite of the imprisonment of the archbishop the Northumbrian plot was carried out, and Eric Bloodaxe, son of Harold Fairhair of Norway, landed, and was chosen king (*Corpus Poeticum Boreale*, i. 259, ii. 489; *A.-S. Chron.*; Green, *Conquest of England*, 290, following Robertson, *Essays*, 197, who was misled by a confused passage in Adam of Bremen, ii. 22, makes this Norwegian king Eric Hiring, the son of Harold Blaatand. It would seem that the Eric elected in 947 was other than this Eric Bloodaxe). Eric Bloodaxe reigned in the north until 954. During this time there was probably war between him and Eadred. At last he was driven from the throne, and slain by Anlaf (Laing, *Sea Kings*, i. 318). Then Eadric let Wulfstan out of prison, and gave him the see of Dorchester, for he would not trust him again at York. The people of the north now returned to their obedience to Eadred, and he committed Northumbria to Oswulf as an earldom. This step was the beginning of a new policy, which was afterwards pursued with signal success by Eadgar and Dunstan: the Danes were allowed to keep their own customs and live under their own earls, and being thus freed from interference they became peaceable, and finally good subjects of the West-Saxon king. The queen-mother and Dunstan, who held the office of treasurer, seem to have been upheld by Æthelstan, the powerful ealdorman of East Anglia, and the party that followed him [see under Dunstan]. Eadred was a religious man, and was deeply attached to Dunstan. He died at Frome, Somersetshire, on 23 Nov. 955, and was buried by Dunstan in the old minster at Winchester. There is no mention of any wife or child of his.

[Anglo-Saxon Chron. sub ann.; Florence of Worcester (Engl. Hist. Soc.), i. 134–6; Vita auctore B., Memorials of St. Dunstan (Rolls Ser.), 29, 31; William of Malmesbury's Gesta Regum (Engl. Hist. Soc.), i. 232; Symeon of Durham, Mon. Hist. Brit., p. 687; Kemble's Codex Dipl. ii. 311–35; Vigfusson and Powell's Corpus Poeticum Boreale, i. 259, ii. 489; Robertson's Historical Essays, 197; Green's Conquest of England, 286–93.] W. H.

**EDRIC or EADRIC, STREONA** (*d.* 1017), ealdorman of the Mercians, the son of a certain Æthelric, was a man of ignoble birth, and was perhaps the Eadric whom Archbishop Oswald describes as his thegn in a charter of 988, and to whom he grants land belonging to the church of Worcester, and may with more certainty be supposed to be the thegn Eadric who attests a charter of Æthelred in 1001 (Kemble, *Codex Dipl.* 666, 705). The name Streona (Flor. Wig. 1006) is usually (Lappenberg; Freeman; Powell; Green) held to be a nickname derived from Eadric's greediness after wealth, and to signify the 'Gainer' or 'Grasper.' An attempt has been made to prove that this is not the case, that 'Streona' has nothing to do with acquisitiveness, and that it is not a nickname, but a second proper full name (*Academy*, 11 July 1886, p. 29). The English-born Orderic, however, no doubt knew what the name meant when he wrote 'cognomento Streone, id est acquisitor' (506). This, however, has been denied, and his explanation has been described as an 'erroneous surmise' (*ib.* 4 June 1887, p. 397). The history of Eadric's career is full of difficulties. Chroniclers and historians of the twelfth century describe him as guilty of an unequalled series of treacheries and other crimes. The 'Anglo-Saxon Chronicle' is silent as to some of these evil deeds, while it speaks plainly of others, and even in reading the chronicle some allowance should perhaps be made for the readiness with which men of a defeated and conquered people set down their disasters to the treachery of one or more of their leaders. In one case at least Eadric has been accused unjustly, in others his guilt may fairly be questioned, the evidence is insufficient or contradictory, or the crime attributed to him is in itself unlikely, but even so enough will remain to prove that he was false and unscru-

pulous. William of Malmesbury represents Eadric as taking a leading part in the massacre of the Danes in 1002, a story that may at once be dismissed as resting solely on his assertion (*Gesta Regum*, ii. 177). Eadric first appears in a chronicle in 1006, when it is said that he invited Ælfhelm, earl of Northumbria, to be his guest at Shrewsbury, entertained him two or three days, and then went hunting with him, and that when the earl was separated from the rest of the party, he caused the town executioner (or a butcher? *carnifex*) named Porthund to slay him. This incident is told only by Florence, who is scarcely so safe an authority for the eleventh century as for earlier times; it sounds legendary, and it is difficult to see how it was that Eadric was entertaining guests at Shrewsbury; he was not yet ealdorman of the Mercians (*Norman Conquest*, i. 356). He was made ealdorman of the Mercians in 1007, and by 1009 had married Eadgyth, one of the daughters of King Æthelred; the two events are of course to be connected. It was then due to the personal liking the king had for him that this man of mean birth was thus raised to a position of wealth and power which made him almost an independent prince in middle England. He was endued with a crafty wit and a persuasive tongue (Flor. Wig.) It is not unlikely that he rose by the downfall of a thegn named Wulfgeat, who seems to have been his predecessor in the royal favour (*Norman Conquest*, i. 355).

Eadric's six brothers to some extent shared his elevation. One of them, named Brihtric, described by Florence as deceitful, ambitious, and proud, had a quarrel with Wulfnoth, child of the South-Saxons, which caused the dispersion of the great fleet raised against the Danes in 1008. While Florence represents Brihtric as wholly to blame in the matter, the 'Anglo-Saxon Chronicle,' though it passes no judgment on either of the disputants, makes it evident that Wulfnoth was by no means a man whose innocence is to be lightly assumed. After the dispersion of the English fleet Thurkill's army, which had now taken up its permanent quarters in the Isle of Wight, plundered the southern shires at its will. At last Æthelred gathered an army and got between the Danes and their ships. The people were ready to fight, but Eadric prevented them 'as it ever yet had been' (*A.-S. Chron.* 1009). Florence improves on the simple words of the 'Chronicle,' and dwells on the artifices and eloquence with which the ealdorman used to restrain the army from attacking the enemy. It is evident that the chronicler considered that Eadric acted treacherously. His treachery on this and similar occasions was probably of a special kind. As a Mercian, and as ealdorman of the Mercians, he would not be disturbed by any ravages the Danes might make in Wessex. His great aim must have been to keep them out of Mercia, and he may well have considered that this would be best accomplished by abstaining from exciting their feelings of revenge by inflicting a defeat upon them, which, however signal, would certainly not have put an end to their invasions. In 1011, during a short period of peace with the Danes, which was obtained by a heavy payment, Eadric made an expedition into South Wales, and desolated St. David's (*Brut y Tywysogion*, 1011; *Annales Menevenses*, 1011). This expedition was no doubt undertaken to secure the Mercian border against attack, for the success of the Danes must have tempted the Welsh to make forays (Green). Osbern, in relating the sack of Canterbury by the Danes in the September of this year, represents Eadric as allied with Thurkill, and as joining in the siege of the city. This story may safely be rejected as fabulous (*Anglia Sacra*, ii. 132; *Norman Conquest*, i. 385). Nor is any importance to be attached to the assertion of the St. Albans compiler that he accompanied Æthelred in his flight from England in 1013 (Wendover, i. 448). At the meeting of the 'witan' in Oxford in 1015, Eadric invited Sigeferth and Morkere, the chief thegns of the Danish confederacy of the 'Seven Boroughs,' into his chamber, and there had them treacherously slain (*A.-S. Chron.*; Flor. Wig., and later writers); the story told by William of Malmesbury (*Gesta Regum*, ii. 179) of the burning of the thegns' followers in the tower of St. Frideswide's is due to a confusion between this incident and an actual occurrence which took place during the massacre of 1002 (Parker, 146, 154). The guilt of the assassination must rest on others as well as Eadric; the king evidently approved of it, and it is probable that the 'witan' did so. We do not know whether the thegns were held to be concerned in any conspiracy; if so, there was nothing strange in their punishment by what we should consider an act of private violence rather than by a judicial execution. At the same time Eadric's treachery, and his disregard of the obligations of hospitality, evidently shocked the feelings of the age. The marriage of the ætheling Eadmund with the widow of Sigeferth, and the establishment of his power in the Danish district, must have been regarded with jealousy by Eadric as likely to weaken his own position, and this feeling may perhaps explain some parts of the ealdorman's conduct,

which taken by themselves are altogether inexplicable. Nor is it too much to assume that Æthelred's ineffectual opposition to his son's marriage was offered in the interest of the favourite.

When Cnut invaded England in the summer of the same year, Eadric raised an army and joined forces with Eadmund. A quarrel broke out between them. Eadric is said to have endeavoured to betray the ætheling (*A.-S. Chron.*; by Florence to have tried to slay him), and the two leaders parted company. Æthelred was now lying dangerously ill at Corsham, and the succession of Eadmund would have been followed by the ruin of Eadric, who accordingly made alliance with Cnut, and joined him with forty ships, the remains probably of Thurkill's fleet (*Norman Conquest*, i. 414). Cnut now received the submission of the West-Saxons, and raised forces from them, while Eadmund's marriage had made him powerful in the north. This explains the conduct of Eadric, who, early in 1016, marched with Cnut into Mercia; he wished to strike at the seat of the ætheling's power. The allied army met with no resistance; Earl Uhtred submitted to Cnut, and was assassinated. This murder, which is attributed to Eadric's counsel (*A.-S. Chron.* 1016), was really the result of an old North-umbrian feud (Symeon, 80; *Norman Conquest*, i. 416). Æthelred was now dead, Cnut and Eadmund were each recognised as king in different parts of the kingdom, and the Danish king's army was largely composed of Englishmen. Eadric no doubt shared in its various movements during the first half of this year. His presence at the battle of Sherston in Wiltshire in July is specially recorded. It is said that, seeing that Eadmund's army was getting the better of the army of Cnut, he cut off the head of a man who was like Eadmund, and holding it aloft cried aloud to the English army to flee, for their king was dead (Flor. Wig.) This story is not in the 'Anglo-Saxon Chronicle,' and may or may not be true. It evidently comes from some ballad which was used by Henry of Huntingdon in writing his account of the battle of Assandun; he represents Eadric as using this stratagem at Assandun, and gives the very words he is said to have shouted, 'Flet Engle, flet Engle, ded is Edmund' (756). William of Malmesbury follows Florence. Later in the year Eadric, impressed, we are told, by the gallant resistance of Eadmund, was reconciled to him and owned him as his 'royal lord' (Flor. Wig.) At the moment when Eadmund's success was at its height, and he had driven the army of Cnut into Sheppey, Eadric met him at Aylesford and persuaded him to forbear attacking the Danes in their place of refuge, and to lead his army into Essex. The chronicler declares that his counsel was evil, and so very likely it was. Florence says that he deceived the king, but it is difficult to see what room there was for deceit in the matter. Eadmund was able to act upon his own judgment, and whether he agreed with Eadric or allowed himself to be swayed by advice which he did not approve of, the responsibility must rest on him. While Eadric may have intentionally given him evil counsel, he may, on the other hand, have advised him as he thought best; anyway, Eadmund must have known exactly what his chances of success were, and it is quite possible that they were not so great as the chronicler believed. At the battle of Assandun or Ashington in Essex, Eadric led the men of Herefordshire and other forces from Mercia. He and his men were the first to flee: he 'did as he had often done before; first began the flight with the men of Worcestershire and Herefordshire, and so betrayed his royal lord and all the people of the English kin' (*A.-S. Chron.*) The 'Encomiast' represents him as fleeing before the battle began, and mentions, though with doubt, the belief that he had secretly promised the Danes to desert Eadmund (*Encomium Emmæ*, ii. 9). Florence says that Cnut's army was getting worsted until Eadric, according to a previous arrangement with the Danish king, fled with all his men. Henry of Huntingdon gives the Sherston story of the false assertion of Eadmund's death as happening at Assandun, and the Ramsey historian (c. 72) combines the stories of the two battles, asserting that Eadric was the first to flee, and that he called out as he fled that Eadmund was slain. The fact of his flight is certain, and it may fairly be assumed that he acted a traitor's part. In common with the other nobles of the land he wished to bring the war to an end, and was foremost in proposing a reconciliation and a division of the kingdom between the two kings at Olney in Gloucestershire (*Enc. Emmæ*, ii. 12). Very shortly after this meeting, on 30 Nov., Eadmund died at London (*A.-S. Chron.*; Flor. Wig.) His death is ascribed to Eadric by Scandinavian historians, by William of Malmesbury, and by other later English writers. That his death was sudden is certain, that it was violent may fairly be inferred, and that Eadric, his old enemy, had a hand in it seems probable [on this subject see under Edmund Ironside]. According to Henry of Huntingdon the deed was actually done by Eadric's son; Eadric came before Cnut and hailed him as sole king, and Cnut forthwith had him slain for his treachery. This is mere legend, and its connec-

tion with David's behaviour when he was told of the death of Saul is obvious. In 1017 Eadric is said to have advised Cnut to put Eadward's two sons to death; but his advice, if he ever gave it, was not followed (Flor. Wig.) He was, we are told, consulted by Cnut as to the best means of procuring the death of the ætheling Eadwig; he said that he knew a man who would slay him, a noble named Æthelward. Cnut applied to Æthelward, but he would not slay the ætheling, though to content the king he promised that he would do so (*ib.*) This story is also doubtful [see under Edwy, ætheling]. Eadric was again given the earldom of Mercia, but when he was in London the following Christmas he was slain in the palace by the king's orders, 'very rightly' (*A.-S. Chron.*), because Cnut feared that he might act as treacherously towards him as he had acted to his former lords, Æthelred and Eadmund (*Encomium Emmæ*, ii. 15). His body was thrown over the wall of the city, and was left unburied (Flor. Wig.)

[Every recorded incident in Eadric's life has been treated exhaustively by Dr. Freeman in his Norman Conquest, i. 3rd ed. passim. In the present article Florence of Worcester has been followed less closely than in the professor's work. J. R. Green's Conquest of England, 399–418, contains a defence of Eadric, which is ingenious rather than critical. The chief original authorities are the following: Anglo-Saxon Chron. an. 1007–71; Florence of Worcester, i. 159–82 (Engl. Hist. Soc.); Encomium Emmæ, ii. c. 9, 12, 15, Pertz; Henry of Huntingdon, p. 752–7, Mon. Hist. Brit.; Symeon of Durham, Twysden, cols. 81, 166–76; William of Malmesbury, Gesta Regum, i. 267, 297–305 (Engl. Hist. Soc.); Roger of Wendover, i. 448 (Engl. Hist. Soc.); Annales Menevenses, Anglia Sacra, ii. 648; Brut y Tywysogion, Mon. Hist. Brit. p. 851; Orderic, p. 506, Duchesne; Kemble's Codex Dipl. iii. 241, 317. Parker's Early History of Oxford, pp. 146, 150–160, 266 (Oxford Hist. Soc.), may also be usefully consulted.] W. H.

**EDRIC or EADRIC** (*fl.* 1067), called the Wild (cognomento Silvaticus, Flor. Wig.; Guilda, id est Silvaticus, Orderic; Salvage, *Domesday*), and described by the title of Child (*A.-S. Chron.*, 1067), the son of Ælfric, brother of Eadric or Edric Streona [q. v.], was a powerful thegn, who in the time of Eadward the Confessor held lands in Herefordshire and Shropshire. Along with the lords of middle and northern England he submitted to the conqueror at Barking, but in August 1067 joined with the Welsh kings Bleddyn and Rhiwallon in making war on the Normans in Herefordshire, wasted the country as far as the Lugg, and did much mischief to the garrison of Hereford Castle. He kept the western march in a state of insurrection, and in 1069, in alliance with the Welsh and the men of Chester, besieged Shrewsbury and burnt the town. In the summer of the next year, after the Danish fleet had sailed away, Eadric submitted to William, and appears to have become one of his personal followers, for in August 1072 he accompanied the king on his expedition against Scotland.

The story that at a later date Eadric held Wigmore Castle against Ralph de Mortimer (I) [q. v.] and was condemned by William to perpetual imprisonment is untrue. William made over to Ralph de Mortimer in 1074 the township and castle of Wigmore, which thenceforth was the unquestioned centre of the power of the Mortimers. Wigmore Castle had been built by William Fitzosbern [q. v.], William's companion during the conquest of England, and had been forfeited by Fitzosbern's rebellious son Roger.

[Orderic, Duchesne, 506, 514; Florence of Worcester, ii. 2, 7, 9 (Engl. Hist. Soc.); A.-S. Chron., 1067; Dugdale's Monasticon, vi. 349; Freeman's Norman Conquest, iv. 21, 64, 110, 514, 738–40.] W. H.

**EDRIDGE, HENRY** (1769–1821), miniature-painter, born at Paddington in August 1769, was son of a tradesman in St. James's, Westminster. He was educated first by his mother, and afterwards in a school at Acton. He was articled at the age of fifteen to William Pether, the engraver in mezzotinto. Following his inclinations, he spent much of his apprenticeship in drawing portraits, and at its close studied at the Royal Academy, and attracted the notice of Sir Joshua Reynolds. He commenced to paint portraits, and practised first in Dufour's Place, Golden Square, and afterwards in Margaret Street. His success soon enabled him to purchase a cottage at Hanwell. In 1789 he made the acquaintance of Thomas Hearne, and began to sketch landscape in company with and in the style of that artist, although he adhered to his portrait-painting. In 1814 he became a fellow of the Society of Antiquaries, and in 1820 an associate of the Royal Academy. In 1817 and 1819 he visited France, and made several drawings at Rouen and other towns in Normandy. He died in Margaret Street, Cavendish Square, on 23 April 1821, and was buried at Bushey. A great number of Edridge's early portraits were mostly executed with black-lead pencil, and afterwards he added a little flesh colour or tint to the faces. The following likenesses are in the British Museum: the artist himself, Lord Loughborough, Lady Cawdor, F. Bartolozzi, O. Humphry, R.A., T. Cheesman, William Smith, T. Stothard, R.A., James Heath,

A.E., W. Byrne, E. F. Burney, R. Corbould, B. J. Pouncey, T. Hearne, W. Woollett, and J. Nollekens.

To these portraits should be added the following architectural studies: 'L'Abbaye des Dames de la Trinité, Caen,' 23 July 1819; 'La Tour de la Grosse Horloge, Evreux,' 4 Aug. 1819; and 'Bayeux,' 25 July 1819.

Edridge is well represented in the National Portrait Gallery, London. Three drawings and one water-colour portrait by him are now in the gallery. Edridge's drawing of Henry William Paget, first marquis of Anglesey, was executed in 1808, and was purchased by the trustees in 1870; it is a full-length figure in hussar uniform. Edridge's drawing of Nelson was executed in 1802, and was purchased by the trustees in 1891. It shows a small full-length figure, facing the spectator. Edridge's drawing of Southey, which was done in 1804, was long in the collection of Southey's friend, Grosvenor Charles Bedford. It was purchased by the trustees in 1861; it shows a full-length seated figure. A painting in water-colours, executed by Edridge in 1809, represents William Eden, first baron Auckland [q. v.] It is a small vignette seated to the waist, and was presented in 1861 by Philip Henry, fifth earl Stanhope.

[Redgrave's Dict. of Artists; Literary Gazette (1821), p. 333.] L. F.

**EDWARD, EADWARD, or EADWEARD**, called THE ELDER (*d.* 924), king of the Angles and Saxons, the elder son of King Ælfred or Alfred, king of the West Saxons [q. v.], and his wife Ealhswyth, was brought up most carefully at his father's court with Ælfthryth [q. v.], or Eltrudis, his sister, who was next above him in age; they were both beloved by all, and were educated as became their rank, learning psalms and English poetry and reading English books (ASSER, p. 485).

In youth Eadward distinguished himself in his father's later wars with the Danes, and the taking of the Danish camp on the Colne and the victory at Buttington in 894 are attributed to him (ÆTHELWEARD, p. 518). Although he had no special part of the kingdom assigned to him, he bore the title of king in 898, probably as his father's assistant (KEMBLE, *Codex Dipl.* 324). He was, we are told, as good a soldier as his father, but not so good a scholar (FLOR. WIG.) On Ælfred's death, which took place on 28 Oct. 901, he was chosen by the 'witan' to succeed to the kingdom (ÆTHELWEARD, p. 519), and was crowned on the Whitsunday following. His succession was disputed by one of his cousins, the ætheling Æthelwald, a son of Æthelred, the fourth son of Æthelwulf, who seized on two of the king's vills, Wimborne in Dorsetshire and Twynham (Christ Church) in Hampshire.

The king led an army against Æthelwald and encamped at Badbury, near Wimborne, but the rebel shut himself in the town with his men and declared that he would 'either live there or lie there' (*A.-S. Chron.*) Nevertheless he escaped by night, and went to the Danes in Northumbria, who received him as king. Eadward entered Wimborne and sent the lady with whom Æthelwald lived back to her nunnery, for she had taken the veil before she joined her lover. For two or three years after this Eadward seems to have reigned in peace, save that there was some fighting between the Kentishmen and the Danes.

Meanwhile Æthelwald was preparing to attack the kingdom, and in 904 he came to Essex from 'over sea' with a fleet that he had purchased, received the submission of the people, and obtained more ships from them. With these he sailed the next year to East Anglia and persuaded the Danes to join him in an invasion of Mercia. They overran the country, and even entered Wessex, crossing the Thames at Cricklade in Wiltshire, and then ravaged as far as Bredon in Worcestershire. Eadward retaliated by laying waste the western districts of East Anglia, and then ordered his army to return. The Kentishmen refused to obey the order, and waited to give battle to the Danes. A fierce conflict took place, and the Danes kept the battle-ground, but they lost more men than the English, and among the slain was the ætheling Æthelwald. His death put an end to the war.

The next year (906) the peace which Ælfred had made with Guthrum-Æthelstan, the Dane, was renewed at Eadward's dictation at Ittingford, and he and the Danish under-king of East Anglia, Guthrum Eohricsson, joined in putting out laws which, though binding both on the English and the Danes, expressly recognised and confirmed the differences between the usages of the two peoples, though, indeed, these differences were very superficial (see THORPE, *Ancient Laws*, p. 71).

The death of Æthelwald delivered Eadward from a dangerous rival, and enabled him, as soon as opportunity offered, to enter on his great work, the widening and strengthening of his immediate kingdom and the reduction of princes who reigned beyond its borders to a condition of dependence. He styled himself in his charters 'Angul-Saxonum rex,' treating the two races over which he reigned as one people. The treaty of 878

had left his house the kingship of the western half of the Mercian Angles and of the Saxons of the south; his father had ruled over both as separate peoples; he, though as yet there was little if any fusion between them, seems to have marked by this change in the royal style his intention to treat them as one (GREEN, *Conquest of England*, p. 192). At the same time an important political distinction existed between them, for the Mercians were still governed by their own ealdorman, descended probably from the line of ancient Mercian kings. This, however, proved to be a source of strength rather than of weakness, for the ealdorman Æthelred had married the king's sister Æthelflæd [see ETHELFLEDA], and Eadward owed much of the prosperity of his reign to this marriage, and much too to the fact that no son was born of it to carry on the old line of separate, though now dependent, rulers.

The first measure of defence against Danish attacks was taken by Æthelred and his wife, who in 907 'restored,' that is fortified and colonised, Chester, and thus gained a port that might be used by ships employed in keeping off invasion by the Irish Ostmen, and established a stronghold commanding the Dee. In 910 Eadward was again at war with the Danes; they seem to have broken the peace, and in return an army of West-Saxons and Mercians ravaged Northumbria for the space of forty days. A battle was fought on 6 Aug. at Tettenhall in Staffordshire, where the Danes were defeated. Then Eadward went into Kent to gather his fleet together, for the Northmen infested the Channel, and he bade a hundred ships and their crews meet him there, so well had his father's work in naval organisation prospered. While he was in Kent in 911 the Northmen, reckoning that he had no other force at his disposal beyond that in his ships (*A.-S. Chron.*), again broke the peace, and, refusing to listen to the terms offered them by the king and the 'witan,' swept over the whole of Mercia to the Avon, and there embarked, no doubt in ships from Ireland, and did some damage to Wessex as they sailed on the Severn (ÆTHELWEARD, p. 519). They were stoutly resisted by the levy of those parts, and sustained much loss. Eadward's army, composed of both West-Saxons and Mercians, defeated them at Wodensfield in Staffordshire, with the loss of their two kings, Halfdan and Ecwils, and many of their principal men. In the course of this or of the next year the ealdorman Æthelred died, and Eadward gave the ealdormanship of Mercia to his widow Æthelflæd. At the same time he annexed London and Oxford, 'with all the lands which belonged thereto' (*A.-S. Chron.*), he detached them from the Mercian ealdormanry, and definitely united them to the West-Saxon land. After the accession of Æthelflæd as sole ruler, with the title of the Lady of the Mercians, she carried on with extraordinary vigour the work, already begun during her husband's life, of guarding her dominions from attack by building 'burhs' or fortified settlements at different points of strategic importance, such as Tamworth and Stafford [see under ETHELFLEDA]. Meanwhile Eadward pursued a similar policy in the south-east. No longer waiting for the Danes to attack him, he advanced his border by building two burhs at Hertford to hold the passage of the Lea, and then marched into Essex and encamped at Maldon, while his men fortified Witham on the Blackwater. He thus added a good portion of Essex to his dominions, and 'much folk submitted to him that were before under the power of the Danish men' (*ib.*) Then, perhaps, followed a period of rest as far as Eadward and the West-Saxons were concerned, though Æthelflæd still went on with her work, securing the Mercian border against the Danes and the Welsh. In 915 Eadward was suddenly called on to defend his land from foreign invasion, for a viking fleet from Brittany under two jarls sailed into the Severn, attacked the Welsh, and took the Bishop of Llandaff prisoner. Eadward ransomed the bishop, and sent a force to guard the coast of Somerset. The Northmen landed, and were defeated with great loss by the levies of Gloucester and Hereford; they then made attempts to land at Watchet and Porlock in Somerset, but were beaten off. Some landed on one of the Holms in the Bristol Channel, and many of them died of hunger on the island. Finally the remainder of them sailed away to Ireland. Later in the year Eadward began to advance his border in a new direction, and attacked the Danish settlements on the Ouse: he took Buckingham after a siege of four weeks, and raised fortifications there. Then the jarl Thurcytel, who held Bedford, and all the chief men there, and many of those who belonged to the settlement of Northampton, submitted to him.

From the submission of Thurcytel, which should probably be placed under 915 (*A.-S. Chron.*, Mercian; FLORENCE; under 918, according to *A.-S. Chron.*, Winton, followed by GREEN), the chronology of the reign is very confused. In this attempt to deal with it, as far as seems necessary for the present purpose, the Mercian has for obvious reasons been preferred to the Winchester version of the 'Chronicle,' considerable weight has been given to Florence of Worcester, and the deaths of Æthelflæd in 918 and Eadward in 924 have

been assumed as settled. After receiving the submission of Thurcytel and his 'holds,' Eadward went to Bedford early in November, stayed there a month, and fortified it with a 'burh' on the southern side of the river. After a while Thurcytel and his Danes, finding that England was no place for them under such a king, obtained his leave to take ship and depart to 'Frankland.' Eadward restored Maldon and put a garrison there, perhaps in 917 (*A.-S. Chron.*, Winton, 920; Florence, 918), and the next year advanced to Towcester, built a 'burh' there, and ordered the fortification of Wigmore in Herefordshire. Then a vigorous effort was made by the Danes of Mercia and East Anglia to recover the ground they had lost. They besieged Towcester, Bedford, and Wigmore, but in each case were beaten off. A great host, partly from Huntingdon and partly from East Anglia, raised a 'work' at Tempsford as a point of attack on the English line of the Ouse, leaving Huntingdon deserted. This army was defeated, with the loss of the Danish king of East Anglia and many others, and an attack made on Maldon by the East Angles, in alliance with a viking fleet, was also foiled. Finally Eadward compelled the jarl Thurferth and the Danes of Northampton 'to seek him for father and lord,' and fortified Huntingdon and Colchester. The year was evidently a critical one; the struggle ended in the complete victory of the English king, who received the submission of the Danes of East Anglia, Essex, and Cambridge.

Meanwhile the Lady of the Mercians had, after some trouble, compelled the Welsh to keep the peace, and had then turned against the Danes of the Five Boroughs, subduing Derby and Leicester. She lived to hear that the people of York had submitted to her, and then died at Tamworth on 12 June 918 [on this date see under Ethelfleda]. Her vigorous policy had done much to forward the success of her brother. Between them they had succeeded in setting up a line of strongly fortified places which guarded all the approaches from the north from the Blackwater to the Lea, from the Lea to the Ouse, and from the Ouse to the Dee and the Mersey. Eadward was completing the reduction of the Fen country by the fortification of Stamford, when he heard of her death. He reduced Nottingham, another of the Five Boroughs, and caused it to be fortified afresh and colonised partly by Englishmen and partly by Danes. This brought the reconquest of the Mercian Danelaw to a triumphant close, and Eadward now took a step by which the people of English Mercia, as well as of the newly conquered district, were brought into immediate dependence on the English king. Æthelflæd's daughter Ælfwyn was, it is said, sought in marriage by Sihtric, the Danish king of York (Caradoc, p. 47). This marriage would have given all the dominions that Æthelflæd had acquired, and all the vast influence which she exercised, into the hands of the Danes. Eadward therefore would not allow Ælfwyn to succeed to her mother's power, and in 919 carried her away into Wessex. The notice of this measure given by Henry of Huntingdon probably preserves the feelings of anger and regret with which the Mercians saw the extinction of the remains of their separate political existence. The ancient Mercian realm was now fully incorporated with Wessex, and all the people in the Mercian land, Danes as well as English, submitted to Eadward. A most important step was thus accomplished in the union of the kingdom.

The death of Æthelflæd appears to have roused the Danes to fresh activity; Sihtric made a raid into Cheshire (Symeon, an. 920), and a body of Norwegians from Ireland, who had perhaps been allowed by Æthelflæd to colonise the country round Chester, laid siege to, and possibly took, the town ('urbem Legionum,' *Gesta Regum*, § 133. Mr. Green appears to take this as Leicester, and to believe that the passage refers to the raid of the Danes from Northampton and Leicester on Towcester, placed by the Winchester chronicler under 921, and by Florence, followed in the text, under 918. The help that the pagans received from the Welsh makes it almost certain that William of Malmesbury records a war at Chester, and possibly the siege that in the 'Fragment' of MacFirbisigh is assigned to the period of the last illness of the Mercian ealdorman Æthelred; see under Ethelfleda). Eadward recovered the city, and received the submission of the Welsh, 'for the kings of the North Welsh and all the North Welsh race sought him for lord.' He now turned to a fresh enterprise; he desired to close the road from Northumbria into Middle England that gave Manchester its earliest importance, as well as to prepare for an attack on York, where a certain Ragnar had been received as king. Accordingly he fortified and colonised Thelwall, and sent an army to take Manchester in Northumbria, to renew its walls and to man them. This completed the line of fortresses which began with Chester, and he next set about connecting it with the strong places he had gained in the district of the Five Boroughs, for he strengthened Nottingham and built a 'burh' at Bakewell in Peakland, which commanded the Derwent standing about midway between Manchester and Derby. After recording how he placed

a garrison in Bakewell, the Winchester chronicler adds: 'And him there chose to father and to lord the Scot king and all the Scot people, and Regnald, and Eadulf's son, and all that dwelt in Northumbria, whether Englishmen, or Danish, or Northmen, or other, and eke the king of the Strathclyde Welsh and all the Strathclyde Welsh' (an. 924, *A.-S. Chron.*, Winton; but this is certainly too late, and 921 seems a better date; comp. Flor. Wig.) In these words the most brilliant writer on the reign finds evidence of a forward march of the king, of a formidable northern league formed to arrest his progress, of the submission of the allies, and of a visit to the English camp, probably at Dore, in which 'the motley company of allies' owned Eadward as their lord (*Conquest of England*, pp. 216, 217). While there is nothing improbable in all this, the picture is without historical foundation. It is best not to go beyond what is written, especially as there is some ground for believing that the 'entry cannot be contemporary' (*ib.*) We may, however, safely accept it as substantially correct. Its precise meaning has been strenuously debated, for it was used by Edward I as the earliest precedent on which he based his claim to the allegiance of the Scottish crown (Hemingburgh, ii. 198). Dr. Freeman attaches extreme importance to it as conveying the result, in the case of Scotland, of 'a solemn national act,' from which may be dated the 'permanent superiority' of the English crown (*Norman Conquest*, i. 60, 128, 610). On the other hand, it is slighted by Robertson (*Scotland under her Early Kings*, ii. 384 sq.) It must clearly be interpreted by the terms used of other less important submissions. When the kings made their submission they entered into exactly the same relationship to the English king as that which had been entered into by the jarl Thurferth and his army when they sought Eadward 'for their lord and protector.' They found the English king too strong for them, and rather than fight him they 'commended' themselves to him, and entered into his 'peace.' The tie thus created was personal, and was analogous to that which existed between the lord and his *comitatus*. It marked the preponderating power of Eadward, but in itself it should perhaps scarcely be held as more than 'an episode in the struggle for supremacy in the north' (Green). Eadward thus succeeded in carrying the bounds of his immediate kingdom as far north as the Humber, and in addition to this was owned by all other kings and their peoples in the island as their superior.

In the midst of his wars he found time for some important matters of civil and ecclesiastical administration. Two civil developments of this period were closely connected with his wars. The conquest of the Danelaw and the extinction of the Mercian ealdormanry appear to have led to the extension of the West-Saxon system of shire-division to Mercia. While it is not probable that this system was carried out at all generally even in Mercia till after Eadward's death, the beginning of it may at least be traced to his reign, and appears in the annexation of London and Oxford with their subject lands Middlesex and Oxfordshire. Another change, the increase of the personal dignity of the king and the acceptance of a new idea of the duty of the subject, is also connected with conquest. The conquered Danes still remained outside the English people, they had no share in the old relationship between the race and the king, they made their submission to the king personally, and placed themselves under his personal protection. Thus the king's dignity was increased, and a new tie, that of personal loyalty, first to be observed in the laws of Ælfred, was strengthened as regards all his people. Accordingly, at a witenagemot held at Exeter, Eadward proposed that all 'should be in that fellowship that he was, and love that which he loved, and shun that which he shunned, both on sea and land.' The loyalty due from the dwellers in the Danelaw was demanded of all alike. The idea of the public peace was gradually giving place to that of the king's peace. Other laws of Eadward concern the protection of the buyer, the administration of justice, and the like. In these, too, there may be discerned the increase of the royal pre-eminence. The law-breaker is for the first time said to incur the guilt of 'oferhyrnes' towards the king; in breaking the law he had shown 'contempt' of the royal authority (Thorpe, *Ancient Laws*, pp. 68–75; Stubbs, *Constitutional History*, i. 175, 183). In ecclesiastical affairs Eadward seems to have been guided by his father's advisers. He kept Grimbold with him and, at his instance it is said, completed the 'New Minster,' Ælfred's foundation at Winchester, and endowed it largely (*Liber de Hyda*, 111; *Ann. Winton.* 10). Asser appears to have resided at his court (Kemble, *Codex Dipl.* 335, 337), and he evidently acted cordially with Archbishop Plegmund. The increase he made in the episcopate in southern England is connected with a story told by William of Malmesbury, who says (*Gesta Regum*, ii. 129) that in 904 the West-Saxon bishoprics had lain vacant for seven years, and that Pope Formosus wrote threatening Eadward and his people with excommunication for their neglect, that the

king then held a synod over which Plegmund presided, that the two West-Saxon dioceses were divided into five, and that Plegmund consecrated seven new bishops in one day. As it stands this story must be rejected, for Formosus died in 896. Still it is true that in 909 the sees of Winchester, Sherborne, and South-Saxon Selsey were all vacant, and that Eadward and Plegmund separated Wiltshire and Berkshire from the see of Winchester and formed them into the diocese of Ramsbury, and made Somerset and Devonshire, which lay in the bishopric of Sherborne, two separate dioceses, with their sees at Wells and Crediton. Five West-Saxon bishops and two bishops for Selsey and Dorchester were therefore consecrated by Plegmund, possibly at the same time (*Anglia Sacra*, i. 554; *Reg. Sac. Anglic.* 13).

The 'Unconquered King,' as Florence of Worcester calls him, died at Farndon in Northamptonshire in 924, in the twenty-fourth year of his reign (*A.-S. Chron.*, Worcester; FLORENCE; SYMEON; 925 *A.-S. Chron.*, Winton). As Æthelstan calls 929 the sixth year of his reign (KEMBLE, *Codex Dipl.* 347, 348), it is obvious that Eadward must have died in 924, and there are some reasons for believing that he died in the August of that year (*Memorials of Dunstan*, introd. lxxiv *n.*) He was buried in the 'New Minster' of Winchester. By Ecgwyn, a lady of high rank (FLOR. WIG.), or, according to later and untrustworthy tradition, a shepherd's daughter (*Gesta Regum*, ii. 131, 139; *Liber de Hyda*, 111), who seems to have been his concubine, he had his eldest son Æthelstan, who succeeded him, possibly a son named Ælfred, not the rebel ætheling of the next reign, and a daughter Eadgyth, who in the year of her father's death was given in marriage by her brother to Sihtric, the Danish king of Northumbria. By 901 he was married to Ælflæd, daughter of Æthelhelm, one of his thegns, and Ealhswith (KEMBLE, *Codex Dipl.* 333). She bore him Ælfweard, who is said to have been learned, and who died sixteen days after his father, and probably Eadwine, drowned at sea in 933 (*A.-S. Chron.* sub an.), possibly by order of his brother (SYMEON, *Mon. Hist. Brit.* p. 686; *Gesta Regum*, § 139), though the story, especially in its later and fuller form, is open to doubt (FREEMAN, *Hist. Essays*, i. 10–15), and six daughters: Æthelflæd, a nun perhaps at Wilton (*Gesta Regum*, iii. 126) or at Rumsey (*Liber de Hyda*, 112); Eadgifu, married in 919 by her father to Charles the Simple, and after his death to Herbert, count of Troyes, in 951 (*Acta SS. Bolland.* Mar. xii. 750); Æthelhild, a nun at Wilton; Eadhild, married by her brother to Hugh the Great, count of Paris; Ælfgifu, called in France Adela, married about 936 to Eblus, son of the count of Aquitaine (RICHARD. PICT., BOUQUET, ix. 21); Eadgyth or Edith, married in 930 to Otto, afterwards emperor, and died on 26 Jan. 947, after her husband became king, but before he became emperor, deeply regretted by all the Saxon people (WIDUKIND, i. 37, ii. 41). Eadward's second wife (or third, if Ecgwyn is reckoned) was Eadgifu, by whom he had Eadmund and Eadred, who both came to the throne, and two daughters, Eadburh or Edburga, a nun at Winchester, of whose precocious piety William of Malmesbury tells a story (*Gesta Regum*, ii. 217), and Eadgifu, married to Lewis, king of Arles or Provence. Besides these, he is said to have had a son called Gregory, who went to Rome, became a monk, and afterwards abbot of Einsiedeln.

[Anglo-Saxon Chron. sub ann.; Florence of Worcester, sub ann. (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum, §§ 112, 124–6, 129, 131, 139 (Engl. Hist. Soc.); Gesta Pontificum, 177, 395 (Rolls Ser.); Henry of Huntingdon, 742, Mon. Hist. Brit.; Symeon of Durham, 686, Mon. Hist. Brit.; Æthelweard, 519, Mon. Hist. Brit.; Liber de Hyda, 111, 112 (Rolls Ser.); Annales Winton. 10 (Rolls Ser.); Thorpe's Ancient Laws and Institutes, 68–75; Kemble's Codex Dipl. ii. 138–49; Three Irish Fragments by Dubhaltach MacFirbisigh, ed. O'Donovan (Irish Archæol. and Celtic Soc.); Widukind's Res Gestæ Saxonicæ, i. 37, ii. 41, Pertz; Caradoc's Princes of Wales, 47; Recueil des Historiens, Bouquet, ix. 21; Stubbs's Constitutional Hist. i. 176, 183, and Registrum Sacrum Anglic. 13; Freeman's Norman Conquest, i. 58–61, 610; Robertson's Scotland under her Early Kings, ii. 384 sq.; Green's Conquest of England, 189–215—the best account we have of the wars of Eadward and Æthelflæd; Lappenberg's Anglo-Saxon Kings (Thorpe), ii. 85 sq.] W. H.

EDWARD or EADWARD THE MARTYR (963?–978), king of the English, the eldest son of Eadgar, was the child of Æthelflæd, and was born probably in 963 [see under EADGAR]. He was brought up as his father's heir, his education was entrusted to Sideman, bishop of Crediton, who instructed him in the scriptures, and he grew a stout and hardy lad (*Vita S. Oswaldi*, p. 449). He was about twelve years old when his father died in 975. The circumstances of his election to the throne will be found in the article on DUNSTAN. It should be added that the author of the 'Life of St. Oswald,' writing before 1005, says that the nobles who opposed his election were moved to do so by his hot temper, for the boy used not only to abuse but to beat his attendants. While it is likely enough that he was imperious and quick-tem-

pered, the faction that, at the instigation of Eadgar's widow, Ælfthryth, upheld the claim made on behalf of her son was of course swayed by other considerations. A notice of the meetings of the 'witan,' held to settle the dispute between the seculars and regulars, which constitutes the sole interest of this short reign, will also be found under Dunstan. It is evident that the monastic party was far less powerful under Eadward than it had been in the time of his father. Dunstan seems to have retained his influence at the court, though the East-Anglian party headed by Æthelwine certainly lost ground, and there is reason to believe that Ælfhere the Mercian ealdorman had the chief hand in the management of affairs. The banishment of Oslac, whom Eadgar had made Earl of Deiran Northumbria, is perhaps evidence of an intention to undo the policy of the last reign by attempting to bring the Danes of the north into more immediate dependence on the crown. Eadward was assassinated on 18 March 978. According to the earliest detailed account of the murder (*ib.*) the thegns of the faction that had upheld the claim put forward on behalf of his half-brother Æthelred plotted to take away his life, and decided on doing so on one of his visits to the child. On the evening of his murder he rode to Corfe, or Corfes-gate, as it was then called, from the gap in which the town stands, in Dorsetshire, where Æthelred was living with his mother Ælfthryth. He had few attendants with him, and the thegns, evidently of Ælfthryth's household and party, came out with their arms in their hands, and crowded round him as though to do him honour. Among them was the cup-bearer ready to do his office. One of them seized the king's hand, and pulled him towards him as though to kiss him—the kiss of the traitor may be an embellishment, for the salute would surely not have been offered by a subject—while another seized his left hand. The young king cried, 'What are ye doing, breaking my right hand?' and as he leaped from his horse the conspirator on his left stabbed him, and he fell dead. His corpse was taken to a poor cottage at Wareham, and was there buried without honour and in unconsecrated ground. The murder excited great indignation, which was increased when it became evident that the king's kinsmen would not avenge him. 'No worse deed was done since the English race first sought Britain,' wrote the chronicler. In 980 Archbishop Dunstan and Ælfhere, the heads of the rival ecclesiastical parties, went to Wareham and joined in translating the body with great pomp to Shaftesbury. There many miracles were wrought at the king's tomb, and great crowds resorted to kneel before it. Eadward was reverenced as a saint and martyr. He was officially styled martyr as early as 1001 (Kemble, *Codex Dipl.* 706), and the observance of his mass-day was ordered by the 'witan' in 1008 (Thorpe), a law that was re-enacted by Cnut at Winchester (*ib.*) Political feelings can scarcely have had anything to do with the murder of a king whose burial rites were performed by Dunstan and Ælfhere in common. Although the biographer of St. Oswald says nothing of Ælfthryth, it is evident from his account of the murder that it was done not by any of the great nobles, but by the thegns of her household, and his silence as to her name is accounted for by the fact that she may have been alive when the biographer wrote between 990 and 1005, for she seems to have died after 999 and before 1002, and that he wrote in the reign of her son Æthelred. Osbern, writing about 1090, is the first plainly to attribute the murder to Eadward's step-mother (*Memorials of Dunstan*, p. 114), and he is followed by Eadmer (*ib.* 215). Florence (i. 145) says that he was slain by his own men by Ælfthryth's order. Henry of Huntingdon, while attributing his death to men of his own family, mentions the legend that tells how Ælfthryth stabbed him as she handed him a cup of drink (748). This legend is elaborately related by William of Malmesbury (*Gesta Regum*, i. 258). The fact that his body, hastily as it was interred, was buried at Wareham gives some probability to the story that he was dragged for some distance by the stirrup. The deep feeling aroused by his death seems to show that the young king was personally popular, and the affection he showed for his half-brother and the story of the child's grief at his death are perhaps evidences of a loveable nature. Osbern's remarks on the general good opinion men had of him should not, however, be pressed, for Eadward's character had then long been removed from criticism. One charter of Eadward dated 977 is undoubtedly genuine (Kemble, *Codex Dipl.* 611).

[Vita S. Oswaldi, Historians of York, i. 448–52 (Rolls Ser.); Adelard, Osbern, Eadmer, Memorials of St. Dunstan, 61, 114, 215 (Rolls Ser.); Anglo-Saxon Chron. sub ann. 975–80; Florence of Worcester, i. 145 (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum, i. 258 (Engl. Hist. Soc.); Henry of Huntingdon, Mon. Hist. Brit. 748; Thorpe's Ancient Laws, i. 308, 358; Kemble's Codex Diplomaticus, 611, 706; Robertson's Historical Essays in connection with the Land, the Church, &c., 169; Freeman's Norman Conquest, i. 288–93, 341, 365, 684; Green's Conquest of England, 353–7.] W. H.

**EDWARD** or **EADWARD**, called THE CONFESSOR (*d.* 1066), king of the English, the elder son of Æthelred the Unready by his marriage in 1002 with Emma, daughter of Richard the Fearless, duke of the Normans, was born at Islip in Oxfordshire (KEMBLE, *Codex Dipl.* 862), and was presented by his parents upon the altar of the monastery of Ely, where it is said that he passed his early years and learnt to sing psalms with the boys of the monastery school (*Liber Eliensis*, ii. c. 91). When Swend was acknowledged king, in 1013, Emma fled to Normandy to the court of her brother, Richard the Good, and shortly afterwards Æthelred sent Eadward and his younger brother Ælfred [q. v.] to join her there under the care of Ælfhun, bishop of London. On Swend's death, in February 1014, Eadward and his mother were sent to England by Æthelred in company with the ambassadors who came over to ascertain whether the 'witan' would again receive him as king. When Æthelred was restored to his kingdom he left Eadward and his brother to be educated at the Norman court, where they were treated with the honour due to their birth (WILL. OF JUMIÈGES, vi. 10). Towards the end of Cnut's reign, Duke Robert asserted their right to the throne, and Eadward set sail with the duke from Fécamp to invade England; the wind drove the Norman fleet to Jersey and the enterprise was abandoned (*ib.*; WACE, l. 7897 sq.; *Gesta Regum*, ii. 180). The assertion of William of Jumièges that Cnut soon afterwards offered half his kingdom to the æthelings may safely be disregarded. In 1036, when Cnut was dead, and Harold ruled over the northern part of England, while Harthacnut, though still in Denmark, reigned probably as an under-king over Wessex, the æthelings made an attempt to enforce their claim. Eadward is said to have sailed with forty ships, to have landed at Southampton, and to have defeated a force of English with great loss (WILL. OF POITIERS, p. 78). He probably sailed in company with his brother, and stayed at Winchester, where his mother dwelt, while Ælfred tried to reach London. When the news came of his brother's overthrow and death, Emma is said to have helped him to leave the kingdom in safety (FLOR. WIG. i. 191–2; KEMBLE, *Codex Dipl.* 824, doubtful). He returned to England in 1041, probably at the invitation of his half-brother Harthacnut, then sole king, who was childless, and, though young, was in weak health. Several Normans and Frenchmen of high birth accompanied him, and chief among them his nephew Ralph, son of his sister Godgifu and Drogo of Mantes (*Vita Eadwardi*, l. 335; *Historia Ramesiensis*, p. 171). The king received him with honour, and he took up his abode at court, though the story that he was invited by Harthacnut to share the kingship with him can scarcely be true (*Encomium Emmæ*, iii. 13; SAXO, p. 202).

At the time of Harthacnut's death, in June 1042, Eadward appears to have been in Normandy (*Vita*, l. 196; WILL. OF POITIERS, p. 85). Nevertheless, he was chosen king at London, even before his predecessor was buried. This election was evidently not held to be final, and was probably made by the Londoners without the concurrence of the 'witan' (on the circumstances attending Eadward's election and coronation see *Norman Conquest*, ii. 517 sq.) Negotiations appear to have passed between Eadward and Earl Godwine, the most powerful noble in the kingdom, who was perhaps anxious to prevent him from bringing over a force of Normans (HENRY OF HUNTINGDON, p. 759), and these negotiations were no doubt forwarded by the Norman Duke William, though it is not necessary to believe that Eadward owed his crown to the duke's interference, and to the fear that the English had of his power. Godwine and other earls and certain bishops brought him over from Normandy, and on his arrival in England a meeting of the 'witan' was held at Gillingham. According to Dr. Freeman this was the Dorsetshire Gillingham, for the meeting was, he holds, directly followed by the coronation at Winchester. On the other hand, Eadward's biographer speaks of a coronation at Canterbury, and as a contemporary writing for the king's widow can scarcely be mistaken on such a point, it seems not unreasonable to suppose that this was the Gillingham in Kent. Some opposition was raised in the assembly to Eadward's candidature, probably by a Danish party which upheld the claim of Swend Estrithson, the nephew of Cnut (*Gesta Regum*, ii. 197; ADAM OF BREMEN, ii. 74). Although Godwine, both as the husband of Swend's aunt Gytha and as the trusted minister of Cnut, must naturally have been inclined to the Danish cause, he must have seen that the nation was set on the restoration of the line of native kings, for he put himself at the head of Eadward's supporters, and by his eloquence and authority joined with a certain amount of bribery secured his election, the few who remained obstinate being noted for future punishment. Eadward received the crown and was enthroned in Christ Church, Canterbury, and then, if this attempt to construct a consecutive narrative is correct, at once proceeded to Winchester, where it was customary for the king to wear his crown and hold a great

assembly every Easter. There, on Easter day, 3 April 1043, he was solemnly crowned by Eadsige, archbishop of Canterbury, assisted by Ælfric of York and other bishops, Eadsige exhorting him as to the things that were for his and for his people's good (*Anglo-Saxon Chron.*) The opposition to his election and the subsequent punishment of the leaders of the Danish party have been made the basis of a fable, which represents the English as rising against the Danes at the death of Harthacnut, and expelling them from the kingdom by force of arms (Brompton, col. 934; Knighton, col. 2326). At Winchester Eadward received ambassadors from the German king Henry, afterwards the Emperor Henry III, his brother-in-law, who sent them to congratulate him, to bring him presents, and to make alliance with him. Henry, king of the French, also sought his alliance, and Magnus of Norway, who was now engaged in making himself master of Denmark, is said to have taken him for 'father,' and bound himself to him by oaths, while the great vassals of these kings are also described as doing him homage (*Vita*, l. 205 sq.) As regards Magnus and the nobles of other kingdoms it is probable that the biographer has exaggerated, though just at that moment the Norwegian king may well have made some effort to secure the friendship of England. In the following November Eadward, by the advice of the three chief earls of the kingdom, seized on the vast treasures of his mother, Emma, and shortly afterwards deprived Stigand, her chaplain and counsellor, of his bishopric. The reason of these acts was that Emma 'had done less for him than he would before he was king, and also since then' (*A.-S. Chron.*); since her marriage with Cnut she had thrown in her lot with the fortunes of the Danish dynasty, had now probably refused to assist the party of Eadward, and may even have espoused the cause of Swend. Her fall was followed by the banishment of several of the leading Danes. Of the three earls, Godwine, earl of Wessex, Leofric of Mercia, and Siward of Northumbria, who virtually divided England between them, Godwine was the ablest and most powerful. The king was bound to him as the main agent in setting him on the throne, and on 23 Jan. 1045 married his daughter Eadgyth [see Edith, *d.* 1075].

Eadward is described as of middle stature and kingly mien; his hair and his beard were of snowy whiteness, his face was plump and ruddy, and his skin white; he was doubtless an albino. His manners were affable and gracious, and while he bore himself majestically in public, he used in private, though never undignified, to be sociable with his courtiers. Although he was sometimes moved to great wrath he abstained from using abusive words. Unlike his countrymen generally he was moderate in eating and drinking, and though at festivals he wore the rich robes his queen worked for him, he did not care for them, for he was free from personal vanity. He was charitable, compassionate, and devout, and during divine service always behaved with a decorum then unusual among kings, for he very seldom talked unless some one asked him a question (*Vita*). That he desired the good of his people there can be no question; but it is equally certain that he took little pains to secure it. His virtues would have adorned the cloister, his failings ill became a throne. The regrets of his people when under the harsh rule of foreigners and the saintship with which he was invested after his death have to some extent thrown a veil over his defects; but he was certainly indolent and neglectful of his kingly duties (Ailred, col. 388; *Gesta Regum*, ii. 196; Saxo, p. 203). The division of the kingdom into great earldoms hindered the exercise of the royal power, and he willingly left the work of government to others. At every period of his reign he was under the influence and control, either of men who had gained power almost independently of him, or of his personal favourities. These favourites were chosen with little regard to their deserts, and were mostly foreigners; for his long residence in Normandy made him prefer Normans to Englishmen. Besides those who came over with him in the reign of Harthacnut, many others also came hither after he was made king. When he was at Winchester, at the time of his coronation he sent gifts to the French (Norman) nobles, and to some of them granted yearly pensions. Save as regards ecclesiastical preferments, the influence of Earl Godwine appears to have been strong enough at first to keep the foreigners at the court simply in the position of personal favourites, but after a while the king promoted them to offices in the state, as well as in the church. The court was the scene of perpetual intrigues, and, slothful as he was, Eadward seems to have taken part in these manœuvres. Apart from his share in them he did little except in ecclesiastical matters. He favoured monasticism, and gave much to monasteries both at home and abroad. Foreign churchmen were always sure to gain wealth if they came to this country, as they often did, on a begging expedition, and to receive preferment if they stayed here. Bishoprics were now as a rule virtually at the king's disposal, and Eadward certainly did not endeavour to appoint the best men to them. In this matter, as in all else, he was

often guided by his partiality for his favourites, or by some court intrigue. The first intrigue of this kind was carried out by Godwine, who in 1044, with the king's co-operation, arranged the appointment of a coadjutor-archbishop of Canterbury, in order to secure the position of his adherent Eadsige [q. v.] Although Eadward was probably not personally guilty of simony, he made no effort to prevent others from practising it; and this evil, which did the greatest mischief to the church, and against which vigorous efforts were now being made in other lands, was shamefully prevalent here during his reign, and was carried on by those who were most trusted by him. His alleged refusal to avail himself of marital privileges, which is dwelt on with special unction by his monastic admirers, is not distinctly asserted either by the writers of the 'Chronicle,' or by Florence, or by the king's contemporary biographer. It is spoken of, though only as a matter of report, by William of Jumièges, and was generally believed in the twelfth century. The concurrence of the queen is asserted by Æthelred (Ailred) of Rievaux, who gives many evidently imaginary details. Some expressions in the 'Vita Eadwardi' seem to make it probable that Eadward, who must have been about forty at the time of his marriage, lived with his young and beautiful wife, though making her 'tori ejus consocia' (l. 1015), rather as a father than as a husband (ll. 1365, 1420, 1559). It is possible that he was physically unfit for married life (the whole question is exhaustively discussed by Dr. Freeman, *Norman Conquest*, ii. 47, 530–5). A leading feature in his character seems to have been a certain childishness, which comes out forcibly in the story that one day, when he was hunting—a pastime to which he was much addicted—a countryman threw down the fences which compelled the stags to run into the nets. The king fell into a rage, and cried, 'By God and his mother, I will do you a like ill turn if I can' (*Gesta Regum*, ii. 196). Again, it is said that he was once an unseen witness of a theft from his treasury. Twice the thief filled his bosom, and when he came to the chest for a third supply the king heard the footstep of his treasurer, and cried to the thief to make haste, for 'By the mother of God,' he said, 'if Hugolin [his Norman treasurer] comes, he will not leave you a coin.' The thief made off, and when the treasurer was aghast at the loss, the king told him that enough was left, and that he who had taken what was gone wanted it more than either of them, and should keep it (Ailred, col. 376).

During the first six or seven years of Eadward's reign, while he was evidently under the influence of Godwine, he showed some signs of activity. A Scandinavian invasion was threatened, for as soon as Magnus had taken possession of Denmark, he sent to Eadward demanding the throne of England in virtue of an agreement with Harthacnut (Laing, *Sea Kings*, ii. 397; *Corpus Poeticum Boreale*, ii. 178). A fleet was fitted out to meet the expected invasion, and the king appears to have taken a personal part in the preparations. Magnus, however, had to engage in a war with Swend, and, though he was victorious, died in 1047, before he could carry out his design on England. About this time a raid was made on the southern coasts by two Norwegian leaders, and Eadward embarked with his earls and pursued the pirates. The ships of the vikings took shelter in Flanders, and when, in 1049, the Emperor Henry called on Eadward to help him against his rebellious vassal Count Baldwin, the king gathered his fleet at Sandwich and lay there in readiness to take an active part against the common enemy. While he was there he was reconciled to Godwine's son Swegen, the seducer of the abbess of Leominster, who had left the kingdom, had been outlawed, and had betaken himself to a sea-rover's life, and he even promised to restore him all that he had forfeited. Swegen's brother Harold, and his cousin Beorn [q. v.], who had profited by his disgrace, persuaded the king to change his mind, and to refuse his request. In revenge Swegen slew Beorn, and was again outlawed; the next year his outlawry was reversed [see under Aldred]. Meanwhile, the foreign party was rapidly gaining strength; it was headed by Robert, who had come over to England as abbot of Jumièges, and had, in 1044, been made bishop of London. He had been one of the king's friends during his residence in Normandy, and soon gained such unbounded influence over him that it is said that if he declared 'a black crow to be white the king would sooner believe his words than his own eyes' (*Ann. Winton.* p. 21); he used this influence to set Eadward against Godwine. Another Norman, named Ulf, one of Eadward's clerks or chaplains, received the vast bishopric of Dorchester from the king in 1049. He was scandalously unfit for such preferment, and 'did nought bishop-like therein' (*Anglo-Saxon Chron.*) One effect of Eadward's foreign training, and of the promotion of foreign ecclesiastics, was an increase of the relations between our church and Latin Christendom. In 1049 Eadward sent representatives to the council held by Leo IX at Rheims, that they might bring him word what was done there

(*ib.*), and the next year he sent ambassadors to Rome for another purpose. Before he came to the throne he had, it is said, made a vow of pilgrimage to Rome, and its non-fulfilment troubled his conscience. Accordingly, we are told, though the details of the story are somewhat doubtful, that he consulted the 'witan' on the subject, and that they declared that he ought not to leave the kingdom, and advised him to apply to the pope for absolution. He certainly sent Ealdred [see under ALDRED] and another bishop to the council of Rome, and it is said that Leo there granted him absolution on condition that he gave to the poor the money that the journey would have cost him, and built or restored a monastery in honour of St. Peter (AILRED, col. 381; KEMBLE, *Codex Dipl.* 824, doubtful; *Anglo-Saxon Chron.* sub an. 1047). He afterwards fulfilled the pope's command by building the West Minster. The same year Ulf attended another papal council at Vercelli, apparently seeking the confirmation of his appointment, which was a strange thing for an English bishop to do. The utter unfitness of the man whom Eadward had preferred was apparent to all, and 'they wellnigh broke his staff because he could not perform his ritual,' but he saved his bishopric by a large payment of money. The rivalry between Godwine and his adherents and the foreign party came to a trial of strength on the death of Archbishop Eadsige in October 1050. Ælfric [q. v.], a kinsman of Godwine, who was canonically elected to the archbishopric, and whose claims were upheld by the earl, was rejected by the king in favour of Robert of Jumièges, who received the see the following year. Eadward perhaps gratified himself by appointing Spearhafoc, abbot of Abingdon, a skilful goldsmith, to succeed Robert in the bishopric of London, for he was engaged to make a splendid crown for the king, a circumstance that suggests a corrupt motive for his preferment (*Historia de Abingdon*, i. 463). Eadward gave his abbey to a Norwegian bishop, who is said to have been his own kinsman, inducing the monks, though against their will, to receive him, by promising that at the next vacancy their right of election should be unfettered, a promise he did not keep (*ib.* p. 464). When Robert returned from Rome with his pall, Spearhafoc applied to him for consecration, presenting him with the king's sealed writ commanding him to perform the rite; this Robert refused to obey, declaring that the pope had forbidden him to do so, which makes it probable that the appointment was simoniacal. Eadward, however, gave Spearhafoc his 'full leave' to occupy the bishopric, unconsecrated as he was (*Anglo-Saxon Chron.* Peterborough, sub an. 1048). In the same year that Eadward made these ecclesiastical appointments (1051) he stopped the collection of the heregeld, a tax levied for the maintenance of the fleet, and disbanded the seamen. The remission of this tax was a highly popular measure, and was, according to legend, granted by the king in consequence of his seeing the devil sitting on the heap of treasure it had produced (HOVEDEN, i. 110). It should probably be connected with the decline of the influence exerted on Eadward by Earl Godwine, who could scarcely have approved of his thus doing away with the means of naval defence.

In the autumn of this year the men of Dover incurred the king's displeasure by resisting the outrages committed by one of his foreign visitors, Eustace, count of Boulogne, the second husband of his sister Godgifu. Eustace complained to Eadward, and he commanded Godwine, in whose earldom Dover lay, to march on the town and harry it. Godwine refused to obey this tyrannical order, and Archbishop Robert took occasion to excite the king against him, reminding him that the earl was, as he asserted, guilty of the cruel murder of his brother Ælfred (*Vita*, l. 406). A second cause of quarrel arose from the outrages committed by the garrison of a castle built by one of Eadward's French followers in Herefordshire, the earldom of Godwine's son Swegen. Eadward summoned a meeting of the 'witan,' and the Earls Leofric and Siward arrayed their forces on the king's side against those of Godwine and his sons. The king, who was at Gloucester, was for a while very fearful, but gained confidence when he found himself strongly supported, and refused Godwine's demands. Civil war was prevented by the mediation of Leofric; Swegen's outlawry was renewed; and Godwine and Harold were summoned to appear at the witenagemot at London. They demanded a safe-conduct and hostages, and when these were refused, the earl and his family fled the country and were outlawed. Archbishop Robert is said to have endeavoured to bring about a divorce between the king and queen, and, though he did not insist on this, he persuaded Eadward, who listened willingly enough to his counsel, to seize on the queen's possessions and send her off in disgrace to a nunnery. The foreign party had now undisputed influence over the king; Spearhafoc was deprived of the bishopric of London, and one of Eadward's Norman clerks named William was consecrated to the see. William, duke of the Normans, came over to England with a large number of followers to

visit his cousin, and Eadward received him honourably and sent him away with many rich gifts (*Anglo-Saxon Chron.* Worcester; Flor. Wig.; Wace, l. 10548 sq.) It is probable that during this visit Eadward promised to do what he could to promote the duke's succession to the English throne (*Norman Conquest*, ii. 294–306, iii. 677 sq.) In 1052 Godwine made an attempt to procure a reconciliation with the king, and his cause was urged by ambassadors from the French king and the count of Flanders, but his enemies prevented Eadward from attending to their representations. At last he determined to return by force. Harold plundered the coast of Somerset with some Irish ships, and Godwine, after making one ineffectual attempt to effect a landing with ships that he gathered in Flanders, joined his son, sailed up the Thames, anchored off Southwark, and was welcomed by most of the Londoners. Eadward did not hear of the earl's invasion until his fleet had reached Sandwich. On receiving the news he summoned his forces to meet him, hastened up to London with an army, and occupied the north side of the river. There he received a demand from the earl that he and his house should be restored. He refused for some while, and the earl's men were so enraged that they could with difficulty be withheld from violence. Stigand, since 1047 bishop of Winchester, mediated between the two parties, hostages were given, and it was determined to lay the whole question before an assembly which should be held the next day, 15 Sept. As soon as this arrangement came to their ears, all the foreigners, churchmen as well as laymen, fled in haste, Robert and Ulf escaping from England by ship. The assembly was held outside London, and there the earl knelt before the king, and adjured him by the cross he bore upon his crown to allow him to purge himself by oath of what was laid against him. The earl's cause was popular, he was declared innocent, he and his family were restored to all they had held before their outlawry, and Archbishop Robert and all the Normans who had acted unjustly and given evil counsel were declared outlaws. Eadward, who found himself deserted by his foreign favourites, and with far less power in the assembly than the earl, yielded to the entreaties of his advisers, and was formally reconciled to him and his sons. The reconciliation was speedily followed by the return and restoration of the queen. As far as matters of government were concerned Eadward was now wholly under the power of Godwine and his party, and their ascendency was shown by the appointment of Stigand to the archbishopric of Canterbury, which he held in defiance of the law of the church during the lifetime of Robert. On the death of Godwine, who was seized with a fit while feasting with the king in April 1053, Eadward appointed his eldest surviving son, Harold, to succeed him as earl of the West-Saxons, and from that time left the government in Harold's hands. At the same time he was not deprived of the society of his Norman favourites, for the sentence of outlawry proclaimed at the restoration of Godwine only touched those foreigners who had abused their power, and a large number of Normans remained in England during the remainder of the reign, and held offices in the court. With the exception, however, of the king's nephew, Ralph, who was allowed to retain his earldom, and William, bishop of London, who was personally popular, no great offices in church or state were after 1052 held by Normans (*Norman Conquest*, ii. 358).

Whatever the truth may be about Eadward's promise to Duke William with respect to the succession, he either of his own accord, or prompted by a decree of the 'witan,' sent for his nephew, Eadward the ætheling, in 1054, to come to him from Hungary, intending to make him his heir. The ætheling arrived in England in 1057. He was, however, kept—we are not told by whom—from seeing his uncle, and died shortly afterwards (*Anglo-Saxon Chron.*, Abingdon; Flor. Wig.) No other Englishman appears to have been so beloved by Eadward as Tostig, the brother of Harold. This stern and violent man gained great influence over the weak king, who in spite of his saintliness was spiteful and cruel when any one offended him, and must therefore have been glad to find a counsellor and companion as unscrupulous as he was himself when his passion was roused, and of a far stronger will than his own. Tostig was also dearer to the queen than any of her brothers, and Harold's scheme for increasing his own power by appointing him to rule over the earldom of Northumberland, at the death of Siward in 1055, was therefore acceptable at court. A further attempt to raise the power of the house of Godwine was the banishment of Ælfgar, earl of the East-Angles, who was accused of treason against the king and the people. Ælfgar, who according to most of our authorities was almost or altogether guiltless, was driven to rebellion, and in alliance with Gruffydd, of North Wales, made war on England, and did much mischief. Before long, however, Eadward reinstated him in all his possessions, and Gruffydd made submission to the English king and acknowledged his superiority. The wars of Harold in Wales, and his conquest of the country,

scarcely concern the king personally. On 3 May 1060 Eadward was present at the consecration of the collegiate church founded by Harold at Waltham. The Welsh war ended in 1063, and in August Harold presented the king with the head of Gruffydd, who had been slain by his own people, and with the beak of his ship. Eadward granted Wales to two of Gruffydd's kinsmen, and received their submission. He was hunting with Tostig in the forests near Wilton, in October 1065, when Harold brought him tidings of the insurrection of the north. The appointment of Tostig to the earldom of Northumberland had been disastrous. He seems to have passed most of his time with the king in the south of England; for he handed over the government of his vast earldom to a deputy. The Northumbrians, no doubt, were offended at finding their land reduced to the position of a 'mere dependency' (*Norman Conquest*, ii. 485). Tostig's violence and treachery enraged them; his absence encouraged them to revolt. The insurgents held an assembly at York, and chose an earl for themselves, Morkere, the younger son of Ælfgar, who during the last years of his life had been earl of Mercia, and had at his death been succeeded by his elder son Eadwine. Although the revolt of the north against Tostig lessened the power of Godwine's house, it does not follow that it was a check to the plans of Harold; for he had by this time formed an alliance with Eadwine and Morkere, and had married their sister. He now appeared before the king with the news that Tostig's followers had been slain, and that Morkere and the northern army had already advanced as far south as Northampton. Eadward at first seems to have believed that there was no cause for anxiety, and simply sent Harold to the insurgents with the command that they were to lay down their arms, and seek justice in a lawful assembly (*Vita*, l. 1159). They answered that they demanded the banishment of Tostig and the recognition of Morkere as their earl, and that on these conditions only they would return to their loyalty. After two other attempts to pacify them by negotiation the king seems to have awoke to the serious nature of the revolt. He left his hunting, and held an assembly at Britford, near Salisbury. There Tostig accused Harold before the king of stirring up this revolt against him, and Harold cleared himself of the charge by the process of law known as compurgation (*ib.* l. 1182). Eadward was eager to call out the national forces and put down the revolt with the sword. To this the nobles, evidently with Harold at their head, strongly objected, and when they were unable to dissuade him they withdrew from him and left him powerless. Harold met the insurgents at Oxford on 28 Oct., and yielded to all their demands. Three days later Eadward, unable to protect his favourite, loaded him with presents, and parted with him with exceeding sorrow, and Tostig and his family left England. Mortification and sorrow brought an illness on Eadward, from which he never recovered; and he called on God to avenge him on those who had failed him at his need and baffled his hopes of crushing the insurgents (*ib.* l. 1195 sq.)

Ever since 1051 Eadward had been carrying on the work of rebuilding the monastery of Thorney beyond the western gate of London in fulfilment of the charge laid upon him by the pope. The monastic buildings were completed in 1061, and during the last years of his life he pressed on the erection of the church, which he built a little to the west of the old one, so that the monks might be able to continue to perform service without interruption (Kemble, *Codex Dipl.* 824, 825, spurious; *Vita*, l. 974 sq.) A tenth of all his possessions was devoted to the work. His church was the earliest example in England of the Norman variety of romanesque architecture, and remained in the twelfth century as the model which others strove to imitate (*Gesta Regum*, ii. c. 228). It was consecrated on Innocents' day, 28 Dec. 1065. Eadward was too ill to be present at the magnificent ceremony, and his place was taken by his queen. He was now lying on his deathbed in his palace hard by, and when he heard that all had been duly accomplished he rapidly grew worse, and on 3 Jan. was so weak that he could no longer speak intelligibly (*Vita*, l. 1447). On the 5th he recovered his power of speech, and talked with those who stood round his bed: his queen, who was warming his feet in her bosom, Archbishop Stigand, Harold, his Norman staller Robert, and some few of his personal friends. He prophesied that a time of evil was coming on the land, and signified by an allegory how long that time would last. All heard him with awe save Stigand, who whispered in Harold's ear that age and sickness had robbed him of his wits. He took leave of his queen, commended her to the care of the earl, her brother, and it is said named him as his successor (*ib.* l. 1563; *Anglo-Saxon Chron.* Peterborough and Abingdon; Flor. Wig. i. 224). Then he bade him be gracious to those foreigners who had left their own land to come and dwell as his subjects, and who had served him faithfully, and gave directions for his burial. He received the last sacrament

and then died. He was buried the next day in his newly consecrated church of St. Peter at Westminster, probably by Abbot Eadwine (*Norman Conquest*, iii. 28; here, as elsewhere, Dr. Freeman uses that important record, the Bayeux tapestry, to good effect). The so-called laws of Eadward are said to have been drawn up from declarations made on oath by twelve men of each shire in 1070 (HOVEDEN, ii. 218); the earliest extant version of them was perhaps compiled by Ranulf Glanvill (*ib.* pref. xlvii). Probably in 1070 the Conqueror declared that all should live under Eadward's law, together with such additions as he had made to it, and a like promise was made by Henry I in his charter of 1100 (*Select Charters*, 81, 98). These grants, which should be compared with Cnut's renewal of Eadgar's law [see under CANUTE], signified that the people should enjoy their national laws and customs, and that English and Normans should dwell together in peace and security. Eadward's tomb before the high altar soon became the scene of many miracles (*Vita*, l. 1609). As the last English king of the old royal line he was naturally remembered with feelings of affection, that found expression in acts of devotion and legends of his holiness. Among these legends his vision that the seven sleepers of Ephesus had turned on to their left sides is one of the most famous (*Estorie*, l. 3341 sq.) Another of greater historical importance, as proving that he practised the custom of episcopal investiture, must be reserved for the life of Wulfstan, bishop of Worcester (AILRED, col. 406). He is said to have healed many persons, and especially those suffering from ulcers, by touching them. William of Malmesbury declares that those who knew him while he lived in Normandy said that he performed some miracles of this kind before he came to the throne, and that it was therefore a mistake to assert, as some people then did, that he had this power, not because of his holiness, but in virtue of his hereditary royalty (*Gesta Regum*, ii. 222). By the end of the twelfth century it appears to have generally been believed that the kings of England had the gift of healing in virtue of their anointing (PETER OF BLOIS, Ep. 150), and down to the early part of the eighteenth century the power of curing the 'king's evil' was held to descend as an 'hereditary miracle' upon all the rightful successors of the Confessor (COLLIER, *Ecclesiastical History*, i. 530). It was, of course, no part of the Norman policy to check the popular reverence for a king who was the kinsman of the Conqueror, and whose lawful successor William claimed to be, and as the monks of Westminster declared that the body of their patron had not undergone decay, his tomb was opened in 1102 by Gilbert Crispin, the abbot, and Gundulf, bishop of Rochester, who, it is said, found that the report was true (AILRED, col. 408). In 1140 an attempt was made by Eadward's biographer, Osbert, or Osbern, of Clare, prior of Westminster, to procure his canonisation by Innocent II. Osbert's scheme came to nothing, and Eadward was canonised by Alexander III in 1161, his day, of course, being that of his death (*Monasticon*, i. 308; *Norman Conquest*, iii. 33). The body of the new saint was first translated by Thomas, archbishop of Canterbury, in the presence of Henry II, on 13 Oct. 1163, and the event is still commemorated on that day in the calendar of the English church (PARIS, ii. 221). At the coronation of Henry III, in 1236, the Confessor's sword was carried before the king by the Earl of Chester (*ib.* iii. 337). This sword, which was called 'custein,' or 'curtana,' formed part of the regalia, and the present 'sword of state' is the counterpart of it (LOFTIE, *Tower of London*, p. 19). Henry held the Confessor, to whom indeed he bore a certain moral resemblance, in special reverence, and caused his eldest son, Edward I, to be named after him (TRIVET, p. 225). Moreover, to do him honour, he rebuilt the abbey of Westminster, and on 13 Oct. 1269 performed with great splendour the second translation of the relics, which were laid in a shrine of extraordinary magnificence (WIKES, p. 226). The shrine was spoiled in the reign of Henry VIII, but the body of the king was not disturbed. Queen Mary restored the shrine, and the body of the Confessor was for the third time translated, on 20 March 1556–7 (*Grey Friars Chronicle*, p. 94, and MACHYN, *Diary*, p. 120, Camd. Soc.)

[Dr. Freeman has devoted vol. ii. of his Norman Conquest almost wholly to the reign of the Confessor, and it has not been possible to add anything material to what he has recorded. In the above article several events of the reign have been left out because they do not seem to have concerned the king personally; they will be found in Dr. Freeman's work. Lives of Edward the Confessor, ed. Luard (Rolls Ser.), contains, with some less important pieces, the Vita Æduuardi Regis, written for Queen Eadgyth, and La Estorie de Seint Aedward le Rei, a poem dedicated to Eleanor, queen of Henry III. This poem is largely based on the Vita S. Edwardi of Ailred [Æthelred] of Rievaux, Twysden, written early in the reign of Henry II. This again is taken almost bodily from the Vita by Osbert the prior, mentioned above. Osbert's work, which has never been printed, is in Corpus Christi College, Cambridge, MS. 161 (Luard's Lives, pref. xxv; Hardy's Cat. of MSS. i. 637). See also Anglo-Saxon Chron.

(Rolls Ser.); Florence of Worcester (Engl. Hist. Soc.); Symeon of Durham (Rolls Ser.); William of Malmesbury, Gesta Regum (Engl. Hist. Soc.); Henry of Huntingdon, Mon. Hist. Brit.; Kemble's Codex Dipl. iv. (Engl. Hist. Soc.); Historia Ramesiensis (Rolls Ser.); Liber Eliensis (Stewart); Chron. de Abingdon (Rolls Ser.); Roger of Howden (Rolls Ser.); Brompton, Knighton, Twysden; William of Poitiers (Giles); Wace's Roman de Rou (Taylor); William of Jumièges (Duchesne); Saxo, Historia Danica (Stephanius); Encomium Emmæ [Cnutonis Gesta] (Pertz); Matthew Paris (Rolls Ser.); Wikes's Ann. Monast. iv. (Rolls Ser.); Dugdale's Monasticon; Green's Conquest of England; Dart's Westmonasterium; Stanley's Memorials of Westminster.] W. H.

EDWARD I (1239–1307), king, eldest son of Henry III and Eleanor of Provence, was born at Westminster, 17–18 June 1239. His birth was hailed with special joy, for it was feared that the queen was barren (Paris, iii. 518). There was much rejoicing in London, and many presents were made to the king, who insisted that they should be of great value, so that it was said, 'God gave us this infant, but our lord the king sells him to us.' Four days after his birth the child was baptised by the cardinal-legate, Otho, though he was not a priest, and was called Edward, after Edward the Confessor, whose memory was highly honoured by the king (Trivet, p. 225). Among his sponsors was Simon de Montfort, earl of Leicester. His name points to a newly awakened pride that was now felt by the English people in their nationality, and men were pleased to trace the descent of their king's son from Alfred (*Cont.* Flor. Wig.) An oath of fealty to the child was taken in every part of the kingdom (*Ann. Tewk.* p. 114). He was brought up at Windsor, under the care of Hugh Giffard (Paris, iv. 553). His mother took him with her to Beaulieu in June 1246 to the dedication of the conventual church, and while he was there he fell sick, so the queen stayed for three weeks in a Cistercian house against the rules of the order, that she might nurse him (*Ann. Wav.* 337). The next year the king sent an embassy to Henry, duke of Brabant, to propose a marriage between Edward and one of the duke's daughters (Mary ?), but the scheme was not successful. On 9 Aug. the lad was with his parents at Dunstable, and on 20 Sept. he lay very ill at London, and the king asked the prayers of all persons of religion in and around the city for his recovery (*Ann. Dunst.* p. 173; Paris, iv. 639). In 1252 Henry gave him Gascony, and in an assembly of Gascons in London declared him their new ruler, saving that he reserved the chief lordship. The Gascons, who received the announcement joyfully, did him homage, and Edward did homage to the king, and gave them rich gifts. A strong affection existed between Edward and his father, and when the king sailed for Gascony in August 1253, Edward, who came to Portsmouth to see him off, stood upon the shore and watched the vessel depart with many sobs. He was left under the guardianship of his mother and his uncle Richard, earl of Cornwall. In order to prevent the rebellious Gascons from obtaining help from Castile, Henry proposed a marriage between Edward and Eleanor, the sister of Alfonso X, and sent for his son, for Alfonso desired to see him. He gave him the earldom of Chester, and promised to give him Ireland and other possessions. Edward sailed from Portsmouth 29 May 1254, accompanied by his mother, and under the care of the queen's uncle, Boniface of Savoy [q. v.], archbishop of Canterbury, reached Bordeaux 12 June, and Burgos 5 Aug. He was married to Eleanor at the end of October in the monastery of Las Huelgas, received knighthood from King Alfonso, and then returned to Bordeaux. Henry gave the newly married pair Gascony, Ireland, Wales, Bristol, Stamford, and Grantham, so that he seemed nothing better than a mutilated king (Paris, v. 450), and entered into an agreement that if Edward's income from these sources did not amount to fifteen thousand marks he would make it up to that sum (*Fœdera*, i. 528). Edward remained in Gascony for about a year after his father had left it. His wife came to England 13 Oct. 1255, and he followed her on 29 Nov.; he was received by the Londoners with rejoicing, and conducted by them to the palace at Westminster (*Liber de Ant. Leg.* p. 23).

Soon after his return to England the Gascon wine merchants appealed to him to protect them against the extortions of the king's officers. He declared that he would not suffer them to be oppressed. The king was much grieved when he heard of his words, saying that the times of Henry II had come over again, for his son had turned against him. Many expected that a serious quarrel would take place. Henry, however, gave way, and ordered that the grievances of the merchants should be redressed. Nevertheless Edward deemed it advisable to increase his household, and now rode with two hundred horses (Paris, v. 538). On 4 June 1256 he was at a tournament at Blythe, which he attended in light armour, for he went there to be further instructed in the laws of chivalry (*ib.* p. 557), and in August he was with the king

at London, where great feasts were held in honour of the king and queen of the Scots. His devotion to the chivalrous exercises and pleasures that became his age and station led him to neglect the administration of the vast estates and jurisdictions placed under his control. He trusted too much to his officers, who were violent and exacting, and he was blamed for their evil doings. Nor was he by any means blameless even as regards his own acts. His followers were mostly foreigners, and he did not restrain them from acts of lawlessness and oppression. At Wallingford, for example, they made havoc of the goods of the priory, and illtreated the monks (*ib.* p. 593). And he set them a bad example, for Matthew Paris records as a specimen of his misdeeds how, apparently out of mere wanton cruelty, he horribly mutilated a young man whom he chanced to meet, an act which moved Englishmen greatly, and made them look forward with dread to the time when he should become king (*ib.* p. 598). With a father who was a Frenchman in tastes and habits, with a Provençal mother, and surrounded by foreign relations and followers, Edward in these his younger days is scarcely to be looked on as an Englishman, and his conduct is to be judged simply by the standard of what was held to become a young French noble. In one part of his possessions it was specially dangerous to excite discontent. Among the grants made him by his father in 1254 was the lordship of the Four Cantreds of Wales, the country that lay between the Conway and the Dee. Wales had long been a source of trouble to England, and her princes took advantage of every embarrassment that befell the English crown to add to its difficulties. As long as the country preserved its native laws and system of government it was impossible to reduce it to anything more than a state of nominal dependence, or to put an end to its power to do mischief. Moreover, as long as it remained virtually unconquered, the position of the lords marchers was almost that of petty sovereigns, and greatly weakened the authority of the crown. It is probable that Edward, young as he was, saw this, for he refused to recognise the native customs, and approved of an attempt made by one of his officers to enforce the introduction of English law. Unfortunately he did not see that this could only be carried out after a military conquest which the maladministration of Henry rendered impossible, and he chose as his lieutenant Geoffrey Langley, a greedy and violent man, who believed that he could treat the Welsh as a thoroughly conquered people, imposed a poll-tax of 15*d.* a head upon them, and tried to divide the land into counties and hundreds, or, in other words, to force the English system of administration upon them (*Ann. Tewk.* p. 158; *Liber de Ant. Leg.* p. 29). Llewelyn, the son of Gruffydd, took advantage of the discontent occasioned by these proceedings, and on 1 Nov. invaded the marches, and especially the lands of Edward's men. Edward borrowed four thousand marks of his uncle Richard to enable him to meet the Welsh,though as the winter was wet he was not able to do anything against them. The next year the Welsh invaded the marches with two large armies, and Edward applied to his father for help. 'What have I to do with it?' the king answered; 'I have given you the land,' and he told him to exert himself and strike terror into his enemies, for he was busy about other matters (Paris, v. 614). He made an expedition in company with his son, and stayed a while at Gannoch Castle, but no good was done. Edward, in spite of his large income, was pressed for money to carry on the war, and in 1258 pledged some of his estates to William de Valence, his uncle, a step which was held to promise badly for his future reign, for William was the richest of the host of foreigners who preyed on the country. He also endeavoured to alienate the Isle of Oléron to Guy of Lusignan, but this was forbidden by the king, and he was forced a few days later to revoke his deed (*Fœdera*, i. 663, 670). The Welsh made an alliance with the Scottish barons, and the war, which was shamefully mismanaged, assumed serious proportions, and added to the general discontent excited by the extravagance of the court and the general maladministration of the government.

This discontent was forcibly expressed in the demand made by the parliament which met at Westminster in April, that the work of reform should be committed to twenty-four barons, and on the 30th Edward joined his father in swearing to submit to their decisions (*Ann. Tewk.* p. 164). A scheme of reform, which virtually put the government of the kingdom into the hands of a baronial council, was drawn up by the parliament of Oxford. Edward upheld his uncles in their refusal to surrender their castles; he appears to have been constrained to accompany the barons to Winchester, where his uncles were besieged in the castle, and did not swear to observe the provisions of Oxford until after they and the other aliens who held it had been forced to surrender. Four counsellors were appointed for him who were to carry out a reform of his household (*Ann. Burt.* p. 445). Some disagreement arose between Edward and his father at Winchester, and a reconciliation

was effected in the chapter-house of St. Swithun's (*Ann. Winton.* p. 97). During 1259 a reaction took place; men found that the provisional government did not bring them all they hoped for, and a split arose in the baronial party between Simon, earl of Leicester, who was believed to be in favour of popular reforms, and the Earl of Gloucester, the head of the oligarchical section. Edward appears to have acted with Earl Simon at this period, for on 13 Oct., while the parliament was sitting at Westminster, a petition was presented to him by the 'community of the bachelorhood of England,' that is by the knights, or the class of landholders immediately below the baronage, pointing out that the barons had done nothing of all they had promised, and had merely worked 'for their own good and the hurt of the king.' Edward replied that, though he had taken the oath unwillingly, he would abide by it, and that he was ready to die for the commonalty and the common weal, and he warned the barons that if they did not fulfil their oaths he would take part against them (*Ann. Burt.* p. 471). The result of this movement was the publication of the provisions of Westminster. One of these renews a clause in the provisions of Oxford, in virtue of which four knights were to be appointed in each shire to remedy any injustice committed by the sheriff (*ib.* p. 477; *Const. Hist.* ii. 81). Thus Edward skilfully used the lesser tenants in chief to check the baronage in their attempt to control the executive, and began a policy founded on the mutual jealousy of his opponents, which he was afterwards able to pursue with great effect. In return for the check he had received Gloucester appears to have persuaded Henry, who was in France early in 1260, that his son was plotting with Earl Simon to dethrone him. The king of the Romans (Richard of Cornwall) held a meeting of barons in London, and a letter was sent to the king denying the rumour, and urging his return (Wikes, p. 124; *Ann. Dunst.* p. 214). He came back on 23 April, and shut himself up in London, refusing to see his son, who lodged in company with Simon between the city and Westminster (*Liber de Ant. Leg.* p. 45). At the same time his love for him was unabated. 'Do not let my son Edward appear before me,' he said, 'for if I see him I shall not be able to refrain myself from kissing him' (*Ann. Dunst.* p. 215). At the end of a fortnight they were reconciled, and the queen was generally held to have caused their disagreement. The foremost part that Edward was thus taking put him, we are told, to vast expense. He now went off to France to a great tournament, where he met with ill success (*ib.* p. 217). Although from this time he seems to have ceased to act in concert with Earl Simon, he kept up his quarrel with Gloucester until the earl's death in 1262. In that year he was again in France and Burgundy, in company with two of Leicester's sons, his cousins, was victorious in several tournaments, and badly beaten and wounded in one (*ib.* p. 219).

Early in February 1263 Edward, who was then in Paris, received a letter from his father urging him to return to England, for Llewelyn had taken advantage of the unsettled state of the country to renew his ravages. Edward hired a fine body of troops in France, and brought them over with him. Stopping only to put a garrison into Windsor, he advanced to Oxford, where the gates were shut against him (cf. *Song of Lewes*, ed. Kingsford, 1890). (The order of events from this point almost down to the battle of Lewes is uncertain, and that adopted here must only be taken as an attempt to form a consecutive narrative.) Hoping to use Bristol as a basis of operations against the Welsh, and as a means of checking the new Earl of Gloucester, Gilbert of Clare, who was wholly on Leicester's side, he marched thither, and began to victual the castle. The townsmen came to blows with his foreign soldiers; he was forced to retreat into the castle, and was in some danger. Accordingly at the end of March he called Walter of Cantelupe [q. v.], bishop of Worcester, one of the baronial party, to help him, and the bishop undertook to bring him safely to London. On the way Edward, without giving him any warning, entered Windsor Castle on the plea of providing for the safety of his wife. He came up to London to the parliament held on 20 May. There Leicester and his party declared that he would be perjured if he did not abide by the provisions of Oxford, for they were indignant at his having brought a foreign force into the kingdom. He took up his quarters at the hospital at Clerkenwell, and, as he and his party were sorely in need of money, broke into the treasury of the Temple on 29 June, and took thence 1,000*l.* He made an attempt to relieve Windsor, which was threatened by Leicester, but the earl met him and, though he offered terms, detained him for a while by the advice of the Bishop of Worcester, who remembered the trick that had been played upon him. Windsor surrendered on 26 July, and on 18 Aug. Edward agreed to terms that had been arranged by the king of the Romans. From 19 Sept. to 7 Oct. he was with his father at Boulogne. On the failure of the attempt at arbitration that was made there he returned to England, and at the parliament held on 14 Oct. he refused to agree to the barons' terms, complained that

Earl Ferrers had seized three of his castles, and again took up his quarters at Windsor. He succeeded in winning over several barons to the royal side; he was now fully recognised as head of the party, and he made a strict alliance with the lords marchers (WIKES). In company with several of his new allies he joined the king in summoning the surrender of Dover Castle on 4 Dec. The castellan refused, and the royal forces retired. On the 16th he was party to the agreement to refer the question of the validity of the provisions to Lewis IX. Immediately after Christmas he set sail for France with his father. They had a stormy passage, and Edward made many vows for his safety. On 23 Jan. 1264 Lewis pronounced against the provisions.

The barons were dissatisfied with the result of the appeal, and Edward again made war in the marches; he joined his father at Oxford. He then marched to Gloucester, and attacked the town, but though aided by a force from the castle was beaten off; he made his way into the castle by the river, using a ship belonging to the abbot of Tewkesbury. Some fighting took place, and on the approach of Earl Ferrers, Edward, finding himself overmatched, offered terms, and agreed to the barons' demands. On the retirement of their army he pillaged the town. On 5 April, with the king and his uncle Richard, Edward attacked Northampton. Simon de Montfort the younger, who defended the town, was captured, and had been slain had not Edward forbidden it. After wasting the lands of Earl Ferrers and levelling his castle of Tutbury, Edward marched towards London, for some of the citizens offered to deliver the city to him. Leicester prevented this, and the king's army encamped in great force before Lewes. On 13 May Edward joined with the king of the Romans in sending a defiance to Leicester and Gloucester, who had now advanced with the baronial army to within a few miles of the town. In the battle of the next day, Wednesday, 14th, Edward occupied the right of the army, and early in the morning charged the Londoners, who, under the command of Hastings, were passing by the castle where he was quartered, in order to gain the town. They fled in confusion, and Edward, who was determined to take vengeance on them for the insults they had put on his mother the year before, pursued them, it is said, for four miles, and cut down a large number of them (RISHANGER, p. 32; WIKES, p. 151). As he returned from the pursuit he fell upon the enemy's baggage, and spent much time in taking it. When, as late, it is said, as 2 P.M. ('usque ad octavam horam,' *Chron. Mailros*, p. 195), he brought his men back to Lewes, he found that the battle was lost, that his father had taken refuge in the priory, and that his uncle was a prisoner. His men fled, and he and those who still followed him forced their way into the church of the Franciscans (*Ann. Wav.* p. 357). By the capitulation that followed, he and his cousin, Henry of Almaine, were made hostages for their fathers' conduct. They were taken to Dover and were put under the care of Henry de Montfort, who treated them as captives, and 'less honourably than was fitting' (WIKES, p. 153). Before long they were moved to Wallingford for greater safety. While Edward was there an unsuccessful attempt was made to rescue him (ROB. OF GLOUCESTER). He was afterwards lodged in Leicester's castle at Kenilworth, where he was during the following Christmas. While there he appears to have been treated honourably, for the countess was his aunt, and he was allowed to receive visitors, though he was closely watched. The subject of his release was debated in the parliament held in London in January 1265, and on 8 March terms were finally agreed upon which, while putting an end to his period of confinement, still left him helpless in Leicester's hands, and handed over to the earl the county of Chester and several of his most important possessions to be exchanged for other lands. A quarrel broke out between Leicester and Gilbert of Gloucester, and on 25 April Leicester made Edward march along with him to the town of Gloucester, for he thought it necessary to take some measures to check Earl Gilbert, who was now in alliance with the Mortimers and other marchers. Edward was next taken to Hereford. He kept up an understanding with the marchers through his chamberlain, Thomas of Clare, the earl's younger brother, and on 28 May effected his escape. He rode the horses of several of his attendants, one after another, as though to try their speed, and when he had tired them, mounted his own and rode away with Thomas, another knight, and four squires to the spot where Roger Mortimer was waiting for him, and was conducted in safety to Mortimer's castle at Wigmore. He entered into an alliance with Gloucester at Ludlow, swearing that if he was victorious he would cause 'the ancient, good, and approved laws to be obeyed,' that he would put away the evil customs that had of late obtained in the kingdom, and would persuade his father to remove aliens both from his realm and council, and not allow them to have the custody of castles or any part in the government. In other words, the direct control that had been exer-

cised over the king by the Earl of Leicester was to be done away with, the ancient powers of the crown were to be restored, and the king was on his side to govern England by Englishmen. Besides the marchers, several great nobles, Earl Warenne, William of Valence, Hugh Bigod, and others, now joined Edward, and his army was recruited from every quarter. Meanwhile, on 8 June, the bishops were ordered to excommunicate him and his adherents. Worcester was surrendered to him, he was master of the neighbouring towns and castles, and on 29 June he took Gloucester, after a stout resistance, allowing the garrison to depart with their arms and horses, and merely exacting a promise that they would not serve against him for a month. He broke down the bridges across the Severn and took away the boats, hemming Leicester in behind the line of the river, and cutting him off from his son, the younger Simon, who was raising troops in and about London. Hearing that the earl had sent to Bristol for transports to convey him from Newport to that town, he went on board three galleys belonging to the Earl of Gloucester, and in his company dispersed the Bristol ships, taking and sinking several of them, and then landed and drove Leicester's force across the Usk into Newport, where they saved themselves by breaking down the bridge (Wikes, p. 167; Rishanger, p. 43). Towards the end of July the younger Simon arrived at Kenilworth, and Leicester now hoped that he would be able to shut Edward and Gloucester in between his own force and that of his son (*Ann. Wav.* p. 364). Edward, who was stationed at Worcester, sent the young lord notice that 'he would visit him,' and being informed by spies (Wikes, p. 170; one of these spies, according to Hemingburgh, i. 322, was a woman named Margot, who dressed in man's clothes) that the troops at Kenilworth kept no strict watch, set out on the night of the 31st, and at dawn the next day surprised them in their quarters round the castle before they were out of their beds, and made so many prisoners that 'the larger half of the baronial army was annihilated' (Prothero, p. 356). On 3 Aug., hearing that the earl was making for Kenilworth, he left Worcester, and after advancing about three miles northwards, in order to deceive the enemy, turned to the east, crossed the Avon at Cleeve, and pressed on towards Evesham to intercept Leicester's army (*ib.* pp. 358–40). Mindful of the mistake he had made at Lewes, he now ordered his army with prudence (Wikes, p. 172), and detached a force under Gloucester to act in conjunction with that which he himself commanded, and with which early on the 4th he began the battle. His victory was complete, and the Earl of Leicester, his eldest son, Henry, and many nobles of their party were slain.

The sweeping sentence of forfeiture pronounced against the rebels drove them to further resistance. Edward, who received the goods of the rebel citizens of London, captured Dover Castle probably in October, and in November marched with a considerable force against the younger Simon, who with other disinherited lords had occupied the island of Axholme in Lincolnshire, and was ravaging the surrounding country. The position of the rebels was strong, and the attacking force had to make wooden bridges to enable them to reach the island, which was not surrendered until 28 Dec. Edward brought Simon to the council which his father was holding at Northampton, where he was sentenced to banishment. He then took him with him to London, and kept him at his court until he escaped, on 10 Feb. 1266, and went to Winchelsea, where the men of the Cinque ports who adhered to his family were expecting him. The king sent Edward to compel the submission of the ports. He defeated the Winchelsea men in a battle fought in their town on 7 March, and was persuaded to spare the life of their leader in the hope that he would persuade his fellow-rebels to return to their allegiance. This merciful policy was successful, and he received the submission of the ports on the 25th (*Ann. Wav.* p. 369; *Liber de Ant. Leg.* p. 82). In the middle of May he was engaged in an expedition against a disinherited knight named Adam Gurdon, one of the most mischievous of the many freebooters who infested the country. He came upon him in Whitsun week near Alton in Hampshire. Gurdon, who was a man of great strength, had his band with him, and Edward at the moment that he lighted on him was alone; for he was separated from his men by a ditch. Nevertheless, he at once engaged him single-handed, wounded him severely, and afterwards took him off to Windsor (Wikes, p. 189; Trivet's story, p. 269, that Edward, delighted with Gurdon's valour, caused him to be reinstated in his lands and made him one of his friends and followers, seems mere romance). In the July of this year Eleanor, who had returned to England the previous October, bore Edward his first-born son, named John. All this time the disinherited lords in Kenilworth were still holding the castle against the king; for hitherto the royal forces had been so much employed elsewhere that no great effort had been made to take it. At midsummer, however, Edward joined his father in laying

siege to the castle. It was defended with extraordinary courage. All efforts to take it proved vain, and the king and his son, who had already been learning a lesson of moderation from the difficulties they had had to encounter, offered terms embodied in the 'Ban of Kenilworth,' published on 31 Oct., which, though hard, were nevertheless a relaxation of the sentence of complete forfeiture. The castle was surrendered on 20 Dec. (Wikes, p. 195).

Many of the baronial party were dissatisfied with the Kenilworth articles, and early in 1267 Edward was called on to put down a rising in the north. John de Vescy, one of the rebel lords, had expelled the garrison from Alnwick Castle, which had once belonged to him, and had now been taken from him, had occupied it and his other old possessions, and had gathered round him a considerable number of northern magnates, each bound to help the rest to regain their lands. Edward at once gathered a large force, marched against him, and pressed him so hard that he made an unconditional submission. Edward pardoned him, and the rest of the allied barons gave up their undertaking. It seems likely that he paid the visit to his sister Margaret, the queen of Scotland, spoken of in the 'Chronicle of Lanercost' under 1266, when he was in the north in the early part of this year. He met the queen at Haddington, the object of his visit being to bid her farewell; for he was then contemplating a crusade. But it seems difficult to assign the date of the visit with any certainty. He joined his father at Cambridge, and marched with him to London; for the Earl of Gloucester, who since the publication of the Kenilworth articles had taken the side of the rebel lords, had occupied the city, and was besieging the legate Ottoboni in the Tower. After some weeks the earl made his peace with the king. Meanwhile a strong body of the disinherited were occupying the Isle of Ely, and had done much damage in the eastern counties. Henry had been attempting to blockade them when he was called off to London, and the legate had exhorted them to return to obedience to the church by accepting the Kenilworth articles. All attempts to compel or persuade them to surrender had been made in vain, and they had beaten off the ships that had been sent up the Ouse to attack them. Edward now marched from London against them. Their position seemed almost impregnable; for it was impossible to lead an army through the marshes without a thorough knowledge of the country, and it was easy to hold the few approaches to the island. He made his headquarters at Ramsey Abbey, and by promises and rewards prevailed on the people of the neighbourhood to come to his aid and to act as guides. Moreover, he managed to establish an understanding with Nicolas Segrave, who allowed his men 'to pass the outposts which he guarded' (Prothero). He also made causeways of wattles, and as it was a dry summer he was able to bring both horse and foot over them in safety, and to take up a position close to the island. Then he made a proclamation that he would either behead or hang any one who attacked any of his men or hindered him in any way; for he made no doubt of his success. This proclamation dismayed the defenders of the island. They submitted on 11 July, and were allowed the terms drawn up at Kenilworth (Wikes, pp. 207–10; *Liber de Ant. Leg.* p. 95; *Cont.* Flor. Wig. pp. 199–201). Their surrender brought the struggle to a close. Never, probably, has so long and desperate a resistance to royal authority as that made by the disinherited been put down with the like moderation. And while the self-restraint of the victors must be attributed to some extent to the masterly policy pursued by the Earl of Gloucester in occupying London, it was also largely due to the wisdom and magnanimity of Edward. By the age of twenty-eight he had not only long outgrown the thoughtlessness of his early youth, but he had taken the chief part in breaking up the powerful combination that had usurped the executive functions of the crown, had saved the royal authority alike by his prudence and his valour, and had succeeded in putting an end to an obstinate rebellion by refraining from acts that would have driven the vanquished to desperation, and by readily admitting them to the terms that had been established by law, no less than by the skill and energy which he displayed as a military leader.

Later in the same year Edward visited Winchester, and went thence to the Isle of Wight, received its submission, and put it in charge of his own officers (*Ann. Winton.* p. 106). During the autumn, in conjunction with his brother and his cousin, Henry of Almaine, he arranged and engaged in a large number of tournaments, so that though these sports had been forbidden by royal decree (by Henry II, see William of Newburgh, v. c. 4) and by papal edict, there had not been so many held in England as there were that autumn for ten years and more (Wikes, p. 212). At the parliament held at Northampton on 24 June 1268 Edward, in pursuance of a vow he and his father had made, received the cross, together with his brothers and many nobles, from the hands of the legate Ottoboni. In the November parliament he was made

steward of England. He had already been appointed warden of the city and Tower of London in the spring, and in the autumn of this year he received the custody of all the royal castles (*Ann. Winton.* p. 107; *Liber de Ant. Leg.* p. 108). He held a grant from the king of the customs on all exports and imports, which he let to certain Italians for six thousand marks a year. These Italians levied the customs from the citizens of London, contrary to the privileges of the city. A petition was therefore presented to Edward by the Londoners complaining of these exactions, and in April 1269 he promised that they should cease, and received two hundred marks from the citizens as an acknowledgment. He further gained popularity by strenuously urging a statute, published in the Easter parliament, held at London, that the Jews should be forbidden to acquire the lands of christians by means of pledges, and that they should deliver up the deeds that they then held. The late war had greatly impoverished the landholding classes, and their Jewish creditors were pressing them severely. The measure was a wise one, because it helped to restore prosperity, and so strengthened the probability of a continuance of peace; and as the property of the Jews belonged to the king, it was a concession made to some extent at the expense of the crown (Wikes, p. 221). During this year Edward was busy in preparing for his crusade, and a large part of the subsidy of a twentieth lately imposed was voted to him for this purpose by the magnates and bishops. Some uneasiness was caused by the conduct of the Earl of Gloucester, who refused to attend parliament, alleging that Edward was plotting to seize his person. He is said to have looked with suspicion on the intimacy between Edward and his countess, from whom he was afterwards divorced (Oxenedes, p. 236). Gloucester's grievances were referred to the arbitration of the king of the Romans, and the earl then appears to have come up to the parliament, and to have opposed some proposals that were made as to the expenses of the crusade, probably with reference to the appropriation of the twentieth (Wikes, p. 208; *Ann. Winton.* p. 108). Meanwhile Edward was invited by Lewis IX of France to attend his parliament, in order to make arrangements for the crusade, which they purposed to make together. He went to Gravesend on 9 Aug., and the next day had a long interview with the king of the Romans, who had just landed, on the subject of the crusade. He then went to Dover, where he embarked (*Liber de Ant. Leg.* p. 110). When Lewis urged him to go with him he replied that England was wasted with war, and that he had but a small revenue. Lewis, it is said, offered him thirty-two thousand livres if he would consent (*Opus Chron.* p. 26). An agreement was made that the king should lend him seventy thousand livres, to be secured on Edward's continental possessions, twenty-five thousand of that sum being appropriated to the Viscount of Bearn for his expenses in accompanying him, and that Edward should follow and obey the king during the 'pilgrimage' as one of the barons of his realm, and send one of his sons to Paris as a hostage (*Liber de Ant. Leg.* pp. 111–14). He accordingly sent his son Henry to Lewis, who courteously sent him back at once (*Cont.* Flor. Wig. p. 204; *Flores*, ii. 348). He landed at Dover on his return on 8 Sept., and was present at the magnificent ceremony of the translation of King Edward the Confessor at Westminster on 13 Oct. In July 1270, in conjunction with the Archbishop of York and other lords, and at the head of an armed force, he arrested John, earl Warenne, for the murder of Alan la Zouche. On 5 Aug. he went to Winchester, obtained the king's license to depart and took leave of him, and then came into the chapter-house of St. Swithun's and humbly asked the prayers of the convent. He set out thence, intending to embark at Portsmouth; but hearing that the monks of Christ Church had refused to elect his friend and chaplain, Robert Burnell, to the archbishopric, he hastened to Canterbury in the hope that his presence would induce them to give way, but was unsuccessful in his attempt. He then went to Dover, where he embarked on 11 Aug., and sailed to Gascony, whither he had sent his wife on before him. His two sons he left in charge of his uncle, King Richard. Passing through Gascony and some of the mountainous districts of Spain, he arrived at Aigues-Mortes at Michaelmas, and found that Lewis had already sailed for Tunis.

When Edward landed on the African coast he found that Lewis was dead, and that his son Philip and the other chiefs of the crusade had made peace with the unbelievers. He was indignant at their conduct, and refused to be a party to it. 'By the blood of God,' he said, 'though all my fellow-soldiers and countrymen desert me, I will enter Acre with Fowin, the groom of my palfrey, and I will keep my word and my oath to the death' (*Opus Chron.* p. 29). He and the whole force sailed from Africa on 21 Oct., and on the 28th anchored about a mile outside Trapani, the kings and other chiefs of the expedition being taken ashore in small boats. The next morning a violent storm arose, which did much damage to the fleet. Edward's ships, how-

ever, thirteen in number, were none of them injured, and their escape was put down to a miraculous interposition of Providence to reward him for refusing to agree to the proposal of the other kings, that he should, like them, desist from his undertaking (HEMINGBURGH, i. 331–83; WIKES, p. 329). He spent the winter in Sicily, and in the early spring of 1271 sailed for Syria, parting with his cousin Henry, whom he appointed seneschal of Gascony, and who was shortly afterwards slain at Viterbo by Simon and Guy de Montfort. After touching at Cyprus to take in provisions, he arrived at Acre, which was now closely besieged, in May. His army was small, consisting of not more than about one thousand men. He relieved the town, and about a month later made an expedition to Nazareth, which he took, slew all he found there, and routed a force which tried to cut him off as he returned. At midsummer he won another victory at Haifa, and advanced as far as Castle Pilgrim. These successes brought him considerable reinforcements. He sent to Cyprus for recruits, and a large body came over declaring, it is said, that they were bound to obey his orders, because his ancestors had ruled over them, and that they would ever be faithful to the kings of England (HEMINGBURGH). A third expedition was made 1–27 Aug. Still his troops were too few to enable him to gain any material success, and these expeditions were little better than raids. In 1272 he received several messages from the emir of Jaffa, proposing terms of peace: they were brought by the same messenger, one of the sect, it is said, of the Assassins, who thus became intimate with Edward's household. In the evening of 17 June, his birthday, Edward was sitting alone upon his bed bareheaded and in his tunic, for the weather was hot, when this messenger, who had now come to the camp for the fifth time, was admitted into his presence. The door of the room was shut, and the messenger, having delivered his master's letters, stood bending low as he answered the question that Edward asked him. Suddenly he put his hand in his belt, as though to produce other letters, pulled out a knife, which was believed to have been poisoned, and hit violently at Edward with it. Edward used his arm to shield his body from the blow, and received a deep wound in it; then, as the man tried to strike him again, he gave him a kick that felled him to the ground. He seized the man's hand, wrenched the knife from him with so much force that it wounded him in the forehead, plunged it into the assassin's body, and so slew him. When his attendants, who had withdrawn to some distance, came running in, on hearing the noise of the scuffle, they found the man dead, and Edward's minstrel seized a stool and dashed out his brains with it. Edward reproved him for striking the dead. The master of the Temple at once gave him some precious drugs to drink to counteract the effects of the poison, and the next day he made his will (*Royal Wills*, p. 18). After a few days the wound in his arm began to grow dark, and his surgeons became uneasy. 'What are you whispering about?' he asked; 'can I not be cured?' One of them, an Englishman, said that he could if he would undergo great suffering, and declared that he would stake his life on it. The king then said that he put himself in his hands, and the surgeon having caused the queen, who was crying loudly, to be removed from the room, the next morning cut away the whole of the darkened flesh, telling his lord that within fifteen days he would be able to mount his horse; and his word came true. The story that Eleanor sucked the poison from the wound seems to lack foundation [see under ELEANOR OF CASTILE]. When the sultan Bibars, who was suspected of being concerned in this attempt, heard of its miscarriage, he sent three ambassadors to declare that he had no hand in it. As they made repeated salaams to Edward, he said in English, 'You pay me worship, but you have no love for me.' The incident proves that in spite of his French taste and feelings, shown, for example, in his delight in tournaments, Edward constantly spoke English. He found that he could not achieve any material success in Palestine, his men were suffering from sickness, and he knew that his father's health was failing. Accordingly he made a truce for ten years with the sultan, and on 15 Aug. set sail for Sicily. He landed at Trapani after, it is said, a voyage of seven weeks. He was entertained by King Charles, and while he was in Sicily heard of the deaths of his father on 16 Nov., of his uncle Richard, and of his first-born son, John. On the day of Henry's funeral, 20 Nov., the Earl of Gloucester, in accordance with a promise he had made to the late king, and the barons and bishops of the realm, swore fealty to Edward as their king. The magnates of the kingdom recognised and declared his right to succeed his father, and thus for the first time the reign of a sovereign of England began from the death of his predecessor, though the doctrine that the 'king never dies' was not propounded until a later age (STUBBS, *Constitutional Hist.* ii. 103).

Edward was tall and well made, broad-chested, with the long and nervous arms of a swordsman, and with long thighs that gripped the saddle firmly. His forehead was ample

and his face shapely, and he inherited from his father a peculiar droop of the left eyelid. In youth his hair was so light that it had only a shade of yellow, in manhood it was dark, and in age of snowy whiteness. Although his voice was indistinct, he spoke with fluency and persuasiveness. He excelled in all knightly exercises, and was much given to hunting, especially to stag-hunting, and hawking (TRIVET, p. 281 sq.; HEMINGBURGH, ii. 1). Brave, and indeed rash as regards his own safety, he was now an experienced leader; he was prudent in counsel, ready in devising, and prompt in carrying out whatever measures the exigencies of the moment seemed to demand. His word was always sacred to him, and he was ever faithful to the motto, 'Pactum serva,' that appears upon his tomb. At the same time he did not scruple when in difficulties to make subtle distinctions, and while keeping to the letter he certainly sometimes neglected the spirit of his promises. He was hasty, quick to take offence, and towards the end of his life hard and stern, though he was not wantonly cruel. No one probably ever learnt more from adversity. By his absence from England he enabled men to forget old feelings of bitterness against him; he returned when the country was prepared for the restoration of orderly administration, fully determined to supply its needs. And he did not simply restore, he reorganised. He was 'by instinct a lawgiver.' The age was strongly affected by the study of civil law, and he kept Francesco Accursi, the son of the famous legist of Bologna, in his service. He was skilful in arrangement, in definition, and in finding remedies and expedients in materials already at hand. His laws were for the most part founded on principles previously laid down, which he worked out and applied to the present wants of the nation. It was the same with all his constitutional and administrative reforms. He carried on the work that had been taken in hand by Henry II, developed its character, and organised its methods. Everywhere he freed the state from the action of feudal principles, and encouraged, and may almost be said to have created, national political life. He was the founder of our parliamentary system, yet in this as in most else his work was the completion of a process that had long been going forward. In his hands the assembly of the nation ceased to have a feudal character; the lords are no longer a loose gathering of the greater tenants in chief, but a definite body of hereditary peers summoned by writ, and the clergy and the commons appear by their representatives. Rights and duties were clearly laid down, and in all his reforms there is conspicuous an extraordinary power of adapting 'means to ends.' Yet great as the benefits are which he conferred on the nation, he loved power and struggled for it, generally unsuccessfully, for the means of self-government that he organised and placed in the hands of the nation were turned against him, and were more than once sufficient to thwart his will. These struggles led him to take advantage of quibbles that naturally suggested themselves to his legal mind. At the same time if he had not striven for power he would not have been a strong man, or done so great a work. (On Edward's legislative and constitutional work see BISHOP STUBBS's *Constitutional History*, vol. ii. c. 14, 15; and *Early Plantagenets*, p. 202 sq.)

The kingdom was in good hands, and Edward did not hasten home. After all that had happened he probably judged wisely in prolonging his absence. From Sicily he passed through Apulia, and went to Rome to visit Gregory X, who before his elevation had been with him on the crusade. He was received by the pope at Orvieto on 14 Feb. 1273, obtained a grant of the tenths of the clergy for three years to reimburse him for his crusading expenses, which pressed heavily on him, and stirred up Gregory to proceed against Guy de Montfort for the murder of his cousin. As he passed through Tuscany and Lombardy he was received with much honour by the cities to which he came, and saluted with cries of 'Long live the Emperor Edward!' (*Flores*, ii. 353). He crossed Mont Cenis 7 June, and forced a robber knight of Burgundy, who owned no lord, to become a vassal of the Count of Savoy. On the 18th he came to S. Georges les Reneins, near Lyons, and about this time engaged in a mêlée with the Count of Chalons. He received the count's challenge in Italy, and sent for divers earls and barons from England to come to him, so that he was at the head of a thousand picked men. The count singled him out, and strove to drag him from his horse, but was himself unhorsed. Then the fighting became serious, and the Burgundians, though superior in numbers, were defeated. Something more than a mere chivalrous encounter was evidently intended from the first, and the affair was called the 'little battle of Chalons' (HEMINGBURGH, i. 337–40). Edward reached Paris on the 26th, and did homage to Philip III for the lands he held of him. On 8 Aug. he left Paris for Gascony, where Gaston of Bearn was in revolt, and stayed there nearly a year. During a good part of this time he was engaged in an unsuccessful war with Gaston,

losing both men and horses from want of food and other privations in the difficult country in which his enemy sheltered himself. Once he made Gaston prisoner, but he escaped again, and he finally referred the quarrel to his lord the king of France. Gaston was afterwards sent over to England by Philip, made submission, and was for about four years kept in honourable confinement. In July 1274 Edward met the Count of Flanders at Montreuil, and arranged a dispute which had put a stop to the exportation of English wool to Flanders (*Fœdera*, ii. 24–32). He landed at Dover 2 Aug., was entertained by Gilbert of Gloucester and John of Warenne in their castles of Tonbridge and Reigate (*Flores*, ii. 363), reached London on the 18th, and on the next day, Sunday, was crowned with Eleanor at Westminster by Archbishop Robert Kilwardby. At the coronation he received the homage of Alexander of Scotland, but Llewelyn of Wales neglected the summons to attend. As many irregularities had been occasioned by the civil war, Edward on 11 Oct. appointed commissioners, with Burnell, bishop of Bath and Wells, whom he made his chancellor, at their head, to inquire into the state of the royal demesne, the rights of the crown, and the conduct of the lords of private franchises. The result of their inquiries is presented in the Hundred Rolls (pref. to *Rot. Hundred.* i.) At the beginning of November he proceeded to Shrewsbury, where he had summoned Llewelyn to meet him, but the prince did not attend (*Fœdera*, ii. 41). In a great parliament, held at Westminster on 22 April 1275, the king 'by his council,' and by the assent of his lords and 'of all the commonalty of the land,' promulgated the 'Statute of Westminster the First,' a body of fifty-one chapters or laws, many of which were founded on the Great Charter (*Statutes at Large*, i. 74; *Select Charters*, p. 438). In return he received a grant of the customs on wool, woolfels, and leather, now for the first time made the subject of constitutional legislation, and in the parliament of 18 Nov. demanded a fifteenth from the laity, and asked for a subsidy from the clergy as a matter of grace, for they were already charged with the papal grant of a tenth. He further forbade the Jews to practise usury, and commanded that they should live by merchandise. On 17 April he and the queen went on pilgrimage to Bury St. Edmunds in pursuance of a vow made in Palestine. During the summer he suffered much from the effects of the wounds he had received from the assassin at Acre, and these probably had caused a serious abscess with which he was troubled in the November previous. He was received at Oxford on 28 July with great pomp by the few clerks that were then there and by the citizens, but would not enter the city for fear of incurring the wrath of St. Frideswide (Wikes, p. 264). He went to Chester on 8 Sept. in order to meet Llewelyn, who refused to attend, was summoned to the forthcoming parliament, and again made default (*Fœdera*, ii. 57; *Ann. Wigorn.* p. 468).

In the Easter parliament of 1276 Edward ordered that the charters should be observed, and fully pardoned the 'disinherited.' With this policy of pacification is to be connected his presence at the translation of Richard of Chichester on 16 June and his gifts at the shrine, for the bishop had been wronged by his father. He received a message from Llewelyn offering to ransom his affianced bride, Eleanor de Montfort, who had fallen into the king's hand. As, however, he refused to restore the lands he had taken, and to repair the castles he had destroyed, his offer was refused. During the autumn the Welsh were troublesome, and Edward was at Gloucester on 28 Sept. and Evesham on 1 Oct. to take measures against them. On 1 Nov. he sent a body of knights to keep order in the marches, and on the 12th it was agreed by common consent of the bishops, barons, and others 'that the king should make war on the Welsh with the force of the kingdom,' which was ordered to meet him the following midsummer (*Fœdera*, ii. 68). In the October parliament the statutes 'de Bigamis' and of 'Rageman' were passed (*Statutes*, i. 115; *Constitutional History*, ii. 110). The king conducted the Welsh war in person, and moved the exchequer and king's bench to Shrewsbury. About 24 June he proceeded to Chester, had the woods cut down between Chester and the Snowdon country, and built the castles of Flint and Rhuddlan. Although many Welsh submitted to him, Llewelyn believed his position to be impregnable. Edward marched from Chester 31 July; Anglesey was taken by the fleet of the Cinque ports, and on 11 Nov. Llewelyn made his submission at Rhuddlan; he ceded the Four Cantreds, received Anglesey back at a rent of one thousand marks, promised to pay fifty thousand marks for peace, and to do homage in England, gave hostages, and was allowed to retain the homages of Snowdonia for his life. The payments were remitted, and the hostages restored (*Fœdera*, ii. 88-92). His brother David, who had fought for Edward, was rewarded with lands and castles, was knighted, and received the daughter of the Earl of Derby in marriage. Llewelyn did homage and spent Christmas with the king at London; and the troubles with Wales, which had lasted more or less from Edward's

youth, appeared settled at last. Edward's Welsh castles belong to the class named after him 'Edwardian castles,' for, though he was not the inventor of the style of fortification that marks them, he used it largely. They are built on the concentric principle, having two or three lines of defence, with towers at the angles and on the walls, and so arranged that 'no part is left to its own defences' (*Mediæval Military Architecture*, i. 157). With this war in Wales must probably be connected the visit paid by Edward and his queen to Glastonbury on 13 April 1278. The tomb of Arthur was opened on the 19th, and the relics were translated, Edward carrying the bones of Arthur, and Eleanor the bones of Guinevere (Adam of Domerham, p. 588). The war had been expensive, and on 26 June Edward issued a writ compelling all who had a freehold estate of 20*l.* to take up knighthood or pay a fine, a measure that did much to blend the lesser tenants-in-chief with the main body of freeholders. A few days later the parliament at Gloucester assented to the Statute of Gloucester, founded on the report in the Hundred Rolls, to amend the working of territorial jurisdictions; and proceeding on this statute and the report, Edward in August issued writs of 'Quo warranto,' which called on the lords to show by what warrant they held their jurisdictions, a measure that occasioned some discontent among them (*Statutes*, i. 117; Hemingburgh, ii. 5). Llewelyn did not attend the Gloucester parliament, and Edward went to the marches on 1 Aug. and received his homage. On 29 Sept. he received the homage of Alexander of Scotland at Westminster (*Fœdera*, ii. 126; *Ann. Wav.* p. 370), and with him and the queen and many nobles attended the marriage of Llewelyn and Eleanor de Montfort at Worcester on 13 Oct. In November the king caused all the Jews throughout the kingdom to be arrested, and on 7 Dec. extended this order to the goldsmiths, on the charge of coining and clipping the coin. In April 1279 he had 267 Jews hanged in London, and gave notice of the forthcoming issue of round coins, appointing places where the old coins might be exchanged at a settled rate.

On the resignation of Archbishop Kilwardby in 1278, Edward procured the election of his friend and minister, Robert Burnell, and sent envoys to Rome to beg the pope to confirm the election. His request was refused, and Nicolas III gave the see to John Peckham. The death of the queen's mother, to whom the county of Ponthieu belonged, obliged Edward and the queen to visit Paris on 11 May 1279. Edward did homage to Philip for Ponthieu, and definitely surrendered all claim to Normandy (*Ann. Wigorn.* p. 477; *Fœdera*, ii. 135). While at Amiens he met Peckham on his way to England, and received him graciously (Peckham, *Reg.* i. 5); he returned on 19 June. Peckham soon offended the king, for in his provincial council at Reading he ordered the clergy to post copies of the Great Charter on the doors of cathedral and collegiate churches, and to excommunicate all who obtained writs from the king to hinder ecclesiastical suits or neglected to carry out ecclesiastical sentences. Edward naturally took these decrees as an insult, and in the Michaelmas parliament forced Peckham to renounce them. He further replied to the archbishop's challenge by the statute 'De Religiosis' or of 'Mortmain,' passed on 15 Nov. by the parliament at Westminster, a measure which preserved the rights of the superior lords and of the crown, as lord-paramount, against the church, and which was a development of one of the provisions of 1259 (*Statutes*, i. 133; *Ann. Wav.* p. 392 Cotton, p. 158; *Select Charters*, p. 448; *Const. Hist.* ii. 112). And he also demanded a fifteenth from the spiritualities. In these measures Edward was not acting in a spirit of revenge, for the next year, when he remonstrated with Peckham for holding a visitation of the royal chapel, he accepted the archbishop's assertion of his right. Finding, however, that Peckham was about to issue canons in a council held at Lambeth in September 1281 that would have removed causes touching the right of patronage and other spiritual matters from the courts of the crown, he peremptorily interfered, and the archbishop was compelled to give way (Wikes, p. 285; Wilkins, ii. 50). On 9 June 1280 he attended a general chapter of the Dominicans held at Oxford. In the course of the last year he had issued a decree pronouncing that all Jews guilty of irreverence and all apostates to Judaism should be punished with death, and now, at the persuasion of the Dominicans, he ordered that the Jews should be forced to listen reverently to certain sermons that were to be preached for their edification. In September of this year he was at Lanercost, and held a great hunting in Inglewood Forest (*Chron. Lanercost*, p. 106).

While Edward was keeping Easter at Devizes in 1282, news was brought him that Llewelyn and David, whom he had loaded with favours, had rebelled against him, had taken his castles, slain a multitude of people, and carried off Roger Clifford, the constable of Hawarden, as a prisoner. At first he could not believe what he heard, but he soon found

that it was true (*Tywysogion*, p. 373; *Ann. Wav.* p. 398; WIKES, p. 288). He summoned the barons to meet him at Worcester at Whitsuntide, 6 April, and the bishops and knights to assemble at Rhuddlan on 2 Aug., and again moved the exchequer to Shrewsbury. Moreover he sent to Gascony for help from his subjects there. He made his headquarters at Rhuddlan, and ravaged Llewelyn's lands during August. Roads were made through the woods, the fleet of the Cinque ports again attacked Anglesey, and a bridge was begun across the straits. Edward's army met with some severe reverses, and on 6 Nov., when an attack was treacherously made by some nobles during the progress of negotiations, the Welsh routed the attacking force, and many were drowned in the Menai (*Ann. Osen.* p. 289). Encouraged by his success Llewelyn left Snowdonia, and was slain in a skirmish on 10 Dec. in Radnor; his head was brought to Edward, who had it sent to London and exposed on the Tower. He spent Christmas at Rhuddlan, and finished his bridge. The war taxed Edward's resources severely, and in March he caused to be seized the money that, in accordance with a decree of the council of Lyons, had been collected for a crusade and stored in the cathedral churches. This provoked an indignant letter from Martin IV. Before its arrival, however, the king had promised that the money should be refunded, and Peckham went off to meet him at Acton Burnell, and prevailed on him to make immediate restitution (*Registrum Peckham*, ii. 635 sq.) At Easter he was at Aberconway, where he built one of his famous castles. Wales was now thoroughly subdued, and the two most precious treasures of the Welsh, the crown of Arthur and a piece of the true cross, were brought to the conqueror. David was delivered up by the Welsh on 22 June, and taken to Edward at Rhuddlan, but the king would not see him. He determined 'that he should be tried before a full representation of the laity' (*Const. Hist.* ii. 116), and accordingly summoned a parliament to meet at Shrewsbury at Michaelmas, consisting of the baronage, two knights from each county, and representatives from certain cities and boroughs; the clerical estate was not represented, as the business concerned a capital offence. David was tried by a judicial commission before his peers, condemned, and sentenced to be drawn, hanged, beheaded, disembowelled, and quartered, a hitherto unheard-of sentence (*Ann. Osen.* p. 294). A few days later, at Acton Burnell, Edward put forth an ordinance, called the 'Statute of Acton Burnell,' which had been drawn up by him and his council for securing the debts of traders by rendering the profits of land liable for the same. He spent Christmas at Rhuddlan, on 9 Jan. 1284 was at York at the consecration of his clerk, Antony Bek, to the see of Durham, then held a parliament at Lincoln, and was again at Rhuddlan at mid-Lent, when he put forth the laws which are called the 'Statute of Wales,' though they were not the result of parliamentary deliberation (*Const. Hist.* ii. 117). By this statute the administration of the country was to some extent assimilated to the English pattern; in certain districts sheriffs, coroners, and bailiffs were appointed, though the jurisdiction of the marchers was still preserved in other parts, the English criminal law was to be in force, while in most civil matters the Welsh were allowed to retain their old customs. In the summer Edward celebrated his conquest by holding a 'round table' at Nevin in Carnarvonshire, near the sea; the festivities cost a large sum, and were attended by a crowd of knights, both from England and from abroad (*Ann. Wav.* p. 402; *Ann. Dunst.* p. 313). He spent Christmas at Bristol, where he held a 'singular, not a general, parliament,' consisting simply of certain specially summoned nobles (*Ann. Osen.* p. 300). Thence he went to London, where he was received with great rejoicing, for he had not been there for nearly three years (*Ann. Wav.* p. 402).

A summons from Philip III to render him such assistance in his war with Peter III of Aragon as was due by reason of his tenure of Gascony put Edward in some difficulty, for he was by no means anxious for the aggrandisement of France. However, he went to Dover as though to embark. While there the illness of his mother gave him an excuse for remaining at home, and he passed Lent in Norfolk and Suffolk (*Ann. Osen.* p. 300; TRIVET, p. 310). This year is marked by the 'culminating point in Edward's legislative activity' (*Const. Hist.* ii. 118). In the mid-summer parliament, held at Westminster, he published the collection of laws known as the 'Statute of Westminster the Second' (*Statutes*, i. 163), the first chapter of which, called 'De Donis Conditionalibus,' the foundation of estates tail, restricting the alienation of lands, probably shows the influence of the nobles. Other chapters deal with amendments of the law relating to dower, advowsons, and other matters. The whole forms a code, the importance of which did not escape the notice of contemporary chroniclers (*Ann Osen.* p. 304; *Statutes*, i. 154). It was probably during this parliament, which lasted for the unusually long period of seven weeks, that Edward dealt decisively with the question of ecclesiastical jurisdiction that had been in

dispute ever since the reign of Henry II, and his action in this matter should be compared with the policy of that king as expressed in the Constitutions of Clarendon. Undaunted by previous defeats Peckham evidently instigated the bishops of his province to present a petition to the crown against the summary conclusion of ecclesiastical suits by royal prohibition. Edward, however, limited the sphere of clerical jurisdiction to matrimonial and testamentary cases, and afterwards relaxed this by issuing the writ 'Circumspecte agatis,' which clearly defines the cases which were to be entertained by ecclesiastical courts (*Statutes*, i. 242; *Ann. Dunst.* p. 317; COTTON, p. 166; *Const. Hist.* ii. 119). In the Statute of Winchester, published in the October parliament, the king revived and developed the ancient laws relating to police organisation, and to the obligation of keeping arms for the public service, and applied them to the needs of the time by converting them into a complete system for the protection of persons and property, for the capture of offenders, and for the establishment of the liability of districts for losses sustained through the failure of their police arrangements (*Select Charters*, p. 459).

In a parliament consisting of ecclesiastical and civil magnates, held on 23 April 1286, Edward announced his intention of going to France. His presence was required in Gascony, though the immediate cause of his departure was to act as mediator in the long quarrel between the French and the Aragonese for the possession of Sicily. Edward had now for some years been looked on as the most fitting arbitrator in this matter. When, in 1282, Charles of Anjou and Peter of Aragon agreed to decide their dispute by a combat, in which each was to be supported by one hundred knights, they fixed the place of meeting at Bordeaux, and selected Edward as judge. On 5 April 1283 Martin IV wrote, forbidding him to allow the encounter, and Edward sent ambassadors with letters to Charles and Peter, declaring that 'if he could gain Aragon and Sicily' by it he would not allow it (*Fœdera*, ii. 226, 240, 241). Finally, while refusing to have anything to do with the matter, he ordered the seneschal of Bordeaux to put the city at the disposal of the Angevin prince. He mediated unsuccessfully in 1284 between Philip III and Peter, and the king of Aragon hoped to engage him on his side. Edward, however, while anxious to prevent the increase of the power of France at the expense of Aragon, which would have endangered his possession of Gascony, would not be drawn into war beyond the sea. The captivity of Charles the Lame and the deaths of Peter and Philip III opened the way for fresh negotiations, and Philip IV, the sons of Charles, and the nobles of Provence all invoked the interference of the king of England (*ib.* ii. 317, 318). Edward sailed on 23 May, leaving the kingdom in charge of his cousin Edmund, and taking with him the chancellor and many nobles (*Ann. Osen.* p. 306). He was honourably received by Philip, did homage to him at Amiens, and then went with him to Paris. After obtaining the settlement of several questions connected with his foreign possessions and rights, he left Paris at Whitsuntide and proceeded to Bordeaux, where he repressed some disaffection among the citizens with considerable sharpness (HEMINGBURGH, ii. 16). He then held a congress at Bordeaux, which was attended by representatives of the kings of Aragon, France, Castile and Majorca, and two legates, and on 25 July arranged a truce between France and Aragon (*Fœdera*, ii. 330). Finding, however, that it was impossible to make terms which would be acceptable both to Honorius IV and to James of Sicily, he persuaded Alfonso of Aragon to treat apart from his brother James, and on 15 July 1287 met Alfonso at Oléron, and made a treaty for the liberation of Charles and for a future peace. At the same time the project of a marriage between Alfonso and Edward's daughter Eleanor, which had for some years been hindered by papal interference, exercised on behalf of the Angevin interest, was confirmed by the kings. When Edward re-entered Gascony he suffered from a short though severe illness at Blanquefort, and on his recovery returned to Bordeaux, where he again took the cross, was appointed by the legate the captain of the christian army (*Ann. Wav.* p. 404), and expelled the Jews from Gascony and his other continental dominions. The treaty of Oléron was pronounced unsatisfactory by Nicolas IV (*Fœdera*, ii. 358), and in 1288 Edward agreed to a treaty at Campofranco, which secured the liberation of Charles on the payment of twenty thousand marks, of which ten thousand were lent him by Edward, along with his bond for seven thousand more, on the delivery of English hostages and on other conditions (*ib.* p. 368 sq.) The war, however, was renewed, and in 1289 Edward sent Odo Grandison with a sharp reproof to Nicolas for encouraging warfare among christian kings when the infidels were triumphing over the cause of the cross in Syria (AMARI). Meanwhile in a parliament held on 2 Feb. the lords refused a grant, and the Earl of Gloucester, speaking for the rest, declared that they would grant no more money 'until they saw the king's face in England again' (WIKES, p. 316).

It was evidently high time that Edward returned, and he landed at Dover on 12 Aug.

On his return he received many bitter complaints of the ill-doings of the judges in his absence, and on 13 Oct. appointed a commission to inquire into their conduct. Weyland, one of the chief justices, fled to the Franciscan priory at Bury St. Edmunds, and assumed the monastic dress. Edward ordered that he should be starved into submission, and allowed him to escape trial by going into perpetual banishment. All the judges save two were found guilty of various misdemeanors, were fined, and dismissed from office (*Ann. Dunst.* p. 355 sq.) Before the end of the year Edward visited his mother, who had during his absence taken the veil at Amesbury, and also made visits of devotion to the shrines of St. Thomas the Martyr, St. Edmund, and many other saints. He was a man of strong religious feelings: in times of difficulty he made vows, and on his return from any long journey or after any deliverance from danger he never failed to offer thanks publicly in one or more of the great churches of the kingdom. He appears to have usually passed Lent in more or less retirement in some of the great monasteries, and he certainly took pleasure in attending religious ceremonies, such as the consecration of bishops. At the same time his love of truth and his manliness of character kept him from giving countenance to superstition or imposture. On one of his visits to his mother at Amesbury, he found her in a state of high excitement over a man who pretended that he had been cured of blindness at the tomb of her late husband, King Henry. Edward knew that the man was lying, and told his mother so, which angered her so much that she bade him leave her room. King as he was, he obeyed her without a word, and as he went out met the provincial of the Dominicans, a man of much theological learning and one of his intimate friends. 'I know enough of my father's justice,' he said to him, 'to be sure that he would rather have torn out the eyes of this rascal when they were sound than have given sight to such a scoundrel' (Trivet). He spent Christmas at Westminster, held a parliament there early the next year, and on 23 April married his daughter Joan to his old enemy, Gilbert, earl of Gloucester. This marriage suggested to him a means of raising money, of which he was in constant need, though the heavy fines he had laid on the judges had lately swelled his treasury (*Ann. Osen.* p. 321). In a parliament held on 29 May, which consisted only of bishops and lay lords, he obtained leave to levy an aid *pur fille marier* of 40*s.* on the knight's fee. This tax fell only on the tenants in chief who were held to be represented by the magnates (*Select Charters*, p. 466). A second parliament was held in July, to which the king summoned two knights from each shire. A week before the day on which the knights were to come to Westminster, and while the parliament therefore consisted only of the magnates of the kingdom, Edward, at the request of the lords, published the statute 'Quia emptores,' forbidding subinfeudation; land alienated by a tenant, either in chivalry or socage, was to be held by feoffee not of the alienor but of the capital lord, and by the same services as it had been held by the feoffor. This act, while protecting the rights of the lords, strengthened the position of the crown towards its tenants. Its remoter consequences have been a vast increase in the alienation of lands and in the number of landholders, the termination of the power of creating new manors, and an advance in the gradual obliteration of all distinctions of tenure (*ib.* p. 468). In the same month the king and his privy council ordered that all Jews should be banished from the kingdom. In making this decree Edward was influenced by 'economical as well as religious' motives (*Const. Hist.* ii. 123); it was highly popular, and in return he received grants from the clergy and laity (Hemingburgh, ii. 22). Earlier in the month he celebrated the marriage of his daughter Margaret to John of Brabant with great magnificence. While he was holding his autumn parliament at Clipstone in Sherwood Forest, the queen lay sick at Hardeby, or Harby, in Nottinghamshire (*English Historical Review*, 1888, x. 315). He remained in the immediate neighbourhood until 20 Nov., and then went to her, and was present at her death on the 28th (*Archæologia*, xxix. 169). He felt her death very deeply, and is said to have mourned for her all the rest of his life (*Opus Chron.* p. 50). The funeral procession was stately, and the king accompanied it all the way; the funeral itself took place at Westminster on 17 Dec. [For further particulars see under Eleanor of Castile.] Edward spent Christmas at Ashridge in Buckinghamshire, where his cousin Edmund, earl of Cornwall, had founded a house of Bons Hommes, and remained there five weeks until 26 Jan. 1291, evidently to some extent in retirement. Early in May he proceeded to Norham to settle the dispute between the competitors for the throne of Scotland.

On the death of Alexander III of Scotland, in 1286, his granddaughter Margaret, the Maid of Norway, who was also great-niece to Edward, was left heir to the crown, and certain Scottish lords sent messengers to the English king on 29 March, to consult him on the

affairs of the kingdom (Stevenson, *Documents*, i. 4). During 1288 Edward was in treaty with Eric of Norway to procure a marriage between his son Edward and Eric's daughter Margaret, and the following year a bull was obtained from Rome sanctioning the marriage, which was approved of and settled by a meeting of commissioners of the three kingdoms of England, Scotland, and Norway, held at Salisbury on 6 Nov. The treaty of Salisbury gratified the Scots, and a letter expressing their pleasure was sent to Edward by the estates assembled at Brigham, near Roxburgh, on 10 March 1290. The estates also entered into a treaty in July concerning the preservation of the rights and laws of the kingdom. Edward then appointed Antony Bek, bishop of Durham, governor of Scotland, in the name of Margaret and of his son Edward, that he might act with the regents and magnates in administering the kingdom according to its ancient laws; and further demanded that the castles should be put at his disposal, for he had heard of certain dangers that threatened the country. This demand, however, was refused, and was not insisted on. Margaret set sail from Norway and died before reaching Orkney (Stevenson). There were thirteen competitors for the crown, and the kingdom was in imminent danger of disturbance. Even before the death of Margaret, when the report of her illness had reached Scotland, the bishop of St. Andrews, the chief of the guardians of the kingdom, wrote to Edward urging his interference, and entreating him, should the queen be dead, to come to the border in order to prevent bloodshed, and to enable the faithful men of the realm to 'choose for their king him who ought to be so' (*Fœdera*, ii. 1090). Edward is said to have told his lords that he hoped to bring the king and kingdom of Scotland as much under his authority as he had brought Wales (*Ann. Wav.* p. 409). This reads like an afterthought. At all events he did nothing which tended to reduce Scotland to the same condition as Wales, for he took steps towards providing her with a king by summoning the lords of the kingdom to meet him at Norham on 10 May 1291, while certain of his own military tenants were also ordered to be there at the beginning of June. On opening the proceedings the chief justice demanded whether the Scottish barons would recognise Edward as their superior lord, and various passages were read from ancient chronicles showing how the Scottish kings had in time past done homage to the kings of England. When the barons were evidently unwilling to assent to this demand the king swore 'by St. Edward that he would either have the due right of his kingdom and of the crown of St. Edward of which he was the guardian, or would die in that place in the prosecution of it' (Hemingburgh, ii. 34). He gave them three weeks to consider their answer. When they came before him again on 2 June, the lords and clergy acknowledged his superiority, and each one of the eight competitors that were present afterwards did so singly for himself, promising to abide by his decision as that of the 'sovreign lord of the land' (*Fœdera*, ii. 529). Edward received seisin of the land and castles, and immediately restored the guardianship of the land to the regents, adding a lord to their number and appointing a chancellor and chamberlain. He received oaths of fealty from several lords, his peace was proclaimed, he appointed a commission consisting partly of Englishmen and partly of Scotchmen, chosen by Bruce and Baliol to decide on the claims of the competitors, adjourned the court until 2 Aug., and then proceeded to Edinburgh, Stirling, and Perth, receiving the homage of the people at each place to which he came. The court was again opened at Berwick on 2 Aug., the proceedings were adjourned, and the king returned to the south. The proofs of the recognition of his superiority over Scotland were by his command entered in the chronicles of divers English monasteries. In the March of this year Nicolas IV granted him a tenth of ecclesiastical revenue for six years for the crusade he was contemplating (*ib.* ii. 509). Acre had fallen, and the christians of the East were looking to Edward to defend their cause. He was never able to undertake this crusade, and he applied the money which is said to have been collected with much strictness to other purposes (Cotton, p. 198). On 8 Sept. he buried his mother with considerable state at Amesbury. A private war that had been carried on between the Earls of Gloucester and Hereford took him to Abergavenny to hold an inquisition concerning a castle that Gloucester had built there without license. Thence he went to Hereford, and on 9 Nov. to Worcester. On the 25th he solemnly kept the anniversary of the queen's funeral at London, with a large number of bishops who came thither for the purpose (*Ann. Wigorn.* p. 506). After keeping St. Edmund's day, 28 April 1292, with his son and daughters at Bury St. Edmund's, and visiting Walsingham Abbey (*Cont.* Flor. Wig. ii. 264), Edward again proceeded to Berwick. While he was at York he caused Rhys, son of Meredydd, who had risen against him and had been defeated and captured, to be tried and executed for treason. On 2 June the court was again opened at Berwick. The hearing of the case lasted until 17 Nov. [for

particulars see BALIOL, JOHN, 1249–1315], when Edward delivered his judgment, declaring that John Baliol ought to have seisin of the kingdom, saving the right of the king of England and his heirs. On the 20th Baliol swore fealty to Edward at Norham, and on 26 Dec., after his coronation, he did homage to him at Newcastle (*Fœdera*, ii. 593).

A petty war between the seamen of the Cinque ports and of Normandy, which began in 1293, gradually assumed serious proportions, and our seamen beat the French fleet in a pitched battle in the Channel. Some hostilities took place between the French and the Gascons, and Philip IV, who was bent on gaining Gascony, summoned Edward to appear before him in his parliament (*ib.* ii. 617). Edward made every effort to avoid war. A marriage was proposed between him and Blanche, a sister of the French king, with whom Edward was, it is said, greatly in love (*Ann. Wigorn.* p. 515), and he consented to give Philip seisin of Gascony, which was to be restored to him as Blanche's dower. Philip dealt dishonestly; he hoped to persuade Edward to come over to France with the intention, it is said, of entrapping him at Amiens (COTTON, p. 233); he broke off the negotiation for the marriage in 1294, and, having got Gascony into his possession, refused to deliver it up again, and declared that the promise was forfeited by Edward's non-attendance. War was now inevitable. The king seized all the merchants' wool, and with their consent levied an impost on it; he obtained a promise of liberal help from the lords 'in a court or parliament' held on 5 June, summoned his military tenants to assemble at Portsmouth on 1 Sept., and organised his fleet, dividing it into three large squadrons (*Const. Hist.* ii. 125, 126; NICHOLAS, *Hist. of the Navy*, i. 270). On 4 July he seized all the coined money in the cathedrals, monasteries, and hospitals (*Cont.* FLOR. WIG. ii. 271). He did not himself go to Gascony, for his presence was required in Wales, where Llewelyn's son Madoc, in North Wales, and other chiefs in Cardiganshire and Glamorganshire, were in insurrection. The proposed expedition came to nothing, though a force under Sir John St. John and other leaders made a short campaign. He sent an embassy to Adolf of Nassau, the king of the Romans, and bought an alliance with him. The Count of Bar he had already secured, for he had given him his daughter Eleanor to wife the previous Michaelmas at Bristol; he took several princes of the Low Countries into his pay, and sent to ask Spanish help. On 21 Sept. he met the clergy of both provinces at Westminster, and, having explained his necessities and apologised for his violent measures, demanded their help. They asked for a day's grace, which was accorded them. They offered two tenths for a year. Edward sent a messenger to them, who told them that the king would have half their revenues, and that if they refused he would put them out of his peace, adding: 'Whoever of ye will say him nay, let him rise and stand up that his person may be known.' The dean of St. Paul's tried to pacify the king, and fell dead with fright in his presence. The clergy had no head, for the archbishopric of Canterbury had fallen vacant in 1292, and Robert Winchelsey, who had been consecrated a few days before this, had not returned from Rome; they offered to obey the king's will if he would withdraw the statute of mortmain. This he refused to do, and they were forced to promise the half demanded of them (HEMINGBURGH, ii. 54; *Cont.* FLOR. WIG. ii. 274; *Ann. Wigorn.* p. 517; *Flores*, p. 394). In October the laity made grants for the Welsh war in a parliament in which the cities and towns were not represented, and their contribution was collected from them 'by separate negotiation conducted by the king's officers' (*Const. Hist.* ii. 127). Edward marched to Worcester and thence to Chester towards the end of November. He ravaged parts of Wales, but was shut up in Aberconway by Madoc, and reduced to some straits. During this war he built the castle of Beaumaris; he spent Christmas at Aberconway, and was detained by the war until May 1295. Two legates, who were sent over to endeavour to make peace, awaited his arrival at London on 1 Aug. A great council was held and the legates were authorised to conclude a truce with Philip, but Edward refused to make peace because his ally Adolf was not willing to do so. The treacherous designs of a certain knight named Turberville, who promised Philip that he would obtain the custody of the Cinque ports and deliver them to him on the appearance of a French fleet, were foiled by the refusal of Edward to grant him the command he desired. Nevertheless, an attack was made on Hythe, part of Dover was burnt by the French, and it was evidently thought that the king ran some risk in attending the enthronement of Archbishop Winchelsey at Canterbury on 2 Oct. (*Cont.* FLOR. WIG. ii. 278; *Ann. Dunst.* p. 400). The king stood in great need of supplies; the repeated descents of the French were intolerable, and no progress was made with the war; the campaign in Wales had been protracted; more serious trouble seemed likely to arise with Scotland; and the council held in August had not dealt with the subject of

money, for it was from its composition incapable of taxing the nation. This was to be done by a parliament which the king summoned to meet in November. Writs were addressed to both the archbishops and to the several bishops containing a clause (*Præmunientes*) commanding the attendance of the clergy of each diocese by their representatives, to the baronage, and to the sheriffs ordering each of them to return two knights elected to serve for his shire, and two citizens or burgesses elected for each city or borough within it. Thus, this parliament of 1295 was an assembly in which the three estates of the realm were perfectly represented, and from that time every assembly to which the name of parliament can properly be applied was constituted on the same model, though the desire of the spiritual estate to tax itself separately in its own assembly, and its neglect to appear in the council of the nation by its proctors, have in fact changed the composition of parliament (*Const. Hist.* ii. c. xv.; *Select Charters*, p. 472 sq.) Edward received grants from each estate separately, but was not able to prosecute the war with France in person, for his presence and all the money he could get were needed for an expedition against the Scots.

From the time that Baliol received the kingdom Edward had abstained from all direct interference with the affairs of Scotland. In consequence, however, of the acknowledgment of the feudal superiority of the English king he had a right, and was bound as lord paramount, to entertain and adjudicate upon appeals made to his court, and, in spite of Baliol's remonstrances, he had asserted and maintained this right in the case of an appeal made by a burgess of Berwick, which lay within the Scottish border, a few months after the settlement of the crown, and Baliol had implicitly allowed the validity of his assertion. Before long an appeal was lodged against Baliol by Macduff, earl of Fife. After some delay he appeared at a parliament held at Westminster in May 1294, and there seems to have promised an aid for the French war (Hemingburgh, ii. 45). The Scottish nobles were dissatisfied with his conduct, and, anxious to take advantage of the embarrassment of England, opened negotiations with Philip of France. When Edward heard of this he demanded that the border fortresses of Scotland should be placed in his hands until his war with France was concluded. This was refused, and in March 1296 an army led by seven Scottish earls ravaged Cumberland, and made an unsuccessful attack on Carlisle (*Chron. Lanercost*). Edward was not taken unprepared, for he had already summoned Baliol and the Scottish lords to meet him at Newcastle on 1 March to answer for certain injuries done to his subjects, and had gone thither with a large army. He was joined by the Bishop of Durham with the forces of the north, and on the 28th the English army of five thousand horse and thirty thousand foot entered Scotland, Edward crossing the Tweed near Coldstream, and the bishop near Norham. Berwick was summoned to surrender; Edward's terms were refused; and on the 30th he prepared to assault it. The English ships which were to act with the army attacked too soon, and three of them were burnt by the enemy. Edward led the assault in person, the town was quickly taken, and, as was the custom of war, very many Scots, more it is said than eight thousand, were put to the sword; the garrison of the castle surrendered on terms; and the women of Berwick were also after some days sent off to their own people (Hemingburgh, ii. 99; Knighton, col. 2480, puts the number of the slain at 17,400; and Fordun, xi. 54, 55, dwells on the barbarities of the English). While Edward remained at Berwick making new fortifications, a messenger from Baliol brought him the Scottish king's answer to his summons, the renunciation of his fealty and homage. 'Ha! the false fool,' Edward is said to have exclaimed, 'what folly his is! If he will not come to us, we will come to him' (Fordun). He detached part of his army to attack the castle of Dunbar, arrived there himself on 28 April, the day after Surrey had defeated the Scots, and received the surrender of the place. During May Haddington, Roxburgh, Jedburgh, and other towns were surrendered to him. He was now joined by some Welsh troops, and about this time sent back part of his English army. On 6 June he appeared before Edinburgh; the garrison began to treat on the fifth day, and the castle surrendered on the eighth day of the siege. At Stirling, where the only man left of the garrison was the porter to open the gates of the castle, he was joined by a large body of Irish troops. He kept the festival of St. John the Baptist (24 June) with much state at Perth, creating several knights, and while he was there received messengers from Baliol, who brought him the king's surrender. On 10 July he formally accepted Baliol's surrender of the kingdom at Montrose. He then marched northwards to Aberdeen, Banff, and Elgin, receiving everywhere the submission of the nobles and people, and returned to Berwick on 22 Aug., bringing with him the famous coronation stone from the abbey of Scone, and having achieved the conquest of Scot-

land in less than twenty-one weeks (Stevenson, *Documents*, ii. 37). On the 28th he held a parliament at Berwick, where he received the fealty of the clergy, barons, and gentry, the names filling the thirty-five skins of parchment known as Ragman Roll. All the lands of the clergy were restored, very few lords were dispossessed, the ancient jurisdictions were not interfered with, 'no wanton or unnecessary act of rigour was committed, no capricious changes were introduced' (Tytler), and the king, having appointed a guardian, treasurer, and other officers for Scotland, returned to England, and held a parliament at Bury St. Edmunds on 3 Nov.

At this parliament, while the laity made their grants, the clergy, after thoroughly discussing the matter, authorised Archbishop Winchelsey to inform the king that it was impossible for them to grant him anything (*Ann. Dunst.* p. 405; Cotton, p. 314). The cause of this refusal was that in the previous February Boniface VIII had issued the bull 'Clericis laicos,' forbidding on pain of excommunication the clergy to grant, or the secular power to take, any taxes from the revenues of churches or the goods of clerks. Edward would not accept this answer, and bade the clergy let him know their final decision on the following 14 Jan. Meanwhile he ordered the lay subsidy to be collected, and, after staying some time at St. Edmund's, went to Ipswich and kept Christmas there. While he was there he married his daughter Elizabeth to John, count of Holland, and then made a pilgrimage to Walsingham. On 14 Jan. 1297 he sent proctors to the clergy, who were met in council at St. Paul's to decide the question of the subsidy. After setting forth the dangers that were threatening the kingdom, these proctors declared that unless the clergy granted a sufficient sum for the defence of the country the king and the lords of the realm would treat their revenues as might seem good to them. The king, who was then at Castle Acre in Norfolk, received a deputation sent by the synod on the 20th, who declared that the clergy found themselves unable to make any grant. Edward merely answered the Bishop of Hereford, the spokesman of the deputation: 'As you are not bound by the homage and fealty you have done me for your baronies, I am not bound in any way to you.' He was exceedingly wroth, for he was in great need of money for the defence of the kingdom, and on the 30th he declared he would outlaw the whole body of the clergy, and take their lay fees into his own hand (*ib.* p. 318). The clergy of the province of York submitted, made a grant, and received letters of protection, and the writ was issued against the clergy of the southern province on 12 Feb. (*Ann. Wigorn.* p. 530). Two days before this the archbishop excommunicated all who should act contrary to the papal decree.

Meanwhile the king's army was defeated in Gascony, and Edward, who had on 7 Jan. made alliance with Guy, count of Flanders, determined to send a fresh force to Gascony, while he made an expedition in person to Flanders, in order to act against Philip in the north. With this view he held a parliament at Salisbury on 25 Feb., to which only the baronage of the kingdom was summoned, without the clergy or the commons. He asked the lords, one after another, to go to the war in Gascony. Every one of them refused, and he declared that those who would not go should give up their lands to those who would. Then he appealed to Humphrey Bohun, third earl of Hereford [q. v.], the constable, and Roger Bigod, fifth earl of Norfolk [q.v.], the marshal; both excused themselves, not, as they might have done, on the ground that the king 'had strained his rights every possible way' (*Const. Hist.* ii. 131–3, which should be consulted for a full account of the crisis of this year), but simply because they were only bound to serve with the king. They persisted in their refusal [for Bigod's well-known altercation with the king see Bigod, Roger]. The council broke up, and the two earls forthwith gathered a force, which was joined by several lords, and numbered fifteen hundred men. Edward was uneasy, though he kept his feelings to himself (Hemingburgh, ii. 121). He was obliged to carry out his plans and engagements, and as his lords refused to help him he seized the wool of all those who had more than five sacks, obliged the other merchants to redeem theirs by paying a heavy toll or 'maletote,' and ordered the sheriffs to furnish supplies of provisions from their several counties. The lords who held with the two earls would not allow the royal officers to take anything from their lands. Meanwhile Edward had an interview with the archbishop at Salisbury on 7 March, and pointed out that he was acting from necessity, and that it was useless to attempt to resist. At a synod held on the 26th the archbishop, while refusing himself to yield, allowed the clergy to follow their own consciences, and almost all of them purchased their peace of the king by the grant of a fifth (Cotton, p. 323). Edward then issued writs for a 'military levy of the whole kingdom' to meet at London, though constitutionally the national force could not be compelled to serve out of the kingdom (*Const. Hist.* ii. 135). When 7 July, the day appointed for the meeting of

the force, arrived, the constable and marshal sent to Edward, stating that they attended not in virtue of a summons, but at his special request; for so the message to the sheriffs was worded (*Fœdera*, ii. 767), and they begged to be excused from performing their duties in marshalling the host, and Edward, who was now at Portsmouth making preparations for his expedition, appointed others to execute their offices. They then proceeded to draw up a list of grievances (Hemingburgh, ii. 124). Edward evidently thought it well to take some measures to gain the goodwill of the nation; for he promised that all his military tenants who served in Flanders should receive pay, and he was reconciled to the archbishop. On the 14th he appeared before the people on a platform in front of Westminster Hall, in company with the archbishop, his son Edward, and the Earl of Warwick, and with many tears asked them to pardon him for what he had done amiss, saying that he knew that he had not reigned as well as he ought, but that whatever they had given him, or whatever had without his knowledge been taken from them by his officers, had been spent in their defence. 'And now,' he added, 'I am going to meet danger on your behalf, and I pray you, should I return, receive me as you do now, and I will give you back all that has been taken from you. And if I do not return, crown my son as your king.' Winchelsey wept, and promised that he would do so, and all the people held up their hands in token of their fidelity (*Flores*, p. 409).

The barons, however, represented that it was unadvisable that the king should depart; that a rebellion had broken out in Scotland, that the country was exhausted, that no more tallages ought to be levied, and that the Great Charter and the Forest Charter should be confirmed (*ib.*) Edward promised to confirm the charters if the clergy and laity would make him grants. The grants of the laity were promised by certain of those who had come up to the army levied from the various shires, and the king tried in vain to induce the earls to hold a conference with him. They sent envoys to him at St. Albans on the 28th, but declined to come in person. He ordered the subsidies to be collected from the laity, and on 7 Aug. published a letter which the sheriffs were bidden make known to the people at large. In this letter he said that he had heard that a list of grievances was drawn up; he had not refused to receive it, he had not as yet seen it; his people should remember that whatever money he had taken from them he had used in their defence. If he should return he would amend all things, if not he would have his heir do so; he was bound to go to the help of his ally, the Count of Flanders, and his going was necessary for the safety of the nation. The lords had promised him a grant on condition that he confirmed the charters, and he prayed the people to give him all the help they could, and bade them keep the peace (Cotton, pp. 330–4). After the publication of this letter the list of grievances was presented; it purports to be the work of the estates, and after objecting to the king's expedition sets forth the poverty of the realm, the extent to which it was burdened by taxation, the disregard of the Great Charter and of the Forest Charter, and the unjust seizure of wool, and finally declares that the king ought not to leave the kingdom in the face of the Scottish rebellion, and for other causes (Hemingburgh, ii. 361). Edward, who was then at Odemer, near Winchelsea, answered that he could make no reply to these matters without his council, and that some members of it had already crossed to Flanders, and others were in London, and he requested the earls that if they would not go with him, they would at least abstain from doing mischief in his absence. While he was at Winchelsea he met with an accident that might have proved fatal. As he was riding on the mound that defended the town on the seaward side, watching his fleet, his horse shied at a windmill, and refused to advance; he urged it with whip and spur, and the animal suddenly leaped from the mound on to the road which lay far below, winding up the steep ascent of the hill. Luckily it alighted on its legs; the road was muddy from recent rain, and though the horse slipped some feet, the king was able to bring it up again, and entered the gate of the town unhurt (Trivet, p. 359). On 10 Aug. the clergy who had been received into the king's protection met in convocation to decide the matter of the grant that had been demanded of them; they returned answer that they would apply to the pope for permission; and as the king was dissatisfied with this reply he ordered certain not immoderate taxes to be collected off them.

Edward set sail from Winchelsea on the 23rd, landed at Sluys, and proceeded to Bruges. There he offered to bear half the expense of fortifying the town, but found that the townsmen were hostile to the count; they refused to become parties to the alliance he had made with Guy, and were inclined to surrender the town to the French. It was not safe for him to remain there, and he marched to Ghent, where the burghers had made terms with the French. Edward's soldiers treated the Flemish with much violence, plundered the neighbourhood, and especially the town of

Damme, where they slew two hundred men, for which the king had some of them hanged (Hemingburgh, ii. 159; Rishanger, p. 413). While he was in Flanders his son Edward was forced to confirm the charters, and to add certain clauses that met the grievances stated in the remonstrance drawn up by the earls. The charters thus confirmed and enlarged were sent over to Edward, who confirmed them at Ghent on 5 Nov. (*Statutes*, i. 273). The additional articles are directed against taxation without the common consent of the realm, and against the arbitrary imposition of the maletote of 40*s.* on wool, the right of the crown to the ancient aids, taxes, and prises being reserved. The special importance of this enactment lies in the fact that chiefly owing to the work of Edward the consent of the nation now meant the concurrence of the estates of the realm assembled in parliament, without which taxation was now generally illegal. When the Great Charter was granted, no such machinery for the expression of the popular will was in existence. The articles are extant in two forms: in French, the version which holds a permanent place in the statute book, and by which Edward considered that he was bound; and in Latin, under the title 'De Tallagio non concedendo,' and in this form they are considerably more stringent. Although the Latin version was not a statute, and is either an inaccurate version of the French articles, or may represent the demands on which they were founded, it has obtained the force of a statute because it is referred to as such in the preamble to the Petition of Right of 1628 (*Const. Hist.* ii. 141 sq.) Shortly after this an invasion of the Scots gave Winchelsey an opportunity for bringing the dispute between the crown and the clergy to an end by recommending a grant. Edward did not accomplish anything against the French; the Flemish towns were not inclined to support him, and his allies gave him no help. Still his presence in Flanders checked Philip, and inclined him to accept the mediation of Boniface VIII, who interfered in the cause of peace in August (*Fœdera*, ii. 791). After some delay terms were arranged for two years. While negotiations were in progress a serious commotion was raised in Ghent against the English on 3 Feb. 1298, and Edward's foot soldiers burnt and sacked part of the city. The Flemings excused their rising by declaring that the English had done them much injury, and Edward, who knew that he was in their power, was forced to give them a large sum as a recompense (Hemingburgh, ii. 170 sq.) On 14 March he returned to England. Later in the year the terms with France were renewed through the pope's mediation, and it was arranged that Edward should marry Margaret, the French king's sister, and that his heir Edward should be contracted to Isabella, Philip's daughter. Edward's marriage took place at Canterbury on 10 Sept. 1299. The truce of 1298 was renewed the next year, and finally was converted into a lasting peace, which was concluded on 20 May 1303. Gascony was restored to him, but he sacrificed the interests of his ally, the Count of Flanders, whom he left exposed to the vengeance of the French king. The French war ended opportunely for Edward, for the Scottish rebellion demanded his immediate attention. Wallace had inflicted a disastrous defeat upon the English at the bridge of Stirling on 11 Sept. 1297, and had laid waste Cumberland and Westmoreland.

Immediately on his return Edward ordered commissioners to make inquiry into grievances in every county, and summoned a lay parliament to meet at York on 25 May. The army was commanded to assemble at Roxburgh on 23 June, and the Earls of Norfolk and Hereford declared that they would not attend unless the king again confirmed the charters and the new articles. In order to meet their demand certain nobles swore, on behalf of the king, that if he was victorious he would do what they required. After visiting the shrine of St. John of Beverley and other holy places, Edward met his army at Roxburgh, and found himself at the head of seven thousand horse and eighty thousand foot nearly all Welsh and Irish, and was soon joined by a force from Gascony. He marched through Berwickshire without meeting the enemy, for the Scots kept out of his way and wasted the country. At Kirkliston he waited for news of the ships he had ordered to sail into the Forth with supplies. Provisions grew scarce, his Welsh infantry became mutinous, and he had determined to fall back on Edinburgh and there wait for his ships, when part of his fleet at last appeared with the supplies he needed, and on the third day afterwards, 21 July, a messenger from two Scottish lords informed him that the enemy was at Falkirk. His army camped that night in the open on Linlithgow heath, and the next morning, when the trumpet sounded at daybreak, the king's horse, excited by the general bustle, threw him as he was in the act of mounting, and broke two of his ribs with a kick (Trivet, p. 372). Edward, nevertheless, mounted and rode throughout the day as though he had received no injury. The Scottish cavalry fled without striking a blow (Fordun); the archers gave way after their leader was slain, but

the infantry, which Wallace had arranged in four compact masses, stood firm, and the English horse charged in vain against their spears. At last they were broken by the English archers and by volleys of stones from the other foot soldiers, and were then helpless. Edward's victory was complete; twenty thousand Scots are said to have perished, while only two men of rank fell on the English side (TRIVET). On advancing to Stirling, Edward found that the Scots had burnt the town; he lay there fifteen days to recover from his hurt, sending out expeditions to ravage the country, and putting the castle in a state of defence. He then marched to Abercorn, and thence through Clydesdale to Ayr, intending to advance into Galloway, but provisions failed, and he returned through Annandale and received the surrender of Bruce's castle of Lochmaben. On 9 Sept. he was at Carlisle, and there held a council, at which he granted the estates of the Scottish nobles to his own lords. The Earls of Norfolk and Hereford now requested that they might return home, declaring that their horses and men were worn out, though they let it be known that they were offended because the king had granted the Isle of Arran to Thomas Bisset, a Scottish lord who had seized it, whereas they said that he had promised to do nothing without their counsel. Edward's army, which had already suffered much from fatigue and privations, was greatly weakened by their departure, and no further operations of any importance were attempted. After staying for a while at Jedburgh, Newcastle, Durham, and Tynemouth, he spent Christmas at Cottingham, and marched southwards early in 1299, having utterly crushed the rising under Wallace, but leaving the land beyond the Forth virtually unsubdued, and the whole country ready to break into revolt. In spite of his magnificent army, his success was limited by want of provisions, and by the discontent and suspicion of the constable and marshal.

The promise Edward had made before his expedition that he would confirm the charters was claimed in a great council he held at London on 8 March. He was displeased, and, though he declared that he would give his answer the next day, removed from the city during the night. Suspecting that he meant to evade his promise, the lords came after him and blamed him for his removal. He declared that he had moved for the sake of better air, and told them to go to his council for his answer. The Great Charter was confirmed, but to the confirmation of the Forest Charter was added, 'saving the right of our crown,' and when the people, who were assembled in St. Paul's churchyard to hear the charters and the king's confirmation, heard this salvo, their blessings were turned into curses (HEMINGBURGH, ii. 183). Another council was held in May, and the king then confirmed both the charters without any salvo, and promised to issue a commission for a perambulation of the forests, in order to settle disputes and declare the reformation of abuses. At the request of the pope, Edward liberated Baliol in July and delivered him to the legate, for he was anxious to meet the wishes of Boniface, in the hope that he would speedily regain Gascony, and was disappointed at not receiving it at his marriage in September. Soon after his marriage he began to make arrangements for another expedition to Scotland, for the regents chosen by the Scottish lords, who were upheld by Philip, were threatening his garrison in Stirling. On 11 Nov. he held a council at York, and advanced thence with his army as far as Berwick. There, however, the barons declared that it was too late in the year to make a campaign, and that they would go no further, for the king, they said, was not carrying out the confirmation of the charters. He was therefore obliged to return, and to authorise the surrender of Stirling. After spending Christmas at Berwick, he returned to the south, and held a parliament at London on 6 March 1300, which 'contained both commons and clergy' (*Const. Hist.* ii. 149). The question of the charters was again renewed. Again the king confirmed them, and gave his consent to a series of articles supplementary to the Great Charter ('articuli super cartas'), enacting chiefly sundry reforms in the system of administering justice. In this parliament the king yielded to the will of the nation in the matter of the forests, and ordered the perambulations. At midsummer he again met a force composed of those who owed military service at Carlisle, and marched into Scotland with three thousand men at arms, his banner displaying 'three leopards courant of fine gold, set on red, fierce, haughty, and cruel' (*Siege of Carlaverock*, p. 23). He took Lochmaben, and, about 10 July, the castle of Carlaverock, which was for some time held against his army by a garrison of only sixty men. As a reward for their valour Edward granted them life and limb, and ordered that each of them should receive a new garment (*ib.* p. 87). He entered Galloway, and there had an interview with certain Scottish lords, who demanded that Baliol should be allowed to reign over them; he refused their demands and marched to Irvine, remaining in Galloway until the end of October. While he

was at Sweetheart Abbey Archbishop Winchelsey came to him on 27 Aug., in company with a papal envoy, bringing him a bull from Boniface commanding him to abstain from further hostilities, denying his right to the lordship of Scotland, and declaring that it belonged to the holy see. Winchelsey, it is said, added an exhortation of his own, and spoke of the safety of the citizens of Jerusalem, and how those who trusted in God were as Mount Zion (Ps. cxxv. 1). 'By God's blood,' the king shouted, 'I will not hold my peace for Zion, nor keep silence for Jerusalem' (Is. lxii. 1), 'but I will defend my right that is known to all the world with all my might' (Walsingham). The story may not be true, but so devout a king as Edward may well have capped texts with the archbishop to good purpose. A letter was given to Winchelsey promising that the king would send the pope an answer after he had consulted with the council of his lords, for it was 'the custom of the kingdom of England that in matters touching the state of the realm their advice should be asked who were affected by the business' (Matt. Westmon. p. 426). On 30 Oct. he yielded to Philip's mediation, and granted the Scots a truce until the following Whitsuntide.

In January 1301 Edward held a parliament at Lincoln, at which the report of the perambulations of the forests was received. The forest question was still productive of suspicion and annoyance; it touched the rights and property of the king, and it deeply affected the wellbeing of many of his subjects. Edward would not consent to the disafforestments which were contemplated unless the prelates and lords could assure him that he might do so without breaking his oath—probably some oath not to alienate the property of the crown, and without stripping the crown of its rights. On the other hand, the lords complained of Walter Langton, bishop of Lichfield, the treasurer, and presented a series of articles by Henry Keighley, one of the members for Lancashire, demanding a fresh confirmation of the charters, the execution of the disafforestments, and various other concessions, while the bishops declared that they must obtain the pope's consent before they could make a grant. The conduct of the barons appears to have been unreasonable. Edward scarcely deserved to be treated with so much distrust, though he had to some extent brought it on himself by the tenacity with which he had clung to what seemed to him to be the rights of the crown in the matter of the forests. He upheld his minister, but was forced to assent to most of the barons' articles. Nevertheless he was deeply angered, and imprisoned Keighley, though only for a short time. An article declaring that the goods of the clergy should not be taxed without the consent of the pope he rejected; it was a sign that Winchelsey was acting in conjunction with the barons. The archbishop had already shown by his conduct with regard to the papal pretensions over Scotland that he was not unwilling to use his office to embarrass the king, and Edward did not forget to requite him for the part he now took in forwarding his abasement (*Const. Hist.* ii. 150 sq.) Edward skilfully broke the alliance between the archbishop and the barons. After the commons had been dismissed, he laid the pope's bull before the barons, and requested them to send their own answer. On 12 Feb. they wrote a letter to the pope on behalf of the whole community of the realm, and addressed to him by seven earls and ninety-seven barons, declaring that the kings of England ought not to answer concerning their rights before any judge, ecclesiastical or civil, together with more of a like kind (*Fœdera*, ii. 860; Hemingburgh, ii. 211). In this letter the bishops had no part. On 7 May the king also sent the pope a long statement of the historical grounds on which he based his claim (*Fœdera*, ii. 863). His troubles with the baronage now ceased. His old opponent, Humphrey Bohun, was dead, and his son Humphrey, fourth earl of Hereford [q. v.], married the king's daughter Elizabeth in 1302, and surrendered his estates, receiving them back in tail, and the childless Earl of Norfolk made the king his heir, and entered into a similar arrangement (see under Bigod, Roger, fifth earl of Norfolk, and *Const. Hist.* ii. 154).

At midsummer Edward again entered Scotland and took the castle of Bonkill in the Merse. No vigorous opposition was made to his authority south of the Forth, though the Scots lost no opportunity of secretly injuring the English, and pursued the wise policy of cutting off stragglers, and distressing the army by wasting the country so that no forage was to be had. Many horses died of hunger and cold before Edward went into winter quarters at Linlithgow, where he spent Christmas. His designs of conquest were checked by Philip, who again prevailed on him to grant a truce until November 1302. Soon after his return to England the difficulties that had restrained his action against Scotland began to clear away. Boniface found that he needed help against Philip, and, as he hoped to obtain it from Edward, he gave up the cause of the Scots; and Philip, who was anxious to devote all his strength to the war with Flanders, concluded the treaty of Amiens, which

left the Scots to their fate. Edward, now that he had at last regained Gascony and was free from embarrassment at home and abroad, was able to carry on a more decided policy with respect to Scotland. Affairs had gone badly there, for on 24 Feb. 1303 Comyn had defeated an English army under Sir John Segrave at Roslin. On 26 May Edward met his army at Roxburgh; he marched by Edinburgh, Perth, Brechin, Aberdeen, and Banff without meeting any resistance save at Brechin, which stood a siege of about three weeks. Then he advanced into Moray, received the submission of the lords of the north at the castle of Lochindorb (FORDUN, p. 989), and continued his ravages as far as Caithness. Stirling, the only place that still held out against him, he passed by. He marched south to Dunfermline, where he was joined by his queen, and passed the winter there, receiving the fealty of many Scottish nobles, and among them of Comyn. His expenses were heavy, and he was forced to find out some way of raising money. Accordingly, in February 1304, he issued writs for collecting tallage from his demesne. This was contrary to the spirit, though not to the letter, of the confirmation of the charters; it was an expedient that naturally commended itself to his legal mind as a means of obtaining his purpose without violating the exact terms of his pledge. In March he held a parliament at St. Andrews, and all the Scots who were summoned attended it save Wallace and Fraser; of Wallace he wrote on the 3rd that no terms were to be offered him save unconditional surrender. At St. Andrews he fixed the amounts which the barons were to pay as the price of obtaining his peace. When this business was concluded he laid siege to Stirling Castle; it was defended with great courage, and Edward, who was eager to take it, was more than once hit by missiles from the walls. The siege taxed his resources; he sent to England for materials for Greek fire, ordered the Prince of Wales to strip off the lead from the churches of Perth and Dunblane and send it to him, and employed Robert Bruce in conveying the framework for his engines (*Documents*, ii. 479, 481). The garrison surrendered at discretion on 24 July. Edward granted them their lives and merely punished them by imprisonment. He then made arrangements for the government of the country and the custody of the castles, and, accompanied by a number of Scottish nobles, marched southwards to Jedburgh, re-entered England, and spent Christmas at Lincoln. The court of king's bench and the exchequer, which had been at York ever since June 1297, now returned to Westminster. The following summer Wallace was delivered up to the English, was brought to London, was tried for treason, murders, robberies, and other felonies, and was put to death on 23 Aug.

Edward returned to London on 30 Jan. 1305, and, finding that during his absence a number of crimes of violence had been committed by hired ruffians, he caused a statute to be made against such offences, and in April issued a writ founded upon it, called 'of Trailbaston,' for the arrest and punishment of the guilty (*Rolls of Parliament*, i. 178; *Fœdera*, ii. 11960). He had trouble in his own family, for in June the Prince of Wales, who was under the influence of Piers Gaveston, grievously insulted and wronged Bishop Langton, and was kept in disgrace for six months [see under EDWARD II]. In the course of the summer a Gascon noble, Bertrand de Goth, archbishop of Bordeaux, one of Edward's subjects, was raised to the papacy as Clement V. Political and personal reasons combined to render him anxious to oblige Edward, and he invited him to be present at his coronation (*Fœdera*, ii. 966). The king did not go, but sent ambassadors to treat of certain matters that 'lay deep in his heart' (*ib.* p. 971). These were the promises he had made concerning the charters, and the offence that Winchelsey had given him (*Chronicles, Edward I*, Introd. cv). He considered that he had been forced to diminish the just rights of the crown by yielding to the demands for a perambulation and disafforesting, and that his subjects had taken an unfair advantage of him; and it can scarcely be doubted that his love of hunting rendered the concessions he was forced to make peculiarly grievous to him. Accordingly, at his request, Clement absolved him from the pledges he had entered into in 1297 (*ib.* p. 978). In condemning his conduct, and it is certainly worthy of condemnation, it must be remembered that he took no advantage of this bull, and the religious and moral standard of the time should also be taken into account. Clement further ordered that no excommunication was to be pronounced against him without the sanction of the Roman see, and thus deprived Winchelsey of the means of defending himself against the king. Edward had already shown that he looked on the archbishop with disfavour, for he must have approved of the excommunication pronounced against Winchelsey in 1301 in the matter of a suit brought against him at Rome, and his anger was kept alive by a quarrel between Winchelsey and Bishop Langton. In 1306 the archbishop heard that the king and Langton had procured his suspension, and went to the king

and asked him to stand his friend. Edward replied with great bitterness, reminding him of the trouble and humiliation he had brought upon him, and telling him plainly that he wished him out of the kingdom (Birchington, p. 16). The letter of suspension that the king had sought for arrived (*Concilia*, ii. 284, 286), and Winchelsey left England, not to return during the king's life. His absence enabled the king and the parliament to give a check to the aggressions of Rome, and led to the famous letter of remonstrance against papal oppressions drawn up by the parliament at Carlisle in the spring of 1307. Nevertheless Edward was forced to make some concessions to the pope, and to draw back in a measure from the position he had taken up in order to secure his triumph over the archbishop (*Const. Hist.* ii. 156).

Meanwhile, in September 1305, Edward held a council at London, composed of certain bishops and nobles both of England and Scotland, who drew up a scheme for the administration of Scotland, dividing the country into judicial districts, and appointing justices and sheriffs as in England (*Flores*, p. 462). The scheme was approved by the king, and he fully believed that he had at last secured the submission of the country. In the following year, after taking his pleasure on the borders of Wiltshire and Hampshire, he went to Winchester to keep Lent, and while he was there received tidings of the rebellion of Robert Bruce and the murder of Comyn. He despatched a force to Scotland, under the Earl of Pembroke and two other lords, gave Gascony to his son Edward, and issued a proclamation that all who were bound to receive knighthood should come up to Westminster for that purpose. Then he journeyed to London in a horse-litter, for he was infirm and could not ride. On Whitsunday, 22 May, he held a magnificent festival, knighted his son, and invested him with the duchy of Aquitaine, and the prince knighted about three hundred of his companions in Westminster Abbey. Then, in the midst of the festival, the king vowed 'before God and the swans' that he would punish Bruce, and after that would no more bear arms against christian men, but would go to the Holy Land and die there (*ib.* p. 462; Trivet, p. 408). The prince at once marched to Scotland, and he followed by easy stages towards Carlisle, where he had summoned his army to assemble on 8 July. He was attacked by dysentery, and on 28 Sept. turned aside to Lanercost and joined the queen there (*Chron. Lanercost*, p. 206). The lenity he had hitherto shown in dealing with the Scottish nobles had failed of its purpose, and he now issued a decree that all concerned in the murder of Comyn, and all who sheltered them, should be put to death, and that all who belonged to the party of Bruce should, after conviction, be imprisoned during pleasure, a decree which, considering the habits of the time, certainly cannot be considered excessively rigorous. The English army was successful; Bruce's adherents were dispersed, and he fled for shelter to Ireland. The war was conducted, as all wars between the English and Scots were conducted, with considerable ferocity, and some Scottish prisoners of rank were tried, condemned, and executed with much barbarity. Edward can scarcely be held guiltless of cruelty in these cases, but his cruelty was not purposeless, and his temper, which had no doubt been soured by age, disappointment, and sickness, was severely tried; for these men had broken the oaths of fealty they had made to him, and their falseness threatened to ruin the work on which he had expended so much labour and treasure, and which he believed had been crowned with success. The Countess of Buchan and the sister of Bruce were subjected to an imprisonment of much severity, though they were not treated so harshly as is often stated [see under Comyn, John, third Earl of Buchan]. Edward appears to have remained at Lanercost until about 1 March 1307, suffering much from sickness (*Chron. de Lanercost*, p. 207), and before he left gave directions on 26 Feb. for the banishment of Gaveston, the evil counsellor of his son (*Fœdera*, ii. 1043). He then went to Carlisle to meet his parliament, and remained there. His army was summoned to meet at Carlisle soon after midsummer, and as Bruce had returned and had gained a transient success he determined to take the field in person, and hoping that his health was restored, offered in the cathedral his litter and the horses that drew it, and set out on horseback on Monday, 3 July. His malady returned with increased severity, and that day he only journeyed two miles. Still his spirit was undaunted; he again set out the next day, and again could not ride further than the same distance. On Wednesday he rested, and the next day arrived at Burgh-on-Sands (Trivet, p. 413, *n.* 3). There he took leave of the Prince of Wales; he bade him send his heart to the Holy Land with a hundred knights, who were to serve there for a year; not to bury his body until he had utterly subdued the Scots; and to carry his bones from place to place wherever he should march against them, that so he might still lead the army to victory, and never to recall Gaveston without the common consent of the nation. He died

with, it is said, words of faith in God upon his lips, on Friday, 7 July, at the age of sixty-eight (*Chron. de Lanercost*, p. 108). His son disobeyed his dying commands, and he was buried in Westminster Abbey on 27 Oct. By his first wife, Eleanor of Castile, he had four sons: John and Henry, who died in infancy; Alfonso, who lived to the age of twelve; and Edward, who succeeded him; and nine daughters, four of whom died young. The others were: Eleanor, born in 1266, betrothed to Alfonso of Aragon (*Fœdera*, ii. 214), married Henry III, count of Bar, in 1293, and died in 1298; Joanna, born at Acre in 1272, betrothed in 1278 to Hartmann, son of the Emperor Rudolf (*ib.* 1067), who was drowned in 1281, married first, Gilbert, earl of Gloucester, in 1289, and secondly, in 1296, against the will of her father, a simple knight, Ralph of Monthermer, who thus obtained the earldom of Gloucester (Hemingburgh, ii. 70, records how she defended her conduct in making this marriage), she died in 1307; Margaret, born in 1275, married John, afterwards duke of Brabant, in 1290, and died in 1318; Mary, born in 1279, took the veil at Amesbury in 1284 somewhat against the wish of her father, who yielded in this matter to the urgent request of the queen-mother; she was alive in 1328 (Trivet, p. 310; *Monasticon*, ii. 237–40); Elizabeth, born at Rhuddlan in 1282, and so called the 'Welshwoman' ('Walkiniana,' Cotton, p. 163), married first, John, count of Holland, in 1296, and secondly, Humphrey Bohun, fourth earl of Hereford, in 1302, and died in 1316. By his second wife, Margaret, who survived him, Edward had two sons, Thomas [q. v.], earl of Norfolk, born at Brotherton in 1300, and Edmund [q. v.], earl of Kent, born in 1301, and a daughter who died in infancy.

[Matt. Paris, Chron. Maj.; Royal Letters, Hen. III; Annals of Winchester, Waverley, Dunstaple, and Worcester, and T. Wikes ap. Ann. Monastici; Rishanger's Chron. et Annales; Opus Chronicorum, both ap. Chron. Monast. S. Albani; J. de Oxenedes; B. Cotton; T. Walsingham; Annales London., Chronicles, Edw. I and II; Brut y Tywysogion; Registrum, J. Peckham—all these in Rolls Ser.; Liber de Ant. Legibus; Rishanger's De Bellis, both Camd. Soc.; W. Hemingburgh; N. Trivet; Cont. Florence of Worcester, these three Engl. Hist. Soc.; Adam of Domerham; Robert of Gloucester; P. Langtoft; Fordun's Scotichronicon, these four ed. Hearne; Chron. de Lanercost (Bannatyne Club); Birchington's Anglia Sacra, i.; M. Westminster, Flores Hist. ed. 1570; Rymer's Fœdera, ii. ed. 1705; Wilkins's Concilia, ii.; Stevenson's Documents illustrative of the Hist. of Scotland, Scotch Records; Statutes at Large, ed. Pickering; Stubbs's Const. Hist. ii., Select Charters, and Early Plantagenets; [Seeley's] Life and Reign of Edward I; Blaauw's Barons' War; Pauli's Simon de Montfort; Prothero's Simon de Montfort; Amari's Sicilian Vespers, trans. Earl of Ellesmere; Tytler's Scotland, i., 2nd edit.; Burton's Scotland, ii., 2nd edit.; Nicolas's Royal Navy, i., and Siege of Carlaverock; Tout's Edward I (Twelve English Statesmen), 1893.] W. H.

**EDWARD II of Carnarvon** (1284–1327), king of England, fourth son of Edward I by his first wife, Eleanor of Castile, was born at the newly erected castle of Carnarvon on St. Mark's day, 25 April 1284. As his parents had spent the greater part of the two previous years in Wales and the borders, his birth at Carnarvon must be regarded as the result of accident rather than the settled policy which later traditions attribute to his father. Entirely apocryphal are the stories of the king presenting his infant son as the future native sovereign of the Welsh (they first appear in Stow, *Annals*, pp. 202–3, and Powel, *Hist. Cambria*, ed. 1584, p. 377). The tradition which fixes the room and tower of the castle in which Edward was born is equally baseless. On 19 Aug. the death of his elder brother Alfonso made Edward his father's heir. He was hardly six years old when the negotiations for his marriage with the infant Queen Margaret of Scotland were successfully completed. In March 1290 the magnates of Scotland assented to the match (*Fœdera*, i. 730), but on 2 Oct. Margaret's death destroyed the best hope of the union of England and Scotland. On 28 Nov. he lost his mother, Queen Eleanor.

At a very early age Edward had a separate household of some magnificence assigned to him. So early as 1294 the townsfolk of Dunstaple bitterly complained of his attendants' rapacity and violence (*Ann. Dunst.* p. 392). In 1296 the negotiations for the marriage of Philippa, the daughter of Count Guy of Flanders, to Edward came to nothing (*Ann. Wig.* p. 529; *Opus Chron.* in Trokelowe, p. 55). On 22 Aug. 1297 Edward became nominal regent during his father's absence in Flanders. The defeat of Earl Warenne at Stirling and the baronial agitation for the confirmation of the charters made his task extremely difficult. On 10 Oct. Edward was obliged to issue the famous 'Confirmatio Cartarum.' In mid-Lent 1298 the king's return ended the regency. Next year a proposal of marriage between Edward and Isabella, the infant daughter of Philip the Fair, was the outcome of the arbitration of Boniface VIII between England and France (*Fœdera*, i. 954). Not until 20 May 1303, however, did the definite betrothal take place

at Paris, and even then the youth of the parties compelled a further postponement of their union.

On 7 Feb. 1301 Edward was created Prince of Wales and Earl of Chester at the famous Lincoln parliament (*Ann. Wig.* p. 548). This step was highly popular throughout Wales (*Ann. Edw. I* in Rishanger, p. 464), and marked Edward's entrance into more active life. In 1302 he was first summoned to parliament. Henceforth he regularly accompanied his father on his campaigns against Scotland. In the summer of 1301 he led the western wing of the invading army from Carlisle (*Chron. de Lanercost*, p. 200, Bannatyne Club), but soon joined his father, and spent the winter with him at Linlithgow (*ib.*; *Ann. Wig.* 551), though he was back early enough to hold, in March 1302, a council for his father at London (*Ann. Lond.* in Stubbs, *Chron. Edw. I and II*, i. 127). In 1303 and 1304 Edward was again in Scotland, and though on one occasion the old king commended his strategy, and always kept him well employed, the entries on his expenses rolls for these years suggest that he had already acquired habits of frivolity and extravagance. He often lost large sums at dice, and sometimes had to borrow from his servants to pay his debts. He was attended on his travels by a lion and by Genoese fiddlers. He had to compensate a fool for the rough practical jokes he had played on him (*Cal. Doc. Scotland*, ii. No. 1413). Among his gambling agents was the Gascon, Piers de Gaveston [q. v.], who had already acquired a fatal ascendency over him. Walter Reynolds, perhaps his tutor, and afterwards keeper of his wardrobe, was an almost equally undesirable confidant. Yet the old king spared no pains to instruct him in habits of business as much as in the art of war. Accident has preserved the roll of the prince's letters between November 1304 and November 1305. They are more than seven hundred in number, and yet incomplete, and show conclusively the careful drilling the young prince underwent (*Ninth Report of Deputy-Keeper of Records*, app. ii. pp. 246–9.) But it was all in vain. In June 1305 he invaded the woods of Bishop Langton, the treasurer, and returned the minister's remonstrances with insult. The king was moved to deep wrath; banished his son from court for six months and ordered him to make full reparation (*Chron. Edw. I and II*, i. xxxix, 138; *Abbrev. Plac.* i. 257; *Ninth Report*, p. 247). In August Edward wrote a whining letter to his step-mother, begging her to induce the king to let him have the company of Gilbert de Clare and 'Perot de Gaveston' to alleviate the anguish caused by the stern orders of his father (*Ninth Report*, p. 248). In October, however, the king allowed Edward to represent him at a great London banquet (*Ann. Lond.* p. 143).

The revolt of Scotland opened out new prospects. Edward I, declining in years and health, again endeavoured to prepare his unworthy son for the English throne. At Easter 1306 the Prince of Wales received a grant of Gascony (Trivet, p. 408). On Whitsunday he was solemnly dubbed knight at Westminster, along with three hundred chosen noble youths. Immediately after the ceremony the new warriors set out for Scotland, solemnly pledged to revenge the murder of Comyn. The prince's particular vow was never to rest twice in one place until full satisfaction was obtained. Edward and the young men preceded the slower movements of his father; but his merciless devastation of the Scottish borders moved the indignation of the old king (Rishanger, pp. 229–30; Trivet, pp. 408, 411). Edward continued engaged on the campaign until in January 1307 his presence at the Carlisle parliament was required (*Parl. Writs*, i. 81) to meet the Cardinal Peter of Spain, who was commissioned to conclude the long-protracted marriage treaty with the daughter of France. But Edward's demand of Ponthieu, his mother's heritage, for Gaveston provoked a new outbreak of wrath from the old king (Hemingburgh, ii. 272). On 26 Feb. Gaveston was banished, though about a month later Edward was sufficiently restored to favour for the king to make arrangements for his visiting France to be married (*Fœdera*, i. 1012); but on 7 July the death of Edward I removed the last restraint on his son.

In person the new king was almost as striking a man as Edward I. He was tall, handsome, and of exceptional bodily strength ('Et si fust de son corps un des plus fortz hom de soun realme,' *Scalachronica*, p. 136, Maitland Club). But though well fitted to excel in martial exercises, he never showed any real inclination for a warlike life, or even for the tournament. As soon as he was his own master he avoided fighting as much as he could, and when compelled to take the field his conduct was that of an absolute craven. Lack of earnest purpose blasted his whole character. He had been trained as a warrior, but never became one. He had been drilled in the routine of business, but had only derived from it an absolute incapacity to devote himself to any serious work. His only object in life was to gratify the whim of the moment, reckless of consequences. Much of his folly and levity may be set down to habitual deep drink-

ing. His favourite pastimes were of a curiously unkingly nature. He disliked the society of his equals among the youthful nobility, and, save for a few attached friends, his favourite companions were men of low origin and vulgar tastes. With them Edward would exercise his remarkable dexterity in the mechanical arts. He was fond of smith's work, was proud of his skill at digging trenches and thatching houses. He was also a good athlete, fond of racing and driving, and of the society of watermen and grooms. He was passionately devoted to horses and hounds and their breeding. He bought up the famous stud of Earl Warenne, which he kept at Ditchling in Sussex. At one time he borrows from Archbishop Winchelsey a 'beal cheval bon pour estaloun,' at another he gets a white greyhound of a rare breed from his sister. He boasted of his Welsh harriers that could discover a hare sleeping, and was hardly less proud of the 'gentz sauvages' from his native land, who were in his household to train them. He was also a musician, and beseeches the abbot of Shrewsbury to lend him a remarkably good fiddler to teach his rhymer the crowther, and borrows trumpets and kettledrums from Reynolds for his little players. He was devoted to the stage, and Reynolds first won his favour, it was said, by his skill 'in ludis theatralibus' (Monk of Malmesbury, p. 197). He was not well educated, and took the coronation oath in the French form, provided for a king ignorant of Latin. He was fond of fine clothes, and with all his taste for low society liked pomp and state on occasions. He had the facile good nature of some thoroughly weak men. Without confidence in himself, and conscious probably of the contempt of his subjects, he was never without some favourite of stronger will than his own for whom he would show a weak and nauseous affection. Sometimes with childlike passion he would personally chastise those who provoked his wrath. He could never keep silence, but disclosed freely even secrets of state. He had no dignity or self-respect. His household was as disorderly as their master's example and poverty made it. The commons groaned under the exactions of his purveyors and collectors. The notion that he neglected the nobility out of settled policy to rely upon the commons is futile. Even less trustworthy is the contention that his troubles were due to his zeal for retrenchment and financial reform to pay his father's debts and get free from the bondage of the Italian merchants. (For Edward's character the chief authorities are Malmesbury, pp. 191–2; Knighton, in Twysden, c. 2531–2; Bridlington, p. 91; *Ann. de Melsa*, ii. 280, 286; *Cont.* Trivet, p. 18; *Lanercost*, p. 236; *Scalachronica*, p. 136; and for his habits Blaauw in *Sussex Arch. Collections*, ii. 80–98, and the *Ninth Report of Deputy-Keeper*, app. ii. 246–9; for his finances, Mr. Bond's article in *Archæologia*, xxviii. 246–54; and the summary of wardrobe accounts for 10, 11, and 14 Edw. II in *Archæologia*, xxvi. 318–45).

Edward I's policy underwent a complete reversal on his son's accession. After his father's death the new king hurried north to Carlisle, where he arrived on 18 July, and after visiting Burgh next day he received on 20 July the homage of the English magnates then gathered in the north. He then advanced into Scotland, and on 31 July received at Dumfries the homage of such Scottish lords as still adhered to him (*Ann. Lanercost*, p. 209). But after a few weeks, during which he accomplished absolutely nothing, he left Aymer de Valence as guardian of Scotland, and journeyed to the south after his father's body. He had already been joined by Gaveston, whom, on 6 Aug., he had made Earl of Cornwall, despite the murmurs of the majority of the barons. He now dismissed with scanty courtesy his father's ministers, wreaked his spite on Langton by pilfering his treasure and immuring him in the Tower. Langton's successor at the treasury was Walter Reynolds, Edward's old favourite. The acquiescence of the Earl of Lincoln in the elevation of Gaveston saved him for a time from the fate of Langton and Baldock. On 13 Oct. Edward held a short parliament at Northampton, whence he went to Westminster for the burial of his father on 27 Oct. On 29 Oct. he betrothed Gaveston to his niece, Margaret of Gloucester (*Cont.* Trivet, ed. Hall, 1722, p. 3), and also appointed him regent on his departure for France to do homage for Gascony and wed his promised bride. On 22 Jan. 1308 Edward crossed from Dover to Boulogne (*Parl. Writs*, II. i. 13), and on 25 Jan. his marriage with Isabella of France was celebrated with great pomp in the presence of Philip the Fair and a great gathering of French and English magnates (*Ann. Lond.* p. 152; *Ann. Paul.* p. 258. Hemingburgh, ii. 270, wrongly dates the marriage on 28 Jan., and Bridlington, p. 32, on 24 Jan.) On 7 Feb. the royal pair arrived at Dover (*Parl. Writs*, II. i. 13), and after a magnificent reception at London the coronation was performed on 25 Feb. with great state at Westminster. The minute records of the ceremony (*Fœdera*, ii. 33–6) show that the coronation oath taken by the new monarch was stricter than the older form, and involved a more definite reference to the rights of the commons. The disgust occasioned by Edward's infatuation for Gaveston had nearly broken up the coronation

festivities, and the king's fear for the favourite's safety had induced him to postpone the February council till Easter. The queen's uncles left England in great disgust that Edward neglected his bride for the society of his 'brother Peter' (*Ann. Paul.* p. 262). The magnates complained that the foreign upstart treated them with contempt, and deprived them of their constitutional part in the government of the country. The whole nation was incensed that everything should be in the hands of the 'king's idol.' When the great council met on 30 April, it sharply warned Edward that homage was due rather to the crown than to the king's person, and frightened him into consenting to the banishment of the favourite before 25 June. Gaveston was compelled to bend before the storm, and to surrender his earldom (*ib.* p. 263); but Edward heaped fresh grants on him and remained in his society until he embarked at Bristol. He made him regent of Ireland, with a vast revenue, pressed the pope to absolve him from the excommunication threatened if he returned, and soon began to actively intrigue for his restoration. At the Northampton parliament in August a nominal understanding between the king and the barons was arrived at. His bad counsellors were removed from office, and Langton soon after released from prison; yet a tournament held by the king at Kennington proved a failure through the neglect of the magnates. At last, on 27 April 1309, Edward was compelled to confront the three estates at Westminster, and as the price of a twenty-fifth to receive eleven articles of grievances, which he was to answer in the next parliament (*Rot. Parl.* i. 443–5). But his proposal that Gaveston should retain the earldom of Cornwall was rejected (Hemingburgh, ii. 275), though his intrigues succeeded so far that the chief barons were won over individually to consent or acquiesce in his restoration. Only the Earl of Warwick resisted the royal blandishments (Malmesbury, p. 160). The pope was induced to absolve Gaveston from his oaths (*Ann. Lond.* p. 157; Malmesbury, p. 161). In July he ventured back to England, and was received with open arms by Edward at Chester. So effectually had Edward's intrigues broken up the baronial opposition that no one ventured openly to object to the favourite's return. At a baronial parliament at Stamford on 27 July Edward courted popular favour by accepting the articles of 1309, while Gloucester succeeded in persuading the magnates to a formal reconciliation with Gaveston, and even to his restoration to the earldom of Cornwall. But the favourite's behaviour was as insolent as ever. Lancaster soon raised the standard of opposition. Along with the Earls of Lincoln, Warwick, Oxford, and Arundel, he refused to attend a council summoned at York for October (Hemingburgh, ii. 275). Edward, as usual, sought by postponing its session to escape from his difficulties. He celebrated his Christmas court at his favourite palace of Langley ('locum quem rex valde dilexit,' Malm. p. 162). At last, in March 1310, the long-postponed meeting of magnates was held in London. The barons attended in military array; Edward's attempted opposition at once broke down. On 16 March threats of the withdrawal of allegiance compelled him to consent to the appointment (*Fœdera*, ii. 105) of the twenty-one lords ordainers, into whose hands all royal power was practically bestowed. But the limitation of his prerogative affected Edward much less than the danger of Gaveston, against whom the chief designs of the ordainers was directed. In February Gaveston left the court. As soon as the council had ended Edward hurried to the north to rejoin his favourite, and, under the pretence of warring against Bruce, keep Gaveston out of harm's way, while avoiding the unpleasant presence of the ordainers, and escaping from the necessity of obeying a summons for an interview with the king of France (*ib.* ii. 110; Malm. p. 165). But only two earls, Gloucester and Warenne, attended the 'copiosa turba peditum' that formed the chief support of the royal army. On 8 Sept. the host assembled at Berwick. By 16 Sept. the king was at Roxburgh, and by 13 Oct. at Linlithgow; but no enemy was to be found even if Edward were in earnest in seeking one. Bruce, though he boasted that he feared the bones of the old king more than his living successor, refrained from fighting. By the beginning of November Edward had returned to Berwick (Hartshorne, *Itinerary of Ed. II*, p. 119), where he remained almost entirely till the end of July 1311. In February (1311), Lincoln, the regent, died, and Lancaster, his son-in-law, succeeded to his estates. After much difficulty Edward was persuaded to go a few miles south into England to receive his homage for this property. At their meeting they observed the externals of friendship, but Lancaster's refusal to salute Gaveston made Edward very angry (*Lanercost*, p. 215). The need of meeting the ordainers at last brought Edward back to the south, leaving Gaveston at Bamborough for safety. But he got to London before the magnates were ready, and, spending August (1311) on a pilgrimage to Canterbury, returned to meet the ordainers about the end of that month. The ordinances were soon presented to him, but in the long catalogue of reforms that were demanded he saw nothing

of importance save the articles requiring the exile of Gaveston. In vain he offered to consent to all other ordinances to stay the persecution of his brother Peter and leave him in possession of Cornwall. At last, when he saw clearly that civil war was the alternative, he gave an insincere and reluctant consent to them on 5 Oct. Gaveston at once left England for Flanders, while the barons removed his kinsfolk and adherents from the royal household. Edward was now intensely disturbed, and complained that the barons treated him like an idiot by taking out of his hands every detail even of the management of his own household. He was detained till the middle of December in London by fresh sittings of parliament, at which very little was done. At the end of November there was a rumour that Gaveston had returned and was hiding in the west; before Christmas he openly visited the king at Windsor (*Ann. Lond.* p. 202), and early in the new year went with Edward to the north. On 18 Jan. 1312 the king issued a writ announcing the favourite's return and approving his loyalty (*Fœdera*, ii. 153). In February he restored him his estates (*ib.* ii. 157). Open war necessarily resulted. Winchelsey excommunicated the favourite. Lancaster and his confederates took arms. In vain Edward sought to purchase the safety of Gaveston in Scotland by recognising Bruce as king, but Edward's alliance was not worth buying. He was at the time so miserably poor that he could only get supplies by devastating a country already cruelly ravaged by the Scots (*Lanercost*, pp. 218–19). On 10 April (Bridlington, p. 42) the king and his favourite were at Newcastle. Thence they hastily retreated to Tynemouth, but Lancaster now captured Newcastle, and the pair, regardless of the queen's entreaties, fled in a boat to Scarborough (10 May), where Edward left Peter while he withdrew to York to divert the baronial forces. But Lancaster occupied the intervening country while the other earls besieged Scarborough, where Gaveston surrendered to Pembroke on condition that he should be unharmed till 1 Aug. Edward accepted these terms and set to work to interest the pope and the king of France for Gaveston, hoping that the cession of Gascony would be a sufficient bribe to make Philip support his old enemy (Malmesbury, p. 177). But the treachery of the barons, the seizure of Gaveston by Warwick, and his murder on Blacklow Hill (19 June) showed that all the bad faith was not on Edward's side. Edward was powerless to do more than pay the last honours to his dead friend. The body found a last resting-place at Langley, where a house of black friars was established by Edward to pray for the deceased favourite's soul (Knighton, c. 2533). The Earls of Pembroke and Warenne never forgave Lancaster. Henceforth they formed with Hugh le Despenser [q. v.] and Edward's other personal adherents a party strong enough to prevent further attacks upon the king. After wearisome marches and negotiations, the mediation of Gloucester, the papal envoy and Lewis of Evreux, the queen's uncle, led to the proclamation of peace on 22 Dec. 1312 (*Fœdera*, ii. 191–2). On 13 Nov. the birth of a son, afterwards Edward III, had turned the king's mind further from Gaveston. Nearly a year elapsed before the earls made the personal submission stipulated in the treaty, and as parliamentary resources were still withheld Edward was plunged into an extreme destitution that could only be partly met by loans from every quarter available, by laying his hands on as much as he could of the confiscated estates of the Templars, and by tallages that provoked riots in London and Bristol. In May 1313 the death of Winchelsey further weakened the baronial party, and Edward prevailed on the pope to quash the election of the eminent scholar Thomas Cobham [q.v.] in favour of his creature, Walter Reynolds. But the prospects of real peace were still very dark. Under the pretence of illness Edward kept away from the spring parliament in 1313 (Malmesbury, p. 190). In May he and the queen, accompanied by a magnificent court, crossed the Channel and attended the great festivities given on Whitsunday by Philip the Fair at Paris, when his three sons, the Duke of Burgundy, and a number of noble youths were dubbed knights before the magnates of the realm (*ib.* 190; *Cont.* Guillaume de Nangis, i. 395–6; Martin, *Hist. of France*, iv. 501). They returned on 16 July (*Parl. Writs*, II. i. 101) and reached London only to find that the barons summoned to the July parliament had already returned to their homes in disgust. By such transparent artifices the weak king postponed the settlement until a new parliament that sat between September and November. There at last the three earls publicly humiliated themselves before the king in Westminster Hall in the presence of the assembled magnates (Trokelowe, pp. 80, 81). Feasts of reconciliation were held, and nothing save the continued enmity of Lancaster and Hugh le Despenser remained of the old quarrels. On 16 Oct. the pardon and amnesty to the three earls and over four hundred minor offenders were issued (*Fœdera*, ii. 230–1). Parliament now made Edward a much-needed grant of money. The first troubles of the reign were thus finally appeased. Between 12 Dec. and 20 Dec.

(*Parl. Writs*, II. i. 109) Edward made a short pilgrimage to Boulogne, but his journey was a secret one, and undertaken against the opinion of his subjects (*Cont.* TRIVET, ed. Hall, p. 11). The question of the ordinances was still unsettled, and soon became the source of fresh difficulties.

On 17 Feb. 1314 Edward attended the enthronement of Reynolds at Canterbury. On 28 Feb. Roxburgh was captured by Bruce; on 13 March Edinburgh fell, and soon after Stirling, the last of the Scottish strongholds that remained in English hands, promised to surrender if not relieved by St. John's day (24 June). Edward was provoked almost to tears by these disasters, and eagerly pressed the leading earls to march against Bruce with all their forces. The earls replied that to undertake such an expedition without the consent of parliament would be contrary to the ordinances. Edward was compelled, therefore, to rely upon the customary services of his vassals, whom he convoked for 10 June. After visiting for Easter the great abbeys of St. Albans and Ely (TROKELOWE, p. 83), Edward started for the north. A great host tardily collected at Berwick, but Lancaster, Warenne, Arundel, and Warwick stayed behind, though furnishing their legal contingent of troops. At last, about a week before St. John's day, Edward left Berwick for Stirling with as much confidence as if he were on a pilgrimage to Compostella (MALMESBURY, p. 202). When the great army, greatly fatigued by the march, reached the neighbourhood of Stirling, St. John's eve had arrived. A defeat in a preliminary skirmish and a sleepless and riotous night (T. DE LA MOOR, p. 299) still further unfitted the army for action. Gloucester strongly urged the king to wait another day before fighting; but in a characteristic outburst Edward denounced his nephew as a traitor, and ordered an immediate action. The English army was divided into three lines, in the rearmost of which Edward remained with the bishops and monks in attendance, and protected by Hugh le Despenser. The first line soon fell into confusion, and Gloucester, its leader, was slain. The royal escort at once resolved that Edward must withdraw to a place of safety; and the king, after requesting in vain admittance into Stirling Castle, hurried off towards Dunbar, hotly pursued by the enemy. Thence he took ship for Berwick. The retreat of the king was the signal for the flight of the whole army. Stirling surrendered, and all Scotland acknowledged as its king the victor of Bannockburn.

Meanwhile Lancaster had assembled an army at Pontefract, on the pretext that Edward, if successful in Scotland, had resolved to turn his victorious troops against the confederate earls. Edward was compelled to make an unconditional submission at a parliament at York in September, to confirm the ordinances, to change his ministers, and to receive the earls into favour. Hugh le Despenser remained in hiding. About Christmas time Edward celebrated Gaveston's final obsequies at Langley (MALMESBURY, p. 209). In the February parliament at London the victorious barons removed Despenser and Walter Langton from the council, purged the royal household of its superfluous and burdensome members, and put the king on an allowance of 10*l.* a day. The humiliation of Edward was furthered by the appointment of Lancaster as commander-in-chief against the Scots in August, and completed by the acts of the parliament of Lincoln in January 1316, where it was 'ordained that the king should undertake no important matter without the consent of the council, and that Lancaster should hold the position of chief of the council' (*ib.* p. 224).

Edward had thus fallen completely under Lancaster's power. The invasion of Ireland by Edward Bruce, the revolt of Llewelyn Bren in Wales, the revolt of Banastre against Lancaster, the Scottish devastations extending as far south as Furness (*Lanercost*, p. 233), the Bristol war in 1316, aggravated by the floods of 1315 and the plague of cattle, the unheard-of scarcity of corn and the unhealthiness of the season of 1316 showed that a stronger rule was required. But Lancaster failed almost as signally as Edward. After Michaelmas he attempted a Scottish expedition; but Edward now refused to follow him, so the earl returned, having accomplished nothing (*ib.* p. 233). His failure to carry a new series of ordinances drove him into a sulky retirement. This attitude again restored freedom to Edward and his courtiers. The king's application to the pope to be relieved from his oath to the ordinances, and for the condemnation of the Scots, failed of its purpose. But the baronial party was now broken up, and Edward vigorously intrigued to win to his side the middle party, led by Pembroke, Badlesmere, and D'Amory, husband of one of the Gloucester coheiresses. With this party hatred of Lancaster was stronger than dislike of the royal policy. The abduction of the Countess of Lancaster by Earl Warenne, planned, it was believed, by Edward and his courtiers (*Cont.* TRIVET, p. 21), produced a new crisis. Private war broke out between Warenne and Lancaster in Yorkshire. In July Edward went north, and under pretence of the Scots war assembled in September an

army at York that was really directed against Lancaster, who in his turn collected troops at Pontefract. Both parties watched each other for some time, but no actual hostilities followed. At the end of July the mediation of Pembroke and the cardinal legates resulted in a reference of all disputes to a parliament to meet at Lincoln in January 1318. Yet even after this Edward, on his way to London, marched in arms under the walls of Pontefract (*ib.* pp. 23–4), but Pembroke's strong remonstrances prevented any attack on Lancaster's stronghold. The wearisome negotiations were still far from ended. The parliament originally summoned for January was postponed month after month. On 2 April the capture of Berwick by the Scots was a new indication of the need of union. Nevertheless at the council which was held on 12 April at Leicester another scheme of reconciliation broke down. All July the king was at Northampton, while the chancellor went backwards and forwards to negotiate with Lancaster. On 31 July a pardon was issued; on 14 Aug. a personal meeting of the cousins was held at Hathern, near Loughborough, where they exchanged the kiss of peace with apparent cordiality (Knighton, c. 2534). In October a parliament at York ratified the new treaty. It was a complete triumph for the foes of Edward. The ordinances were again confirmed, and a permanent council was appointed, which practically put the royal authority into commission.

The bad seasons still continued; the Scots' ravages extended; the court grew more needy; law was everywhere disregarded; while the imposture of John of Powderham at Oxford only gave expression to the general belief that so degenerate a son of the great Edward might well be a changeling. The Scottish war kept Edward in the north for the greater part of the next two years. The court, which removed to York in October 1318, remained there almost continually until January 1320. In March 1319 a second parliament met at York and made a liberal grant for the Scottish expedition (Bridlington, p. 56). The pope now confirmed the sentence of the legates against the Scots. At the end of August Edward and Lancaster laid siege to Berwick. In September the Scots ravaged Yorkshire in the rear of the besiegers, and a plan to carry off the queen from York very nearly succeeded (Malmesbury, p. 243). On 12 Sept. Archbishop Melton was severely defeated by them at Myton-on-Swale, and the enemy plundered as far as Pontefract. Edward was thus forced to raise the siege of Berwick, but entirely failed to cut off the Scots in Yorkshire. It was believed that Lancaster was bribed by the Scots, but incompetence and disunion quite account for the failure. A two years' truce was arranged. In January 1320 Edward held a council of magnates at York, which Lancaster as usual refused to attend. He then went south with his queen, entering London on 16 Feb. On 19 June he and his queen sailed for France (*Parl. Writs*, II. i. 244). Before the high altar at Amiens Cathedral he performed his long-delayed homage for Ponthieu and Aquitaine to Philip V, put down a mutiny of his subjects at Abbeville, and on 20 July attended at Boulogne the consecration of Burghersh, Badlesmere's nephew, to the bishopric of Lincoln. He returned to England on 22 July (*Fœdera*, ii. 428), and on 2 Aug. made a solemn entry into London. On 13 Oct. he held a parliament at Westminster, which Lancaster again refused to attend. For the next few months the unwonted quiet continued.

Since Edward had put himself in the hands of Pembroke and Badlesmere he had enjoyed comparative security and dignity. Only when great enterprises were attempted was Lancaster still in a position to break up the government of the country. But Edward loved neither Pembroke nor his allies, and had now found in the younger Hugh le Despenser [q. v.] a congenial successor to Gaveston. The increasing favour shown by Edward to father and son, the revival of the old court following under their leadership, and the extensive grants lavished on them by the king, made them both hated and feared. As the husband of the eldest of the three Gloucester coheiresses, the younger Despenser's ambition was to obtain the Gloucester earldom. Early in 1321 private war had broken out in South Wales between him and the neighbouring marchers, among whom were Audley and Amory, his rivals for the Gloucester inheritance. Edward in vain attempted to protect Despenser. He approached so near the scene of action as Gloucester. As soon as he went back towards London Despenser's lands in Wales were overrun. Meanwhile Lancaster and the northern lords held on 28 June a meeting at Sherburn in Elmet, and resolved to maintain the cause of the marchers. Pembroke and Badlesmere also took the same side, after Edward had rejected their advice to dismiss Despenser. On 15 July parliament met at Westminster, and Edward was finally compelled to accept their sentence of forfeiture and banishment. The elder Despenser immediately withdrew to foreign parts, but his son took to the high seas and piracy.

Edward as usual was spurred by the mis-

fortune of his favourites into activity, and cleverly took advantage of the want of harmony between the various elements arrayed against him to prepare the way for Hugh's return. An accident favoured his design. On 13 Oct. 1321 the queen, on her way to Canterbury, requested the hospitality of Lady Badlesmere in Leeds Castle. The doors were closed against her; six of her men were slain in the tumult that ensued. Edward was terribly roused by this insult to his wife. He at once took arms, and besieged Leeds Castle with such vigour that on 31 Oct. it capitulated. During this time an army, said to be thirty thousand strong, had gathered round Edward's standard. Six earls and many magnates were in his camp. Lancaster, in his hatred of Badlesmere, had taken no measures to counteract Edward's plans. The fall of Leeds gave Edward courage to unfold his real designs. On 10 Dec. he extorted from the convocation of clergy their opinion that the proceedings against the Despensers were illegal. He ordered the seizure of the castles of the western lands, and himself marched westwards at the head of his forces and kept his Christmas court at Cirencester. His object now was to cross the Severn; but Gloucester was occupied by the barons, and at Worcester he found the right bank guarded by armed men. At Bridgnorth, Shropshire, the Mortimers headed the resistance, and in the struggle that ensued the town was burnt. Thence he proceeded to Shrewsbury, where the Mortimers, afraid to risk a battle in the absence of the long-expected Lancaster, allowed him to cross the river, and finally surrendered themselves into his hands. Edward now wandered through the middle and southern marches, and took without resistance the main strongholds of his enemies. At Hereford he sharply reproved the bishop for his treason; thence, returning to Gloucester, he forced Maurice of Berkeley to surrender that town and Berkeley itself. On 11 Feb. 1322 Edward issued at Gloucester writs for the recall of the Despensers (*Parl. Writs*, II. i. 276). He thence proceeded to the midlands, where the northern lords, thoroughly frightened into activity, were now besieging Tickhill. On 28 Feb. the royal levies assembled at Coventry, but Lancaster, after endeavouring to defend the passage of the Trent at Burton, fled to the north, where Sir Andrew Harclay was turning against the traitors the forces collected against the Scotch. The king's triumph was now assured. Tutbury and Kenilworth surrendered, Lancaster's most trusty officers deserted him, and Roger D'Amory fell dying into the king's hands. Lancaster and Hereford, unable to find shelter even at Pontefract, hurried northwards to join the Scots. On 16 March they were met by Harclay at Boroughbridge, Yorkshire, where Hereford was slain and Lancaster captured. Five days later Edward presided over Lancaster's hasty and irregular trial at his own castle of Pontefract. Refused even a hearing, he was beheaded the next day. The perpetual imprisonment of the Mortimers and Audley, the hanging of Badlesmere at Canterbury, the execution of about thirty lesser offenders, completed the signal triumph of Edward and the Despensers. On 2 May a full parliament met at York, finally revoked the ordinances, and, in opposition to the baronial oligarchy that had so long fettered the action of Edward, laid down the principle that all weighty affairs of state should proceed from the counsel and consent of king, clergy, lords, and commons. The issue of some new ordinances of Edward's own was perhaps intended to show that the king, no less than Earl Thomas, was willing to confer the benefits of good government on his people.

The troubles were no sooner over than, at the end of July (1322), Edward undertook a new expedition against Scotland, the truce having already expired; but the invasion was no more successful than his other martial exploits. Berwick was besieged, but to no purpose. Bruce withdrew over the Forth, leaving Lothian desolate. Before September Edward was defeated by pestilence and famine rather than by the enemy (*Lanercost*, pp. 247–8). On his return to England Bruce followed in his wake. About Michaelmas Edward was nearly captured at Byland Abbey. He fled as far as Bridlington. The parliament, summoned to Ripon on 14 Nov., was unable to meet further north than York. In January 1323 Harclay turned traitor, making his private treaty with the Scots (*ib.* p. 248), justified, it was thought in the north, by the king's inability to defend his realm. At last, on 30 May (*Fœdera*, ii. 521), a truce for thirteen years ended Edward's vain attempts to subdue Scotland.

From 1322 to 1326 Edward reigned in comparative tranquillity under the guidance of the Despensers. Some slight attempts to assail the Despensers were easily put down; but the deplorable condition of the country and the miserable poverty of the royal exchequer were from the beginning the chief dangers of the new government. The Despensers showed little capacity as administrators, and their greed and insolence soon caused old hatreds to be revived. In particular, Queen Isabella became a furious enemy of the younger Despenser, by whose counsel, it was believed, she was on 28 Sept. 1324 deprived of her lands and servants, and

limited to an allowance of twenty shillings a day (*Lanercost*, p. 254; *Ann. Paul.* p. 307). Meanwhile Edward offended some of the most important of his old friends. He alienated Archbishop Reynolds by making the Archbishop of York his treasurer; his treatment of Badlesmere had already made Burghersh a secret foe; new men, like Stratford and Ayreminne, disliked Edward for opposing their promotion. With even greater folly Edward provoked a quarrel with Henry, earl of Leicester, the brother and heir of Thomas of Lancaster (MALMESBURY, pp. 280–1). On 1 Aug. 1324 Roger Mortimer escaped from the Tower to France, where he became a nucleus of disaffection. Thus Edward gradually alienated all his possible supporters, and, quite careless or unconscious of his isolation, was left to face the indignation of a misgoverned nation, and the rancorous hatred of leaders of embittered factions.

A new danger now came from France. Charles IV, who had succeeded Philip V in 1322, had long been clamouring that Edward should perform homage to him for Aquitaine and Ponthieu. In June 1324 Pembroke, the last influential and faithful friend of Edward, died at Paris while attempting to satisfy the French king's demands. Edmund of Kent [q. v.], who had been sent to Paris in April, proved a sorry diplomatist. Before the end of the year actual hostilities commenced by a French attack on Gascony.

All could have been easily settled if Edward had crossed over and performed homage. But the Despensers were afraid to let him escape from their hands, and on 9 March 1325 Edward gave way to the blandishments of his queen, and allowed her to visit her brother's court as his representative. It was not Isabella's policy to settle the differences between her brother and husband. She procured the prolongation of a truce until 1 Aug., while Edward, whose arbitrary proceedings in the early summer had provoked discontent without actual resistance, met his parliament at London on 25 June, when the magnates strongly expressed their opinion that he should immediately go to France.

Edward pretended to make preparations for his departure, but gladly availed himself of a proposal of the French king that he should give Gascony to his eldest son, and that the homage of the latter should be accepted in place of his. On 12 Sept. the young Duke of Aquitaine sailed to France, and before the end of the month performed homage to Charles IV at Vincennes.

Edward now recalled Isabella to England, but she absolutely refused to go as long as Hugh le Despenser remained in power. Edward laid his grievances before the parliament which sat at Westminster between 18 Nov. and 5 Dec., and requested mediation. A letter from the bishops had no effect either on Isabella or her son. Early in December Edward wrote strong letters to Charles, to Isabella, and to the young Edward (*Fœdera*, ii. 615–16). All through the spring of 1326 he plied them alternately with prayers and threats, but all to no purpose. It was now plain that Isabella had formed with Mortimer and the other exiles at Paris a deliberate plan for overthrowing the Despensers, if not of dethroning Edward himself. The king's ambassador, his brother, the Count of Hainault, whose daughter was betrothed to the Duke of Aquitaine, joined them. On 24 Sept. 1326 Isabella and her followers landed at Orwell in Suffolk, and received, immediately on landing, such support as insured her triumph.

Edward meanwhile had made frantic and futile efforts in self-defence; but his parliaments and councils would give him no aid, his followers deserted him, and the armies he summoned never assembled. In August (1326) he was at Clarendon, Porchester, and Romsey, whence he returned to London, and took up his abode in the Tower. On 27 Sept. he received in London the news of Isabella's arrival. He had in previous times made efforts to conciliate the Londoners, but it was all in vain. On 2 Oct. he fled westwards with the chancellor Baldock and the younger Despenser, doubtless with the object of taking refuge on his favourite's estates in South Wales, and relying with too great rashness on the promise of the Welsh and his popularity with them (T. DE LA MOOR, p. 309). On 10 and 11 Oct. he was at Gloucester, whence he issued an abortive summons of the neighbourhood to arms. Next day he was at Westbury-on-Severn, in the Forest of Dean. On 14 Oct. he was at Tintern, and from 16 to 21 Oct. at Chepstow (*Parl. Writs*, II. i. 451–452), whence he despatched the elder Despenser to Bristol, where on 26 Oct. he met his fate. On the same day the proclamation of the Duke of Aquitaine as guardian of the realm showed that success had given the confederates wider hopes than the destruction of the Despensers and the avenging of Earl Thomas (*Fœdera*, ii. 646).

Edward next made an attempt to take ship for Lundy, whither he had already sent supplies as to a safe refuge; but contrary winds prevented his landing (T. DE LA MOOR, p. 309), and he again disembarked in Glamorgan. On 27 and 28 Oct. he was at Cardiff. On 28 and 29 Oct. he was at Caerphilly, still issuing from both places writs of summons and commissions of array (*Fœdera*, ii. 646; *Parl. Writs*,

II. i. 453). Between 5 and 10 Nov. he was at Neath beseeching the men of Gower to come to his aid (*Parl. Writs*, II. i. 454). On 10 Nov. he sent the abbot of Neath and others to negotiate with the queen. Meanwhile Henry of Lancaster and Rhys ap Howel, a Welsh clerk newly released from the Tower by the queen, were specially despatched to effect his capture. Bribes and spies soon made his retreat known. On 16 Nov. the king and all his party fell into the hands of the enemy, and were conducted to the castle of Llantrissaint (*Ann. Paul.* p. 319; KNIGHTON, c. 2545, says they were captured at Neath). On 20 Nov. Baldock and the younger Despenser were handed over to the queen at Hereford, where they were speedily executed. On the same day Edward, who had been retained in the custody of Lancaster, was compelled to surrender the great seal to Bishop Adam of Orlton at Monmouth (*Fœdera*, ii. 646). Edward was thence despatched to Kenilworth, where he remained the whole winter, still in Lancaster's custody, and treated honourably and generously by his magnanimous captor.

A parliament assembled at Westminster on 7 Jan. 1327. At Orlton's instigation the estates chose Edward, duke of Aquitaine, as their king. Bishop Stratford drew up six articles justifying Edward's deposition. But a formal resignation was thought desirable by the queen's advisers. Two efforts were made to persuade Edward to meet the parliament (*Parl. Writs*, II. i. 457; *Lanercost*, p. 257), but on his resolute refusal a committee of the bishops, barons, and judges was sent to Kenilworth. On 20 Jan. Edward, clothed in black, gave them audience. At first he fainted, but, recovering himself, he listened with tears and groans to an address of Orlton's. Then Sir W. Trussell, as proctor of parliament, renounced homage to him, and Sir T. Blount, the steward of the household, broke his staff of office. Edward now spoke, lamenting his ill-fortune and his trust in traitorous counsellors, but rejoicing that his son would now be king (KNIGHTON, c. 2550). The deputation then departed, and Edward II's reign was at an end.

The deposed king remained at Kenilworth until the spring, on the whole patiently bearing his sufferings, but complaining bitterly of his separation from his wife and children. Some curious verses are preserved which are said to have been written by him (they are given in Latin in FABIAN, p. 185, but the French original is given in a manuscript at Longleat, *Hist. MSS. Commission*, 3rd Rep. 180). The government of Isabella and Mortimer was, however, too insecure to allow Edward to remain alive, and a possible instrument of their degradation. He was transferred at the suggestion of Orlton from the mild custody of his cousin to that of two knights, Thomas de Gournay and John Maltravers, who on 3 April removed him by night from Kenilworth. Such secrecy enveloped his subsequent movements that very different accounts of them have been preserved. Sir T. de la Moor (pp. 315–19), who has preserved the most circumstantial narrative (but cf. *Archæologia*, xxvii. 274, 297), says he was taken first to Corfe Castle and thence to Bristol. But on his whereabouts becoming known some of the citizens formed a plot for his liberation, whereupon he was secretly conducted by night to Berkeley. Murimuth (pp. 53–5) gives a rather different account of his wanderings, but brings him ultimately to Berkeley. The new gaolers now inflicted every possible indignity upon Edward, and entered on a systematic course of ill-treatment which could have but one end. He was denied sufficient food and clothing, he was prevented from sleeping, he was crowned with a crown of hay, and shaved by the roadside with ditch water. Yet the queen reproved the guards for their mild treatment. At last Thomas of Berkeley was removed from his own castle, so that the inhumanity of the gaolers should be deprived of its last restraint. Edward was now removed to a pestilential chamber over a charnel-house in the hope that he would die of disease; but as his robust constitution still prevailed, he was barbarously murdered in his bed on 21 Sept. His dying shrieks, resounding throughout the castle, sufficiently attested the horror of his end. It was given out that he had died a natural death, and his body was exposed to view as evidence of his end ('Documents relating to the Death and Burial of Edward II,' by S. A. Moore, in *Archæologia*, l. 215–226). At last it was buried with considerable pomp in the abbey of St. Peter at Gloucester, now the cathedral (*ib.*) In after years his son erected a tomb over his remains, which is one of the glories of mediæval sculpture and decorative tabernacle work (*Archæol. Journ.* xvii. 297–310). His misfortunes had so far caused his errors to be forgotten, that it was much debated by the people whether, like Thomas of Lancaster, he had not merited the honour of sanctity (KNIGHTON, c. 2551). The Welsh, among whom he was always popular, kept green the memory of his fate by mournful dirges in their native tongue (WALSINGHAM, i. 83).

Edward's death was so mysterious that rumours were soon spread by the foes of the government that he was still alive. For believing such rumours Edmund of Kent incurred the penalties of treason in 1328. In

the next generation a circumstantial story was repeated that Edward had escaped from Berkeley, and after long wanderings in Ireland, England, the Low Countries, and France, ended his life in a hermit's cell in Lombardy (letter of Manuel Fieschi to Edward III from Cartulary of Maguelone in No. 37 of the *Publications de la Société Archéologique de Montpellier* (1878); cf. article of Mr. Bent in *Macmillan's Magazine*, xli. 393–4, *Notes and Queries*, 6th series, ii. 381, 401, 489, and STUBBS, *Chron. Edw. I and II*, ii. ciii–cviii).

Edward's family by his wife consisted of (1) Edward of Windsor, born at Windsor on 13 Nov. 1312, who succeeded him [see EDWARD III]; (2) John of Eltham, born at Eltham; (3) Eleanor, also called Isabella (*Ann. Paul.* p. 283), born at Woodstock on 8 June 1318, and married in 1332 to Reginald, count of Guelderland; (4) Joan of the Tower, born in that fortress in July 1321, married in 1328 to David, son of Robert Bruce, and afterwards king of Scots; she died 14 Aug. 1362 (SANDFORD, *Genealogical History*, pp. 145–56).

[Some of the best authorities for Edward II's life and reign are collected by Dr. Stubbs in his Chronicles of the Reigns of Edward I and Edward II in the Rolls Series, with very valuable prefaces. They include the short and incomplete biography by Sir T. de la Moor, and also the Annales Paulini, Annales Londinienses, and the Lives by the Monk of Malmesbury and canon of Bridlington. Other chroniclers are A. Murimuth and W. of Hemingburgh (Engl. Hist. Soc.), the continuator of Trivet (ed. Hall), 1722, the Annals of Lanercost and Scalachronica (Bannatyne Club), Henry of Knighton in Twysden's Decem Scriptores, Higden's Polychronicon, Trokelowe (Rolls Ser.), Blaneford (Rolls Ser.), Walsingham (Rolls Ser.) The chief published original documents are those collected in Rymer's Fœdera, vol. ii. Record edition, Parliamentary Writs, vol. ii. and the Rolls of Parliament, vol. i. The Rev. C. H. Hartshorne has published an itinerary of Edward II in Collectanea Archæologica, i. 113–44, British Arch. Association. The best modern accounts of the reign are in Stubbs's Const. Hist. vol. ii. and Pauli's Geschichte von England, vol. iv.] T. F. T.

EDWARD III (1312–1377), king, eldest son of Edward II and Isabella, daughter of Philip IV of France, was born at Windsor Castle on 13 Nov. 1312, and was baptised on the 16th. His uncle, Prince Lewis of France, and other Frenchmen at the court wished that he should be named Lewis, but the English lords would not allow it. The king, who is said to have been consoled by his birth for the loss of Gaveston (TROKELOWE, p. 79), gave him the counties of Chester and Flint, and he was summoned to parliament as Earl of Chester in 1320. He never bore the title of Prince of Wales. His tutor was Richard de Bury [q. v.], afterwards bishop of Durham. In order to avoid doing homage to Charles IV of France the king transferred the county of Ponthieu to him on 2 Sept. 1325, and the duchy of Aquitaine on the 10th (*Fœdera*, ii. 607, 608). He sailed from Dover on the 12th, joined his mother in France, and did homage to his uncle for his French fiefs (*Cont.* WILL. OF NANGIS, ii. 60). He accompanied his mother to Hainault, and visited the court of Count William at Valenciennes in the summer of 1326 (FROISSART, i. 23, 233). Isabella entered into an agreement on 27 Aug. to forward the marriage of her son to Philippa, the count's daughter (FROISSART, ed. Luce, Pref. cl). Edward landed with his mother and the force of Hainaulters and others that she had engaged to help her on 27 Sept. at Colvasse, near Harwich, and accompanied her on her march towards London by Bury St. Edmunds, Cambridge, and Dunstable. Then, hearing that the king had left London, the queen turned westwards, and at Oxford Edward heard Bishop Orlton preach his treasonable sermon [see under ADAM OF ORLTON]. From Oxford he was taken to Wallingford and Gloucester, where the queen's army was joined by many lords. Thence the queen marched to Berkeley, and on 26 Oct. to Bristol. The town was surrendered to her, and the next day Hugh Despenser the elder [q. v.] was put to death, and Edward was proclaimed guardian of the kingdom in the name of his father and during his absence (*Fœdera*, ii. 646). On the 28th he issued writs for a parliament in the king's name. When the parliament met at Westminster on 7 Jan. 1327 the king was a prisoner, and an oath was taken by the prelates and lords to uphold the cause of the queen and her son. On the 13th Orlton demanded whether they would have the king or his son to reign over them. The next day Edward was chosen, and was presented to the people in Westminster Hall (W. DENE, *Anglia Sacra*, i. 367; for fuller accounts of this revolution see STUBBS, *Chron. of Edwards I and II*, vol. ii. Introd., and *Const. Hist.* ii. 358 sq.) As Edward declared that he would not accept the crown without his father's consent, the king was forced to agree to his own deposition.

The new king's peace was proclaimed on 24 Jan.; he was knighted by his cousin Henry, earl of Lancaster, and was crowned on Sunday, the 29th (*Fœdera*, ii. 684). He met his parliament on 3 Feb.; a council was appointed for him, and the chief member of it was Lancaster, who was the young king's nominal

guardian. All real power, however, was in the hands of the queen and Mortimer, and for the next four years Edward was entirely governed by them (Avesbury, p. 7). Isabella obtained so enormous a settlement that the king was left with only a third of the revenues of the crown (Murimuth, p. 53). Peace was made with France on 31 March; both kings were to restore whatever had been seized during time of peace, and Edward bound himself to pay fifty thousand marks to the French king (*Fœdera*, ii. 700). Although negotiations were on foot for a permanent peace with Scotland, both countries prepared for war, and on 5 April the king ordered all who owed him service to meet at Newcastle on 29 May (*ib.* 702). He marched with his mother to York, where he was joined by Sir John of Hainault and a body of Flemish. While he was holding a feast on Trinity Sunday a fierce quarrel broke out between the Hainaulters and the English archers, in which many were slain on both sides (Jehan le Bel, i. 39; Froissart, i. 45). The truce was actually broken by the Scots, who invaded the northern counties under Randolph, earl of Moray, and Douglas. Edward marched from York to Durham without gaining any tidings of the enemy, though he everywhere beheld signs of the devastation they had wrought. He crossed the Tyne, hoping to intercept the Scots on their return. After remaining a week on the left bank of the river without finding the enemy, he ordered his troops, who had suffered much from constant rain, to recross the river. At last an esquire named Thomas Rokesby brought him news of the enemy and led the army to the place where they were encamped, a service for which the king knighted him and gave him 100*l.* a year (*Fœdera*, ii. 717). The Scots, twenty-four thousand in number, occupied so strong a position on the right bank of the Wear that Edward, though at the head of sixty-two thousand men, did not dare to cross the river and attack them. It was therefore decided, as they seemed to be cut off from returning to their country, to starve them into leaving their position and giving battle. Early in the morning of the fourth day it was discovered that they had decamped. Edward followed them and found them even more strongly posted than before at Stanhope Park. Again the English encamped in front of them, and the first night after Edward's arrival Douglas, at the head of a small party, surprised the camp, penetrated to the king's tent, cut some of the cords, and led his men back with little loss (Bridlington, p. 96; Jehan le Bel, i. 67; Froissart, i. 68, 279). After the two armies had faced each other for fifteen days or more the Scots again decamped by night, and Edward gave up all hope of cutting off their retreat or forcing them to fight. His army was unable to move with the same rapidity as the Scots, who were unencumbered with baggage; he was altogether outmanœuvred, and led his troops back to York, much chagrined with the ill success of his first military enterprise. He had to pay 14,000*l.* to Sir John of Hainault for his help (*Fœdera*, ii. 708); he raised money from the Bardi, Florentine bankers (*ib.* 712), received a twentieth from the parliament that met at Lincoln on 15 Sept., and a tenth from the clergy of Canterbury (Knighton, c. 2552). The king's father was put to death on 21 Sept. On 15 Aug. Edward wrote from York to John XXII for a dispensation for his marriage with Philippa of Hainault, for his mother and the Countess of Hainault were both grandchildren of Philip III of France (*Fœdera*, ii. 712). The dispensation was granted; Philippa arrived in London on 24 Dec., and the marriage was performed at York on 24 Jan. 1328 by William Melton, archbishop of York, the king being then little more than fifteen, and his bride still younger. At the parliament held at York on 1 March peace was made with Scotland, and the treaty was confirmed in the parliament which met at Northampton on 24 April. By this treaty Edward gave up all claims over the Scottish kingdom; a marriage was arranged between his sister Joan and David, the heir of King Robert; a perpetual alliance was made between the two kingdoms, saving the alliance between Scotland and France, and the Scottish king bound himself to pay Edward 20,000*l.* (4 May, *ib.* pp. 734, 740). The treaty was held to be the work of Isabella and Mortimer, and was generally condemned in England as shameful (Avesbury, p. 7; Walsingham, i. 192). Isabella seems to have got hold of a large part of the money paid by the Scottish king (*Fœdera*, ii. 770, 785). Edward now sent two representatives to Paris to state his claim to the French throne, vacant by the death of Charles IV. He claimed as the heir of Philip IV, through his mother, Isabella. By the so-called Salic law Isabella and her heirs were barred from the succession, and even supposing that, though females were barred, they had nevertheless been held capable of transmitting a right to the throne, Charles of Evreux, the son of Jeanne of Navarre, daughter of Philip IV, would have had at least as good a claim as Edward. The throne was adjudged to Philip of Valois, son of a younger brother of Philip IV. The insolence and rapacity of the queen-mother and Mortimer gave deep offence to the nobles, and the

nation generally was scandalised at the connection that was said to exist between them and enraged at the dishonourable peace with Scotland. Lancaster, the head of the party which held to the policy of the 'ordainers' of the last reign, and the chief lord of the council, was denied access to the king, and found himself virtually powerless. He determined to make a stand against the tyranny of the favourite, and, hearing that Mortimer had come up to the parliament at Salisbury on 24 Oct. with an armed retinue, declared that he would not attend, and remained at Winchester under arms with some of his party. His action was upheld by the king's uncles, the Earls of Kent and Norfolk, by Stratford, bishop of Winchester, and others. Edward was forced to adjourn the parliament till the following February, and Mortimer wished him to march at once to Winchester against the earl. Shortly afterwards the king rode with Mortimer and the queen to ravage the earl's lands (W. Dene, *Anglia Sacra*, i. 369; Knighton, c. 2557). Lancaster made a confederation against the favourite at London on 2 Jan. 1329 (Barnes, p. 31), and marched with a considerable force to Bedford in the hope of meeting him. Meanwhile his town of Leicester was surrendered to Mortimer and the queen, and before long Kent and Norfolk withdrew from him. Peace was made between the two parties by Mepeham, archbishop of Canterbury, and Lord Beaumont and some other followers of the earl were forced to take shelter in France.

Early in February messengers came from Philip VI of France to Edward at Windsor, bidding him come and do homage for his French fiefs. He had received a like summons the year before, and now he laid the matter before the magnates assembled in parliament at Westminster. When they decided that he should obey the summons he appointed a proctor to declare that his homage did not prejudice his claim to the French crown. On 26 May he sailed from Dover, leaving his brother John, earl of Cornwall, as guardian of the kingdom (*Fœdera*, ii. 763, 764). He landed at Whitsand, and thence went to Boulogne, and so to Montreuil, where Philip's messengers met him and conducted him to Amiens. There Philip awaited him with the kings of Bohemia, Navarre, and Majorca, and many princes and lords whom he had invited to witness the ceremony. The homage was done in the choir of Amiens Cathedral on 6 June, but the ceremony could scarcely have pleased Philip, for Edward appeared in a robe of crimson velvet worked with leopards in gold and wearing his crown, sword, and spurs. Philip demanded liege homage, which was done bareheaded and with ungirt sword. Edward refused this, and he was forced to accept general homage on Edward's promise that on his return he would search the records of his kingdom, and if liege homage was due would send over an acknowledgment by letters patent. Then Edward demanded restitution of certain lands that had been taken from his father. To this Philip answered that they had been taken in war (meaning that they did not come under the terms of the treaty of 1327), and that if Edward had any cause of complaint he should bring it before the parliament of Paris (*ib.* p. 765; *Cont.* Will. of Nangis, ii. 107). Edward returned to England on the 11th, well pleased with his visit and the honour that had been done him, and at once proposed marriages between his sister Eleanor and Philip's eldest son, and between his brother John and a daughter of Philip (*ib.* pp. 766, 777); but these proposals came to naught. Meanwhile Mortimer and Isabella had not forgiven the attempt that had been made against them, and Mortimer is said to have contrived a scheme which enabled him to accuse the Earl of Kent of treason [for particulars see under Edmund of Woodstock]. The earl was tried by his peers, unjustly condemned, and put to death on 19 March 1330, Isabella and Mortimer hastening on his execution for fear that the king might interfere to prevent it, and, as it seems, giving the order for it without the king's knowledge (Knighton, c. 2557; Barnes, p. 41). On 4 March Queen Philippa was crowned, and on 15 June she bore Edward his first-born child, Edward, afterwards called the Black Prince [q. v.] The birth of his son seems to have determined Edward to free himself from the thraldom in which he was kept by his mother and her favourite. When parliament met at Nottingham in October, Isabella and Mortimer took up their abode in the castle, which was closely kept. The king consulted with some of his friends, and especially with William Montacute, how they might seize Mortimer. They, and the king with them, entered the castle by night through an underground passage and seized Mortimer and some of his party. He was taken to London, condemned without trial by his peers as notoriously guilty of several treasonable acts, and particularly of the death of the late king, and hanged on 29 Nov. By the king's command the lords passed sentence on Sir Simon Bereford, one of Mortimer's abettors, though they were not his peers, and he also was hanged. A pension was allotted to the queen-mother, and she was kept until her death in a kind of honourable confinement at Castle Rising

in Norfolk, where the king visited her every year.

The overthrow of Mortimer made Edward at the age of eighteen a king in fact as well as in name. In person he was graceful, and his face was 'as the face of a god' (*Cont.* Murimuth, p. 226). His manners were courtly and his voice winning. He was strong and active, and loved hunting, hawking, the practice of knightly exercises, and, above all, war itself. Considerable care must have been spent on his education, for he certainly spoke English as well as French (Froissart, i. 266 sq., 306, 324, 360, iv. 290, 326), and evidently understood German. He was fearless in battle, and, though over-fond of pleasure, was until his later years energetic in all his undertakings. Although according to modern notions his ambition is to be reckoned a grave defect in his character, it seemed in his day a kingly quality. Nor were his wars undertaken without cause, or indeed, according to the ideas of the time, without ample justification. His attempts to bring Scotland under his power were at first merely a continuation of an inherited policy that it would have been held shameful to repudiate, and later were forced upon him by the alliance between that country and France. And the French war was in the first instance provoked by the aggressions of Philip, though Edward's assumption of the title of king of France, a measure of political expediency, rendered peace impossible. He was liberal in his gifts, magnificent in his doings, profuse in his expenditure, and, though not boastful, inordinately ostentatious. No sense of duty beyond what was then held to become a knight influenced his conduct. While he was not wantonly cruel he was hard-hearted; his private life was immoral, and his old age was dishonoured by indulgence in a shameful passion. As a king he had no settled principles of constitutional policy. Regarding his kingship mainly as the means of raising the money he needed for his wars and his pleasures, he neither strove to preserve prerogatives as the just rights of the crown, nor yielded anything out of consideration for the rights or welfare of his subjects. Although the early glories of his reign were greeted with applause, he never won the love of his people; they groaned under the effects of his extravagance, and fled at his coming lest his officers should seize their goods. His commercial policy was enlightened, and has won him the title of the 'father of English commerce' (Hallam, *Const. Hist.* iii. 321), but it was mainly inspired by selfish motives, and he never scrupled to sacrifice the interests of the English merchants to obtain a supply of money or secure an ally. In foreign politics he showed genius; his alliances were well devised and skilfully obtained, but he seems to have expected more from his allies than they were likely to do for him, for England still stood so far apart from continental affairs that her alliance was not of much practical importance, except commercially. As a leader in war Edward could order a battle and inspire his army with his own confidence, but he could not plan a campaign; he was rash, and left too much to chance. During the first part of his reign he paid much attention to naval administration; he successfully asserted the maritime supremacy of the country, and was entitled by parliament the 'king of the sea' (*Rot. Parl.* ii. 311); he neglected the navy in his later years. Little as the nation owed him in other respects, his achievements by sea and land made the English name respected. Apart from the story of these acts the chief interest of the reign is foreign to the purpose of a biographical sketch; it consists in the transition that it witnessed from mediæval to modern systems and ideas (Stubbs, *Const. Hist.* ii. 375, which should be consulted for an estimate of Edward's character). Parliament adopted its present division into two houses, and in various points gradually gained on the prerogative. In church matters, papal usurpations were met by direct and decisive legislation, an anti-clerical party appeared, the wealth of the church was attacked, and a protest was made against clerical administration. As regards jurisdiction, the reign saw a separation between the judicial work of the council and of the chancellor, who now began to act as an independent judge of equity. Chivalry, already decaying, and feudalism, already long decayed, received a deathblow from the use of gunpowder. Other and wider social changes followed the 'great pestilence'—an increase in the importance of capital in trade and the rise of journeymen as a distinct class, the rapid overthrow of villenage, and the appearance of tenant-farmers and paid farm labourers as distinct classes. These and many more changes, which cannot be discussed in a narrative of the king's life, mark the reign as a period in which old things were passing away and the England of our own day began to be formed.

In spite of the treaty of 1327 matters remained unsettled between the kings of England and France; Philip delayed the promised restitutions and disturbed Edward's possessions in Aquitaine. Saintes was taken by the Duke of Alençon in 1329, and Edward in consequence applied to parliament for a

subsidy in case of war. On 1 May 1330 negotiations were concluded at Bois-de-Vincennes, but the question of the nature of the homage was left unsettled by Edward (*Fœdera*, ii. 791), who was summoned to do liege homage on 29 July and did not attend (*ib.* p. 797). When, however, he became his own master, he adopted a wiser policy, and on 31 March 1331 acknowledged that he held the duchy of Guyenne and the county of Ponthieu by liege homage as a peer of France (*ib.* p. 813). On Mortimer's downfall he appointed two of the Lancastrian party as his chief ministers, Archbishop Melton as treasurer, and Stratford as chancellor. He now crossed to France with Stratford and a few companions disguised as merchants, pretending, as he caused to be proclaimed in London, that he was about to perform a vow (*ib.* p. 815), for he feared that his people would believe, as in fact they did, that he was gone to do liege homage (Hemingburgh, ii. 303). He embarked on 4 April. While he was in France Philip accepted his acknowledgment as to the homage, and promised to restore Saintes and to pay damages (*ib.* p. 816). Edward returned on the 20th, and celebrated his return by tournaments at Dartford in Kent and in Cheapside (Avesbury, p. 10). The restitution of Agenois, however, remained unsettled, and in the parliament of 30 Sept. the chancellor asked the estates whether the matter should be settled by war or negotiation, and they declared for negotiation (*Rot. Parl.* ii. 61). The king was advised to visit Ireland, where the royal interest had begun to decline, but the matter was deferred. Lawlessness had broken out in the northern counties, and he had to take active measures against some outlaws who had seized and put to ransom his chief justice, Sir Richard Willoughby, near Grantham (Knighton, c. 2559). Early in 1332 he invited Flemish weavers to settle in England in order to teach the manufacture of fine cloth; for the prosperity of the kingdom largely depended on its wool, and the crown drew much revenue from the trade in it. The foreign workmen were at first regarded with much dislike, but the king protected them, and they greatly improved the woollen manufacture. Edward received an invitation from Philip to join him in a crusade, and though willing to agree put the matter off for three years at the request of the parliament which met 16 March. On 25 June he laid a tallage on his demesne. In order to avoid this unconstitutional measure the parliament of 9 Sept. granted him a subsidy, and in return he recalled his order and promised not to levy tallage save as his ancestors had done and according to his right (*Rot. Parl.* ii. 66). Meanwhile Lord Beaumont brought Edward Baliol [q. v.] to England, and Baliol offered to do the king homage if he would place him on the Scottish throne. Edward refused, and even ordered that he and his party should be prevented from crossing the marches, declaring that he would respect the treaty of Northampton (*Fœdera*, ii. 843), for he was bound to pay 20,000*l.* to the pope if he broke it. Nevertheless he dealt subtly. Baliol was crowned on 24 Sept. in opposition to the young king David II, and on 23 Nov. declared at Roxburgh that he owed his crown to the help given him by Edward's subjects and allowed by Edward, and that he was his liegeman, and promised him the town of Berwick, and offered to marry his sister Joan, David's queen (*ib.* p. 847). Edward summoned a parliament to meet at York on 4 Dec. to advise him what policy he should pursue; few attended, and it was adjourned to 20 Jan. Meanwhile Baliol lost his kingdom and fled into England.

The parliament advised Edward to write to the pope and the French king, declaring that the Scots had broken the treaty. This they seem actually to have done on 21 March by a raid on Gilsland in Cumberland (Hemingburgh, ii. 307). The raid was revenged; Sir William Douglas was taken, and Edward, who was then at Pontefract waiting for his army to assemble, ordered that he should be kept in fetters (*Fœdera*, ii. 856). On 23 April Edward laid siege to Berwick. The garrison promised to surrender if not relieved by a certain day, and gave hostages. Sir Archibald Douglas attempted to relieve the town, and some of his men entered it; he then led his force to plunder Northumberland. The garrison refused to surrender on the ground that they had received succour, and Edward hanged one of the hostages, the son of Sir Thomas Seton, before the town (Bridlington, p. 113; Fordun, iv. 1022; Hailes, iii. 96 sq.) Douglas now recrossed the Tweed, came to the relief of Berwick, and encamped at Dunsepark on 18 July. Edward occupied Halidon Hill, to the west of the town. His army was in great danger, and was hemmed in by the sea, the Tweed, the garrison of Berwick, and the Scottish host, which far outnumbered the English (Hemingburgh, ii. 309). On the 20th he drew up his men in four battles, placing his archers on the wings of each; all fought on foot, and he himself in the van. The English archers began the fight; the Scots fell in great numbers, and others fled; the rest charged up the hill and engaged the enemy

hand to hand. They were defeated with tremendous loss; many nobles were slain, and it was commonly said in England that the war was over, for that there was not a Scot left to raise a force or lead it to battle (Murimuth, p. 71). Edward ordered a general thanksgiving for this victory (*Fœdera*, ii. 866). Berwick was at once surrendered, and he offered privileges to English merchants and others who would colonise it. He received the homage of the Earl of March and other lords, and, having restored Baliol to the throne, returned southwards and visited several shrines, especially in Essex. In November he moved northwards, and kept Christmas at York. He was highly displeased with the pope for appointing Adam of Orlton by provision to the see of Winchester at the request of the French king. In February 1334 he received Baliol's surrender of all Scotland comprised in the ancient district of Lothian. On the 21st he held a parliament at York, and agreed that purveyance, a prerogative that pressed sorely on the people, should only be made on behalf of the king (*Rot. Parl.* ii. 378). He kept Whitsuntide at Newcastle, and there on 12 June Baliol renewed his concessions and did homage (*Fœdera*, ii. 888). Edward, after appointing officers to administer the government in Lothian, returned to Windsor. On 10 July he held a council at Nottingham, where he again spoke of the proposed crusade, for he believed that matters were now settled with Scotland. A parliament was summoned, and when it met on 24 Sept. Baliol had again been expelled. The king obtained a grant, and about 1 Nov. marched into Scotland. Just before he started Robert of Artois, who had a bitter quarrel with King Philip, sought refuge at his court; he received him with honour, and Robert never ceased to stir him up against the French king. Edward passed through Lothian without meeting opposition, again restored Baliol, and spent Christmas at Roxburgh. At mid-Lent 1335 he gave audience at Gedling, near Nottingham, to ambassadors from Philip sent to urge him to make peace with Scotland; he refused, but granted a truce (*ib.* ii. 903). In July he entered Scotland by Carlisle, marched to Glasgow, was joined by Baliol, proceeded to Perth, ravaged the north, and returned to Perth, where on 18 Aug. he received the submission of the Earl of Atholl, whom he left governor under Baliol. Both Philip and Benedict XII, who was wholly under Philip's control, were now pressing him to make peace. The Scots were helped by money from France, and their ships were fitted out in French ports (*ib.* p. 911); an invasion was expected in August, and captains were appointed to command the Londoners in case it took place (*ib.* p. 917). The king's son, the young Earl of Chester, was sent to Nottingham Castle for safety, and the Isle of Wight and the Channel islands were fortified (*ib.* p. 919). Edward's seneschals in Aquitaine were also aggrieved by the French king. On 23 Nov. Edward made a truce with his enemies in Scotland, which was prolonged at the request of the pope (*ib.* pp. 926, 928). He spent Christmas at Newcastle. The party of Bruce, however, gained strength, Atholl was surprised and slain, and before the end of the year Baliol's cause was again depressed. Edward, who had returned to the south in February, on 7 April appointed Henry of Lancaster to command an army against the Scots (*ib.* p. 936), and in June entered Scotland himself with a large force, marched to Perth, and then by Dunkeld, through Atholl and Moray to Elgin and Inverness, ravaging as he went. The regent, Sir Andrew Murray, refused to give him battle, and, leaving a garrison in Perth and a fleet in the Forth, he returned to England. Meanwhile Philip expelled Edward's seneschals from Agenois, and in August openly declared that he should help the Scots (*ib.* p. 944). On the 16th Edward, hearing that ships were being fitted out in Norman and Breton ports to act against England, bade his admirals put to sea, reminding them that his 'progenitors, kings of England, had been lords of the English sea on every side,' and that he would not allow his honour to be diminished (Nicolas, *Royal Navy*, ii. 17). Some of these ships attacked certain English ships off the Isle of Wight and carried off prizes. War with France now seemed certain, and the parliament that met at Nottingham on 6 Sept. granted the king a tenth and a fifteenth, besides the subsidy of the same amount granted in March, together with 40*s.* a sack on wool exported by denizens and 60*s.* from aliens. A body of merchants was specially summoned by the king to this parliament, probably in order to obtain their consent to the custom on wool (*Const. Hist.* ii. 379). Moreover, Edward seized all the money laid up in the cathedral churches for the crusade. In March 1337 the exportation of wool was forbidden by statute until the king and council should determine what should be done. A heavy custom was laid on the sack and woolfells by ordinance, an unconstitutional act, though to some extent sanctioned by parliament (*ib.* p. 526). The importation of cloth was also forbidden by statute, but foreign workmen were encouraged to settle here.

Edward now set about forming alliances in order to hem Philip in on the north and east, and sent Montacute, whom he created

Earl of Salisbury, and others to make alliance with foreign powers, giving them authority, in spite of the interests of the English merchants, to make arrangements about the wool trade (*ib.* p. 966; LONGMAN, i. 108). Lewis, count of Flanders, was inclined to the French alliance, but his people knew their own interest better, for their wealth depended on English wool, and the year before, when the count had arrested English merchants, the king had seized all their merchants and ships (*Fœdera*, ii. 948). James van Artevelde, a rich and highly connected citizen of Ghent, and the leader of the Flemish traders who were opposed to the count, entered into negotiations with Edward and procured him the alliance of Ghent, Bruges, Ypres, and Cassel (JEHAN LE BEL, p. 1327; FROISSART, i. 394). Edward also gained the Duke of Brabant as an ally by permitting staples for wool to be set up in Brussels, Mechlin, and Louvain (*Fœdera*, p. 959), and made treaties for supplies of troops with his brothers-in-law the Count of Gueldres and the margrave of Juliers, and his father-in-law the Count of Hainault (*ib.* p. 970). Further, he negotiated with the Count Palatine about his appointment as imperial vicar, and on 26 Aug. made a treaty for the hire of troops with the Emperor Lewis of Bavaria (*ib.* p. 991). This highly displeased Benedict XII, who was at deadly feud with Lewis, and was besides quite in the hands of Philip, and he remonstrated with Edward, who replied courteously but without giving way. Edward tried hard to gain the Count of Flanders, and proposed a marriage between the count's son and his little daughter Joan (*ib.* pp. 967, 998), though at the same time he offered her to Otto, duke of Austria, for his son (*ib.* p. 1001). In March the French burnt Portsmouth and ravaged Guernsey and Jersey (*ib.* p. 989; NICOLAS). The king made great preparations for war; on 1 July he took all the property of the alien priories into his own hands; pawned his jewels, and in order to interest his people in his cause issued a schedule of the offers of peace he had made to Philip, which he ordered should be read in all county courts (*Fœdera*, p. 994). On 7 Oct. he wrote letters to his allies, styling himself 'king of France' (*ib.* p. 1001). Count Lewis, who was now expelled from Flanders by his subjects, kept a garrison at Cadsand under his brother Sir Guy, the bastard of Flanders, which tried to intercept the king's ambassadors and did harm to his allies the Flemings. Edward declared he 'would soon settle that business,' and sent a fleet under Sir Walter Manny and Henry of Lancaster, earl of Derby, against it. They gained a complete victory on 10 Nov., and brought back Sir Guy prisoner. Then two cardinals came to England to make peace, and Edward promised that he would not invade France until 1 March 1338, and afterwards extended the term (*ib.* pp. 1009, 1014).

Philip, however, continued his aggressions on the king's French dominions, and war became imminent. In February parliament granted the king half the wool of the kingdom, twenty thousand sacks, to be delivered at Antwerp, where he hoped to sell it well, and on 16 July he sailed from Orwell in Suffolk with two hundred large ships for Antwerp, for he intended to invade France from that side in company with his allies. He found that they were by no means ready to act with him, the princes who held of the emperor being unwilling to act without his direct sanction, and he remained for some time in enforced inactivity, spending large sums on the pay of his army, and keeping much state at the monastery of St. Bernard at Antwerp. Meanwhile some French and Spanish galleys sacked Southampton and captured some English ships, and among them the 'cog' Christopher, the largest of the king's vessels (*Cont.* WILL. OF NANGIS; MINOT, *Political Songs*, i. 64 sq.) At last on 5 Sept. a meeting took place between Edward and the emperor at Coblentz. The interview was held in the market-place with much magnificence (KNIGHTON, c. 2571; FROISSART, i. 425). Lewis appointed Edward imperial vicar, and expected him to kiss his foot, which he refused to do on the ground that he was 'an anointed king' (WALSINGHAM, i. 223). Edward now held courts at Arques and other places, heard causes as the emperor's representative, and received homages. Still his allies did not move, though they agreed to recover Cambray for the empire in the following summer. Influenced probably by the pope's remonstrances (*ib.* i. 208 seq.), Edward in October sent ambassadors to treat with Philip, and though he at first forbade them to address Philip as king, he afterwards allowed them to do so, probably at Benedict's request (*Fœdera*, ii. 1066, 1068). Nothing came of their mission. In 1339 he was in want of money, pawned his crowns, and borrowed fifty-four thousand florins of three burghers of Mechlin (*ib.* pp. 1073, 1085). After many delays he and his allies laid siege to Cambray (cannon are said to have been used by the besieging army, NICOLAS, *Royal Navy*, i. 184; it is also said by BARBOUR, iii. 136, ed. Pinkerton, that 'crakys of war' had been used by Edward in Scotland in 1327; this, however, is highly doubtful, BRACKENBURY, *Ancient Cannon in Europe*, pt. i.) Finding Cambray difficult to take, the allies gave up

the siege, and in October Edward crossed the Scheldt into France. On coming to the river he was left by the Counts of Namur and Hainault, who held of the French crown. He pillaged Vermandois, and advanced to La Flamengrie. Here he was confronted by Philip, and sent a herald to demand battle. Philip appointed a day, and he drew up his army with much skill in a strong position, placing the horses and baggage in a wood at his rear, and commanding the van in person on foot (Avesbury, p. 45). When the appointed day came, Philip would not attack him, though the French army was much stronger than his, and knowing that he could put but little confidence in his allies he led them back to Hainault, parted from them, and returned to Brussels. After entering into a close alliance with the Duke of Brabant and the cities of Brabant and Flanders, he spent Christmas at Antwerp with much pomp. Van Artevelde now pointed out that if he wanted the help of the Flemings he must take the title of 'king of France,' which he had as yet only used incidentally, for he would then become their superior lord, and they would not incur a penalty which they had bound themselves to pay to the pope in case they made war on the king of France. This was insisted on by the Flemish cities and lords at a parliament at Brussels, and on 26 Jan. 1340 Edward assumed the title of king of France, and quartered the lilies of France with the leopards of England (Nicolas, *Chronology*, p. 318; Barnes, p. 155).

Meanwhile several attacks had been made on the English coast by French and Genoese ships; the war with Scotland still went on in a languid fashion, and the people, who saw no return for the sacrifices they had made for the French war, were getting tired of it. In the January parliament of this year the commons made their offer of supplies conditional on the acceptance of certain articles. This determined the king to return. His debts, however, now amounted to 30,000*l.*, and his creditors wanted some security before they let him go. He left his queen behind, and further left the Earls of Derby and Salisbury and others as pledges that he would shortly return (*Cont.* Will. of Nangis, ii. 167). He landed at Orwell on 21 Feb. and held a parliament in March, which granted him large supplies for two years, and among them the ninth sheaf, fleece, and lamb, and 40*s.* on the sack of wool, while on his side certain statutes were framed to meet the complaints of the commons—tallages were not to be levied by the king on his demesne; the assumption of the title of king of France was not to bring England into subjection to France; the crown was not to abuse its rights of purveyance, presentation to vacant benefices, and the like (*Const. Hist.* ii. 382; *Rot. Parl.* ii. 113). After raising all the money he could, Edward was about to embark again, and was at Ipswich at Whitsuntide, when the chancellor, Stratford, who had been translated to the see of Canterbury in 1333, and his admiral, Sir John Morley, told him that they had news that the French fleet was in the Sluys waiting to intercept him, and begged him not to sail. 'I will go,' he said, 'and you who are afraid without cause may stay at home' (Avesbury, p. 55). He sailed in the cog Thomas on the 22nd, with about two hundred vessels, and was joined by the northern squadron of about fifty sail under Morley. Next day off Blankenberg he saw the masts of the enemy's fleet in the Sluys, and sent knights to reconnoitre from the coast. As after their return the tide did not serve, Edward did not attack that day, and prepared for battle about 11 A.M. on the 24th. The French fleet of 190 galleys and great barges was superior to his in strength (Jehan le Bel, i. 171), for many of his ships were small. Nineteen of their ships were the biggest that had ever been seen, and grandest of all was the Christopher that had been taken from the English. Edward's fleet seems to have been 'to the leeward and westward' of the enemy, and about noon he ordered his ships to sail on the starboard tack, so as to get the wind, which presumably was north-east, and avoid having the sun in the faces of the archers. Then, having made their tack and got the wind, his ships entered the port and engaged just inside it. The French ships seem to have hugged the shore, and could not manœuvre, for they were lashed together in four lines. All in three of the lines were taken or sunk, the Christopher and other English ships being retaken; the fourth line escaped in the darkness, for the battle lasted into the night. The king's victory was complete, and the naval power of France was destroyed (Nicolas, *Royal Navy*, ii. 48 seq., 501, where references are given). Edward's campaign was futile. The last grant was not yet turned into money, and was already pledged, and the king wrote urgently for supplies (*Fœdera*, ii. 1130). On 23 July he and his allies besieged Tournay, and on the 26th he wrote a letter to 'Philip of Valois' inviting him to meet him in single combat or with a hundred men each, and so to end the war. Philip answered that the letter was not addressed to him, and that he would drive him out of France at his own will (*ib.* p. 1131). The siege lasted eleven weeks. No money came to Edward; Robert of Artois was

defeated at St. Omer; Philip had overrun a large part of Guyenne; and the Scots were gaining ground rapidly. On 25 Sept. a truce was made between England and France and Scotland, and the king dismissed his army. He was forced to leave the Earl of Derby in prison in Flanders for his debts (*ib.* p. 1143), and, after a stormy passage of three days, arrived unexpectedly at the Tower of London on the night of 30 Nov. (*ib.* p. 1141).

The next day Edward dismissed his chancellor, the Bishop of Chichester, brother of Archbishop Stratford, who had lately resigned the chancellorship, and his treasurer, and imprisoned several judges and others. This sudden move was caused by his irritation at not having received the supplies he needed, and by the influence of the archbishop's enemies, of whom some were opposed to clerical administration and others were jealous of him and belonged to a court party. The archbishop took refuge at Canterbury, and on 14 Dec. the king gave the great seal to Sir Robert Bourchier [q. v.], the first lay chancellor, and appointed a lay treasurer. He required Stratford to pay to the merchants of Louvain debts for which he had become surety on Edward's own behalf, declaring that otherwise he, the king, should have to go to prison, and summoned him to appear. Stratford replied by preaching irritating sermons and forbidding the clergy to pay the late grant. Edward on 12 Feb. 1341 put forth a letter or pamphlet, called the *libellus famosus*, against Stratford, accusing the archbishop of urging him to undertake the war, and of having occasioned his failure before Tournay by retarding supplies, and containing much vague and unworthy abuse. Stratford's answer was dignified, and his case was strong, for it is pretty evident that the king's dissatisfaction with him was partly caused by his desire for peace. The king made a weak rejoinder. He had incited the Duke of Brabant to summon Stratford to answer in his court for the bonds into which he had entered; he wrote to Benedict XII against him, cited him to answer charges in the exchequer court, tried to prevent his taking his seat in the parliament of 23 April, and caused articles of accusation to be laid before the commons. Stratford declared that he would only answer for his conduct before his peers. The lords reported that this was their privilege, and thus secured it for their order. The king was checked, and on 7 May was reconciled to the archbishop (Birchington, p. 20 seq.; Avesbury, p. 71; Hemingburgh, ii. 363 seq.; *Fœdera*, ii. 1143, 1147, 1152; *Const. Hist.* ii. 384; Collier, iii. 71). In return for help in collecting the grant of 1340 for this year, he conceded a statute providing that ministers should be appointed in parliament with the advice of his lords and counsellors, should be sworn in parliament, and should be liable to be called upon to answer for their actions. On 1 Oct., however, he issued letters annulling this statute and declaring openly that he had 'dissembled' in order to gain his purpose (*Fœdera*, ii. 177). No parliament was summoned for two years after this shameful breach of faith.

King David's cause was now prospering in Scotland, and in the autumn Edward marched northwards, intending to carry on the war on a large scale after Christmas (*ib.* ii. 1181). He is said to have relieved the castle of Wark, then besieged during a Scottish raid, and to have fallen in love with the Countess of Salisbury, who held it for her husband, then a captive in France, but she did not return his passion (Jehan le Bel, i. 266, Froissart, ii. 131, who both tell the story at considerable length). Jehan le Bel says that he afterwards violated the lady (ii. 131); Froissart indignantly denies this, but only in the late Amiens recension (iii. 293). Considerable doubt has been thrown upon the story because the countess was much older than the king, and because in May Edward made an agreement for the earl's release (*Fœdera*, ii. 1193). The friendship that existed between the king and the earl would give a peculiarly dark character to Edward's crime if it was committed. It is possible that Jehan le Bel may have been mistaken as to the countess, but scarcely possible that Edward did not commit the crime of which he is accused upon some lady or other. The fleet which he ordered to meet him was damaged by a gale; Stirling and Edinburgh were taken by the Scots, and he made a truce at Newcastle. After spending Christmas at Melrose he returned to England. In the course of 1341 Lewis of Bavaria, who had repented of his alliance with him soon after he had made it, revoked his appointment as imperial vicar and allied himself with France. Edward's attempts to penetrate into France through Flanders had only involved him in debt, and his Flemish and German allies had failed to give him efficient help. Now a new way of attack was opened to him, for in September John of Montfort came to him offering to hold Brittany of him if he would help him against Charles of Blois, to whom the duchy had been adjudged (*ib.* ii. 1176). On 20 March 1342 Edward sent a force over to Brittany under Sir Walter Manny, and in October he landed in person at Brest (Knighton, c. 2582), laid siege to Vannes, Rennes, and Nantes, without taking any of

them, and ravaged the country. The Duke of Normandy, Philip's son, advanced against him with a much larger force, but did not dare to attack him, for he posted his troops well. Still John kept the king shut in a corner near Vannes while the Genoese and Spanish fleets intercepted ships bringing provisions from England, and both armies suffered considerably. On 19 Jan. 1343 a truce for three years was made at Ste.-Madeleine, near Vannes, by the intervention of Pope Clement VI, and Edward re-embarked. After a tempestuous voyage, which is said to have lasted five weeks (*ib.* c. 2583), he landed at Weymouth on 2 March (*Fœdera*, ii. 1222). In the parliament of 28 April the commons petitioned, among other articles, that the merchants should not grant the tax of 40*s.* on the sack of wool without their consent, and that statutes might not be annulled, as after the last parliament held in 1341. In conjunction with the lords they also petitioned against the papal usurpation of appointing to benefices by provision. On 10 Sept. the king wrote to the pope against reservations and provisions, complaining that by their means the revenues of the church were given to foreigners, that the rights of patrons were defeated, and that the authority of the royal courts was diminished (Walsingham, i. 255). Moreover on 30 Jan. 1344 he ordered that all persons bringing bulls of provision into the kingdom should be arrested (*Fœdera*, iii. 2). In this month the king held a 'Round Table,' or tournament and feast, at Windsor with extraordinary magnificence, and vowed at the altar of the castle chapel that he would restore the 'Round Table' of Arthur. With this intention he built the round tower of the castle, and he afterwards fulfilled his vow by instituting the order of the Garter (Murimuth, p. 154; Walsingham, i. 263; *Fœdera*, iii. 6). Great preparations were made for renewing the war; for messengers came to him from Gascony representing the rapid increase of the French power there, and he was further moved by the news of the fate of the Breton lords who were put to death in Paris. Nevertheless on 6 Aug. he gave authority to ambassadors to treat for peace before Clement, as a private person, not as pope (*Fœdera*, iii. 18, 19). In April 1345 he appointed Derby to command in Gascony; on 20 May he received at Lambeth the homage of John of Montfort, and on the 26th wrote to the pope that Philip had notoriously broken truce in Brittany, Gascony, and elsewhere, and that he declared war upon him (*ib.* pp. 36–41). Having sent the Earl of Northampton with a force to Brittany, he embarked at Sandwich with the Prince of Wales on 3 July (*ib.* p. 50), and crossed to Sluys; for affairs in Flanders threatened the loss of the Flemish alliance. A scheme was arranged between him and Van Artevelde for persuading the people of Flanders to accept the prince as their lord. Van Artevelde, however, was murdered at Ghent, and Edward returned home on the 26th. In this year the Bardi of Florence, the most powerful bankers in Italy, failed, chiefly through Edward's debts to them, for he owed them nine hundred thousand gold florins; the Peruzzi, to whom he owed six hundred thousand florins, also failed, and the stoppage of these two houses ruined many smaller ones, so that the king's default brought widespread misery on Florence (Gio. Villani, xii. c. 54).

In the summer of 1346 Edward intended to lead an army to help Derby in Guyenne, but shortly before he set out he was persuaded by Sir Geoffrey Harcourt, who had entered his service, to strike at the north of France, which was then unprepared to meet attack, for the Duke of Normandy and his army were engaged in the south (on the mistake of Froissart and Avesbury about this see Nicolas, *Royal Navy*, ii. 88). He sailed on 11 July from the Isle of Wight (*Fœdera*, iii. 85; not the 7th as *Cont.* Murimuth, p. 175), with, it is said, one thousand ships, four thousand men-at-arms, ten thousand bowmen, and a considerable force of Welsh and Irish badly armed foot-soldiers, and landed the next day at La Hogue (Avesbury, p. 123); the French vessels in the harbour were taken, the larger part of his fleet was dismissed, and the rest sent to ravage the coast. The army marched in three columns, the king commanding the centre; the wings diverged during the day, so that each ravaged a different tract, and united with the centre at night. Barfleur was taken on the 14th, and Valonges on the 18th, then Carentan and St. Lo, where the army was refreshed by finding a thousand tuns of wine, and on the 26th Edward came to Caen. He took the town easily by assault the next day, and sacked it thoroughly. Here he is said to have found a paper containing a plan for a second Norman conquest of England in 1337; this he sent home to be read in all churches (*ib.* p. 130); it is not unlikely that it was a forgery designed to rouse the popular spirit. At Caen he dismissed the remainder of the fleet, which had done much harm to the French shipping along the Norman coast. In spite of a remark attributed by Froissart (iii. 145) to Harcourt, that Edward intended to march to Calais, his only idea as yet was to do as much mischief as he could in northern France, and then retire into Flanders

before Philip could raise an army to intercept him. Had he intended to besiege Calais, he would not have dismissed his ships. He left Caen on the 31st, and on 2 Aug. arrived at Lisieux, where he was met by two cardinals with offers of peace, which he rejected. He then marched towards Rouen, but finding the bridge broken down, and the French in some force there, he turned up the left bank of the Seine, ravaging the country as he went. Everywhere he found the bridges broken, and as by this time a French force had gathered and followed his march on the opposite side of the river, he had no time to repair them. On the 13th he arrived at Poissy, and by detaching a body of troops to threaten Paris, which was only about twelve miles distant, he gained time to repair the bridge there, and on the 16th crossed the river. He now struck northwards, and marched through the Beauvoisin, while Philip, who had now collected an army much larger than his, pursued him closely, intending to crush the little English force in a corner between the Somme and the sea. He halted at Airanes, and sent two marshals with a large body of troops to endeavour to find or force a passage across the Somme. When they returned unsuccessful he was much troubled; for both he and all his army saw that they were in pressing danger. Early on the 23rd he left Airanes in haste, and the French, who arrived there shortly afterwards, found the meat that the English were about to eat on the spits. His object now was to gain Abbeville. On arriving before it he reconnoitred the town in person from the hills of Caubert, and finding that he could not take it fell back on Oisemont, which he carried easily by assault. Here a man offered to guide his army to a ford called Blanquetaque, above the village of Port, where he could cross at low water. He gave the order to march at midnight, and on arriving at the passage found it guarded by Godemar du Fay. After a sharp struggle the passage was forced (Avesbury; Froissart; by *Cont.* of Will. of Nangis, ii. 200, Godemar is unjustly accused of making only a slight resistance), and he and his army crossed into Ponthieu. Edward was now able to choose his own ground for fighting; for Philip, who had been just too late to prevent his crossing the river, was not able to follow him immediately, and turned aside to Abbeville. Edward took the castle of Noyelles, held a council of war, and the next day, the 25th, marched along the road between Havre and Flanders to Crécy. On Saturday the 26th Philip advanced from Abbeville to give him battle. Edward had chosen and strengthened his position with great skill. His army occupied some high ground on the right bank of the Maye: the right wing was covered by the river and the village of Crécy, where it was defended by a series of curtains, the left extended towards Wadicourt, and here, where it might have been open to a flank attack, it was barricaded by piles of wagons; the English front commanded a slight ravine called the Vallée-aux-Clercs; the baggage and horses, for all fought on foot, were placed in the rear on the left in a wood, and were imparked with thickets and felled trees. His position thus resembled an entrenched camp. In case of defeat he commanded the ancient causeway now called the Chemin de l'Armée, by which he could have crossed the Authie at Ponche (Seymour de Constant; Louandre; *Archæologia*, vol. xxxviii.) Early in the morning he and his son received the sacrament. Then he drew up his army in three divisions, placing the right wing or van under the command of the prince; the third division, which he commanded in person, forming a reserve. He rode through the lines on a palfrey, encouraging the men, and at 10 A.M. all sat down in their ranks to eat and drink. The archers were thrown forwards in the form of a harrow, and some small cannon were posted between them (Froissart, iii. 416; *Amiens MS.*; Gio. Villani, xii. c. 65, 66; *Istorie Pistolesi*, p. 516. This assertion has been much questioned, chiefly because it does not appear in the earliest text of Froissart, and because it is held to be unlikely that Edward would have taken cannon with him in his hasty march. The presence of the Genoese in the French army, however, invests the two contemporary Italian narratives with special authority, and it should be remembered that the cannon then used were extremely small. It is certain that Edward took cannon with him from England; Brackenbury; *Archæologia*, vol. xxxii.) Edward watched the battle from a mill. It began after the heavy shower which came on at 3 P.M. had cleared away, and lasted until nightfall. It was decided by bad generalship and want of discipline on the French side, and on the English side by the skill of the bowmen and the steady valour of the two front divisions [see under Edward, Prince of Wales]. Edward appears to have led forward his division when the French king took part in the fight; the two first lines of the French army had by that time been utterly broken, and the remainder was soon routed. He remained on the field the next day, and large numbers of the French, some of whom were fugitives, while others were advancing to join the king's army not knowing that it had already been routed, were massacred

almost without resistance; many prisoners were also made on this day. The whole loss of the French exceeded, we are told, and was probably about equal to, the number of the English army (Avesbury, p. 140), and among the slain were the king of Bohemia, the Duke of Lorraine, the Counts of Alençon, Harcourt, Flanders, Blois, Aumale, and Nevers, eighty bannerets, and perhaps about thirty thousand men of lower rank. Edward caused the knights who had fallen to be buried honourably, and gave special funeral honours to the king of Bohemia.

On the 28th the king began his march towards Calais, arrived before the town on 3 Sept. and determined to lay siege to it (*ib.* p. 136); it was a strong place, and the inhabitants had done much harm to the English and Flemings by their piracies (Gio. Villani, xii. c. 95). He built a regular town before the walls (Froissart, iv. 2, 203), sent for a fleet to blockade the harbour, and laid siege to the town with about thirty thousand men. He used cannon in the siege which threw balls of three or four ounces weight, and arrows fitted with leather and winged with brass (Brackenbury). When the governor expelled five hundred persons from the town in order to husband his provisions, the king fed them and gave them money for their journey (Jehan le Bel, ii. 96; Froissart magnifies the number to seventeen hundred, iv. 3, 204). Knighton (c. 2593), speaking probably of a later event, says that when, at the time that the town was suffering from famine, five hundred persons were expelled, Edward refused to allow them to pass his lines, and they all perished. Meanwhile the Scots, who at Philip's instance had invaded England, were routed at Nevill's Cross, Durham, on 17 Oct., and there King David was taken prisoner and confined in the Tower; Derby made himself master of nearly all Guyenne, and in the summer of 1347 the English cause prospered in Brittany, and Charles of Blois was made prisoner. In April some stores were brought into Calais by sea, and after this Edward ordered a stricter blockade; his fleet dispersed a convoy of forty-four ships laden with provisions on 25 June (Avesbury, p. 156), and the next day a letter was intercepted from the governor to the French king informing him of the starving condition of the garrison, and asking for relief. Edward sent the letter on to Philip, bidding him come to the relief of the town (Knighton, c. 2593). In July Philip led an army towards Calais. A portion of it sent to dislodge the Flemings who were acting with Edward at Quesnoy was defeated. He appeared at Sangatte on the 27th. Two cardinals in vain tried to make terms in his interests. He was unable to get at the English, who were securely posted behind the marshes, and challenged Edward to come out to battle. Edward declared that he accepted the challenge (Avesbury, p. 163); it is probable that he answered more wisely (Jehan le Bel, ii. 131; Froissart, iv. 50, 278). Anyway, two days later, on 2 Aug., the French decamped. The next day the town surrendered at discretion. The garrison came forth with swords reversed, and a deputation of the townsmen with bare heads and ropes in their hands. Edward at first intended, or made as though he intended, to put the inhabitants to the sword as a punishment for their piracies, but spared them at the intercession of his queen (Jehan le Bel, ii. 135; Froissart, iv. 57, 287; see also Luce's note in his *Summary*, p. xxv; there is no adequate reason for doubting any material part of this famous story, comp. Knighton, c. 2595; Stow, p. 244; Gio. Villani, xii. c. 95; nor is the incident of the self-devotion of Eustace de St.-Pierre improbable). During the summer his army suffered much sickness, arising from lack of good water. With some few exceptions he banished the people of Calais; and sent over to England offering grants and privileges to those who would colonise the town (*Fœdera*, iii. 130). After agreeing to a truce for nine months, mediated by Clement and signed 28 Sept. (*ib.* p. 136), he returned home with his wife and son, and after a stormy passage landed at Sandwich on 12 Oct. (*ib.* p. 139; *Cont.* Murimuth, p. 178).

All England was filled with the spoils of Edward's expedition, so that there was not a woman who did not wear some ornament, or have in her house fine linen or some goblet, part of the booty the king sent home from Caen or brought back from Calais (Walsingham, i. 272). Flushed with triumph Edward and his courtiers gave themselves up to extravagance and pleasure. During the three months after his return splendid tournaments were held at Bury, at Eltham, where 'garters' were worn by twelve of the knights, and at Windsor (Nicolas, *Orders of Knighthood*, i. 11 sq.) Much license prevailed at some of the meetings of this sort, which were attended by many ladies of loose life and bold manners, greatly to the scandal of the nation (Knighton, c. 2597). The king freely indulged his love for fine dress and the trappings of chivalry. On St. George's day, 23 April 1349, he carried out the plan for an order of knighthood formed in 1344 by the institution of the order of the Garter; the ceremonies and festivities were magnificent. Edward himself bore a 'white swan, gorged or,' with the vaunting motto, 'Hay, hay, the

wythe swan: By God's soul I am thy man.' Another of his mottoes was, 'It is as it is.' The origin of the 'Garter' and of the motto of the order is unknown. The story that connects them with the Countess of Salisbury is worthless, and is first found in 'Polydore Vergil,' p. 485 (ed. 1651). In connection with the foundation of the order, Edward rebuilt the chapel of Windsor and dedicated it to St. George, and refounded the college (Ashmole, p. 178). Early in 1348 messengers came to Edward from the heads of the Bavarian party in the empire inviting him to accept the imperial dignity; for Lewis of Bavaria was now dead, and their enemy Clement VI was advocating the election of Charles of Moravia. Edward, however, declined the honour, declaring that he preferred to prosecute his own right (Knighton, c. 2596; Gio. Villani, xii. c. 105; Raynaldus, xxiv. 468). In spite of the spoils of France the expenses of the war bore heavily on the country. During the king's absence money had been raised by various illegal methods, and the refusal of the commons in the parliament of January 1348 to give advice on the war shows that they feared further expense and would not take a share in the responsibility. After some strong complaints a grant for three years was made on certain conditions, one of which was that the king should restore a loan of twenty thousand sacks of wool that the council had obtained from the merchants without consent of parliament (*Const. Hist.* ii. 397 sq.) In August the plague reached this country, broke out in London in November, and raged with fearful violence in the summer of 1349; no parliament was held that year, and all the courts were closed for two years. A murrain broke out among cattle; the harvest rotted on the land for lack of reapers, and a time of scarcity followed. This first plague remained more or less till 1357. About half the population was swept off, three archbishops of Canterbury died within a twelvemonth, and one of the king's daughters, Joan, died of it in August 1348 at Bordeaux while on her way to meet her betrothed husband, Don Pedro of Castile. The diminution of the population caused wages to be doubled, and in June 1350 the king published an ordinance requiring labourers to work for the same wages as before the plague and providing penalties for demanding or granting more. On 9 Feb. 1351 the statute of labourers was enacted in parliament, and other attempts were made later in the reign to keep down wages and prevent labourers from migrating to different parts of the country to seek higher pay, but without much effect. (For information on the plague see Rogers, *History of Prices*, i. 60, 265, 667, and article in *Fortnightly Review*, vol. iii.; art. 'Plague, *Encyclopædia Brit.* 9th ed.; Knighton, c. 2699 sq.)

Towards the end of 1349 Edward was informed by the governor of Calais that the French hoped to gain possession of the town by paying him a sum of money on 1 Jan. He put Sir Walter Manny at the head of three hundred knights, among whom he served as a simple knight, crossed over to Calais, surprised the party which came to receive the surrender, and distinguished himself by his valour, engaging in single combat with Sir Eustace de Ribaumont, whom he made prisoner. After the fight he sat down to a feast with his prisoners, crowned Sir Eustace with a chaplet of pearls and gave him his liberty (Jehan le Bel, p. 1351; Froissart, iv. 81, 313). During the summer of 1350 a fleet was fitted out, for Edward desired to take vengeance on the fleet of Charles of La Cerda, grandson of Alfonso X of Castile, which had been largely employed by the French against him. On 10 Aug. he declared that this fleet, which was lying at Sluys, threatened to invade England (*Fœdera*, iii. 201), though it seems at the time to have been engaged in commerce. He embarked at Winchelsea in the cog Thomas on the 28th, to intercept the Spaniards, whose fleet was much stronger than his own. The next day, which was Sunday, he sat on deck in a black velvet jacket and beaver hat listening to music and singing, but looking earnestly for the signal of the enemy's approach (Froissart, iv. 91). The Spanish fleet of forty large galleys laden with merchandise hove in sight about 4 P.M. A severe fight took place, and the king behaved with much gallantry, changing his ship for one of the Spaniards which he had taken just before his own sank. He gained a complete victory, the number of ships taken being variously estimated from fourteen to twenty-six. In the evening he landed and spent the night in revelry with the queen and her ladies and his knights; for this battle, which is called L'Espagnols-sur-mer, took place but a few miles off Winchelsea, where the court was, and within sight of land (Nicolas, *Royal Navy*, ii. 103–13, where references are given). On 1 Aug. 1351 a truce was made with the maritime ports of Castile and Biscay (*Fœdera*, iii. 228). In the February parliament of this year was passed the statute of Provisors, by which all who procured reservation or provisions were rendered liable to fine and imprisonment; for the king's letter and ordinance of 1344 had proved ineffectual, and

bishoprics and other benefices were still granted by the pope, and in many cases to foreigners, so that the wealth of the kingdom went to enrich the king's enemies, and the interests of the church suffered. This was followed in 1353 by an ordinance directed against papal usurpation in matters of jurisdiction, which provided that all who sued in foreign courts should suffer outlawry, forfeiture, and imprisonment. This ordinance, which was enrolled as a statute, was called the statute of Præmunire. In 1365 the statute of Provisors was re-enacted, and the statute of Præmunire was expressly declared to apply to suitors at the papal court. The crime of treason was defined for the first time by the statute of Treasons in 1352, and in 1353 the staple towns for the monopoly and export of wool were finally fixed by an ordinance that was adopted by parliament the next year (*Const. Hist.* ii. 410, iii. 327 sq.)

Although the truce with France was renewed from time to time, it was constantly broken. In 1351 Guisnes was sold to Edward by the garrison, some fighting went on in Guyenne, and more in Brittany. On both sides John, who had succeeded his father Philip in 1350, lost ground. Pope Innocent VI endeavoured to bring about a final peace, and an effort to that end seems to have been made by Edward, who sent the Duke of Lancaster (before Earl of Derby) to treat at Guisnes in July 1353, offering to give up his claim to the crown on condition of receiving Guyenne, Normandy, and Ponthieu, his conquests in Brittany and elsewhere, and the overlordship of Flanders, all in full sovereignty (*Rot. Parl.* ii. 252; *Fœdera*, iii. 261). These demands, however, were too high. Still he was probably willing to make peace, for he made renewed offers in March 1354, and a truce was signed a few days later (*ib.* pp. 275, 277). Moreover in the parliament of 10 April the king sent a message by his chamberlain to the lords and commons informing them that there was good hope of peace, and asking the commons if they would assent to a full peace if one could be made, and they answered unanimously, 'Yes, yes' (*Rot. Parl.* ii. 262). Accordingly, on 23 Aug. he authorised Lancaster and others to treat at Avignon before Innocent (*Fœdera*, iii. 283, 289). The negotiations were ineffectual. At Avignon Lancaster met Charles of Navarre, who had a quarrel with his father-in-law, King John, and who now proposed an alliance with Edward. His friendship was of importance, for he had many strong towns in Normandy. He promised to co-operate with Edward in an invasion of France by Normandy, and on 1 June 1355 the king desired prayers for the success of his expedition. On 10 July Edward took command of his fleet at the Downs, intending to land at Cherbourg (Knighton, c. 2608). He was delayed by contrary winds, put in at Sandwich and Winchelsea, was at Westminster on 30 Aug., and then went down to Portsmouth, apparently hoping to cross. While he was there he heard that Charles and the king of France were reconciled, and that John was threatening Calais (*Fœdera*, iii. 311, 312; Avesbury, p. 202). He therefore crossed over to Calais. Meanwhile the Prince of Wales had sailed with a large force for Guyenne. At Calais Edward was joined by a mercenary force of Brabanters and others, and on 2 Nov. marched to meet the French king, who refused to give battle and retreated. After pillaging the country for four days he returned to Calais, and there heard that the Scots had taken Berwick (*ib.* p. 210). He hastened home, and after receiving a large grant from parliament left London about 30 Nov., was at Durham on 23 Dec., when he issued orders that the forces of nine shires should meet him at Newcastle on 1 Jan. (*Fœdera*, iii. 314), and, having spent Christmas at Newcastle, marched to Berwick, which was surrendered to him on the 13th after slight resistance. He then proceeded to Roxburgh, where on the 20th Baliol surrendered the kingdom and kingly dignity to him (*ib.* pp. 317–19). On the 27th he left Roxburgh, at the head of thirty-three thousand men (Avesbury, p. 235), and marched into Lothian. The Scots would not meet him in battle, had driven away their cattle, and as far as possible had stripped the land. Edward harried the country and fired all that could be burned, so that his expedition was known as the Burnt Candlemas. His army was soon in want of supplies; he marched to Edinburgh hoping to meet his ships with supplies, for he had given orders at Berwick that they should sail into the Firth. They had, however, been dispersed by a tempest, and he was forced to lead his army southwards, the Scots cutting off the stragglers, and once, it is said, nearly taking the king himself (Knighton, c. 2610; Fordun, p. 1048).

On 10 Oct. Edward addressed a letter to the bishops commanding a thanksgiving for his son's victory at Poitiers and the capture of the French king on 19 Sept.; the gravity and religious feeling he displayed on receiving the news of this wonderful success were widely spoken of with praise (M. Villani, vii. c. 21). On 23 March 1357 a truce for two years was concluded with France, and on 24 May Edward received the Prince of Wales and the captive king with much splendour at Westminster. In June three cardinals came to England to

negotiate a peace; they offered Edward the lands that his ancestors held in France, to which Edward replied shortly that though these lands had been lost he had regained them, and that they had better speak of his claim to the throne (*Fœdera*, iii. 357; KNIGHTON, c. 2616). Innocent now requested that Edward would pay him the tribute of a thousand marks that his ancestor John had promised; the king, however, declared that he would pay tribute to no one, for that he did not hold his kingdom in dependence on any one (*ib.* c. 2617); some payments had been made on this account in the earlier part of the reign (*Fœdera*, ii. 864). On 3 Oct. a long series of negotiations, kept up more or less during ten years, for the release of the king of Scots was brought to an end. Peace was made between the two kingdoms, and David was released at a ransom of 100,000*l.*, to be paid in yearly instalments, for which hostages were given (*ib.* iii. 372 sq.) David's long residence in England had made him English in heart; he was completely under Edward's influence, and constantly visited his court. The presence of King John, who was honourably lodged in the Savoy, led Edward into fresh extravagance. On 23 April, St. George's day, 1358, he held a magnificent tournament at Windsor, and he kept Christmas in much state at London, where he entertained the kings of France and Scotland. In March 1359 a treaty was made between the kings of England and France by which John surrendered to Edward the whole of the south-east of France from Poitou to Gascony, with Calais, Guisnes, and Ponthieu in full sovereignty, and was to ransom himself and his lords for four million crowns, while Edward gave up his claims to the crown and the provinces north of the Loire, formerly held by his ancestors. This treaty was repudiated by the regent of France, with the consent of the States-General, and Edward prepared for war. The Flemings, who were now on good terms with their count, had deserted the English alliance and now drove the English merchants into Brabant. On the other hand Sir Robert Knolles and other leaders of the free companies that desolated France put themselves under Edward's command, and so many foreign lords and knights flocked to Calais to serve under him, that he was forced to send Lancaster to satisfy them by leading them on a plundering expedition. Having raised an immense force, and furnished it with everything that could be needed during a long campaign, he sailed from Sandwich on 28 Oct. and arrived at Calais the same day (*Fœdera*, iii. 452). The adventurers, who had gained little booty by their raid, were clamorous for pay, but he told them that he had nothing for them, and that they might please themselves as to serving under him, though he would give those who did so a good share of the spoil (JEHAN LE BEL, ii. 251). He marched through Artois and Cambresis to Rheims, where he intended to be crowned king of France (*Cont.* WILL. OF NANGIS, ii. 297), and laid siege to the city on 30 Nov. The regent did not attack him, but the city was strong, and as his men suffered from the weather and bad quarters, he broke up the siege on 11 Jan. 1360, led his army into Burgundy, and took Tonnerre, where his soldiers were refreshed with three thousand butts of wine. After remaining there some days he removed to Guillon on the borders of the duchy, encamped there on 19 Feb., and remained till mid-Lent. On 10 March Duke Philip bought him off by a payment of two hundred thousand gold 'moutons' (*Fœdera*, iii. 473), and he then marched to Paris and encamped between Montlhéry and Châtres, lodging at the castle of St. Germain-lez-Arpajon. He did not succeed in provoking the regent to battle, and on 6 April marched towards the Loire, intending to refresh his men in Brittany and commence operations again later in the year. Meanwhile, on 15 March, a Norman fleet appeared at Winchelsea, carrying a large force of soldiers, who plundered the town and were at last driven to their ships. The regent now pressed for peace, and on 8 May Edward concluded a treaty at Bretigny, near Chartres. By this treaty the whole of the ancient province of Aquitaine, together with Calais, Guisnes, and Ponthieu, was ceded to him, and he renounced his claim to the crown, to the provinces north of the Loire, and to the overlordship of Flanders; the right to Brittany was left undecided, and provision was made that any future struggle for the duchy between the two competitors should not involve a breach of the treaty, and John's ransom was fixed at three million gold crowns, of the value of two to the English noble, six thousand to be paid in four months, and hostages to be delivered, and the king to be then set free. Edward returned thanks in the cathedral of Chartres, and then embarked at Honfleur (not Harfleur as Froissart has it, for it was then in French hands), and landed at Rye on the 18th. On 9 Oct. he crossed to Calais, and on the 24th finally ratified the treaty of Bretigny, in the church of St. Nicolas, received payment and hostages, and liberated John, to whom he accorded the title of king of France, while he forebore to use it himself (*ib.* pp. 515 sq.) He returned to England at the beginning of

November and kept Christmas at Woodstock (Walsingham, i. 294).

On 15 March 1361 Edward issued a writ to the chancellor of Ireland speaking of the increasing weakness of his faithful subjects in that country, and declaring his intention of sending over his son Lionel, earl of Ulster in right of his wife, with a large army (*Fœdera*, iii. 610). Ever since the murder of William de Burgh [q. v.], earl of Ulster, in 1332, the English settlement in Ireland had grown continually weaker. The De Burghs refused to acknowledge the earl's daughter, Elizabeth, who was brought up as the king's ward and was now Lionel's wife; they assumed Irish names and became 'more Irish than the Irish themselves,' and their example was followed by many other houses of Anglo-Norman descent. Further causes of weakness were the heavy drain of soldiers for the king's wars, the constant quarrels between the colonists, and the corrupt state of the administration. Holders of public offices in Ireland were simply engaged in a race for wealth, and as Edward's wars rendered him unable to pay them regularly, they obtained money as they could. Although the king's visit, proposed in 1331, never took place, he made several attempts to check the decay of the colony. In 1338 he ordered that all justices should be Englishmen by birth (*ib.* ii. 1019), and in 1341 that all officers settled in Ireland should be removed unless they held estates in England (*ib.* p. 1171). In 1341, however, in order to raise money and to crush the power of the rebellious party, the English by blood, he declared a resumption of crown grants. The opposition of Desmond compelled the abandonment of the measure, and the attempt embittered the relations between the two parties (Bagwell, *Ireland under the Tudors*, i. 70–9). Edward endeavoured to provide for the defence of the colony by checking absenteeism (*Fœdera*, iii. 153, 253), and in 1357 issued an ordinance for the better government of the country, which confirmed the institution of annual parliaments introduced in the last reign. In 1361 he decreed that no 'mere Irish' should hold any secular office or ecclesiastical benefice within the country subject to the crown; and a wider attempt to separate the two races and put a stop to the adoption of Irish customs by the English colonists was made by the statute of Kilkenny in 1367 [see under Lionel, Duke of Clarence]. The English districts were now formally distinguished from the Irish. Edward's legislation, however, failed to strengthen the power of the crown in Ireland, and the English colony decayed during his reign. This year was marked by a second visitation of the plague, which lasted from August till the following May. As peace was now made with France, the king on 16 Feb. restored the possessions of the alien priories. In spite of the peace France was desolated by the free companies commanded by Sir Hugh Calveley [q. v.] and other Englishmen, and largely composed of the king's subjects, and at John's request Edward ordered his officers to check their disorders (*Fœdera*, iii. 630, 685). Early in 1362 knights from Spain, Cyprus, and Armenia visited the king, requesting his help against Mahometan invaders, and in May he entertained them with jousts at Smithfield. He now seems to have neglected his kingly duties, and his licentiousness and indolence were made the subjects of popular satire (*Political Songs*, i. 182 sq.) On 19 July he created Gascony and Aquitaine into a principality, which he conferred on the Prince of Wales (*ib.* p. 607), to be held by liege homage, and in his charter of grant declared that he might hereafter erect these dominions into a kingdom, and reserved the right of such erection, a power which was universally held to belong only to the emperor or the pope. This year the king began to keep the jubilee year of his age; he pardoned many prisoners and outlaws, and created his sons, Lionel and John, Dukes of Clarence and Lancaster, a title which he had introduced into England, and which had as yet been conferred only on the Prince of Wales and Henry of Lancaster, lately deceased. These creations point to the influence of French usage; the king evidently intended that this new title should be reserved for members of his family, to whom he wished to give a position somewhat similar to that of the 'princes of the lilies.' As the great fiefs of France, such as Normandy and Anjou, had been made *apanages* for the king's sons, so Edward was carrying out a scheme of policy which invested the members of the royal house with some of the richest fiefs of the English crown. The Prince of Wales, who was also Earl of Chester and Duke of Cornwall, married the heiress of the Earl of Kent. The wife of Lionel brought him, in addition to the earldom of Ulster, a portion of the inheritance of the Earls of Gloucester and Hereford; and John, who had received the earldom of Richmond from his father, held four other earldoms in right of his wife, the daughter of Henry, duke of Lancaster. By thus concentrating the great fiefs in his own family Edward hoped to strengthen the crown against the nobles (on this subject see *Const. Hist.* ii. 416). In the parliament of October the king was granted a subsidy for three years. The custom of making grants

for two or three years enabled the king to hold parliaments less frequently—none, for example, met in 1364—and encouraged legislation by ordinances of the king and council instead of by statute (*ib.* p. 409). This parliament obtained a statute providing that, forasmuch as 'the French tongue is much unknown,' all pleadings should for the future be in English in all courts of law; and it was further enacted that the records should be kept in Latin instead of French. This statute was evidently considered an act of grace worthy of the jubilee (*ib.* p. 414; *Rot. Parl.* ii. 275, 283; *Cont.* Murimuth, p. 198). Next year the chancellor opened parliament with an English speech. Two important concessions were also obtained in 1362: the one provided that no tax should be laid on wool without the consent of parliament, the other related to purveyance. Simon Islip, archbishop of Canterbury, had lately remonstrated indignantly with the king on the hardships inflicted on his subjects by the conduct of his purveyors (*Speculum Regis*, MS. Bodl. 624, quoted in *Const. Hist.* ii. 375, 404, 414), and Edward now granted a statute limiting purveyance to the use of the king or queen, ordering that all payments on that account should be made in money, and changing the name 'purveyor' to that of 'buyer.' In the autumn of 1363 the king, in commemoration of his jubilee, held great huntings in Rockingham, Sherburn, and other forests, on which he expended 100*l.* and a hundred marks on alternate days (Knighton, c. 2627). In the course of the winter he entertained four kings. Peter of Cyprus came to persuade him to go on a crusade, but Edward declared that he was too old. Waldemar IV of Denmark also consulted him on the same matter, and the kings of France and Scotland had business connected with their ransoms. One of John's hostages, his son the Duke of Anjou, broke his parole and refused to return to Calais, and the French king, partly from a feeling of honour and partly because he longed for the pleasures of Edward's court (*Cont.* Will. of Nangis, ii. 333), returned to England, and died at the Savoy Palace on 8 April 1364.

From the date of David's release in 1357 Edward took every means to gain a party in Scotland; he welcomed Scottish nobles who came to share in the chivalrous amusements of his court, or, as some did, took service under his banner, encouraged trade between the two countries, and allowed the inhabitants of the districts which remained in his hands to enjoy their own customs. Meanwhile the annual sum due for the king's ransom pressed heavily on the people and fell into arrear. Edward hoped that the Scots would be willing to accept him or one of his sons as David's successor, and so be relieved of this obligation. David, who was childless and completely under Edward's influence, on 27 Nov. 1363, during his visit to Westminster, made a secret treaty with the English king, by which it was agreed that if he could persuade his subjects to accept Edward and his heirs as his successors on the throne of Scotland, the districts then held by Edward should be restored and an acquittance given for the remainder of the ransom; the kingdom of Scotland was not to be merged in that of England, the English king was to receive the Scottish crown at Scone, seated on the royal stone, which was to be sent back from England, and all parliaments relating to Scottish affairs were to be held in Scotland (*Fœdera*, iii. 715). This project for a union of the kingdoms was defeated by the determination of the Scots never to allow an Englishman to reign over them (Tytler, *History of Scotland*, i. 205–15). In the beginning of October Edward heard of the victory of Auray, where Chandos and Calveley destroyed the army of Charles of Blois, who was slain in the battle, and won Brittany for De Montfort. He was at this time treating for a marriage between his son Edmund, earl of Cambridge, and Margaret, heiress of Lewis, count of Flanders, and widow of Philip de Rouvre, duke of Burgundy. A dispensation was necessary, and Charles V, the new king of France, persuaded Urban V to refuse it, and afterwards obtained the lady and her rich and wide territories for his brother Philip (*Fœdera*, iii. 750, 758; *Cont.* Murimuth, p. 200; Barante, *Ducs de Bourgogne*, i. 39 sq.) In May 1366 Simon Langham, bishop of Ely, the chancellor, announced to the parliament that the king desired the advice of the estates, for he had been informed by the pope that he purposed to commence a suit against him for the tribute of a thousand marks which had been promised by John in acknowledgment of homage for the kingdom of England and land of Ireland, and which was then thirty-three years in arrear. The three estates answered with one accord that John had no power to make any such promise, and the temporal lords and the commons declared that should the pope attempt to enforce his claim they would resist him. Edward was so indignant at the pope's conduct that for a short time he even forbade the payment of Peter's pence. This was the last that was heard of the tribute to Rome (*Rot. Parl.* ii. 289, 290; Stow, p. 277). It is said that about this time Edward, who had made some rather feeble attempts to induce the English free companies

to abstain from ravaging France, received a strong remonstrance from Charles V on the subject, that he then renewed his commands to the great company, and that its leaders refused to obey him. Indignant at this, he made, it is said, preparations for crossing over to France in order to make war upon them; but Charles, when he heard of his intention, requested him to abandon it, on which the king swore by St. Mary, his usual oath, that he would never go to the help of the king of France, even though the company should turn him out of his kingdom (Walsingham, i. 302). The company, however, now found employment in Castile. Henry of Trastamare, the bastard brother of Pedro the Cruel, king of Castile, conspired against his brother, with the connivance of Charles V. The pope and the king of Aragon engaged the help of Du Guesclin, who was joined by Calveley and other English captains, and turned Pedro out of his kingdom. Pedro, with whom Edward had made alliance in 1362 and 1364 (*Fœdera*, iii. 656, 686), fled to the Prince of Wales at Bordeaux, and requested his help. The prince applied to his father, and Edward consented to his undertaking the cause of Pedro, and furnished Lancaster, who went out to join his brother, with troops and ships for his passage (*ib.* pp. 799, 810). On 5 July 1367 the king received the charger ridden by Henry of Trastamare at Najara, where he was defeated by the prince and Pedro on 3 April (*ib.* p. 825). This war was not an infraction of the peace between England and France. In November the king, to whom Charles of France had again complained of the injuries inflicted on his kingdom by the free companies, wrote to the prince and others urgently requiring them to repress these disorders (*ib.* p. 834). This, however, was beyond their power, and early the next year a large number of soldiers who had served in Spain left Aquitaine under their captains and entered France. Charles, who was determined to win back the territories conquered by the English, and was only biding his time, now had a fair cause of complaint, especially as these soldiers declared that they were acting in obedience to the prince's suggestion (Froissart, vii. 66). He encouraged the discontent of the communes of Guyenne and of Albret and Armagnac and other lords who had never submitted willingly to the English rule, and strengthened his party in the south. Edward was warned by the prince that mischief was brewing, but refused to believe it, for some of his advisers told him that the prince was rash and restless, that the king of France meant no harm, and that he need take no account of his son's letters (Walsingham, i. 306). He was deceived by the semblance of amity that Charles kept up. The instalments of the late king's ransom were still paid (18 Nov. 1367, *Fœdera*, iii. 836), and in May 1368 the Duke of Clarence, when on his way to Milan, where he married Violante Visconti, was nobly entertained at Paris. In July Charles entered into an open alliance with Henry of Trastamare, who promised to deliver him any conquests he might make at Edward's expense (*ib.* p. 850), and in the summer and autumn received as suzerain appeals against the prince from Albret and Armagnac in spite of the treaty of Bretigny. In January 1369 he summoned the prince to appear before him and answer the complaints of his subjects; yet he still kept up friendly relations with Edward, sent ambassadors to his court to treat of their differences, and gave him a present of fifty pipes of wine. Nevertheless it was now evident that war was likely to break out, and Edward ordered a levy of archers and mariners to be made in the western counties to meet 'our enemies of France, now on the sea,' and on 20 March sent letters directing that preparations should be made to resist invasion (*ib.* pp. 858, 863). In April Edward returned the French king's wine, and the ambassadors left the court. They were met at Dover on the 29th by Charles's messenger with a declaration of war. This was, it is said, sent by one of the French king's scullions. Edward was indignant at the insult, and returned no answer (Froissart, vii. 109). The story is open to suspicion, for the insult was senseless, shocking to the feelings of the age, and unlike the general conduct of the 'wise' king. Anyway, on the very day that war was declared the French invaded Ponthieu, and conquered it in a week. Although Edward had made some preparations for war, he was by no means ready, and was surprised by the suddenness of the French attack. He received a subsidy for three years from the parliament that met on 4 May; by the advice of the estates he again assumed the title and arms of king of France, and sent reinforcements to act on the frontiers of Aquitaine under the Earls of Cambridge and Pembroke. A kind of treaty of neutrality had been made with Aragon shortly before the war began (*ib.* p. 855); the truce with Scotland, which was nearly expired, was renewed for fourteen years (*ib.* p. 877); and though the marriage of Margaret of Burgundy rendered it useless to hope for active help from the Count of Flanders, ambassadors were sent to him, who succeeded the next year in concluding a treaty for commerce providing that Flemish ships should not carry the goods of the enemies of

England (*ib.* p. 898). Agreements were also made with the margrave of Juliers and the Duke of Gueldres for the supply of mercenaries.

On the English side the war was carried on without any of the vigour of earlier days, for the king was sinking into premature old age and the prince was mortally sick. Edward's hold on his French dominions was slight, and his subjects were ready to return to their old allegiance as soon as ever they should find that it was safe to do so. Accordingly Charles declined to risk a battle, and allowed the English to wear themselves out with fruitless operations. While Chandos and Pembroke carried on a desultory warfare in Poitou and Touraine, Charles gathered a considerable army and many ships at Harfleur, and in August an invasion of England seemed near at hand (*ib.* p. 878). Edward sent Lancaster with a body of troops to Calais, and if any idea of an invasion on a large scale had existed it was given up. Nevertheless an attack was made on Portsmouth, and the town was burnt (*ib.* p. 880), an incident which proves how entirely the king had neglected the naval and coast defences of the country during some years past, for this attack was not unexpected. The French army was commanded by the Duke of Burgundy, who, in obedience to the king's orders, refused to give battle to the English. Lancaster, with some foreign troops under Robert of Namur, did some plundering, and in November returned home. During the summer of this year England suffered from a third visitation of the plague. On 15 Aug. Edward sustained a serious loss in the death of his queen. Even during her lifetime he had formed a connection with one of her attendants named Alice Perrers (*Chron. Angliæ*, p. 95), and after her death this woman exercised an overweening and disastrous power over him. From this event, too, may perhaps be dated the rapid growth of Lancaster's influence over his father, and of the rivalry between him and the Prince of Wales, though some signs of that may probably be discerned in the evil counsel which led Edward to neglect the prince's warnings as to the intentions of the king of France. During 1370 the war in France went on with varying success. The English lost ground in Aquitaine; Sir Robert Knolles plundered up to the gates of Paris, was defeated, and retired to Brittany; and Limoges was betrayed to the French, and was retaken by the prince. Edward endeavoured to conciliate his French subjects, and took measures that weakened the authority of the prince, and were evidently suggested by Lancaster. On 30 Dec. 1369 he set up a court of appeal at Saintes (*Fœdera*, iii. 884); on 28 Jan. 1370 he abated certain duties on wine; on 1 July he sent out Lancaster to help his brother, granting him extraordinary powers; and on 5 or 15 Nov. he declared the abolition of all *fouages*, the tax by which the prince had roused the Gascons to revolt, and other aids (Froissart, vii. 210, 211). In January he received a grant of a tenth for three years from the clergy. In accordance with the bad advice of some of his counsellors he borrowed largely from his subjects for the expenses of the war (*Cont.* Murimuth, p. 207), and in consequence of the grant of the year before did not summon a parliament. He had received a visit from the king of Navarre, and made a treaty with him, but this treaty was annulled on 27 Jan. in consequence of the prince's refusal to assent to it (*ib.* p. 210; *Fœdera*, iii. 907).

In January 1371 Edward received the Prince of Wales at Windsor on his return home in broken health, and then went up to Westminster and was present at the parliament of 24 Feb. The chancellor, William of Wykeham, bishop of Winchester, declared the king's need of supplies to enable him to prevent invasion. A petition from the monastic landowners was made the opportunity for an attack on the wealth of the church, which was, a certain lord said, like an owl dressed in the plumage of other birds, until a moment of peril came and each bird reclaimed its own feathers (*Fasciculi Zizaniorum*, Pref. p. xxi). The attack was led by the Earl of Pembroke, who was betrothed to the king's daughter Margaret, and it probably, therefore, met with the king's approval. A petition, in which both lords and commons joined, was presented to the king declaring that the government of the kingdom had been for a long time in the hands of churchmen who could not be called to account, and praying that the king would choose lay ministers. Wykeham and the treasurer Brantingham, bishop of Exeter, resigned their offices, and the king appointed two laymen to succeed them. The ignorance of the new ministers was at once displayed in the proposal to raise 50,000*l.* by a contribution of 22*s.* 3*d.* from every one of the parishes in England, the larger to help the smaller, for it was found that there were not nine thousand parishes; and in June the king called a great council at Winchester, consisting of some lords and one representative from each constituency, and with their consent the proportion to be levied on each parish was raised proportionately. A grant of 50,000*l.* was also made by the clergy (*Const. Hist.* ii. 420 sq.; *Rot. Parl.* ii. 303, 304; *Fœ-*

*dera*, iii. 911; *Cont.* Murimuth, p. 210; Wilkins, *Concilia*, iii. 94). No incident of any importance took place in the war during this year; Lancaster, who commanded in Aquitaine, did little good, and the French gained ground in Poitou. In the parliament of this year the commons presented a petition to the king representing the lamentable condition of the navy and the mismanagement of all maritime affairs. Much ill-will existed between the English and Flemish sailors, and, probably early in 1372, some English ships fell in with a Flemish fleet coming from Brittany with salt, and after a fierce engagement, in which the Flemish are said to have been the aggressors, defeated them and took twenty-five prizes (Froissart, i. 631, ed. Buchon; *Cont.* Murimuth, p. 211; Walsingham, i. 313). On the following 5 April the peace between Edward and the Count of Flanders was renewed (*Fœdera*, iii. 939, 953). Negotiations which had been opened with Edward's old ally, the Duke of Brittany, in November 1371, were brought to a conclusion by an offensive and defensive league between the king and the duke on 19 July following (*ib.* pp. 926, 953). Gregory XI endeavoured to make peace between England and France and accredited two cardinals, one a Frenchman and the other Simon Langham, sometime archbishop of Canterbury, to carry on negotiations, but they were unable to effect anything (*ib.* p. 935). In January 1372 Edward made a treaty with the republic of Genoa, which agreed not to furnish help to his enemies (*ib.* p. 931). On the other hand, the marriages of Lancaster and Cambridge with the two daughters of Pedro the Cruel, slain in 1369, and Lancaster's assumption of the title of king of Castile, caused Henry of Trastamare, who since his brother's death had occupied the throne of that kingdom, to take an active part against England. During the early part of 1372 a considerable fleet was prepared in order to reinforce the English party in Aquitaine, and by the king's command mariners were impressed through all the western counties (*ib.* p. 938). At the same time there was reason to believe that an invasion of the kingdom was imminent (*ib.* p. 942). The command of the expedition was given to the Earl of Pembroke, who was appointed the king's lieutenant in Aquitaine on 20 April (*ib.* p. 941); for Lancaster had returned to England and was now at the head of affairs, and Pembroke appears to have belonged to his party. Pembroke sailed about 10 June, intending to relieve Rochelle, which was then besieged by the French. When he arrived off the harbour he found it occupied by a considerably stronger Spanish fleet. Early on the 24th the enemy, who had the wind in their favour, surrounded his fleet, and after a fierce battle burnt his ships and made him prisoner. He was carrying twenty thousand marks to pay the troops in Guyenne, and this sum was all lost (Froissart, i. 638; *Cont.* Murimuth, p. 212). Edward was much grieved when he heard of this disaster, which indeed gave the deathblow to his power in the south. Poitiers and Rochelle were shortly afterwards yielded to the French. Thouars was besieged, and the king determined to attempt its relief in person. A fresh fleet was raised, and he embarked at Sandwich with the Prince of Wales, Lancaster, and nearly the whole nobility of the realm, and sailed probably on 31 Aug. The wind was contrary, and the fleet never got far from land. By 9 Oct. the king had landed again (Nicolas), and, though the wind changed as soon as he landed, did not re-embark, and so, it was commonly said, 900,000*l.* were wasted (Walsingham, i. 315). All Poitou except a few fortresses turned to the French king, and Du Guesclin was virtually master in Saintonge and Angoumois. On 5 Oct. Edward received the prince's surrender of Aquitaine (*Fœdera*, iii. 973). This was announced to the parliament that met on the 13th; another heavy subsidy on wool was granted for two years and a fifteenth for one year to meet the king's urgent need of money for the expenses of the war, and several petitions were presented. In one of these the commons represented that, though twenty years before the king was called by all countries 'king of the sea,' the navy was now destroyed, and that principally because ships were impressed a quarter of a year or more before they set sail, and no pay was given either to mariners or owners while they remained in port waiting for orders (*Rot. Parl.* ii. 311). They further requested that no lawyers might be eligible as knights of the shire on the ground that they pressed their clients' interests in parliament instead of attending to public affairs, and that no sheriff might be returned during his term of office. While there were no doubt special reasons for these requests, as there had been for the attack on clerical ministers the year before, they prove that the burden of taxation, the ill-success of the war, and the general maladministration of affairs were causing the nation to grow restless; men were conscious that some change was necessary, and had not as yet settled in what direction it should be made. When the knights of the shire had gone home the citizens and burgesses were persuaded to make the king a grant of customs, which was clearly an unconstitutional

proceeding (*ib.* ii. 310; HALLAM, *Middle Ages*, iii. 47; STUBBS, *Const. Hist.* ii. 424).

In February 1373 a fleet was fitted out, partly composed of Genoese galleys (*Fœdera*, iii. 965, 970), and sent with a force under Salisbury to Brittany, where Du Guesclin was carrying all before him. Some Spanish ships were burnt at St. Malo, the country was ravaged, and Du Guesclin, who would not be tempted to give battle, raised the siege of Brest. On 12 June the king appointed Lancaster, who was then in full power, his captain-general in France (*ib.* p. 982), and sent him with a large army to Calais. He rode through the land without meeting any resistance and wasting the country terribly. When he reached Bordeaux his army was thinned by hunger and disease, and nearly all his horses had perished on the march, so that the splendid force with which he left Calais was utterly ruined though it had fought no battle (for details see GAUNT, JOHN OF; WALSINGHAM, i. 315). More money was needed, and was demanded of the parliament on 21 Nov. For the first time at the request of the commons certain lords held a conference with them; the grant was not made until after five days' debate, and then it was joined with a request that it should be spent only on the war (*Const. Hist.* ii. 426). A petition was also presented that the king would find a remedy for papal provisions, by which the pope obtained the first-fruits of ecclesiastical dignities and money was drawn away from the realm. To this it was answered that he had already sent ambassadors to the Roman court. On 8 Aug. of this year Edward gave all the jewels and other goods of his late queen to Alice Perrers (*Fœdera*, iii. 989). Lancaster returned to England in April 1374, and Aquitaine, with the exception of Bordeaux and Bayonne, turned to the French king (*Cont.* MURIMUTH, p. 215). Acting on the petition of the parliament of the last year, Edward on 16 April sent a writ to each of the bishops commanding them to inform him what dignities and benefices within their respective dioceses were held by foreigners. And he further sent ambassadors, one of whom was Dr. John Wycliffe (*Fœdera*, iii. 1071), to a conference Gregory had called to meet at Bruges. At this conference the pope acted as a peacemaker, and on 27 June 1375 Lancaster obtained a year's truce with France and Castile, which was afterwards prolonged and virtually lasted during the rest of the reign. Another result of the conference was an agreement between the king and the pope, dated 1 Sept., by which, though some temporary concessions were made by the pope, matters were left much as they were before (*ib.* p. 1037). The national discontent found expression in 1376. Edward was completely governed by his mistress and neglected the affairs of the kingdom, while she used her power scandalously; she interfered in lawsuits, and even sat by the judges on the bench and with the doctors in the ecclesiastical courts (*Chron. Angliæ*, p. 96). She was upheld by Lancaster, who thus secured his position as the virtual head of the government. He was selfish, ambitious, and unpopular, and was allied with a clique of courtiers who plundered the king and the nation unscrupulously. The failure of the war had been brought about by the incapacity and neglect of the government, the heavy taxes under which the country suffered were paid in vain, and the administration was thoroughly corrupt. No parliament had been summoned since November 1373. On 28 April a parliament met which received the title of the 'Good parliament' (WALSINGHAM, i. 324). Again the commons requested that certain of the magnates would confer with them. An attack, in which they were upheld by the Prince of Wales and the Bishop of Winchester, was made by the mouth of the speaker, Peter de la Mare, on the evils of the administration and especially on the abuses of the staple, the loans raised by the king, and the traffic that the court party carried on in them. The speaker impeached Lord Latimer, the king's chamberlain, and Lyons, his financial agent, of fraud and other misdemeanors; on one occasion they had raised twenty thousand marks from the merchants for the king's use and had embezzled the money. Lyons offered the king a bribe, which he received gladly, observing, 'He owes us this and much more, so he only offers us our own' (*ib.* p. 80). Edward, however, was not able and probably did not attempt to do anything either for him or Latimer, and they were condemned to imprisonment and the one to total, the other to partial, forfeiture. Sir Richard Stury was also banished from the court for making mischief between the king and the commons. When Edward found that the commons were about to proceed against his mistress, he sent a message to them begging them to deal gently with her for the sake of his love and his honour (*ib.* p. 97). She was banished from court. The death of the Prince of Wales on 8 June, though a sore blow to the commons, seems to have made them more determined; they requested that they might see his son Richard, which was meant as a check to Lancaster's ambition [see under GAUNT, JOHN OF], and before granting supply demanded that the king should accept an elected council of lords, a condition to which he gave his assent at

Eltham. A hundred and forty petitions were presented, and among them the commons prayed that parliaments might be held annually and that knights of the shire might be chosen by election and not nominated by the sheriffs. The 'Good parliament' was dismissed on 9 July. Lancaster at once regained his former power, and carried out a retrograde policy which appears to have met with the king's approval. The lords elected to reinforce the council were dismissed, and the late parliament was declared to be no parliament. Peter de la Mare was imprisoned, the temporalities of the see of Winchester were seized, and by Edward's wish Alice Perrers and the rest of those who had been banished from court returned to it. On 7 Oct. Edward, whose strength was now failing rapidly, more, it was said, from self-indulgence than from old age, made his will and appointed Lancaster and Latimer two of his executors (*Fœdera*, iii. 1080). He was then at Havering-at-Bower, Essex, where he remained until after Christmas. Lancaster so managed the elections that in the parliament that met on 27 Jan. 1377 the commons were almost wholly of his party [for details of the events of the remainder of the reign see under GAUNT, JOHN OF, and COURTENAY, WILLIAM]. He strengthened himself by an alliance with Wycliffe. The clergy struck at him by attacking his new ally. A riot was caused in London by his insolent behaviour to Bishop Courtenay. Sir Robert Ashton, the king's chamberlain, one of his party, presented the conduct of the Londoners in the worst light to the king. After some difficulty a deputation from the city obtained an audience of the king at Sheen. Edward received them graciously and his tact and courtesy allayed the tumult, but he was unable to make peace between them and the duke. Parliament restored Alice Perrers, Latimer, and Lyons, and granted a poll-tax of 4*d.* a head, which was disliked by the people generally (*Fœdera*, p. 130; WALSINGHAM, i. 323). In commemoration of the completion of the jubilee year of his reign, and at the request of parliament, Edward granted a pardon, from which, however, the Bishop of Winchester was excepted. On 15 Feb. he also published articles to which he said the pope had agreed verbally, and which contained some advance on the letters of 1 Sept. 1375; the pope gave up reservations, would not take action with respect to bishoprics until a free election had been made, would give some relief to the clergy in the matter of first-fruits, and would act moderately as to provisions and the appointment of foreigners; while the king promised to abstain from interfering with presentations to benefices (*Fœdera*, iii. 1072; *Const. Hist.* ii. 427 *n.* 2). The clergy, led by Bishop Courtenay, upheld the cause of the Bishop of Winchester, who at last obtained the restoration of his temporalities by bribing the king's mistress. Although the king, who remained at Sheen, was growing weaker, Alice Perrers encouraged him to believe that he was not dying, and he talked of nothing but hunting and hawking. On 21 June, however, his voice failed, and she then took the rings off his fingers and left him (*Chron. Angliæ*, p. 143). All his courtiers deserted him, and only a single priest attended his deathbed out of compassion. He regained his voice sufficiently to utter the words 'Jesu miserere,' kissed the cross that the priest placed in his hands, and shortly afterwards died in the sixty-fifth year of his age and the fifty-first of his reign. He was buried in Westminster Abbey, near the body of his queen Philippa. Besides his works at Windsor he founded the Cistercian abbey of St. Mary Graces or Eastminster, near East Smithfield (*Monasticon*, v. 717), a nunnery at Dartford in Kent (*ib.* vi. 537), King's Hall at Cambridge, and a church and hospital at Calais (BARNES, p. 910). He had twelve children, whose effigies appear on his tomb: Edward, prince of Wales; Lionel, duke of Clarence; John of Gaunt, duke of Lancaster; Edmund of Langley, earl of Cambridge, and afterwards duke of York; Thomas of Woodstock, afterwards earl of Buckingham and duke of Gloucester; and two sons, both named William, who died in infancy; and five daughters; Isabella, married to Ingelram de Couci; Joan, betrothed to Alfonso of Castile, but died in 1348; Mary, married to John of Montfort, duke of Brittany; Margaret, betrothed to John Hastings, earl of Pembroke, but died unmarried; and Blanche, died in infancy. Edward is also said to have had a bastard son, Nicholas Litlington, abbot of Westminster from 1362 to 1386 (BARNES, p. 910; DUGDALE, *Monasticon*, i. 275).

[Joshua Barnes's Life of Edward III, a learned work, contains some information from an unprinted C. C. C. MS. 1688; Longman's Life and Times of Edward III, interesting, though weak in constitutional history; Warburton's Edward III, Epochs of Modern History. For constitutional history the modern authorities are Hallam's Middle Ages, ed. 1860; and Stubbs's Const. Hist. vol. ii. For early years consult Ann. Paulini, and Bridlington, in Chronicles of Edw. I and Edw. II (Rolls Ser.), and W. Dene, Anglia Sacra, vol. i. For general history, Murimuth with continuation, and Hemingburgh (Engl. Hist. Soc.); Knighton, ed. Twysden; Chron. Gal. le Baker, ed. Giles; Stow's Annales; Walsingham (Rolls Ser.); Eulogium (Rolls Ser.); Political Songs

(Rolls Ser.); Rolls of Parliament, vol. ii.; Rymer's Fœdera, II. ii. III. i. ii. Record ed. For last years, Chronicon Angliæ (Rolls Ser.) For ecclesiastical history, Wilkins's Concilia, vols. ii. and iii.; Raynaldi, Ann. Eccles. sub ann.; Birchington's Anglia Sacra, vol. i.; Collier's Ecclesiastical Hist. vol. iii. For the French wars, Chroniques de Jehan le Bel, ed. Polain (Académie Impériale); and also for much besides Chronique de Froissart, ed. Luce, vols. i–viii., Société de l'Histoire de France, and ed. Buchon, Panthéon Littéraire; Gulielmus de Nangiaco, Société de l'Histoire; Mémoires de Bertrand du Guesclin, Panthéon Litt.; Delepierre's Jean le Klerk, Edouard III en Belgique; Robert of Avesbury, ed. Hearne, especially valuable for the letters he preserves; Istorie Pistolesi, Gio. Villani, and Matteo Villani in vols. xi. xiii. and xiv. respectively of Muratori's Rerum Ital. Scriptores; Baron Seymour de Constant's Bataille de Crécy, ed. 1846; F. C. Louandre's Histoire d'Abbeville; Archæologia, xxviii. 171, xxxii. 383; H. Brackenbury's Ancient Cannon in Europe, pt. i.; Martin's Histoire de France, vol. v. For Scottish affairs, Fordun's Scotichronicon, ed. Hearne; Lord Hailes's Annals; Tytler's Hist. of Scotland, vol. i.; Froissart, and English authorities. See also Rogers's Hist. of Prices, and arts. on 'Black Death' in Fortnightly Rev. ii. and iii., by Mr. Frederic Seebohm and Prof. J. E. T. Rogers; Sir H. Nicolas's Royal Navy, Chronology of History, and Orders of Knighthood; Ashmole's Order of the Garter.] W. H.

EDWARD IV (1442–1483), king of England, was the son of Richard, duke of York, by his wife Cecily Nevill, daughter of the first Earl of Westmorland. His father was descended from Edward III by both parents, being the lineal representative both of Lionel, duke of Clarence, Edward's third son, and of Edmund, duke of York, his fifth. The rival house of Lancaster, on the other hand, were descended from John of Gaunt, the fourth son; but Lionel, duke of Clarence, though an elder brother, left no male issue, and his great-grandson, Edmund Mortimer, was a mere infant when Henry IV usurped the throne. Nor does it appear that in after years this Edmund himself showed any disposition to vindicate his right; but early in the reign of Henry V a conspiracy was formed in his behalf by his cousin Richard, earl of Cambridge, who had married his sister and was himself the son of the before-mentioned Edmund, duke of York. The plot was detected just before Henry V crossed the sea, in his first invasion of France; the Earl of Cambridge confessed and was beheaded, and nothing was heard for upwards of forty years of any further attempt to challenge the right of the house of Lancaster.

Richard duke of York, the father of Edward IV, was the son of this Richard, earl of Cambridge, by his wife, Anne Mortimer. Cecily, the wife of Richard, duke of York, bore him no less than eight sons and four daughters within the space of sixteen years, of whom the eldest was Anne, afterwards duchess of Exeter, born at Fotheringay in 1439. Then came Henry, who did not live long, and then Edward, afterwards Edward IV, born at Rouen, as we are minutely told, at two o'clock in the morning of Monday, 28 April 1442. As 28 April in that year was a Saturday, not a Monday, there is some error. At the age of twelve, when bearing the title of the Earl of March, he and his brother Edmund, called Earl of Rutland, who was a year his junior, wrote two joint letters to their father from Ludlow, the first dated Saturday in Easter week, the second on 3 June. In the first they thank him for 'our green gowns now sent unto us to our great comfort; beseeching your good lordship to remember our porteux [i.e. breviary], and that we might have some fine bonnets sent unto us by the next sure messenger, for necessity so requireth.' In the other, taking note of a paternal admonition, 'to attend specially to our learning in our young age that should cause us to grow to honour and worship in our old age,' they assure their father that they have been diligent in their studies ever since coming to Ludlow (*Ellis Letters*, 1st ser. i. 9; *Paston Letters*, new ed. vol. i. Introd. p. cxi).

This was in the year before the first actual outbreak of the civil war, which is considered to have begun with the battle of St. Albans. But at the very commencement of the year it was expected that the boy Edward would leave his studies and come up to London with his father, at the head of a separate company of armed men. Next year, by one account, he actually accompanied his father to the battle of St. Albans, or at least towards the council summoned to meet at Leicester just before (*Three Fifteenth-century Chronicles*, pp. 151–2). But it seems clear that he was not in the battle, of which one rather minute report has come down to us; and if he went as far as Leicester, he probably returned to Ludlow. At all events, we hear nothing more of him till four years later (12 Oct. 1459), when there was a great muster of the Duke of York's adherents at that very place, the duke himself at their head. But when the king's army lay encamped opposite the Yorkists, the latter were deserted by a large body under Sir Andrew Trollope, and found it impossible to maintain the fight. The Duke of York and his second son Rutland fled first to Wales and then to Ireland, while Edward, his eldest, along with the Earls of

Salisbury and Warwick, withdrew into Devonshire, and then sailed, first to Guernsey and afterwards to Calais. Then a parliament was held at Coventry in November, at which all the leading Yorkists were attainted, and among them Edward, earl of March by name, as having been arrayed against the king (*Rolls of Parl.* v. 348–9).

The Earl of Warwick, however, being governor of Calais, and having also command of the fleet, held a strong position, from which he and his allies, March and Salisbury, could invade England; so that every one looked for their return. A mutilated letter of the time says it was expected that Edward would claim by inheritance the earldom of Ha .... (*Paston Letters*, i. 497). It is difficult to fill up the name or to think of any earldom other than that of March to which he could lay reasonable claim. But the important fact was, that he and the two other earls were there at Calais and could not be dislodged, while Warwick, having command of the sea, could communicate with the Duke of York in Ireland. In vain did the government in England supersede Warwick in the command of Calais and of the fleet, the Duke of Somerset being appointed to the one office and Lord Rivers to the other. The lords refused Somerset admission into the town, and some vessels were collected at Sandwich to aid in reducing it. Lord Rivers and his son, Sir Anthony Woodville, were apparently to have conducted the squadron across the Channel. But John Dynham, a Devonshire squire, crossed the sea at night, and arriving at Sandwich between four and five on a dark winter morning, soon after Christmas, seized Lord Rivers in his bed, won the town, took the best ships lying in the harbour, and carried Rivers and his son across to Calais.

'My Lord Rivers,' as a contemporary letter says, 'was brought to Calais, and before the lords, with eight score torches; and there my lord of Salisbury rated him, calling him knave's son that he should be so rude to call him and these other lords traitors, for they should be found the king's true liegemen when he should be found a traitor. And my lord of Warwick rated him, and said that his father was but a squire. . . . And my lord of March rated him in like wise.' My lord of March was then scolding his future father-in-law!

The command of the fleet was then given to the Duke of Exeter, who fared little better than his predecessor, being driven back into port by Warwick's men-of-war. Every attempt against the three earls was frustrated, and friends in large numbers came over from England to join them. At length Warwick, having sailed to Ireland and arranged measures in concert with the Duke of York, returned to Calais; and in June 1460 the three earls crossed the sea again to England. In their company went Francesco Coppini, bishop of Terni, a papal nuncio who had been in England the preceding year. Owing to the dissensions there, his mission had been a failure, but having reached Calais on his return he was induced by Warwick to remain there, and he became so complete a partisan of the three earls as to go back to England in their company, displaying the banner of the church (Pii II *Commentarii a Gobellino*, 161, ed. Rome, 1584). He was persuaded that their intentions were entirely loyal. So the three earls landed at Sandwich, as it were, with the blessing of the church; and Archbishop Bourchier, who met them on landing, conducted them to London with his cross borne before him.

They reached the capital on 2 July, and, notwithstanding the opposition of a small minority, the city opened its gates to them. After a brief stay they advanced towards the king, whose army they found drawn up in a valley beside Northampton. The king was in the camp, but the real commander seems to have been the Duke of Buckingham. The three earls occupied a hill from which they could see almost all that was passing. They sent a message to know whether the king and his advisers would quit the field or fight; to which Buckingham replied disdainfully that he could not leave without fighting. After a two or three hours' combat the royal army was defeated, the Duke of Buckingham slain, and the king himself taken prisoner, whom the earls conducted up to London with much outward respect and lodged in his palace of Westminster. The government was now conducted by the earls in the king's name; and a parliament was summoned to meet at Westminster on 7 Oct. The Duke of York was expected over from Ireland, and he had actually crossed the Irish Channel by the middle of September. The duke, as we read in a letter of the time, 'had divers strange commissions from the king to sit in divers towns' on his way up to London; and it was not till 10 Oct. that he arrived there. And now, laying aside his former moderation, he at once made it manifest that he aimed at the deposition of the king.

He took up his quarters in the royal palace, which he entered sword in hand. On the 16th he challenged the crown in parliament as rightfully his own. The lords were intimidated, and many stayed away. A compromise was finally agreed to on both sides

that Henry should retain the crown for life, the succession being reserved to the duke and his heirs immediately after him. And so it was accordingly enacted, the duke and his two eldest sons swearing fealty to Henry so long as he should live. The duke then with his second son, the Earl of Rutland, withdrew into the north to keep Christmas at his castle of Sandal, while Edward returned to the borders of Wales and kept his Christmas at the Friars at Shrewsbury. But the parliamentary settlement was not respected by Queen Margaret and her adherents, who on 30 Dec. defeated and slew the Duke of York at Wakefield; then with a host of rough northern followers advanced towards London, ravaging the country frightfully upon the way. Young Edward, who was then at Gloucester, hearing of this disaster, at once raised a body of thirty thousand men upon the borders of Wales, and would have gone immediately to meet the queen's forces, but he was informed that the Earl of Wiltshire, with Jasper Tudor, earl of Pembroke, the king's half-brother, had arrived in Wales by sea with a body of Frenchmen, Bretons, and Irishmen, who were ready to fall upon his rear. So he turned and gave them battle at Mortimer's Cross in Herefordshire, where he completely defeated them and put them to flight on 2 Feb. 1461. In the morning, just before the battle, he is said to have been encouraged by what he interpreted as a happy omen. The sun appeared to be like three suns which ultimately joined together in one. After the victory he pushed on to London, where when he arrived he was received as a deliverer. For Margaret and her northern bands having meanwhile won the second battle of St. Albans (17 Feb.), she had thereby recovered her husband, and as it was clear no mercy could be expected even by those who had upheld the parliamentary settlement, the city was divided between fear and hatred. Emissaries of the queen came to demand a contribution of money and provisions for her army. They were not allowed entrance into the city, and when the mayor had laden some carts with the required supplies, the people took the carts and divided the provisions and money among themselves.

Edward arrived in London 26 Feb., the ninth day after the battle of St. Albans, having been joined on the way up by the Earl of Warwick at Burford in Oxfordshire. He and the earl together had forty thousand men along with them, and all classes of the community welcomed them with delight. For a few days he took up his abode in the Bishop of London's palace, and numbers of the gentry of the south and east of England came up to show their devotion to him. On Sunday, 1 March, George Nevill, bishop of Exeter, who had been appointed lord chancellor by the Yorkists shortly after the battle of Northampton, addressed a large meeting at Clerkenwell, composed partly of the citizens and partly of Edward's soldiers, declaring how Edward might rightly claim the crown. On 3 March a great council was called at Baynard's Castle, a mansion which had belonged to the Duke of York, and it was agreed that Edward was now the rightful king, Henry having forfeited his claim by breach of the late parliamentary settlement. On the 4th Edward entered Westminster Hall, seated himself on the royal throne, and declared his title to the people with his own mouth. The people were then asked if they would accept him, and there was a general cry of 'Yea! yea!' after which he entered the abbey and offered at St. Edward's shrine. Next day proclamations were issued in his name as king.

Meanwhile Queen Margaret had withdrawn with her husband back into the north. Thither Edward determined to pursue them without loss of time, and he left the city on 13 March, accompanied by the Duke of Norfolk. The Earl of Warwick had already left for the north in advance of him, on Saturday the 7th, and the main body of Edward's own infantry on Wednesday the 11th. The united forces, to which the city gladly contributed a company, were no doubt enormous, though the arithmetic of the time cannot be relied on as to their numbers. Having reached Pomfret their advanced guard took, after a six hours' skirmish, the passage of the Aire at Ferrybridge, which Lord Fitzwalter was appointed to keep. Henry and Queen Margaret had thrown themselves into York, but a force under the Duke of Somerset, the Earl of Northumberland, and Lord Clifford crossed the Wharfe, and early in the morning of Saturday 28 March a detachment under Lord Clifford retook the bridge at Ferrybridge by surprise, and killed Lord Fitzwalter. Lord Falconbridge, however, forced a passage at Castleford, a few miles up the river; and Clifford, to avoid being surrounded, endeavoured to fall back upon the main body of the army under Somerset, but was slain by an arrow in the throat. Next day, Palm Sunday, took place the bloody battle of Towton, in which the Lancastrians were utterly defeated. It is not easy to credit the contemporary statement that twenty-eight thousand dead were actually counted by the heralds upon the field; but unquestionably the slaughter was tremendous, the fight being obstinately maintained for no less than ten hours. The snow which fell during the action and helped to

defeat the Lancastrians, being driven by the wind in their faces, was dyed crimson as it lay. The Wharfe and its tributaries were also coloured with blood. The dead lay unburied for two or three days over a space six miles in length by nearly half a mile broad.

This great victory secured Edward in the possession of the throne. Henry and Margaret were driven to seek refuge in Scotland, and Edward, after keeping Easter at York, returned to London to be crowned. His two brothers, George and Richard, whom the Duchess of York after her husband's death had sent over to Utrecht for safety, came back and were created dukes with the titles of Clarence and Gloucester at the coronation, which took place on 28 June; and a parliament having been summoned to meet on 4 Nov., Henry VI and all his adherents were attainted as traitors.

For some years Edward was by no means securely seated. Henry and his queen obtained the aid of the Scots by putting them in possession of Berwick, and Margaret crossing to France gained also that of Louis XI by a pledge to surrender Calais. She returned to Scotland, and for a time obtained possession of the castles of Bamborough, Dunstanborough, and Alnwick. Edward, who during those early years was constantly upon the move, going from one part of his kingdom to another, left London at the beginning of November 1462, was at York on the 25th, and had reached Durham in December, when on Christmas eve the two former strongholds surrendered. Alnwick held out till 6 Jan. following (1463), when it too capitulated, and Edward was left for the moment master of all England and Wales, with the exception of Margaret's last stronghold in the latter country, Harlech Castle.

He would have pursued his enemies into Scotland and made war against the Scots, who had perfidiously broken a truce, but he was prevented by an illness brought on by youthful debauchery, and withdrew southwards, on which the Scots, about the time of Lent, again invaded England and retook Bamborough. Alnwick also was betrayed by Sir Ralph Grey, the constable, who took the captain, Sir John Ashley, prisoner and delivered him to Queen Margaret. Dunstanborough appears likewise to have been recovered by the Scots, who, however, laid siege to Norham unsuccessfully, and were put to flight by Warwick and Lord Montague. Margaret, sailing from Bamborough (where she left her husband behind her) in April, escaped abroad once more. Edward, on the other hand, prorogued in June a parliament which had met at Westminster in the end of April, in order to enable him to go in person against the Scots, who, in concert with English rebels, were continually molesting the kingdom (*Rolls of Parl.* v. 498). Great preparations appear to have been made for an army to march northward, and a fleet, which was put under command of the Earl of Worcester, but nothing came of them. Edward did indeed march northwards; he had got to Northampton in July, and as far as York by December, but he appears to have advanced no further, and at York in December he saw nothing better to do than to agree to a new truce with Scotland till the end of October following (Rymer, xi. 510).

The Northumbrian castles were still in Lancastrian hands, but Edward seems to have believed that without the aid of the Scots his enemies could do nothing against him, and he allowed himself to be lulled into a state of false security which was truly marvellous. One ground of his confidence seems to have been the belief that he had conciliated and won over to his side the young Duke of Somerset, whose father had been his own father's chief opponent. Somerset accompanied him on his progress towards the north, much to the indignation of the people of Northamptonshire, who had been devoted to the Duke of York and would have killed the head of the rival house within the king's own palace but for Edward's special intervention. And not only did Edward save his life and soothe his own followers by fair speeches, giving them also a tun of wine to drink and make merry with at Northampton, but he sent the duke secretly to one of his castles in Wales for security, and his men to Newcastle to help to garrison the town, giving them good wages at his own expense. But about Christmas the duke stole out of Wales with a small company towards Newcastle, which he and his men had arranged to betray to the enemy. His movements were discovered, and he was very nearly taken in his bed in the neighbourhood of Durham, but he managed to escape barefooted in his shirt.

Edward did not even yet bestir himself to meet the coming danger. He 'sent a great fellowship of his household men to keep the town of Newcastle, and made the Lord Scrope of Bolton captain of the town,' which he kept safe for the remainder of the winter. But he himself, after returning to London, spent the time in feasting with his lords, trusting to make a permanent peace with Scotland, for which the Scots themselves sued about Easter 1464, and commissioners were appointed on both sides to meet at York, when news reached him that the Lancastrians had gained

possession not only of Norham Castle, but also of the castle of Skipton in Craven. He saw now that he must bestir himself, and began to move northwards again. Meanwhile, further events were taking place in Northumberland. Lord Montague, being assigned to meet the Scotch ambassadors on the frontier and conduct them to York, proceeded first to Newcastle, where he escaped an ambush laid for him on the way by the Duke of Somerset; and then collecting a considerable body of men for safety went on towards Norham. He was met at Hedgley Moor on St. Mark's day, 25 April, by the Duke of Somerset, Sir Ralph Percy, Lord Hungerford, and others, with a force of five thousand men, which he completely defeated. He then passed on to Norham, which apparently he regained for Edward, and, receiving the Scotch ambassadors there, conducted them to Newcastle. Here, however, he had not rested long when he was compelled to advance towards Hexham, where he met King Henry himself, who from Bamborough had rejoined his defeated followers Somerset, lords Roos and Hungerford, and others—in short, the whole power of the Lancastrian party in the north of England. Lord Montague was again victorious. Somerset, Hungerford, and most of the other leaders were taken, and King Henry saved himself by flight. The principal prisoners were beheaded, some next day at Hexham, others three days after the battle at Newcastle, and the fourth day at Middleham; others, again, towards the end of the month at York. The cause of the house of Lancaster was completely crushed; and in the course of the summer Alnwick, Dunstanborough, and Bamborough again came under Edward's power.

Edward had contributed nothing personally to this result. He had, indeed, left London towards the end of April, and had reached Stony Stratford by the 30th; but his mind was not even then much bent on war. He stole off early next morning (1 May) to pay a secret visit to Grafton, the residence of the old Duchess of Bedford, widow of the regent who had governed France in the early years of Henry VI. This lady, after Bedford's death, had married a second husband, Richard Woodville, lord Rivers, by whom she had a grown-up daughter, Elizabeth, now the widow of Sir John Grey of Groby. Edward had already been much fascinated with the charms of this young widow, and though he stayed on this occasion a very brief time with her, returning in a few hours to Stony Stratford, he was privately married to her that day before he left Grafton; soon after which he went on to York, as if nothing particular had occurred to him, and created Montague Earl of Northumberland.

The marriage was carefully kept secret for some time. Matches had already been suggested for him in various quarters. Isabella, princess of Castile, afterwards queen and joint ruler with Ferdinand of Aragon, might have been his bride; and at this very time his council were inclined to favour a match with Bona of Savoy, sister-in-law of Louis XI of France. The chief promoter of this match was his powerful supporter the Earl of Warwick, who was expected in France in the course of the year to arrange it. Not only would Warwick be disgusted by the failure of the match, but Warwick's policy, which was to make a cordial alliance with France and Burgundy, would probably be disconcerted. A truce with France had already been arranged in April to last till October, and a diet was meanwhile to take place at St. Omer's, with a view to a more lasting peace (Rymer, 1st ed. xi. 518, 520, 521). The secret must be disclosed before Warwick went abroad to negotiate the match with Bona; and about Michaelmas at Reading Edward informed his council that he was already a married man (W. Wyrcester; see also foot-notes in Kirk, *Charles the Bold*, i. 415, ii. 15).

Warwick was offended, and many of the nobility shared his feelings. The mission of Warwick to France was broken off, and there was some uncertainty at first how far Louis would be inclined towards peace. The peers summoned to the council at Reading held consultations among themselves whether the marriage could not be annulled (*Ven. Cal.* i. No. 395). But Warwick concealed his resentment, and Louis had difficulties to contend with in his own kingdom which made it unadvisable to attempt immediately to raise up trouble for Edward. Meanwhile the disaffection was increased by the honours showered upon the new queen's relations. Her father, a simple baron, was raised to the dignity of Earl Rivers. Her brother Anthony had already married a wealthy heiress, and thereby won the title of Lord Scales; but another brother, five sisters, and her son by her first husband, Thomas Grey, were all married to members of great and wealthy houses. Leading offices of state were also engrossed by the upstarts in a way that did not tend to relieve their unpopularity.

Edward in fact did not shirk or endeavour in any way to lessen the consequences of what he had done. On Whitsunday, 26 May 1465, he caused his queen to be crowned at Westminster. She seems to have borne him three daughters before the birth of their eldest son,

who was only born in the seventh year of their married life; and the absence of male issue no doubt helped to strengthen the combination which drove him for a time into exile. Meanwhile fortune seemed to favour his cause. About the end of June 1465 Henry VI was taken in Lancashire, and being brought up to London in July was lodged safely in the Tower. Warwick's policy also was thwarted; for though Edward sent him to France in embassy in the spring of 1467, and he did his utmost to promote a cordial alliance, for the sake of which Louis was willing to have made large concessions, the French offers were not only rejected with disdain, but Edward showed himself bent rather on cultivating the friendship of France's dangerous rival Burgundy.

It was in honour of this alliance that the famous tournament took place in Smithfield in June 1467 between Lord Scales and the Bastard of Burgundy. About the same time Philip, duke of Burgundy, died at Bruges, and his son Charles, count of Charolois, already affianced to Edward's sister Margaret, became duke in his place. Warwick was at that very time in France, and on his return brought with him an embassy from Louis to England; but he found that his brother, the Archbishop of York, had meanwhile been deprived of the great seal, and that Edward was less inclined to a French alliance than ever. He had been cultivating alliances all over Europe, except with the old traditional enemy of England, and the idea of revindicating English claims on France was still popular.

In May 1468 Edward declared to parliament his intention of invading France in person, and obtained a grant of two fifteenths and two tenths, with a view to a future expedition (*Rolls of Parl.* v. 622–3). The marriage of his sister Margaret to Charles the Bold of Burgundy took place near Bruges in July following. Warwick, who had held his own correspondence with Louis XI for the purpose of thwarting Edward's policy, disliked both the match and the alliance which it was to cement; but he dissembled his feelings, and conducted Margaret to the seaside on her way to the Low Countries. The French king was secretly encouraging Margaret of Anjou, and many arrests were made in England of persons accused of conveying or receiving messages from her. In June Jasper Tudor, the attainted earl of Pembroke, half-brother to Henry VI, landed at Harlech in Wales, a castle which alone at this time held out for the house of Lancaster, and succeeded for a while in reducing some of the neighbouring country, where he held sessions and assizes in King Henry's name; but he was very soon driven out by Lord Herbert, whom Edward rewarded by creating him Earl of Pembroke, the better to discredit Jasper's title.

Warwick, too, was actively intriguing against Edward in his own kingdom. He had already, apparently soon after the announcement of the king's marriage, held a conference with the king's two brothers at Cambridge, in which he made them many promises calculated to shake their allegiance. He offered the Duke of Clarence the hand of his eldest daughter, with the prospect of inheriting at least one half of his vast possessions. The duke at once accepted, and though he at first denied his engagement when Edward charged him with it, replied in answer to further remonstrances that even if he had made such a contract it was not a bad one. From this time his relations with the king were uncomfortable, and he was more and more in Warwick's confidence. He was still further confirmed in this by Edward's incivility to Warwick and the embassy that came with him from Louis XI. It was noted that he alone went to meet the ambassadors on their arrival; and when Edward, after admitting them to one formal interview, withdrew to Windsor, he and Warwick were the only persons with whom they had any opportunity to negotiate. Warwick accordingly showed the Frenchmen that the king was governed by traitors, as he called them, quite opposed to the interests of France, and that they must concert measures of vengeance together against him.

At the same time he promised Clarence to make him king, or at least the real ruler of all England. Clarence willingly trusted him, and Warwick, after the French embassy had left, conspired with his brother, the Archbishop of York, to raise up insurrections in the north at a word from him. A commotion accordingly broke out in Yorkshire in June 1469, which is known as Robin of Redesdale's insurrection, from the name assumed by its leader [see ROBIN OF REDESDALE]. The insurgents published manifestos everywhere, complaining of the too great influence exercised by the queen's relations. Warwick was then at Calais, of which he was still governor. To him Clarence crossed the sea, and on 11 July the marriage between the duke and the earl's daughter was celebrated, while England was convulsed with a rebellion which might be called a renewal of civil war. The king went northwards to meet the insurgents, and sent a message to his brother, to Warwick, and to the archbishop to come to his aid. The new Earl of Pembroke, with

a strong force levied in Wales, met the rebels at Edgecote, near Banbury, and was defeated, 26 July, with great slaughter. He and his brother, Sir Richard Herbert, were taken prisoners and brought to Northampton, where they were beheaded. The king himself was taken by the Archbishop of York near Coventry, and brought first to the town of Warwick and afterwards to Middleham. Earl Rivers and his son, Sir John Woodville, were also taken by the rebels and put to death at Coventry.

Clarence, Warwick, and the Archbishop of York had left Calais and come over to England on the king's summons. They issued a proclamation on 12 July, couched in the ordinary language of revolted subjects, as if their only object was to be a medium with the king to redress the grievances of his people. This pretence they found it still advisable to keep up, for the city of London was devoted to Edward's interests, and the Duke of Burgundy had written to the lord mayor to confirm their loyalty and promise aid if needful. Warwick, therefore, judged it best to release his prisoner, whom, indeed, he had not kept in very close confinement, allowing him freely to hunt, though with keepers beside him. He accordingly proposed to the king that he should go up to London, see the queen, his wife, and show himself to the people; and he wrote to the Londoners that the king was going to pay them a visit, and that they should see there was no truth in the report that he had been made a prisoner. Edward was glad to condone the past. He came up to London, and though he bade the Archbishop of York remain behind till sent for at his palace of the Moor in Hertfordshire, he spoke not only of him but of Warwick and Clarence also as his very good friends.

Warwick and Clarence received a general pardon before Christmas for all their past offences. Edward's confidence in his brother at least appears to have returned; and it was confirmed when in the beginning of March 1470, on the breaking out of a new insurrection in Lincolnshire, Clarence sent to offer him his service and that of the Earl of Warwick to put it down. This new outbreak was a movement avowedly in behalf of King Henry, headed by Sir Robert Welles, the eldest son of Lord Welles; it had been carefully organised by Warwick and Clarence beforehand, and had been purposely deferred till they had left the king and retired into Warwickshire. They had now intimated to the rebels that they would come from the west and join them; yet Edward was slow to believe their treason. Fortunately for him Warwick and Clarence failed to make good their promise when he came upon the insurgents at Stamford and utterly routed them in the battle of Losecoat Field. Sir Robert Welles was put to death after the battle, and before he suffered made a full confession, by which it appeared that he was merely the instrument of Clarence and Warwick's perfidy.

On this revelation Edward summoned the duke and earl to come to him and clear themselves, but they withdrew into Lancashire, endeavouring still to raise the north of England against the king. Edward could not pursue them through the barren country intervening, but pushed northwards to York, where several insurgent leaders came in and submitted to him; then issued a proclamation dated 24 March allowing the duke and earl still four days to come to him and clear themselves. The four days expired, and Edward, who finding Yorkshire submissive was now returning southwards, proclaimed them traitors at Nottingham on the 31st. They now prepared for flight, and, taking their wives along with them, embarked somewhere on the west coast for Calais, where they expected to be secure. Edward had anticipated this movement, and had warned the Lord Wenlock, the earl's lieutenant there, not to let him enter the town; and though he fired a few shots he found it was hopeless to force an entry, as the Duke of Burgundy, being notified of the situation, was coming to the rescue. Warwick then cruised about the channel and captured a number of vessels. In the end he and Clarence sailed to Normandy and landed at Honfleur, where they left their vessels and repaired to the king of France at Angers. And here occurred one of the strangest negotiations in all history.

Warwick, Clarence, Margaret of Anjou, and her son, Prince Edward, were all equally opposed to Edward IV, but they had been no less enemies to each other; and Margaret particularly looked upon Warwick as the cause of all her misfortunes. Nevertheless Louis contrived to bring them together at Angers and reconcile them with a view to united action against their common enemy. In the end Margaret was not only induced to pardon Warwick, but to seal the matter with a compact for the marriage of her son to the earl's second daughter on condition that Warwick should in the first place invade England and recover the kingdom for Henry VI. Assisted by Louis he and Clarence crossed the Channel (a convenient storm having dispersed the Burgundian fleet) and landed a force in the ports of Plymouth and Dartmouth shortly before Michaelmas.

Edward was then in Yorkshire, having been drawn thither to put down a new rebellion under Lord Fitzhugh, who fled to Scotland on his approach. He had heard of the proposed enterprise at York as early as 7 Sept., and the news of the accomplished landing reached him towards the end of the month at Doncaster. But among those who raised troops, and no further off than Pomfret, was Warwick's brother Montague, whom he had created Earl of Northumberland in 1464. This nobleman, notwithstanding his brother's defection, had preserved his allegiance till now. But unfortunately Edward had lately persuaded him to resign the earldom of Northumberland in favour of the heir of the Percys, whose attainder he intended to reverse, and had promoted him instead to the dignity of a marquis with his old title of Montague. This was really more of a burden than a compensation, seeing that, as he himself said, the king had given him but 'a pye's-nest to maintain his estate with.' So, having raised six thousand men, as if for King Edward's service, and advanced to within six or seven miles of the king, he informed his followers that he had now changed masters, and a cry of 'King Henry!' rose from all his host. A faithful servant of Edward's galloped in hot haste to warn him. He found him, by one account, in bed; by another, sitting at dinner. The king had to fly. Accompanied by his brother Gloucester, his brother-in-law Rivers, his devoted friend and chamberlain Lord Hastings, and about eight hundred men, he escaped to Lynn, where they found shipping, 29 Sept., to convey them to Holland. So precipitate had been their flight that they had no clothes except those they wore, and they landed at Alkmaar in a state of great destitution, after escaping some dangers at sea from the Easterlings, who were then at war both with the English and the French.

Louis de Bruges, Lord de la Grutuyse, who was governor for the Duke of Burgundy in Holland, at once succoured them, and paid their expenses until he had conducted them to the Hague, where they arrived 11 Oct. He also sent on the news to the Duke of Burgundy, who, having in vain sent Edward repeated warnings beforehand of Warwick's projected invasion, would now, according to Commines, have been better pleased to hear of his death, for even to shelter Edward, under present circumstances, exposed him to the resentment of an old enemy who had become all at once undisputed master of England. There were also refugees of the house of Lancaster at his court, and these strongly urged him not to give any succour to the exiled king. He visited Edward, however, at Aire on 2 Jan. 1471, and the latter also came to his court at St. Pol; but he protested publicly he would give him no kind of assistance to recover his throne.

Edward had even left behind him in England his wife and children. They seemed to be secure in the Tower of London when he went northwards, but Elizabeth, when she heard that he had escaped abroad, withdrew secretly with her children into the sanctuary at Westminster, where she gave birth to a son, afterwards Edward V. Meanwhile Henry VI was released from prison and proclaimed king once more. In a short time Margaret of Anjou and her son were expected to rejoin him in England. The Duke of Burgundy, however, yielded privately to Edward's entreaties, sent him underhand a sum of fifty thousand florins, and placed at his disposal three or four great ships which he got ready for him at Veere in Holland, and secretly hired for him fourteen Easterling vessels besides to transport him into England.

He accordingly embarked at Flushing on 2 March 1471 with his brother Gloucester, Earl Rivers, and some twelve thousand fighting men. Kept back for some days by contrary winds, he arrived before Cromer in Norfolk 12 March, where he caused Sir Robert Chamberlain, Sir Gilbert Debenham, and others to land and ascertain how the people of those parts were affected towards his return. Finding that the district was quite under the power of Warwick and the Earl of Oxford, he sailed further north, and during the next two days met with violent storms which compelled the whole expedition to land in different places near the Humber. He himself landed 14 March at Ravenspur, the spot, now swallowed up by the North Sea, where Henry IV had landed before him. His brother disembarked four miles and Rivers fourteen miles from him, but they and all their companies met next day. The people declined at first to join him, and musters were made in some places to resist him; but following once more the precedent of Henry IV, he gave out that he only came to claim his dukedom of York, and not the crown. He even caused his men to cry 'King Henry and Prince Edward!' as they passed along, making them wear the prince's badge of the ostrich feather, and exhibited a letter from Percy, the restored Earl of Northumberland, who, grateful for his restoration, seems heartily to have entered into the scheme, to indicate that he came upon summons.

On consultation with his friends it was determined first to go to York, where he arrived on the 18th. The recorder, Thomas

Conyers, met him three miles from the city and endeavoured to dissuade him from attempting to enter it. But as Conyers was suspected to be no sympathiser he went on and had a friendly reception. Next day he and his company went to Tadcaster, 'a town of the Earl of Northumberland's,' ten miles south of York, from which they proceeded to Wakefield and his father's seat at Sandal. The Marquis Montague, who lay in Pomfret Castle, seems to have thought it prudent not to molest his passage, and the influence of the Earl of Northumberland prevented men from stirring, although the earl himself forbore to take open part with him. Few men, however, actually joined him, even about Wakefield, where his father's influence was greatest, till he had passed Doncaster and come to Nottingham. Here Sir William Parr and Sir James Harington came to him with two good bands of men to the number of six hundred. Here also, being informed that the Duke of Exeter, the Earl of Oxford, and others had gathered their forces at Newark, he turned to meet them, but they fled. He pursued his journey southwards to Leicester, where his friend Lord Hastings's influence brought an accession to his forces of three thousand men.

Here the Earl of Warwick could have attacked him, but he was now in the midst of friends, and people could not be raised against him in sufficient numbers. The earl was also dissuaded by a letter from the Duke of Clarence, whose counsel under the circumstances seemed only prudent. So he retired and shut himself up in Coventry, whither he was pursued, 29 March, by Edward, who for three days challenged him to come out and decide the quarrel with him in the open field. As the earl did not accept the invitation, Edward went on to the town of Warwick, where he was received as king, and issued proclamations as such. He also offered the earl a free pardon if he would submit, but this was not accepted either. He had better hopes, however, of winning over his brother Clarence, who had secretly promised him when they were both in exile that he would desert Warwick and come to his support on his return to England. A lady passing into France from the Duke of Burgundy had carried letters to the Duchess of Clarence as if to promote a general agreement between France, Burgundy, and the house of Lancaster, but having gained access thereby, not merely to the Duchess but to the Duke of Clarence, she pointed out to him that the course he was then pursuing, besides being ruinous to his family, was utterly against his own interests.

Edward accordingly with seven thousand men issued one day three miles out of Warwick, on the road to Banbury, and saw his brother Clarence advancing to meet him at the head of a company of soldiers. When the two hosts stood face to face within half a mile of each other, Edward, accompanied by his brother Gloucester, Rivers, Hastings, and a few others, advanced towards the opposite lines, while Clarence, likewise with a select company, came out to meet him. A personal reconciliation took place, and then the two armies joined and went together to Warwick. Clarence then made some efforts, but without success, to get Warwick also to come to terms with his brother. The earl had gone too far to recede; and he was now joined by the Duke of Exeter, the Marquis Montague, the Earl of Oxford, and hosts of followers. Edward accordingly removed from Warwick towards London on Friday, 5 April; spent the Saturday and Sunday (which was Palm Sunday) at Daventry, where he duly attended the services of the day, and a very encouraging miracle was said to have been witnessed as he knelt before an image of St. Anne; and from that went to Northampton. The Duke of Somerset, the Earl of Devonshire, and others of his opponents had left London for the west, where Margaret and her son were expected to land, to strengthen them on their arrival. He arrived in London on Thursday, 11 April, his cause being so dear to the citizens—partly from the debts he had left behind him, partly, it is said, from the attentions he had paid to the citizens' wives—that he could not be kept out, and the Archbishop of York, who, perceiving this beforehand, had sued to be admitted into favour, delivered himself and King Henry into his hands. He took his queen out of the sanctuary at Westminster to his mother's palace of Baynard's Castle, and spent Good Friday in London; but next day, 13 April, soon after noon, he marched out with his army to Barnet to meet the Earl of Warwick, who, with Exeter, Montague, and Oxford, were now coming up rather late to contest possession of the capital.

Edward took King Henry along with him to the field. He that evening occupied the town of Barnet, from which his forerriders had expelled those of the Earl of Warwick before he came, and driven them half a mile further, where the earl's main body was drawn up under a hedge. Edward, coming after, placed his men in position nearly opposite to them, but a little to one side. It was by this time dark, and his true position was not understood by the enemy, who continued firing during the night at vacancy. Day broke

next morning between four and five, but a dense mist still obscured matters, and while Edward's forces, being greatly outflanked to the left by those of Warwick, began to give way, they had an almost equal advantage over their opponents at the opposite or eastern end; and while fugitives from the western part of the field carried to London the news that the day was lost for Edward, the combat was still maintained with varying fortunes for three hours or more. Owing to the fog Warwick's men fired upon those of the Earl of Oxford, whose badge, a star with streams, was mistaken for 'the sun of York,' and Oxford with his company fled the field, crying 'Treason!' as they went. At length, after great slaughter on both sides, Edward was completely triumphant, and Warwick and Montague lay dead upon the field. The Earl of Oxford escaped to Scotland.

Next day Edward caused the bodies of Warwick and his brother to be brought to London and exhibited at St. Paul's. He had little leisure to rest in London, for news arrived on Tuesday the 16th of the landing of Margaret and her son at Weymouth; and, after arranging for the sick and wounded who had been with him at Barnet, he left on Friday the 19th, first for Windsor, where he duly kept the feast of St. George, and afterwards to Abingdon, which he reached on the 27th. Uncertain of the enemy's motions he was anxious to intercept them either on the road to London, if they attempted to march thither direct, or near the southern seacoast if they came that way, or passing northwards by the borders of Wales. At length he fought with them at Tewkesbury on 4 May and was completely victorious. Margaret was taken prisoner, her son slain, or more probably murdered after the battle; and Edward further stained his laurels by a gross act of perfidy in beheading two days later the Duke of Somerset and fourteen other persons who had sought refuge in the abbey of Tewkesbury, and been delivered up to him on the assurance of their lives being spared.

The news of the victory at once sufficed to quiet an insurrection that was on the point of breaking out in the north; to suppress which, however, Edward had scarcely gone as far as Coventry when he heard of a much more formidable movement in the south. For Calais being still under the government of Warwick's deputies, they had sent over to England a naval captain named the Bastard Falconbridge [q. v.], who after overawing Canterbury endeavoured to force an entrance into London, 5 May. Foiled in this attempt the Bastard withdrew westward to Kingston-upon-Thames, intending to have offered battle to King Edward in the centre of the kingdom, for he had a strong force with him, reckoned at twenty thousand men, which grew as he advanced, while most of Edward's followers had dispersed after the victory of Tewkesbury. But Scales managed to prevail on one of his adherents, Nicholas Faunt, mayor of Canterbury, to urge him to return to Blackheath, from which place he stole away with only six hundred horsemen out of his army by Rochester to Sandwich, where he stood simply on the defensive.

Edward in the meantime was issuing commissions and raising men in the different counties, so that he arrived in London, 21 May, at the head of thirty thousand men. On the night of his arrival Henry VI died—of a broken heart as Edward's friends pretended. Next day Edward knighted no less than twelve aldermen of London for the good service they had done him, and the day following (Ascension day) he marched forward into Kent. Coming to Canterbury he caused Nicholas Faunt to be brought thither from the Tower and hanged, drawn, and quartered. Some other adherents of the Bastard were also put to death. Commissions were also issued for Kent, Sussex, and Essex to levy fines on those who had gone with him to Blackheath, and many who were not really there were made to pay exorbitantly, some unfortunate men having to sell their spare clothing and borrow money before they were admitted to mercy. On 26 May Edward and his army reached Sandwich, where the Bastard surrendered the town and all his navy, amounting to forty-three vessels.

Edward had now triumphed so decisively over his enemies that the rest of his reign was passed in comparative tranquillity. The direct line of Lancaster was extinct, and the family of John of Gaunt was represented only by Henry Tudor, earl of Richmond, whose ancestors, the Beauforts, were of doubtful legitimacy. Henry's uncle, the Earl of Pembroke, finding no safety in Wales, took him over sea, meaning to go to France, but they were forced to land in Brittany, where Duke Francis II detained them in a kind of honourable confinement, refusing more than one application from King Edward to deliver them up to him, but promising that they should not escape to do him injury. Yet it could only have been on behalf of Richmond that the Earl of Oxford sought unsuccessfully to invade the kingdom in 1473. He landed first at St. Osyth in Essex, 28 May, but made a speedy retreat on hearing that the Earl of Essex was coming to meet him. Then on 30 Sept. he took St. Michael's Mount in

Cornwall by surprise, but was immediately besieged there and surrendered in the following February.

The king began to revive the project of an invasion of France, to be undertaken in concert with his ally the Duke of Burgundy. In 1472, before the Earl of Oxford's attempt, parliament had voted a levy of thirteen thousand archers for the defence of the kingdom against external enemies, and of a tenth to pay expenses; and the grant, which had not yet been fully put in force, was renewed and increased in 1474 with a view to the proposed expedition. The taxation was severely felt, yet it was not sufficient to warrant the enterprise without additional aid, and to make up the deficiency Edward had recourse to a new and unprecedented kind of impost, by which, as the continuator of the 'Croyland Chronicle' remarks, 'every one was to give just what he pleased, or rather what he did not please, by way of benevolence.' Edward himself did not disdain to levy sums in this way by personal solicitation, and in some cases, it would seem, the money was really granted with goodwill. An amusing instance is recorded by Hall the chronicler of a rich widow who on personal solicitation promised the king what was then the large sum of 20*l.*, and on Edward showing his gratitude by a kiss immediately doubled the contribution.

Extraordinary contributions seemed necessary for the object in view. When all was ready Edward crossed to Calais at the head of a splendid army, consisting of fifteen hundred men-at-arms, fifteen thousand archers on horseback, and a large body of foot, another expedition being arranged to land at the same time in Brittany to strengthen the Duke of Brittany against an attack from France. Before embarking at Dover Edward sent Louis a letter of defiance in the approved style of chivalry, so elegantly and politely penned that Commines could hardly believe an Englishman wrote it. He called upon Louis to surrender the kingdom of France to him as rightful owner, that he might relieve the church and the people from the oppression under which they groaned; otherwise all the miseries of war would lie at his door. Louis having read the letter called in the herald who brought it, and told him he was sure his master had no wish to invade France on his own account, but had merely done so to satisfy his own subjects and the Duke of Burgundy; that the latter could give little aid, as he had wasted time and strength over the siege of Neuss, and the summer was already far spent; and that Edward would do well to listen to some accommodation, which the herald might have it in his power to promote. The artifice was successful. The herald, indeed, told Louis that no proposal could be listened to until the whole army had landed in France, and so great was the force that it took three weeks to convey them across the straits of Dover. But the French king when the herald left him had already some reason to believe that he had by his policy taken the heart out of the expedition. The progress of events rather tended to confirm the suspicion he had sown in English minds that they were fighting for the Duke of Burgundy's interests more than for their own; for after Edward's landing, the duke came to meet him, not at the head of an army but merely with a personal escort, and only stayed with him a very short time, feeling himself called away to defend Luxemburg. Nor were the English better pleased when the perfidious constable of St. Pol, a professed ally of Burgundy, but an intriguer who had betrayed all sides in turn, opened fire upon them from St. Quentin. They could not understand the people they had come among, and wondered if Burgundy had any army at all.

In this state of matters Louis sent to the English camp an irregular messenger dressed like a herald, who urged the case for peace with wonderful astuteness; and it was not long before commissioners to treat were appointed on both sides. A seven years' treaty was arranged, with stipulation for a pension of seventy-five thousand crowns to be paid by Louis during the joint lives of the two kings, and a contract for the marriage of the dauphin to Edward's eldest daughter, Elizabeth, as soon as the parties should be of suitable age. The peace was ratified at a personal interview of the two kings at Picquigny on 29 Aug., and the invading army soon returned home without having struck a blow. It was not a very noble conclusion, for Edward really broke faith with his ally the Duke of Burgundy, and several of his council, including his own brother Gloucester, absented themselves from the interview in consequence. The French king, however, was highly pleased, and to allay the prejudices of Edward's councillors gave them handsome presents before they left France and pensions afterwards.

Whatever may be said of Edward's conduct towards Burgundy, he was more faithful on this occasion towards another ally whom Louis vainly endeavoured to induce him to desert. This was the Duke of Brittany, in whose territory the Earl of Richmond had found an asylum, and who it seems, in gratitude to Edward, was on the point of deliver-

ing the fugitive up to him not long afterwards, but that he was dissuaded at the last moment.

Not long after this the Duke of Burgundy met his fate at the battle of Nanci, 5 Jan. 1477, leaving an only daughter, Mary, as his heiress. The Duke of Clarence, who was now a widower, aspired to her hand in marriage, and thereby revived the old jealousy of his brother Edward, who took care to prevent the match. This with other circumstances inflamed the duke's indignation, and his conduct gave so much offence that Edward first had him sent to the Tower, and then accused him before parliament in the beginning of 1478. The scene is recorded by a contemporary with an expression of horror. 'No one,' says the writer, 'argued against the duke except the king, no one made answer to the king except the duke.' Sentence was formally pronounced against him, but the execution was for some time delayed, till the speaker made request in the name of the commons that it should take effect. The king complied; but, to avoid the disgrace of a public execution, ordered it to be done secretly within the Tower, and it was reported that Clarence was drowned in a butt of malmsey.

It was noted that his removal placed the whole kingdom more entirely at Edward's command than it had been before. No other member of the council was so popular or influential; and no one now could advocate a policy opposed to the king's personal will. Yet the memory of what he had done embittered Edward's after years, insomuch that when solicited for the pardon of an offender he would sometimes say, 'O unfortunate brother, for whose life not one creature would make intercession!'

One result of this greater absolutism was that the law officers of the crown became severe in searching out penal offences, by which wealthy gentlemen and nobles were harassed by prosecutions, and the king's treasure increased by fines. But these practices were not long continued. Edward was now wealthy, corpulent, and fond of ease, and he loved popularity too well to endanger it by persistent oppression. Another matter in which he was allowed to have his own way doubtless alarmed many of his subjects long before he found reason to repent the course he had taken himself. His whole foreign policy had undergone a change at the treaty of Picquigny when he accepted a French alliance instead of a Burgundian; and when, after the death of Charles the Bold, Louis XI overran Burgundy and Picardy, depriving the young duchess Mary of her inheritance, she appealed in vain to Edward for assistance. Not to listen to such an appeal was little short of infatuation, for the success of France imperilled English commerce with the Low Countries. But Edward was more afraid of losing the French pension and the stipulated marriage of his daughter to the dauphin, and he was base enough even to offer to take part with Louis if the latter would share with him his conquests on the Somme. His queen, on the other hand, would have engaged him the other way if the council of Flanders would have allowed the marriage of Mary to her brother Anthony, earl Rivers; but the match was considered too unequal in point of rank, and the young lady, for her own protection, was driven to marry Maximilian of Austria.

The French pension was for some years punctually paid, but Louis still delayed sending for the Princess Elizabeth to be married to his son, alleging as his excuse the war in Burgundy, and sending such honourable embassies that Edward's suspicions were completely lulled to sleep. A like spirit showed itself in Edward's relations with Scotland, with which country he had made peace in 1474, marrying his second daughter, Cecily, by proxy, to the eldest son of James III, and had since paid three instalments of her stipulated dowry of twenty thousand marks. But misunderstandings gradually grew up, secretly encouraged by France. A Scotch invasion was anticipated as early as May 1480 (Rymer, xii. 115), and the Scotch actually overran the borders not long after ('Chronicle' cited in Pinkerton, i. 503). James excused the aggression as made without his consent; but Edward made alliances against him with the Lord of the Isles and other Scotch nobles (Rymer, xii. 140), and a secret treaty with his brother Albany, whom he recognised as rightful king of Scotland, on the pretence that James was illegitimate (*ib.* 156). This Albany had been imprisoned by James in Scotland, and had escaped to France, but was now under Edward's protection in England; and he engaged, on being placed on the throne of Scotland, to restore Berwick to the English and abandon the old French alliance. In return for these services Edward promised him the hand of that princess whom he had already given to the Scotch king's heir-apparent, provided Albany on his part could 'make himself clear from all other women.'

An expedition against Scotland, for the equipment of which benevolences had been again resorted to, was at length set on foot in May 1482. It was placed under the command of Richard, duke of Gloucester, and Albany went with it. Berwick was besieged

and the town soon surrendered, though the castle still held out. The invasion was made easier by the revolt of the Scotch nobles, who hanged James's favourite ministers, shut up James himself in Edinburgh Castle, concluded a treaty with Gloucester and Albany, and bound the town of Edinburgh to repay Edward the money advanced by him for the Princess Cecily's dower, the marriage being now annulled. Nothing, however, was said about Albany's pretensions to the crown, and the Scotch lords undertook to procure his pardon. The invading army withdrew to the borders, and the campaign ended by the capitulation of Berwick Castle on 24 Aug.

Scarcely, however, had the difference with Scotland been arranged, when the full extent of the French king's perfidy was made manifest. The Duchess Mary of Burgundy was unexpectedly killed by a fall from her horse in March 1482, leaving behind her two young children, Philip and Margaret, of whom the former was heir to the duchy. Their father, Maximilian, being entirely dependent for money on the Flemings, who were not his natural subjects, was unable to exercise any authority as their guardian. The men of Ghent, supported by France, controlled everything, and compelled him to conclude with Louis the treaty of Arras (23 Dec. 1482), by which it was arranged that Margaret should be married to the dauphin, and have as her dower the county of Artois and some of the best lands in Burgundy taken from the inheritance of her brother Philip. Thus the compact for the marriage of the dauphin to Edward's daughter was boldly violated, with a view to a future annexation of provinces to the crown of France.

It was remarked that Edward kept his Christmas that year at Westminster with particular magnificence. But the news of the treaty of Arras sank deep into his heart. He thought of vengeance, and called parliament together in January 1483 to obtain further supplies. A tenth and a fifteenth were voted by the commons, not as if for an aggressive war, but expressly 'for the hasty and necessary defence' of the kingdom. The clergy also were called on for a contribution. But while occupied with these thoughts he was visited by illness, which in a short time proved fatal. He died on 9 April 1483, as French writers believed, of mortification at the treaty of Arras.

Commines speaks of Edward IV as the most handsome prince he ever saw, and similar testimony is given by others to his personal appearance. When his coffin was opened at Windsor in 1789 his skeleton measured no less than six feet three inches in length. Although latterly he had grown somewhat corpulent, his good looks had not deserted him, and his ingratiating manners contributed to render him highly popular. The good fortune which attended him throughout life may have been partly owing to this cause as well as to his undoubted valour, for though he never lost a battle, nothing is more astounding than his imprudence and the easy confidence with which he trusted Somerset, Warwick, Montague, and others, all the while they were betraying him. Careless and self-indulgent, he allowed dangers to accumulate; but whenever it came to action he was firm and decisive. His familiarity with the wives of London citizens was the subject of much comment, and so were his exactions, whether in the shape of parliamentary taxations, benevolences, or debasement of the currency, to which last device he had recourse in 1464. His queen, Elizabeth Woodville, bore him ten children, of whom only seven survived him, two of them being sons and five daughters.

[English Chronicle, ed. Davies (Camden Soc.); Wilhelmi Wyrcester Annales; Venetian Cal. vol. i.; Paston Letters; Hist. Croylandensis Continuatio in Fulman's Scriptores; Warkworth's Chronicle; Collections of a London Citizen; Three Fifteenth-century Chronicles; History of the Arrival of Edward IV (the last four published by the Camden Soc.); Leland's Collectanea (ed. 1774), ii. 497–509; Fragment, printed by Hearne, at end of T. Sprotti Chronica (1719); Jehan de Wavrin, Anchiennes Croniques, ed. Dupont; Excerpta Historica, 282–4; Commines; Polydore Vergil; Hall's Chronicle; Fabyan's Chronicle. Besides these sources of information, Habington's History of Edward IV (1640) may be referred to with advantage.] J. G.

**EDWARD V** (1470–1483), king of England, eldest son of Edward IV by his queen, Elizabeth Woodville [q. v.], was born in the Sanctuary at Westminster on 2 or 3 Nov. 1470, at the time when his father was driven out of his kingdom (see *Gentleman's Magazine* for January 1831, p. 24). He was baptised without ceremony in that place of refuge, the abbot and prior being his godfathers and Lady Scrope his godmother. On 26 June 1471 his father, having recovered the throne, created him Prince of Wales (*Rolls of Parl.* vi. 9), and on 3 July following compelled the lords in parliament to acknowledge him as undoubted heir of the kingdom, swearing that they would take him as king if he survived his father (Rymer, xi. 714). The slaughter of another Edward prince of Wales, the son of Henry VI, at Tewkesbury just two months before, had cleared the way for this creation. Five days later, on 8 July, King

Edward appointed by patent a council for the young prince, consisting of his mother the queen, the Archbishop of Canterbury, his two paternal uncles, the Dukes of Clarence and Gloucester, his maternal uncle, Earl Rivers, with certain bishops and others, to have the control of his education and the rule of his household and lands till he should reach the age of fourteen. On 17 July he received formal grants, which were afterwards confirmed by parliament, of the principality of Wales, the counties palatine of Chester and Flint, and the duchy of Cornwall (*Rolls of Parl.* vi. 9–16). Next year, at the creation of Louis Sieur de la Grutuyse, as Earl of Winchester, he was carried to Whitehall and thence to Westminster in the arms of Thomas Vaughan, who was afterwards appointed his chamberlain and made a knight (*Archæologia*, xxvi. 277). In 1473 several important documents occur relating to him. First, on 20 Feb. a business council was appointed for the affairs of the principality (*Patent Roll*, 12 Edw. IV, pt. 2, m. 21). Then on 23 Sept. the king drew up a set of ordinances alike for the 'virtuous guiding' of the young child and for the good rule of his household, in which a more special charge was given to Earl Rivers and to John Alcock [q. v.] (who was now become bishop of Rochester) than in the appointment of 1471. (See these ordinances, printed in the *Collection of Ordinances for the Household*, published by the Society of Antiquaries 1790, pp. [*27] sq.) On 10 Nov. Bishop Alcock was appointed the young prince's schoolmaster and president of his council, while Earl Rivers on the same day was appointed his governor (*Patent Roll*, 13 Edw. IV, pt. 1, m. 3, and pt. 2, m. 15).

It is clear that as Prince of Wales, although only in his third year, he had already been sent down into that country to keep court there with his mother the queen; for on 2 April Sir John Paston writes to his brother: 'Men say the queen with the prince shall come out of Wales and keep this Easter with the king at Leicester'—a report which he adds was disbelieved by others. On 6 July 1474 a patent was granted to him enabling him to give liveries to his retainers (*ib.* 14 Edw. IV, pt. 1, m. 13). In 1475, when he was only in his fifth year, the king his father on 20 June, just before crossing the Channel to invade France, appointed him his lieutenant and guardian (*custos*) of the kingdom during his absence, with full powers under four different commissions to discharge the functions of royalty (Rymer, xii. 13, 14). That same day King Edward made his will at Sandwich, charging the property of his heir with various charitable bequests, and appointing marriage portions for his daughters on condition that they should be governed in their choice of husbands by Queen Elizabeth Woodville and her son the prince (*Excerpta Historica*, pp. 366–79).

On 2 Jan. 1476 he was appointed justiciar of Wales (*Patent Roll*, 15 Edw. IV, pt. 3, m. 4 *in dorso*), and on 29 Dec. power was given him (of course to be exercised by his council) to appoint other justices in the principality and the marches (*ib.* 16 Edw. IV, pt. 2, m. 22). On 1 Dec. 1477 he received a grant of the castles and lordships of Wigmore, Presteign, Narberth, Radnor, and a number of other places in Wales, to which was added a grant of the manor of Elvell on 9 March 1478, and of Uske and Caerleon on 26 Feb. 1483 (*ib.* 17 Edw. IV, pt. 2, m. 24, 18 Edw. IV, pt. 1, m. 18, and 22–23 Edw. IV, pt. 2, m. 11).

He was only in his thirteenth year when his father died, 9 April 1483, and he became king. His short troubled reign was merely a struggle for power between his maternal relations, the Woodvilles, and his uncle Richard, duke of Gloucester, to whom the care of his person and kingdom seems to have been bequeathed in the last will of his father. When his uncle Rivers and his half-brother, Lord Richard Grey, were conducting him up to London for his coronation, which his mother had persuaded the council to appoint for so early a date as 4 May, they were overtaken at Northampton by Gloucester and Buckingham, or rather, leaving the king at Stony Stratford, they rode back to Northampton to meet those two noblemen on 29 April, and found next morning that they were made prisoners. Probably there would have been a pitched battle, but that the council in London had strongly resisted a proposal of the queen dowager that the young king should come up with a very large escort. As it was, a good deal of armour was found in the baggage of the royal suite, which, taken in connection with some other things, did not speak well for the intentions of the Woodville party. At least popular feeling seems rather to have been with the Duke of Gloucester when he sent Rivers and Grey to prison at Pomfret, and conducted his young nephew to London with every demonstration of loyal and submissive regard.

It was on 4 May—the very day fixed by the council for his coronation—that Edward thus entered the capital. His mother meanwhile had thrown herself into the Sanctuary at Westminster. It was determined that he himself should take up his abode in the Tower, and while the day of his coronation was deferred at first only to 22 June, a parliament

was summoned for the 25th of the same month, ostensibly with a view to continue his uncle Gloucester in the office of protector. But Gloucester's real design was to dethrone him; and as he found that in this matter not even Hastings would support him, he caused that nobleman suddenly to be arrested at the council table and beheaded within the Tower on 13 June. A secret plot suddenly discovered was alleged to justify the act; terror reigned everywhere, and Westminster was full of armed men. On the 16th the protector induced a deputation of the council, headed by Cardinal Bourchier, to visit the queen in the Sanctuary and persuade her to give up her second son, the Duke of York, to keep company with his brother in the Tower. She yielded, apparently seeing that otherwise she would be compelled, for it had actually been decided to use force if necessary.

The coronation was now again deferred till 2 Nov., as if nothing but unavoidable accidents had interfered with it. But on Sunday, 22 June, a sermon was preached at Paul's Cross by one Dr. Shaw, brother of the lord mayor, on the text 'Bastard slips shall not take deep root' (Wisdom iv. 3), in which the validity of the late king's marriage was impugned, and his children declared illegitimate, so that, as the preacher maintained, Richard, duke of Gloucester, was the rightful sovereign. The result, however, was only to fill the listeners with shame and indignation. A no less ineffectual appeal was made to the citizens the next Tuesday at the Guildhall, when Buckingham made an eloquent speech in support of Richard's claim to the throne. But on the following day, 25 June, on which parliament had been summoned to meet, and when there actually did meet an assembly of lords and commons, though apparently not a true parliament, a roll was brought in setting forth the invalidity of Edward IV's marriage with Elizabeth Woodville, the evils which had arisen from it, and the right of the Duke of Gloucester to the crown. A deputation of the lords and commons, joined by the mayor and chief citizens of London, then waited on Richard at Baynard's Castle, and persuaded him with feigned reluctance to assume the royal dignity. The brief reign of Edward V was thus at an end, and it is tolerably certain that his life was cut short soon after. But the precise time that he and his brother were murdered is unknown. The fact was not divulged till a pretty widespread movement had been organised for their liberation from captivity. Then it transpired that they had been cut off by violence, and the world at large was horrorstruck, while some, half incredulous, suspected that they had been only sent abroad. But conviction deepened as time went on, and many years afterwards the details of the story were collected by Sir Thomas More from sources which he believed entirely credible.

From this account it would appear that Richard III, when shortly after his coronation he set out on a progress, despatched a messenger named John Green to Sir Robert Brackenbury, constable of the Tower, requiring him to put the two princes to death. Brackenbury refused, and Richard soon after sent Sir James Tyrell to London with a warrant to Brackenbury to deliver up the keys of the fortress to him for one night. Tyrell accordingly obtained possession of the place, and his groom, John Dighton, by the help of Miles Forest, one of four gaolers who had charge of the young princes, obtained entrance into their chamber while they were asleep. Forest and Dighton then smothered them under pillows, and, after calling Sir James to view the bodies, buried them at the foot of a staircase, from which place, as More supposed, they were afterwards secretly removed.

From the details given by More the murder could only have taken place, at the earliest, in the latter part of August, as Green found Richard at Warwick on returning to him with the news of Brackenbury's refusal; but it may have been some weeks later. The doubts which Horace Walpole endeavoured to throw upon the fact have not been seriously entertained by any critic, and in the fuller light of more recent criticism are even less probable than before. Although it would be too much to say that the two bodies discovered in the Tower in the days of Charles II, and buried in Westminster Abbey, were unquestionably those of the two princes, there certainly is a strong probability in favour of their genuineness, not only from the apparent ages of the skeletons, but also from the position in which they were found—at the foot of a staircase in the White Tower—which seems to show that Sir Thomas More's information was correct as to the sort of place where they were bestowed, though his surmise was wrong as to their subsequent removal.

[Fabyan's Chronicle; Polydore Vergil; Hall's Chronicle; Hist. Croylandensis Contin. in Fulman's Scriptores; Excerpta Historica, 14, 16; Jo. Rossi Historia Regum, ed. Hearne; More's Rich. III; Markham's Rich. III, 1906.] J. G.

**EDWARD VI** (1537–1553), king of England, was son of Henry VIII by his third wife, Jane Seymour, daughter of Sir John Seymour of Wolf Hall, Savernake, Wiltshire. His father married 19 May 1536, and the son

was born at Hampton Court 12 Oct. 1537. A letter under the queen's signet announced the event to 'the lord privy seal' on the same day. The christening took place in the chapel at Hampton Court on 15 Oct. Princess Mary was godmother, and Archbishop Cranmer and the Duke of Norfolk godfathers. The Marchioness of Exeter carried the infant in her arms during the ceremony. On 19 Oct. Hugh Latimer sent the minister Cromwell a characteristic letter, entreating that the child should be brought up in the protestant faith. Queen Jane Seymour died on 24 Oct., and the despatch sent to foreign courts to announce her death dwelt on the flourishing health of the prince. In his first year Holbein painted his portrait and that of his wet nurse, 'Mother Iak.' As early as March 1539 a separate household was established for the boy. Sir William Sidney became chamberlain, and Sir John Cornwallis steward. There were also appointed a comptroller, vice-chamberlain, almoner, dean, lady-mistress, nurse, and rockers. Lady Bryan, who had brought up both the Princesses Mary and Elizabeth, received the office of lady-mistress, and Sybil Penne, sister of Sir William Sidney's wife, was nominated chief nurse in October 1538. George Owen was the prince's physician from the first. The royal nursery was stationary for the most part at Hampton Court, where the Princess Mary paid many visits to her little stepbrother in 1537 and 1538. The lords of the council were granted a first audience in September 1538, while Edward was at Havering-atte-Bower, Essex. In February 1538–9 the French ambassador, and in October 1542 Con O'Neil, earl of Tyrone, visited the child. In 1543 his household was temporarily removed to Ashridge, Hertfordshire. In July of the same year the war with Scotland was brought to a close. The chief stipulation of the peace-treaty was that the boy should marry Mary Queen of Scots, who, although a queen, was not at the time quite seven months old.

Until he was six Edward was brought up 'among the women' (*Journal*, 209). At that age Dr. Richard Cox [q. v.] became his first schoolmaster. In July 1544 Sir John Cheke [q. v.] was summoned from Cambridge 'as a supplement to Mr. Coxe,' and to Sir Anthony Cooke [q. v.] Edward also owed some part of his education. On several occasions Roger Ascham gave him lessons in penmanship; but Edward, although he wrote clearly and regularly, never attained any remarkable skill in the art. Latin, Greek, and French chiefly occupied him. He wrote in Latin to his godfather Cranmer when he was eight. In 1546 Dr. Cox stated that he knew 'four books of Cato' by heart, and 'things of the Bible,' Vives, Æsop, and 'Latin-making.' His three extant exercise-books, dated 1548 to 1550 (one is at the British Museum and two in the Bodleian Library), are chiefly filled with extracts from Cicero's philosophical works and Aristotle's 'Ethics.' Ascham, writing to Sturm 14 Dec. 1550, when Edward was thirteen, reported that he had read all Aristotle's 'Ethics' and 'Dialectics,' and was translating Cicero's 'De Philosophia' into Greek. The books in his library, still preserved in the Royal Library at the British Museum, include an edition of Thucydides (Basle, 1540), besides most of the Fathers' writings. John Bellemain was Edward's French tutor, and Fuller states that he had a German tutor named Randolph, but no such person is mentioned elsewhere. Martin Bucer doubtfully asserts that Edward spoke Italian. Philip van Wilder taught him to play on the lute, and he exhibited his skill to the French ambassador in 1550. Probably Dr. Christopher Tye, who set the Acts of the Apostles to music, and Thomas Sternhold, the versifier of the Psalms, also gave him musical instruction. The prince took an interest in astronomy, which he defended in a written paper in 1551, and he had an elaborate quadrant constructed, which is now in the British Museum. Always of a studious disposition, Edward would 'sequester himself into some chamber or gallery' to learn his lessons by heart, and was always cheerful at his books (Foxe). Little time was devoted to games, but he occasionally took part in tilting, shooting, hunting, hawking, and prisoners' base. As early as August 1546 Annebaut, the French ambassador, was enthusiastic about the boy's accomplishments, and in 1547 William Thomas, clerk of the council, described his knowledge and courtesy as unexampled in a child of ten.

Many highborn youths of about his own age were his daily companions, and shared, according to the practice of the time, in his education. Among them were Henry Brandon, duke of Suffolk, and his brother Charles, his cousin, Edward Seymour (heir of Protector Somerset), Lord Maltravers (heir of the Earl of Arundel), John, lord Lumley, Henry, lord Strange (heir of the Earl of Derby), John Dudley (son of the Earl of Warwick), Francis, lord Russell, Henry, lord Stafford (heir of the last Duke of Buckingham), Lord Thomas Howard (son of the attainted Earl of Surrey), Lord Giles Paulet, and James Blount, lord Mountjoy. But his favourite schoolfellow was Barnaby Fitzpatrick [q. v.], heir of Barnaby, lord of Upper Ossory, with whom he maintained in the last years of his short life an affectionate correspondence (printed by

Horace Walpole, 1772). Fuller and Burnet assert that Fitzpatrick was the prince's 'whipping-boy,' suffering in his own person the punishments due to the prince's offences.

Edward was at Hatfield when Henry VIII died (21 Jan. 1546–7). He was little more than nine, and had never been formally created Prince of Wales, although the ceremony had been in contemplation. Henry's will, dated 30 Dec. 1546, constituted Edward his lawful heir and successor, and named eighteen executors to act as a council of regency during the prince's minority, with twelve others as assistant-executors to be summoned to council at the pleasure of the first-named body. Among the chief executors were Edward's uncle, the Earl of Hertford, and Viscount Lisle (afterwards Duke of Northumberland). On the day after Henry's death Hertford brought Edward and his sister Elizabeth to Enfield, and on Monday, 31 Jan., Edward was taken to the Tower of London. On Tuesday the lords of the council did homage, and Lord-chancellor Wriothesley announced that the council of regency had chosen Hertford to be governor and protector of the realm. The lord chancellor and other officers of justice resigned their posts to be reinstalled in them by the new king. On 4 Feb. the lord protector assumed the additional offices of lord treasurer and earl marshal. Dudley became chamberlain, and the protector's brother, Thomas Seymour, admiral. All other offices were left in the hands of the previous holders. On Sunday, 6 Feb., the young king, still at the Tower, was created a knight by his uncle, the protector, and on 18 Feb. he distributed a number of peerages among his councillors, promoting the protector to the dukedom of Somerset, Dudley to the earldom of Warwick, and Sir Thomas Seymour to the barony of Seymour of Sudeley. A chapter of the Garter was held on the same day, and the decoration conferred on the new Lord Seymour and others.

The coronation took place in Westminster Abbey on Sunday, 20 Feb. On the previous day a sumptuous procession conducted the little king from the Tower to Whitehall. Archbishop Cranmer placed three crowns in succession on the boy's head, the Confessor's crown, the imperial crown, and one that had been made specially for the occasion. A brief charge was delivered by the archbishop, in which the child was acknowledged to be the supreme head of the church. The two following days were devoted to jousts which the king witnessed. During his short reign Edward divided most of his time between Whitehall and Greenwich; but he occasionally lodged at St. James's Palace, and in summer at Hampton Court, Oatlands, and Windsor.

The religious sympathies of the young prince soon declared themselves. During the first year of his reign he made the money-offerings prescribed by the ancient catholic ritual for Sundays and saints' days, but after June 1548 the payments were discontinued, although a sum was still set apart for daily alms, and for royal maundies on Maundy Thursday and Easter-day. Dr. Nicholas Ridley, who became bishop of Rochester in 1547, regularly preached before the king from the opening of the reign. But Hugh Latimer was the favourite occupant of the pulpit in the royal chapel, and a special pulpit was erected in the private gardens at Whitehall to enable a greater number of persons to hear him preach. Edward 'used to note every notable sentence' in the sermons, 'especially if it touched a king,' and talked them over with his youthful companions afterwards. On 29 June 1548 Gardiner, bishop of Winchester, preached, and was expected to compromise himself by attacking the reformed doctrine, but he disappointed his enemies by acknowledging the king's title as supreme head of the church. When parliament (23 Nov.) was debating the Book of Common Prayer, and 'a notable disputation of the sacrament' arose 'in the parliament house,' Edward is reported to have taken keen interest in the discussion, and shrewdly criticised some of the speakers. In Lent 1549 Latimer preached his celebrated series of sermons addressed to the young king's court. A year later, Hooper, Ponet, Lever, Day, and other pronounced reformers, occupied the pulpit, and at the end of the reign John Knox delivered several sermons at Windsor, Hampton Court, and Westminster.

Somerset and his fellow-councillors were of the king's way of thinking. The early legislation of the reign respecting the prayer-book, uniformity of service, and the formularies of the church seemed to set the Reformation on a permanent and unassailable footing. Reformers hastened to England from foreign countries, and they vied with native protestants in eulogising Edward's piety and devotion to their doctrine, to which they pretended to attribute the religious advance. Bartholomew Traheron, writing to Bullinger of Zurich (28 Sept. 1548), says of the king: 'A more holy disposition has nowhere existed in our time.' Martin Bucer reported (15 May 1550) that 'no study delights him more than that of the holy scriptures, of which he reads daily ten chapters with the greatest attention.' Bucer also wrote to Calvin ten days later that 'the king is exerting all his power

for the restoration of God's kingdom.' Peter Martyr and John ab Ulmis spoke in a like strain. When in July 1550 Hooper was offered the bishopric of Gloucester, and raised objections to part of the requisite oath, Edward is said to have erased the objectionable clause with his own pen (*Zurich Letters*, iii. 567). On 4 Dec. 1550 a French protestant in London, Francis Burgoyne, sent to Calvin a description of an interview he had with Edward, when the young king made many inquiries about the great reformer. Calvin, taking the hint, sent the king a long letter of advice and exhortation in January 1550–1. When Knox wrote later of his experience as a preacher at the court, he described as unsurpassable and altogether beyond his years the king's 'godly disposition towards virtue, and chiefly towards God's truth.' Nicholas Udal, in his dedication of his translation of Erasmus's paraphrase of the New Testament, is extravagantly eulogistic, and Bale, in his 'Scriptores,' adds to his own praises of the English 'Josiah,' as Edward was generally called by his panegyrists, the testimonies of Sleidan and Bibliander, besides complimentary epigrams by Parkhurst.

Edward lived a solitary life. He only acknowledged any friendship with Cheke and Fitzpatrick. His sisters had separate households and seldom saw him. His intellectual precocity and religious ardour were unaccompanied by any show of natural affection. Although so young, he showed traces of his father's harshness as well as much natural dignity of bearing. Protector Somerset was nearly always with him, but the king treated him with indifference. The protector left for Scotland in 1547 to enforce by war the fulfilment of the marriage treaty between Edward and Queen Mary which the Scottish rulers were anxious to repudiate. The French aided the Scotch, and Boulogne was taken. In Somerset's absence his treacherous brother, Lord Seymour, the admiral, attempted to oust him from all place in the king's regard. Lord Seymour constantly sought interviews with Edward, and remarked on one occasion that the protector was growing old. Thereupon the king coolly replied, 'It were better that he should die.' This is the king's own account of the conversation. After Lord Seymour was thrown into the Tower by the protector on a charge of treason, the privy council went in a body to the king (24 Feb. 1548–9) to demand authorisation for further proceedings; the king gave the required consent with much dignity and the utmost readiness, and on 10 March showed equal coolness in agreeing to his execution. In October 1549 the councillors, under Dudley, revolted against the protector. On 6 Oct. Somerset heard tidings of their action, and hastily removed the king from Hampton Court to Windsor. He was subsequently charged with having alarmed Edward by telling him that his life was in peril, with having injured his health by the hastiness of his removal, and with having left the royal room at Windsor unguarded while his own was fully garrisoned. Somerset was sent to the Tower on 14 Oct. On 12 Oct. the hostile councillors explained to the king at Windsor the reasons of their policy. The boy, who had been suffering from 'a rheum,' at once fell in with their suggestions, and catalogued in his journal his uncle's faults: 'Ambition, vainglory, entering into rash wars in my youth . . . enriching himself of my treasure, following his own opinion, and doing all by his own authority.' On 15 Oct. the council met at Hampton Court and nominated the Marquis of Northampton, the Earls of Arundel and Warwick, and Lords Wentworth, St. John, and Russell, to be lords governors of the king for political and educational purposes. New honours and offices were bestowed on the prominent leaders in the revolt; the hopes of the Roman catholics rose, but it was soon apparent that much of Somerset's power had been transferred to the Earl of Warwick, who had no intention of reversing the ecclesiastical policy. On 17 Oct. the king made a state progress through London, and in the following summer took an exceptionally long journey from Westminster to Windsor (23 July), Guildford, Oking, Oatlands, Nonsuch, Richmond, and back to Westminster (16 Oct.) All the halts at night were made at the royal palaces or manor-houses. At Oking the Princess Mary was summoned to meet her brother.

Somerset was pardoned 16 Feb. 1549–50, and returned to court (31 March) and to the council (10 April) with diminished prestige. Lady Seymour, the king's grandmother and Somerset's mother, died in the following autumn, and the council on 18 Oct. deprecated the wearing of mourning for her. Schemes of marriage for the young king were now under discussion. The treaty of marriage with Mary Queen of Scots made in 1543 had been finally repudiated by Scotland, and the girl was betrothed to Francis, the dauphin of France. According to John Lesley, bishop of Ross, when Edward entertained Mary's mother, Mary of Guise, on her passing through England in July 1551, he reminded her of the old engagement, and asked for its fulfilment (*De Origine Scotorum*, Rome, 1578, p. 512), but the story is not supported. On 24 March 1549–50 peace was signed with both France and Scotland and it was decided that Edward

should propose for the hand of Princess Elizabeth, daughter of Henri II of France, the lady who ultimately married Philip II of Spain. In May 1551 the Marquis of Northampton went on a special embassy to Paris to invest the princess's father with the order of the Garter, and to determine settlements. The marriage was agreed to, but it was decided to defer its celebration till both parties had reached the age of twelve. In July a French ambassador, Maréchal de St. André, brought Edward the order of St. Michael, and Warwick procured a portrait of the princess, which he directed the king to display so as to arrest the ambassador's attention. The marriage could hardly have commended itself to Edward's religious prejudices, which grew stronger with his years. The question of permitting Princess Mary to celebrate mass had more than once been under the council's discussion, and permission had been refused. When she positively declined to adopt the new service-book in May 1551, the emperor instructed Sir Richard Morysin, the English ambassador at his court, to demand in his name complete religious liberty for the princess. Some of the councillors suggested that the wishes of the emperor should be respected, but the king is stated to have resolutely opposed the grant of special privileges to his sister (cf. *Harl. MS.* 353, f. 130). Jane Dormer, duchess of Feria, asserts that Mary was left practically at liberty to do as she pleased, that she had much affection for her brother, and had hopes of converting him to her faith. Parsons repeated the story in his 'Three Conversions of England' (1604), pt. iv. p. 360. But there is no reason to doubt the king's resolution whenever Romish practices were in debate. The king with Cranmer has been charged with personal responsibility for the execution of Joan Bocher [q. v.], the anabaptist, in May 1550; but although he just mentions her death in his diary, there is no reason to suppose that he was consulted in the matter.

On 16 Oct. 1551 Somerset was attacked anew. Warwick resolved to secure the reins of government, and as soon as he had been created Duke of Northumberland contrived to have Somerset sent to the Tower. Edward was an easy prey to the ambitious nobleman. He accepted all the false charges preferred against Somerset as true, related the proceedings against his uncle with great fulness in his diary, and after signing the warrant for his execution laconically noted that 'the Duke of Somerset had his head cut off on Tower Hill on 22 Jan. 1551–2.' The same heartlessness is evinced in the king's reference to the matter in his correspondence with Fitzpatrick.

Edward, whose health had hitherto been good, was constitutionally weak, and in April 1552 was attacked by both measles and smallpox. On 15 April the parliament, which had sat from the beginning of the reign, was dissolved, and the royal assent given by commission to many bills. On 12 May Edward was sufficiently recovered to ride in Greenwich Park with a party of archers. Soon afterwards Cheke, the king's tutor, fell ill, and Edward showed unusual concern. He attributed Cheke's recovery to his prayers. In the autumn William Thomas, clerk of the council, offered instruction in statecraft to the king, and submitted eighty-five political questions for his consideration. Edward agreed to receive from Thomas essays on stipulated subjects, and Thomas submitted to him papers on a proposal to reform the debased currency, on foreign alliances, and forms of government. Girolamo Cardano, the great Milanese physician, visited him in September or October, and wrote an interesting account of his interviews, in which he eulogised the young king's learning. He cast Edward's horoscope and foretold that he would reach middle age.

The empire and France were at war in the summer of 1552, and Edward watched the struggle with the utmost interest. The growth of his intelligence in political questions is well attested by Queen Mary of Guise, who asserted, after visiting him in 1551, that he was wiser than any other of the three kings whom she had met. The emperor applied for the fulfilment of Henry VIII's treaty of alliance, while the French king pointed out that he was allied with the protestant princes of Europe, and therefore deserved English aid. But Edward's advisers maintained a strict neutrality. On 19 June 1552 he signed letters of congratulations on recent success addressed to both combatants. In July, at the request of Northumberland, Edward urged a marriage between the duke's son, Guildford, and Lady Margaret Clifford, a kinswoman of the royal family. Edward's complete subjection to Northumberland caused much dissatisfaction outside the court. In August 1552 a woman, Elizabeth Huggons, was charged with libelling Northumberland for his treatment of Somerset, and with saying that 'the king showed himself an unnatural nephew, and withall she did wish that she had the jerking of him.' On 22 Aug. Edward made a progress to Christchurch, Hampshire, and wrote of it with satisfaction to his friend Fitzpatrick. Knox asserted that in the last sermon he preached before the court he was not sparing in his denunciations of Northumberland and Winchester, who wholly controlled the king's

action (*Faythful Admonition*, 1554). With November 1552 Edward's journal ceases. The following Christmas was celebrated with prolonged festivities at Greenwich, but in January the king's fatal sickness began. William Baldwin, in his 'Funeralles of Edward the Sixt,' attributes it to a cold caught at tennis. A racking cough proved the first sign of rapid consumption. On 6 Feb. Princess Mary visited him in state. On 16 Feb. the performance of a play was countermanded 'by occasion that his grace was sick.' On 1 March Edward opened a new parliament; the members assembled at Whitehall in consequence of his illness, and he took the communion after Bishop Ridley's sermon. On 31 March the members again assembled at Whitehall, and Edward dissolved them.

According to Grafton, Ridley's frequent references in his sermons to the distress among the London poor powerfully excited the king's sympathy, and he expressed great anxiety in his last year to afford them some relief. He discussed the matter with Ridley, and wrote for suggestions to the lord mayor. Stringent legislation against vagabonds and beggars had been passed in the first year of the reign, but the evil had not decreased. After due consultation it was resolved that the royal palace of Bridewell should be handed over to the corporation of London as 'a workhouse for the poor and idle people.' On 10 April the grant was made, and on the next day Edward received the lord mayor at Whitehall and knighted him. The palace was not applied to its new uses till 1555 (cf. A. J. Copeland's *Bridewell Royal Hospital*, 22–38). At the same time Edward arranged that Christ's Hospital, the old Grey Friars' monastery, should be dedicated to the service of poor scholars, and that St. Thomas's Hospital should be applied for the reception and medical treatment of the sick. The citizens of London subscribed money for these purposes, and they, and not the king, were mainly responsible for the success of the charitable schemes. A similar application of Savoy Hospital received Edward's assent.

In the middle of April Edward went by water to Greenwich. Alarming reports of his health were current in May, and many persons were set in the pillory for hinting that he was suffering from the effects of a slow-working poison. Dr. George Owen and Dr. Thomas Wendy were in constant attendance with four other medical men, but they foolishly allowed experiments to be tried with a quack remedy which had disastrous effects. In the middle of May Antoine de Noailles, the French ambassador, was received by the king, who was then very weak, and on 16 May Princess Mary wrote to congratulate him on a reported improvement. On 21 May Lord Guildford Dudley was married to Lady Jane Grey. In the second week of June the king's case seemed hopeless, and Northumberland induced him to draw up a 'devise of the succession' in Lady Jane's favour and to the exclusion of his sisters. In the autograph draft the king first wrote that the crown was to pass 'to the L' Janes heires masles,' but for these words he subsequently substituted 'to the L' Jane & her heires masles' (see *Petyt MS.* in Inner Temple Library). On 14 June Lord-chief-justice Montagu and the law officers of the crown were summoned to the king's chamber to attest the devise. Montagu indignantly declined, but he was recalled the next day, and on receiving a general pardon from the king to free him from all the possible consequences of his act, he consented to prepare the needful letters patent. An undertaking to carry out the king's wishes was signed by the councillors, law officers, and many others. The original instrument is in Harl. MS. 35, f. 384. According to notes made for his last will at the same time Edward left 10,000*l.* to each of his sisters provided they chose husbands with consent of the council; gave 150*l.* a year to St. John's College, Cambridge; directed that the Savoy Hospital scheme should be carried out; that a tomb should be erected to his father's memory, and monuments placed over the graves of Edward IV and Henry VII. He warned England against entering on foreign wars or altering her religion. Almost the last suitor to have an audience was (Sir) Thomas Gresham, the English agent in Flanders, to whom the king promised some reward for his services, saying that he should know that he served a king. On 1 July the council declared that the alarming accounts of Edward's condition were false, but he died peacefully in the arms of his attendant, Sir Henry Sidney, on 6 July, after repeating a prayer of his own composition. The body was embalmed, and on 7 Aug., after the Duke of Northumberland's vain effort to give practical effect to Edward's devise of the succession [see Dudley, Lady Jane, and Dudley, John], the remains were removed to Whitehall. The funeral took place the next day, in Henry VII's Chapel, but no monument marked the grave. The chief mourner was Lord-treasurer Winchester, and the cost of the ceremony amounted to 5,946*l.* 9*s.* 9*d.* Queen Mary attended high mass for the dead in the Tower chapel on the day of the funeral.

In stature Edward was short for his age; he was of fair complexion, with grey eyes and sedate bearing. His eyes were weak (cf.

Peter Levens's *Pathway to Health*, 1632, f. 12), and he sometimes suffered from deafness. An 'epitaph' ballad was issued on his death, and in 1560 William Baldwin issued a long poem, 'Funeralles of Edward the Sixt.'

Numberless portraits of Edward are extant, nearly all are wrongly attributed to Holbein. Sketches of the prince as an infant, at the age of seven and at the date of his accession (in profile), are now at Windsor. The first two have been engraved by Dalton, Bartolozzi, and Cooper. The finished picture painted from the first was Holbein's gift to Henry VIII in 1539, and was engraved by Hollar in 1650; the finished picture from the second sketch belongs to the Marquis of Exeter; that from the third belongs to the Earl of Pembroke. At Christ's Hospital are a portrait at the age of nine (on panel), and copies from originals at Petworth and Hampton Court painted after his accession. The two latter have been repeatedly engraved. Guilliam Stretes, Marc Willems, and Hans Huet are known to have been employed by Edward VI in portrait-painting, and they are doubtless responsible for most of the pictures ascribed to Holbein. Edward VI also figures in the great family picture at Hampton Court with his father, stepmother (Catherine Parr), and two sisters; in the picture of his coronation, engraved from the original at Cowdray (now burnt) by Basire in 1787; in the drawing of his council in Grafton's 'Statutes,' 1548. In Bale's 'Scriptores,' 1549, there is an engraving representing Bale giving the king a book, and in Cranmer's 'Catechism,' 1548, is a similar illustration. 'Latimer preaching before Edward' appears in Foxe's 'Acts and Monuments,' and Vertue engraved a picture by Holbein of Edward VI and the lord mayor founding the city hospital, the original of which is in Bridewell. Seventeenth-century statues are at St. Thomas's and Christ's Hospitals. An older bust is at Wilton.

Edward's 'Journal'—a daily chronicle of his life from his accession to 28 Nov. 1552—in his autograph, is in the Cottonian Library at the British Museum (*Nero MS.* C. x.) Its authenticity is thoroughly established. It formed the foundation of Hayward's 'Life,' and was first printed by Burnet in his 'History of the Reformation.' Declamations in Greek and Latin, French essays, private and public letters, notes for a reform of the order of the Garter, and notes of sermons are extant in the king's own handwriting, chiefly in the British Museum Library. All these have been printed in J. G. Nichols's 'Literary Remains of Edward VI.' His own copy of the 'Latin Grammar' (1540) is at Lambeth; another copy richly bound for his use (dated 1542) is at the British Museum. The French treatise by the king against the papal supremacy was published separately in an English translation in 1682 and 1810, and with the original in 1874. The rough draft in the king's handwriting is in Brit. Mus. MS. Addit. 5464, and the perfected copy in the Cambridge Univ. Library, Dd. xii. 59.

[A complete memoir, with extracts from the Privy Council Registers and from other original documents, is prefixed to J. G. Nichols's Literary Remains (Roxburghe Club, 1857). This memoir supersedes Sir John Hayward's Life (1630) and Tytler's England under Edward VI and Mary (1839). See also Sir C. R. Markham's Edward VI, 1907. Other authorities are Machyn's Diary (Camd. Soc.); Chronicle of the Grey Friars (Camd. Soc.); Chronicle of Queen Mary and Queen Jane (Camd. Soc.); Grafton's Chronicle; Foxe's Acts, which devotes much space to Edward's reign and character; Zurich Letters, vol. i.; Epistolæ Aschami; Cal. State Papers (Domestic); Strype's Annals, and Historia delle cose occorse nel regno d'Inghilterra in materia del Duca di Nortomberlan (Venice, 1558). Froude's History, Canon Dixon's Church History, Lingard's History, and A. F. Pollard's England under Protector Somerset (1900) record the events of the time.] S. L.

**EDWARD, Prince of Wales** (1330–1376), called the **Black Prince**, and sometimes **Edward IV** (*Eulogium*) and **Edward of Woodstock** (Baker), the eldest son of Edward III [q. v.] and Queen Philippa, was born at Woodstock on 15 June 1330. His father on 16 Sept. allowed five hundred marks a year from the profits of the county of Chester for his maintenance, and on 25 Feb. following the whole of these profits were assigned to the queen for maintaining him and the king's sister Eleanor (*Fœdera*, ii. 798, 811). In the July of that year the king proposed to marry him to a daughter of Philip VI of France (*ib.* p. 822). On 18 March 1333 he was invested with the earldom and county of Chester, and in the parliament of 9 Feb. 1337 he was created Duke of Cornwall and received the duchy by charter dated 17 March. This is the earliest instance of the creation of a duke in England. By the terms of the charter the duchy was to be held by him and the eldest sons of kings of England (Courthope, p. 9). His tutor was Dr. Walter Burley [q. v.] of Merton College, Oxford. His revenues were placed at the disposal of his mother in March 1334 for the expenses she incurred in bringing up him and his two sisters, Isabella and Joan (*Fœdera*, ii. 880). Rumours of an impending French invasion led the king in August 1335 to order that he and his household should remove to Nottingham Castle as a place of safety (*ib.* p. 919). When two cardinals came to England at the end of

1337 to make peace between the king and Philip, the Duke of Cornwall is said to have met them outside the city of London, and in company with many nobles to have conducted them to the king (Holinshed). On 11 July 1338 his father, who was on the point of leaving England for Flanders, appointed him guardian of the kingdom during his absence, and he was appointed to the same office on 27 May 1340 and 5 Oct. 1342 (*Fœdera*, ii. 1049, 1125, 1212); he was of course too young to take any save a nominal part in the administration, which was carried on by the council. In order to attach John, duke of Brabant, to his cause, the king in 1339 proposed a marriage between the young Duke of Cornwall and John's daughter Margaret, and in the spring of 1345 wrote urgently to Pope Clement VI for a dispensation for this marriage (*ib.* ii. 1083, iii. 32, 35). On 12 May 1343 Edward created the duke Prince of Wales, in a parliament held at Westminster, investing him with a circlet, gold ring, and silver rod. The prince accompanied his father to Sluys on 3 July 1345, and Edward tried to persuade the burgomasters of Ghent, Bruges, and Ypres to accept his son as their lord, but the murder of Van Artevelde put an end to this project. Both in September and in the following April the prince was called on to furnish troops from his principality and earldom for the impending campaign in France, and as he incurred heavy debts in the king's service his father authorised him to make his will, and provided that in case he fell in the war his executors should have all his revenue for a year (*ib.* iii. 84). He sailed with the king on 11 July, and as soon as he landed at La Hogue received knighthood from his father (*ib.* p. 90; letter of Edward III to Archbishop of York, *Retrospective Review*, i. 119; *Rot. Parl.* iii. 163; Chandos, l. 145). Then he 'made a right good beginning,' for he rode through the Cotentin, burning and ravaging as he went, and distinguished himself at the taking of Caen and in the engagement with the force under Godemar du Faÿ, which endeavoured to prevent the English army from crossing the Somme by the ford of Blanquetaque. Early on Saturday, 26 Aug., he received the sacrament with his father at Crécy, and took the command of the right, or van, of the army with the Earls of Warwick and Oxford, Geoffrey Harcourt, Chandos, and other leaders, and at the head, it is said, though the numbers are by no means trustworthy, of eight hundred men-at-arms, two thousand archers, and a thousand Welsh foot. When the Genoese bowmen were discomfited and the front line of the French was in some disorder, the prince appears to have quitted his position in order to fall on their second line. At this moment, however, the Count of Alençon charged his division with such fury that he was in much peril, and the leaders who commanded with him sent a messenger to tell his father that he was in great straits and to beg for succour. When Edward learned that his son was unwounded, he bade the messenger go back and say that he would send no help, for he would that the lad should win his spurs (the prince was, however, already a knight), that the day should be his, and that he and those who had charge of him should have the honour of it. It is said that the prince was thrown to the ground (Baker, p. 167) and was rescued by Richard de Beaumont, who carried the banner of Wales, and who threw the banner over the prince, bestrode his body, and beat back his assailants (*Histoire des mayeurs d'Abbeville*, p. 328). Harcourt now sent to Arundel for help, and he forced back the French, who had probably by this time advanced to the rising ground of the English position. A flank attack on the side of Wadicourt was next made by the Counts of Alençon and Ponthieu, but the English were strongly entrenched there, and the French were unable to penetrate the defences and lost the Duke of Lorraine and the Counts of Alençon and Blois. The two front lines of their army were utterly broken before King Philip's division engaged. Then Edward appears to have advanced at the head of the reserve, and the rout soon became complete. When Edward met his son after the battle was over, he embraced him and declared that he had acquitted himself loyally, and the prince bowed low and did reverence to his father. The next day he joined the king in paying funeral honours to the king of Bohemia (Baron Seymour de Constant, *Bataille de Crécy*, ed. 1846; Louandre, *Histoire d'Abbeville*; *Archæologia*, xxviii. 171).

It is commonly said that the prince received the name of the Black Prince after the battle of Crécy, and that he was so called because he wore black armour at the battle. The first recorded notices of the appellation seem to be given by Leland (*Collectanea*, ed. Hearne, 1774, ii. 307) in a heading to the 'Itinerary' extracted from 'Eulogium.' The 'Black Prince,' however, is not in the 'Eulogium' of the Rolls Series, except in the editor's marginal notes. Leland (*ib.* pp. 471–99) repeats the appellation in quotations 'owte of a booke of chroniques in Peter College Library.' This 'booke' is a transcript from a copy of Caxton's 'Chronile,' with the continuation by Dr. John Warkworth, master of the college, 1473–98 (edited by Halliwell for the Camden Society, and also printed in a

modernised text in 'Chron. of the White Rose,' pp. 101 sq.) The manuscript has Warkworth's autograph, 'monitum,' but on examination is found not to contain the words 'Black Prince.' Other early writers who give Edward his well-known title are: Grafton (1563), who writes (*Chronicle*, p. 324, printed 1569), 'Edward, prince of Wales, who was called the blacke prince;' Holinshed (iii. 348, *b.* 20); Shakespeare, 'Henry V,' II. iv. 56; and in Speed. Barnes, 'History of Edward III' (1688), p. 363, says: 'From this time the French began to call him Le Neoir or the Black Prince,' and gives a reference which implies that the appellation is found in a record of 2 Richard II, but his reference does not appear sufficiently clear to admit of verification. The name does not occur in the 'Eulogium,' the 'Chronicle' of Geoffrey le Baker, the 'Chronicon Angliæ,' the 'Polychronicon' of Higden or of Trevisa, or in Caxton's 'Chronile' (1482), nor is it used by Jehan le Bel or Froissart. Jehan de Wavrin (*d.*1474?), who expounds a prophecy of Merlin as applying to the prince, says that he was called 'Pie-de-Plomb' (*Croniques d'Engleterre*, t. i. l. ii. c. 56, Rolls ed. i. 236). Louandre (*Hist. d'Abbeville*, p. 230) asserts that before the battle Edward arrayed his son in black armour, and it seems that the prince used black in his heraldic devices (Nichols, *Royal Wills*, p. 66). It is evident from the notices of the sixteenth-century historians that when they wrote the name was traditional (the subject is discussed in Dr. Murray's 'New English Dictionary,' art. 'Black Prince,' pt. iii. col. ii. p. 895; compare the 'Antiquary,' vol. xvii. No. 100, p. 183). As regards the story that the prince took the crest of three ostrich feathers and the motto 'Ich dien' from the king of Bohemia, who was slain in the battle of Crécy, it may be noted, first, as to the ostrich feathers, that in the manuscript of John of Arderne's [q. v.] 'Medica,' written by William Seton (*Sloane MS.* 56, f. 74, 14th cent.), is an ostrich feather used as a mark of reference to a previous page, on which the same device occurs, 'ubi depingitur penna principis Walliæ,' with the remark: 'Et nota quod talem pennam albam portabat Edwardus, primogenitus E. regis Angliæ, super cristam suam, et illam pennam conquisivit de Rege Boemiæ, quem interfecit apud Cresy in francia' (see also J. de Arderne, 'Miscellanea medica et chirurgica,' in *Sloane MS.* 335, f. 68, 14th cent.; but not, as asserted in *Notes and Queries*, 2nd ser. xi. 293, in Arderne's 'Practice,' *Sloane MS.* 76, f. 61, written in English 15th cent.) Although the reference and remark in Sloane MS. 56 may be by Seton and not by Arderne, the prince's physician, it is evident that probably before the prince's death the ostrich feather was recognised as his peculiar badge, assumed after the battle of Crécy. While the crest of John of Bohemia was the entire wings of a vulture 'besprinkled with linden leaves of gold' (poem in Baron Reiffenburg's Barante, *Ducs de Bourgogne*; Olivier de Vrée, *Généalogie des Comtes de Flandre*, pp. 65–7), the ostrich seems to have been the badge of his house; it was borne by Queen Anne of Bohemia, as well as by her brother Wenzel, and is on her effigy on her tomb (*Archæologia*, xxix. 32–59). The feather badge occurs as two feathers on four seals of the prince (*ib.* xxxi. 361), and as three feathers on the alternate escutcheons placed on his tomb in accordance with the directions of his will. The prince in his will says that the feathers were 'for peace,' i.e. for jousts and tournaments, and calls them his badge, not his crest. Although the ostrich feather was his special badge, it was placed on some plate belonging to his mother, was used in the form of one or more feathers by various members of the royal house, and, by grant of Richard II, by Thomas Mowbray, duke of Norfolk (*ib.* 354–79). The story of the prince's winning the feathers was printed, probably for the first time, by Camden in his 'Remaines.' In his first edition (1605) he states that it was 'at the battle of Poictiers,' p. 161, but corrects this in his next edition (1614), p. 214. Secondly, as to the motto, it appears that the prince used two mottoes, 'Houmout' and 'Ich dien,' which are both appended as signature to a letter under his privy seal (*Archæologia*, xxxi. 381). In his will he directed that 'Houmout' should be written on each of the escutcheons round his tomb. But it actually occurs only over the escutcheons bearing his arms, while over the alternate escutcheons with his badge, and also on the escroll upon the quill of each feather, are the words 'ich diene' (*sic*). 'Houmout' is interpreted as meaning high mood or courage (*ib.* xxxii. 69). No early tradition connects 'Ich dien' with John of Bohemia. Like 'Houmout,' it is probably old Flemish or Low German. Camden in his 'Remaines' (in the passage cited above) says that it is old English, 'Ic dien,' that is 'I serve,' and that the prince 'adjoyned' the motto to the feathers, and he connects it, no doubt rightly, with the prince's position as heir, referring to Ep. to Galatians, iv. 1.

The prince was present at the siege of Calais, and after the surrender of the town harried and burned the country for thirty miles round, and brought much booty back with him (Knighton, c. 2595). He returned to England with his father on 12 Oct. 1347,

took part in the jousts and other festivities of the court, and was invested by the king with the new order of the Garter. He shared in the king's chivalrous expedition to Calais in the last days of 1349, came to the rescue of his father, and when the combat was over and the king and his prisoners sat down to feast, he and the other English knights served the king and his guests at the first course and then sat down to meat at another table (Froissart, iv. 82). When the king embarked at Winchelsea on 28 Aug. 1350 to intercept the fleet of La Cerda, the prince sailed with him, though in another ship, and in company with his brother, the young Earl of Richmond (John of Gaunt). His ship was grappled by a large Spanish ship and was so full of leaks that it was likely to sink, and though he and his knights attacked the enemy manfully, they were unable to take her. The Earl of Lancaster came to his rescue and attacked the Spaniard on the other side; she was soon taken, her crew were thrown into the sea, and as the prince and his men got on board her their own ship foundered (*ib.* p. 95; Nicolas, *Royal Navy*, ii. 112). In 1353 some disturbances seem to have broken out in Cheshire, for the prince as earl marched with the Duke of Lancaster to the neighbourhood of Chester to protect the justices, who were holding an assize there. The men of the earldom offered to pay him a heavy fine to bring the assize to an end, but when they thought they had arranged matters the justices opened an inquisition of trailbaston, took a large sum of money from them, and seized many houses and much land into the prince's, their earl's, hands. On his return from Chester the prince is said to have passed by the abbey of Dieulacres in Staffordshire, to have seen a noble church which his grandfather, Edward I, had built there, and to have granted five hundred marks, a tenth of the sum he had taken from his earldom, towards its completion; the abbey was almost certainly not Dieulacres but Vale Royal (Knighton, c. 2606; *Monasticon*, v. 626, 704; Barnes, p. 468).

When Edward determined to renew the war with France in 1355, he ordered the prince to lead an army into Aquitaine while he, as his plan was, acted with the king of Navarre in Normandy, and the Duke of Lancaster upheld the cause of Montfort in Brittany. The prince's expedition was made in accordance with the request of some of the Gascon lords who were anxious for plunder. On 10 July the king appointed him his lieutenant in Gascony, and gave him powers to act in his stead, and, on 4 Aug., to receive homages (*Fœdera*, iii. 302, 312). He left London for Plymouth on 30 June, was detained there by contrary winds, and set sail on 8 Sept. with about three hundred ships, in company with the Earls of Warwick, Suffolk, Salisbury, and Oxford, and in command of a thousand men-at-arms, two thousand archers, and a large body of Welsh foot (Avesbury, p. 201). At Bordeaux the Gascon lords received him with much rejoicing. It was decided to make a short campaign before the winter, and on 10 Oct. he set out with fifteen hundred lances, two thousand archers, and three thousand light foot. Whatever scheme of operations the king may have formed during the summer, this expedition of the prince was purely a piece of marauding. After grievously harrying the counties of Juliac, Armagnac, Astarac, and part of Comminges, he crossed the Garonne at Ste.-Marie a little above Toulouse, which was occupied by the Count of Armagnac and a considerable force. The count refused to allow the garrison to make a sally, and the prince passed on, stormed and burnt Mont Giscar, where many men, women, and children were ill-treated and slain (Froissart, iv. 163, 373), and took and pillaged Avignonet and Castelnaudary. All the country was rich, and the people 'good, simple, and ignorant of war,' so the prince took great spoil, especially of carpets, draperies, and jewels, for 'the robbers' spared nothing, and the Gascons who marched with him were specially greedy (Jehan le Bel, ii. 188; Froissart, iv. 165). Carcassonne was taken and sacked, but he did not take the citadel, which was strongly situated and fortified. Ourmes (or Homps, near Narbonne) and Trébes bought off his army. He plundered Narbonne and thought of attacking the citadel, for he heard that there was much booty there, but gave up the idea on finding that it was well defended. While he was there a messenger came to him from the papal court, urging him to allow negotiations for peace. He replied that he could do nothing without knowing his father's will (Avesbury, p. 215). From Narbonne he turned to march back to Bordeaux. The Count of Armagnac tried to intercept him, but a small body of French having been defeated in a skirmish near Toulouse the rest of the army retreated into the city, and the prince returned in peace to Bordeaux, bringing back with him enormous spoils. The expedition lasted eight weeks, during which the prince only rested eleven days in all the places he visited, and without performing any feat of arms did the French king much mischief (letter of Sir John Wingfield, Avesbury, p. 222). During the next month, before 21 Jan. 1356, the leaders under his command reduced five towns

and seventeen castles (another letter of Sir J. Wingfield, *ib.* p. 224).

On 6 July the prince set out on another expedition, undertaken with the intention of passing through France to Normandy, and there giving aid to his father's Norman allies, the party headed by the king of Navarre and Geoffrey Harcourt. In Normandy he expected, he says, to be met by his father (letter of the prince dated 20 Oct., *Archæologia*, i. 212; Froissart, iv. 196). He crossed the Dordogne at Bergerac on 4 Aug. (for itinerary of this expedition see *Eulogium*, iii. 215 sq.), and rode through Auvergne, Limousin, and Berry, plundering and burning as he went until he came to Bourges, where he burnt the suburbs but failed to take the city. He then turned westward and made an unsuccessful attack on Issoudun, 25–7 Aug. Meanwhile King John was gathering a large force at Chartres, whence he was able to defend the passages of the Loire, and was sending troops to the fortresses that seemed in danger of attack. From Issoudun the prince returned to his former line of march and took Vierzon. There he learnt that it would be impossible for him to cross the Loire or to form a junction with Lancaster, who was then in Brittany. Accordingly he determined to return to Bordeaux by way of Poitiers, and after putting to death most of the garrison of the castle of Vierzon set out on the 29th towards Romorantin. Some French knights who skirmished with his advanced guard retreated into that place, and when he heard it he said: 'Let us go there; I should like to see them a little nearer.' He inspected the fortress in person and sent his friend Chandos to summon the garrison to surrender. The place was defended by Boucicault and other leaders, and on their refusing his summons he assaulted it on the 31st. The siege lasted three days, and the prince, who was enraged at the death of one of his friends, declared that he would not leave the place untaken. Finally he set fire to the roofs of the fortress by using Greek fire, reduced it on 3 Sept., and on the 5th proceeded on his march through Berry. On the 9th King John, who had now gathered a large force, crossed the Loire at Blois and went in pursuit of him. When the king was at Loches on the 12th he had as many as twenty thousand men-at-arms, and with these and his other forces he advanced to Chauvigny. On the 16th and 17th his army crossed the Vienne. Meanwhile the prince was marching almost parallel to the French and at only a few miles distance from them. It is impossible to believe Froissart's statement that he was ignorant of the movements of the French. From the 14th to the 16th he was at Châtellerault, and on the next day, Saturday, as he was marching towards Poitiers, some French men-at-arms skirmished with his advance guard, pursued them up to the main body of his army, and were all slain or taken prisoners. The French king had outstripped him, and his retreat was cut off by an army at least fifty thousand strong, while he had not, it is said, more than about two thousand men-at-arms, four thousand archers, and fifteen hundred light foot. Lancaster had endeavoured to come to his relief, but had been stopped by the French at Pont-de-Cé (*Chronique de Bertrand du Guesclin*, p. 7). When the prince knew that the French army lay between him and Poitiers, he took up his position on some rising ground to the south-east of the city, between the right bank of the Miausson and the old Roman road, probably on a spot now called La Cardinerie, a farm in the commune of Beauvoir, for the name Maupertuis has long gone out of use, and remained there that night. The next day, Sunday, the 18th, the cardinal, Hélie Talleyrand, called 'of Périgord,' obtained leave from John to endeavour to make peace. The prince was willing enough to come to terms, and offered to give up all the towns and castles he had conquered, to set free all his prisoners, and not to serve against the king of France for seven years, besides, it is said, offering a payment of a hundred thousand francs. King John, however, was persuaded to demand that the prince and a hundred of his knights should surrender themselves up as prisoners, and to this he would not consent. The cardinal's negotiations lasted the whole day, and were protracted in the interest of the French, for John was anxious to give time for further reinforcements to join his army. Considering the position in which the prince then was, it seems probable that the French might have destroyed his little army simply by hemming it in with a portion of their host, and so either starving it or forcing it to leave its strong station and fight in the open with the certainty of defeat. Anyway John made a fatal mistake in allowing the prince the respite of Sunday; for while the negotiations were going forward he employed his army in strengthening its position. The English front was well covered by vines and hedges; on its left and rear was the ravine of the Miausson and a good deal of broken ground, and its right was flanked by the wood and abbey of Nouaillé. All through the day the army was busily engaged in digging trenches and making fences, so that it stood, as at Crécy, in a kind of entrenched camp (Froissart, v. 29; Matt. Villani, vii. c. 16). The prince drew up his men in three divisions, the first

being commanded by Warwick and Suffolk, the second by himself, and the rear by Salisbury and Oxford. The French were drawn up in four divisions, one behind the other, and so lost much of the advantage of their superior numbers. In front of his first line and on either side of the narrow lane that led to his position the prince stationed his archers, who were well protected by hedges, and posted a kind of ambush of three hundred men-at-arms and three hundred mounted archers, who were to fall on the flank of the second battle of the enemy, commanded by the Duke of Normandy. At daybreak on the 19th the prince addressed his little army, and the fight began. An attempt was made by three hundred picked men-at-arms to ride through the narrow lane and force the English position, but they were shot down by the archers. A body of Germans and the first division of the army which followed were thrown into disorder; then the English force in ambush charged the second division on the flank, and as it began to waver the English men-at-arms mounted their horses, which they had kept near them, and charged down the hill. The prince kept Chandos by his side, and his friend did him good service in the fray [see Chandos, Sir John]. As they prepared to charge he cried: 'John, get forward; you shall not see me turn my back this day, but I will be ever with the foremost,' and then he shouted to his banner-bearer, 'Banner, advance, in the name of God and St. George!' All the French except the advance guard fought on foot, and the division of the Duke of Normandy, already wavering, could not stand against the English charge and fled in disorder. The next division, under the Duke of Orleans, also fled, though not so shamefully, but the rear, under the king in person, fought with much gallantry. The prince, 'who had the courage of a lion, took great delight that day in the fight.' The combat lasted till a little after 3 P.M., and the French, who were utterly defeated, left eleven thousand dead on the field, of whom 2,426 were men of gentle birth. Nearly a hundred counts, barons, and bannerets and two thousand men-at-arms, besides many others, were made prisoners, and the king and his youngest son, Philip, were among those who were taken. The English loss was not large. When the king was brought to him the prince received him with respect, helped him to take off his armour, and entertained him and the greater part of the princes and barons who had been made prisoners at supper. He served at the king's table and would not sit down with him, declaring that 'he was not worthy to sit at table with so great a king or so valiant a man,' and speaking many comfortable words to him, for which the French praised him highly (Froissart, v. 64, 288). The next day the prince continued his retreat on Bordeaux; he marched warily, but no one ventured to attack him. At Bordeaux, which he reached on 2 Oct., he was received with much rejoicing, and he and his men tarried there through the winter and wasted in festivities the immense spoil they had gathered. On 23 March 1357 he concluded a two years' truce, for he wished to return home. The Gascon lords were unwilling that the king should be carried off to England, and he gave them a hundred thousand crowns to silence their murmurs. He left the country under the government of four Gascon lords and arrived in England on 4 May, after a voyage of eleven days, landing at Plymouth (Knighton, c. 2615; *Eulogium*, iii. 227; Walsingham, i. 283; *Fœdera*, iii. 348, not at Sandwich as Froissart, v. 82). When he entered London in triumph on the 24th, the king, his prisoner, rode a fine white charger, while he was mounted on a little black hackney. Judged by modern ideas the prince's show of humility appears affected, and the Florentine chronicler remarks that the honour done to King John must have increased the misery of the captive and magnified the glory of King Edward; but this comment argues a refinement of feeling which neither Englishmen nor Frenchmen of that day had probably attained (Matt. Villani, vii. c. 66).

After his return to England the prince took part in the many festivals and tournaments of his father's court, and in May 1359 he and the king and other challengers held the lists at a joust proclaimed at London by the mayor and sheriffs, and, to the great delight of the citizens, the king appeared as the mayor and the prince as the senior sheriff (Barnes, p. 564). Festivities of this sort and the lavish gifts he bestowed on his friends brought him into debt, and on 27 Aug., when a new expedition into France was being prepared, the king granted that if he fell his executors should have his whole estate for four years for the payment of his debts (*Fœdera*, iii. 445). In October he sailed with the king to Calais, and led a division of the army during the campaign that followed [see under Edward III]. At its close he took the principal part on the English side in negotiating the treaty of Bretigny, and the preliminary truce arranged at Chartres on 7 May 1360 was drawn up by proctors acting in his name and the name of the regent of France (*ib.* iii. 486; Chandos, l. 1539). He probably did not return to England until after his father (James, ii. 223 *n.*), who landed at Rye on

18 May. On 9 July he and Henry, duke of Lancaster, landed at Calais in attendance on the French king. As, however, the stipulated instalment of the king's ransom was not ready, he returned to England, leaving John in charge of Sir Walter Manny and three other knights (Froissart, vi. 24). He accompanied his father to Calais on 9 Oct. to assist at the liberation of King John and the ratification of the treaty, rode with John to Boulogne, where he made his offering in the Church of the Virgin, and returned with his father to England at the beginning of November. On 10 Oct. 1361 the prince, who was then in his thirty-first year, married his cousin Joan, countess of Kent, daughter of Edmund of Woodstock, earl of Kent, younger son of Edward I, by Margaret, daughter of Philip III of France, and widow of Thomas lord Holland, and in right of his wife earl of Kent, then in her thirty-third year, and the mother of three children. As the prince and the countess were related in the third degree, and also by the spiritual tie of sponsorship, the prince being godfather to Joan's elder son Thomas, a dispensation was obtained for their marriage from Innocent VI, though they appear to have been contracted before it was applied for (*Fœdera*, iii. 626). The marriage was performed at Windsor, in the presence of the king, by Simon, archbishop of Canterbury. It is said that the marriage —that is, no doubt, the contract of marriage —was entered into without the knowledge of the king (Froissart, vi. 275, Amiens). The prince and his wife resided at Berkhampstead in Hertfordshire. On 19 July 1362 the king granted him all his dominions in Aquitaine and Gascony, to be held as a principality by liege homage on payment of an ounce of gold each year, together with the title of Prince of Aquitaine and Gascony (*Fœdera*, iii. 667). During the rest of the year he was occupied in preparing for his departure to his new principality, and after Christmas he received the king and his court at Berkhampstead, took leave of his father and mother, and in the following February sailed with his wife and all his household for Gascony, and landed at Rochelle. There he was met by Chandos, the king's lieutenant, and proceeded with him to Poitiers, where he received the homage of the lords of Poitou and Saintonge; he then rode to various cities and at last came to Bordeaux, where from 9 to 30 July he received the homage of the lords of Gascony. He received all graciously, and kept a splendid court, residing sometimes at Bordeaux and sometimes at Angoulême. He appointed Chandos constable of Guyenne, and provided the knights of his household with profitable offices. They kept much state, and their extravagance displeased the people (Froissart, vi. 82). Many of the Gascon lords were dissatisfied at being handed over to the dominion of the English, and the favour the prince showed to his own countrymen, and the ostentatious magnificence they exhibited, increased this feeling of dissatisfaction. The lord of Albret and many more were always ready to give what help they could to the French cause, and the Count of Foix, though he visited the prince on his first arrival, was thoroughly French at heart, and gave some trouble in 1365 by refusing to do homage for Bearn (*Fœdera*, iii. 779). Charles V, who succeeded to the throne of France in April 1364, was careful to encourage the malcontents, and the prince's position was by no means easy. In April 1363 the prince mediated between the Counts of Foix and Armagnac, who had for a long time been at war with each other. He also attempted in the following February to mediate between Charles of Blois and John of Montfort, the rival competitors for the duchy of Brittany. Both appeared before him at Poitiers, but his mediation was unsuccessful. The next month he entertained the king of Cyprus at Angoulême, and held a tournament there. At the same time he and his lords excused themselves from assuming the cross. During the summer the lord of Albret was at Paris, and his forces and several other Gascon lords upheld the French cause in Normandy against the party of Navarre. Meanwhile war was renewed in Brittany; the prince allowed Chandos to raise and lead a force to succour the party of Montfort, and Chandos won the battle of Auray against the French.

As the leaders of the free companies which desolated France were for the most part Englishmen or Gascons, they did not ravage Aquitaine, and the prince was suspected, probably not without cause, of encouraging, or at least of taking no pains to discourage, their proceedings (Froissart, vi. 183). Accordingly on 14 Nov. 1364 Edward called upon him to restrain their ravages (*Fœdera*, iii. 754). In 1365 these companies, under Sir Hugh Calveley [q. v.] and other leaders, took service with Du Guesclin, who employed them in 1366 in compelling Peter of Castile to flee from his kingdom, and in setting up his bastard brother, Henry of Trastamare, as king in his stead. Peter, who was in alliance with King Edward, sent messengers to the prince asking his help, and on receiving a gracious answer at Corunna, set out at once, and arrived at Bayonne with his son and his three daughters. The prince met him at Cap Breton, and rode with him to Bordeaux. Many

of his lords, both English and Gascon, were unwilling that he should espouse Peter's cause, but he declared that it was not fitting that a bastard should inherit a kingdom, or drive out his lawfully born brother, and that no king or king's son ought to suffer such a despite to royalty; nor could any turn him from his determination to restore the king. Peter won friends by declaring that he would make Edward's son king of Galicia, and would divide his riches among those who helped him. A parliament was held at Bordeaux, in which it was decided to ask the wishes of the English king. Edward replied that it was right that his son should help Peter, and the prince held another parliament at which the king's letter was read. Then the lords agreed to give their help, provided that their pay was secured to them. In order to give them the required security, the prince agreed to lend Peter whatever money was necessary. He and Peter then held a conference with Charles of Navarre at Bayonne, and agreed with him to allow their troops to pass through his dominions. In order to persuade him to do this, Peter had, besides other grants, to pay him 56,000 florins, and this sum was lent him by the prince. On 23 Sept. a series of agreements were entered into between the prince, Peter, and Charles of Navarre, at Libourne, on the Dordogne, by which Peter covenanted to put the prince in possession of the province of Biscay and the territory and fortress of Castro de Urdialès as pledges for the repayment of this debt, to pay 550,000 florins for six months' wages at specified dates, 250,000 florins being the prince's wages, and 300,000 florins the wages of the lords who were to serve in the expedition. He consented to leave his three daughters in the prince's hands as hostages for the fulfilment of these terms, and further agreed that whenever the king, the prince, or their heirs, the kings of England, should march in person against the Moors, they should have the command of the van before all other christian kings, and that if they were not present the banner of the king of England should be carried in the van side by side with the banner of Castile (*ib.* iii. 799–807). The prince received a hundred thousand francs from his father out of the ransom of the late king of France (*ib.* p. 787), and broke up his plate to help to pay the soldiers he was taking into his pay. While his army was assembling he remained at Angoulême, and was there visited by Peter (Ayala; Chandos). He then stayed over Christmas at Bordeaux, for his wife was there brought to bed of her second son Richard. He left Bordeaux early in February, and joined his army at Dax, where he remained three days, and received a reinforcement of four hundred men-at-arms and four hundred archers sent out by his father under his brother John, duke of Lancaster. From Dax he advanced by St. Jean-Pied-de-Port through Roncesvalles to Pamplona. When Calveley and other English and Gascon leaders of free companies found that he was about to fight for Peter, they threw up the service of Henry of Trastamare, and joined him 'because he was their natural lord' (Ayala, xviii. 2). While he was at Pamplona he received a letter of defiance from Henry (Froissart, vii. 10). From Pamplona he marched by Arruiz to Salvatierra, which opened its gates to his army, and thence advanced to Vittoria, intending to march on Burgos by this direct route. A body of his knights, which he had sent out to reconnoitre under Sir William Felton, was defeated by a skirmishing party, and he found that Henry had occupied some strong positions, and especially St. Domingo de la Calzada on the right of the Ebro, and Zaldiaran on the left, which made it impossible for him to reach Burgos through Alava. Accordingly he crossed the Ebro, and encamped under the walls of Logroño. During these movements his army had suffered from want of provisions both for men and horses, and from wet and windy weather. At Logroño, however, though provisions were still scarce, they were somewhat better off, and there on 30 March the prince wrote an answer to Henry's letter. On 2 April he quitted Logroño and moved to Navarrete de Rioja. Meanwhile Henry and his French allies had encamped at Nájara, so that the two armies were now near each other. Letters passed between Henry and the prince, for Henry seems to have been anxious to make terms. He declared that Peter was a tyrant, and had shed much innocent blood, to which the prince replied that the king had told him that all the persons he had slain were traitors. The next morning the prince's army marched from Navarrete, and all dismounted while they were yet some distance from Henry's army. The van, in which were three thousand men-at-arms, both English and Bretons, was led by Lancaster, Chandos, Calveley, and Clisson; the right division was commanded by Armagnac and other Gascon lords; the left, in which some German mercenaries marched with the Gascons, by the Captal de Buch and the Count of Foix; and the rear or main battle by the prince, with three thousand lances, and with the prince was Peter and, a little on his right, the dethroned king of Majorca and his company; the numbers, however, are scarcely to be depended

on. Before the battle began the prince prayed aloud to God that as he had come that day to uphold the right and reinstate a disinherited king, God would grant him success. Then, after telling Peter that he should know that day whether he should have his kingdom or not, he cried: 'Advance, banner, in the name of God and St. George; and God defend our right.' The knights of Castile pressed his van sorely, but the wings of Henry's army behaved ill, and would not move, so that the Gascon lords were able to attack the main body on the flanks. Then the prince brought the main body of his army into action, and the fight became hot, for he had under him 'the flower of chivalry, and the most famous warriors in the whole world.' At length Henry's van gave way, and he fled from the field (Ayala, xviii. c. 23; Froissart, vii. 37; Chandos, l. 3107 sq.; Du Guesclin, p. 49). When the battle was over the prince besought Peter to spare the lives of those who had offended him. Peter assented, with the exception of one notorious traitor, whom he at once put to death, and he also had two others slain the next day. Among the prisoners was the French marshal Audeneham, whom the prince had formerly taken prisoner at Poitiers, and whom he had released on his giving his word that he would not bear arms against him until his ransom was paid. When the prince saw him he reproached him bitterly, and called him 'liar and traitor.' Audeneham denied that he was either, and the prince asked him whether he would submit to the judgment of a body of knights. To this Audeneham agreed, and after he had dined the prince chose twelve knights, four English, four Gascons, and four Bretons, to judge between himself and the marshal. After he had stated his case, Audeneham replied that he had not broken his word, for the army the prince led was not his own; he was merely in the pay of Peter. The knights considered that this view of the prince's position was sound, and gave their verdict for Audeneham (Ayala).

On 5 April the prince and Peter marched to Burgos, and there kept Easter. The prince, however, did not take up his quarters in the city, but camped outside the walls at the monastery of Las Helgas. Peter did not pay him any of the money he owed him, and he could get nothing from him except a solemn renewal of his bond of the previous 23 Sept., which he made on 2 May before the high altar of the cathedral of Burgos (*Fœdera*, iii. 825). By this time the prince began to suspect his ally of treachery. Peter had no intention of paying his debts, and when the prince demanded possession of Biscay told him that the Biscayans would not consent to be handed over to him. In order to get rid of his creditor he told him that he could not get money at Burgos, and persuaded the prince to take up his quarters at Valladolid while he went to Seville, whence he declared he would send the money he owed. The prince remained at Valladolid during some very hot weather, waiting in vain for his money. His army suffered so terribly from dysentery and other diseases that it is said that scarcely one Englishman out of five ever saw England again (Knighton, c. 2629). He was himself seized with a sickness from which he never thoroughly recovered, and which some said was caused by poison (Walsingham, i. 305). Food and drink were scarce, and the free companies in his pay did much mischief to the surrounding country (Chandos, l. 3670 sq.) Meanwhile Henry of Trastamare made war upon Aquitaine, took Bagnères and wasted the country. Fearing that Charles of Navarre would not allow him to return through his dominions, the prince negotiated with the king of Aragon for a passage for his troops. The king made a treaty with him, and when Charles of Navarre heard of it he agreed to allow the prince, the Duke of Lancaster, and some of their lords to pass through his country; so they returned through Roncesvalles, and reached Bordeaux early in September. Some time after he had returned the companies, some six thousand strong, also reached Aquitaine, having passed through Aragon. As they had not received the whole of the money the prince had agreed to pay them, they took up their quarters in his country and began to do much mischief. He persuaded the captains to leave Aquitaine, and the companies under their command crossed the Loire and did much damage to France. This greatly angered Charles V, who about this time did the prince serious mischief by encouraging disaffection among the Gascon lords. When the prince was gathering his army for his Spanish expedition, the lord of Albret agreed to serve with a thousand lances. Considering, however, that he had at least as many men as he could find provisions for, the prince on 8 Dec. 1366 wrote to him requesting that he would bring two hundred lances only. The lord of Albret was much incensed at this, and, though peace was made by his uncle the Count of Armagnac, did not forget the offence, and Froissart speaks of it as the 'first cause of hatred between him and the prince.' A more powerful cause of this lord's discontent was the non-payment of an annual pension which had been granted him by Edward. About this time he agreed to marry

Margaret of Bourbon, sister of the queen of France. The prince was much vexed at this, and, his temper probably being soured by sickness and disappointment, behaved with rudeness to both D'Albret and his intended bride. On the other hand, Charles offered the lord the pension which he had lost, and thus drew him and his uncle, the Count of Armagnac, altogether over to the French side. The immense cost of the late campaign and his constant extravagance had brought the prince into difficulties, and as soon as he returned to Bordeaux he called an assembly of the estates of Aquitaine to meet at St. Emilion in order to obtain a grant from them. It seems as though no business was done then, for in January 1368 he held a meeting of the estates at Angoulême, and there prevailed on them to allow him a *fouage*, or hearth-tax, of ten sous for five years. An edict for this tax was published on 25 Jan. The chancellor, John Harewell, held a conference at Niort, at which he persuaded the barons of Poitou, Saintonge, Limousin, and Rouergue to agree to this tax, but the great vassals of the high marches refused, and on 30 June and again on 25 Oct. the Counts of Armagnac, Périgord, and Comminges, and the lord of Albret laid their complaints before the king of France, declaring that he was their lord paramount (Froissart, i. 548 *n.*, Buchon). Meanwhile the prince's friend Chandos, who strongly urged him against imposing this tax, had retired to his Norman estate.

Charles took advantage of these appeals, and on 25 Jan. 1369 sent messengers to the prince, who was then residing at Bordeaux, summoning him to appear in person before him in Paris and there receive judgment. He replied: 'We will willingly attend at Paris on the day appointed since the king of France sends for us, but it shall be with our helmet on our head and sixty thousand men in our company.' He caused the messengers to be imprisoned, and in revenge for this the Counts of Périgord and Comminges and other lords set on the high-steward of Rouergue, slew many of his men, and put him to flight. The prince sent for Chandos, who came to his help, and some fighting took place, though war was not yet declared. His health was now so feeble that he could not take part in active operations, for he was swollen with dropsy and could not ride. By 18 March more than nine hundred towns, castles, and other places signified in one way or another their adherence to the French cause (Froissart, vii. Pref. p. lviii). He had already warned his father of the intentions of the French king, but there was evidently a party at Edward's court that was jealous of his power, and his warnings were slighted. In April, however, war was declared. Edward sent the Earls of Cambridge and Pembroke to his assistance, and Sir Robert Knolles, who now again took service with him, added much to his strength. The war in Aquitaine was desultory, and, though the English maintained their ground fairly in the field, every day that it was prolonged weakened their hold on the country. On 1 Jan. 1370 the prince sustained a heavy loss in the death of his friend Chandos. Several efforts were made by Edward to conciliate the Gascon lords [see under Edward III], but they were fruitless and can only have served to weaken the prince's authority. It is probable that John of Gaunt was working against him at the English court, and when he was sent out in the summer to help his brother, he came with such extensive powers that he almost seemed as though he had come to supersede him. In the spring Charles raised two large armies for the invasion of Aquitaine; one, under the Duke of Anjou, was to enter Guyenne by La Reole and Bergerac, the other, under the Duke of Berry, was to march towards Limousin and Queray, and both were to unite and besiege the prince in Angoulême. Ill as he was, the prince left his bed of sickness (Chandos, l. 4043) and gathered an army at Cognac, where he was joined by the Barons of Poitou and Saintonge, and the Earls of Cambridge, Lancaster, and Pembroke. The two French armies gained many cities, united and laid siege to Limoges, which was treacherously surrendered to them by the bishop, who had been one of the prince's trusted friends. When the prince heard of the surrender, he swore 'by the soul of his father' that he would have the place again and would make the inhabitants pay dearly for their treachery. He set out from Cognac with an army of twelve hundred lances, a thousand archers, and three thousand foot. His sickness was so great that he was unable to mount his horse, and was carried in a litter. The success of the French in Aquitaine was checked about this time by the departure of Du Guesclin, who was summoned to the north to stop the ravages of Sir Robert Knolles. Limoges made a gallant defence, and the prince determined to take it by undermining the walls. His mines were constantly countermined by the garrison, and it was not until the end of October, after a month's siege, that his miners succeeded in demolishing a large piece of wall which filled the ditches with its ruins. The prince ordered that no quarter should be given, and a terrible massacre took place

of persons of all ranks and ages. Many piteous appeals were made to him for mercy, but he would not hearken, and three thousand men, women, and children are said to have been put to the sword. When the bishop was brought before him, he told him that his head should be cut off, but Lancaster begged him of his brother, and so, while so many innocent persons were slain, the life of the chief offender was spared. The city was pillaged and burnt (Froissart, i. 620, Buchon; *Cont.* Murimuth, p. 209). The prince returned to Cognac; his sickness increased, and he was forced to give up all hope of being able to direct any further operations and to proceed first to Angoulême and then to Bordeaux. The death of his eldest son Edward, which happened at this time, grieved him greatly; he became worse, and his surgeon advised him to return to England. He left Aquitaine in charge of Lancaster, landed at Southampton early in January 1371, met his father at Windsor, and put a stop to a treaty the king had made the previous month with Charles of Navarre, for he would not consent to the cession of territory that Charles demanded (*Fœdera*, iii. 907), and then went to his manor of Berkhampstead, ruined alike in health and in fortune.

On his return to England the prince was probably at once recognised as the natural opponent of the influence exercised by the anti-clerical and Lancastrian party, and it is evident that the clergy trusted him; for on 2 May he met the convocation of Canterbury at the Savoy, and persuaded them to make an exceptionally large grant (Wilkins, *Concilia*, iii. 91). His health now began to improve, and in August 1372 he sailed with his father to the relief of Thouars; but the fleet never reached the French coast. On 5 Oct. he resigned the principality of Aquitaine and Gascony, giving as his reason that its revenues were no longer sufficient to cover expenses, and acknowledging his resignation in the parliament of the next month. At the conclusion of this parliament, after the knights had been dismissed, he met the citizens and burgesses 'in a room near the white chamber,' and prevailed on them to extend the customs granted the year before for the protection of merchant shipping for another year (*Rot. Parl.* ii. 310; Hallam, *Const. Hist.* iii. 47). It is said that after Whitsunday (20 May) 1374 the prince presided at a council of prelates and nobles held at Westminster to answer a demand from Gregory XI for a subsidy to help him against the Florentines. The bishops, after hearing the pope's letter, which asserted his right as lord spiritual, and, by the grant of John, lord in chief, of the kingdom, declared that 'he was lord of all.' The cause of the crown, however, was vigorously maintained, and the prince, provoked at the hesitation of Archbishop Whittlesey, spoke sharply to him, and at last told him that he was an ass. The bishops gave way, and it was declared that John had no power to bring the realm into subjection (*Cont. Eulogium*, iii. 337. This story, told at length by the continuator of the 'Eulogium,' presents some difficulties, and the pope's pretension to sovereignty and the answer that was decided on read like echoes of the similar incidents in 1366). The prince's sickness again became very heavy, though when the 'Good parliament' met on 28 April 1376 he was looked upon as the chief support of the commons in their attack on the abuses of the administration, and evidently acted in concert with William of Wykeham in opposing the influence of Lancaster and the disreputable clique of courtiers who upheld it, and he had good cause to fear that his brother's power would prove dangerous to the prospects of his son Richard (*Chron. Angliæ*, Pref. xxix, pp. 74, 75, 393). Richard Lyons, the king's financial agent, who was impeached for gigantic frauds, sent him a bribe of 1,000*l.* and other gifts, but he refused to receive it, though he afterwards said that it was a pity he had not kept it, and sent it to pay the soldiers who were fighting for the kingdom (*ib.* p. 80). From the time that the parliament met he knew that he was dying, and was much in prayer, and did many good and charitable works. His dysentery became very violent, and he often fainted from weakness, so that his household believed that he was actually dead. Yet he bore all his sufferings patiently, and 'made a very noble end, remembering God his Creator in his heart,' and bidding his people pray for him (*ib.* p. 88; Chandos, l. 4133). He gave gifts to all his servants, and took leave of the king his father, asking him three things, that he would confirm his gifts, pay his debts quickly out of his estate, and protect his son Richard. These things the king promised. Then he called his young son to him, and bound him under a curse not to take away the gifts he had bestowed. Shortly before he died Sir Richard Stury, one of the courtiers of Lancaster's party, came to see him. The prince reproached him bitterly for his evil deeds. Then his strength failed. In his last moments he was attended by the Bishop of Bangor, who urged him to ask forgiveness of God and of all those whom he had injured. For a while he would not do this, but at last joined his hands and prayed that God and man would grant him pardon, and so died in

his forty-sixth year. His death took place at the palace of Westminster (Walsingham, i. 321; Froissart, i. 706, Buchon; it is asserted by Caxton, in his continuation of the 'Polychronicon,' cap. 8, that the prince died at his manor of Kennington, and that his body was brought to Westminster) on 8 July, Trinity Sunday, a day he had always kept with special reverence (Chandos, l. 4201). He was buried with great state in Canterbury Cathedral on 29 Sept., and the directions contained in his will were followed at his funeral, in the details of his tomb, and in the famous epitaph placed upon it. Above it still hang his surcoat, helmet, shield, and gauntlets. He had two sons by his wife Joan: Edward, born at Angoulême on 27 July 1364 (*Eulogium*), 1365 (Murimuth), or 1363 (Froissart), died immediately before his father's return to England in January 1371, and was buried in the church of the Austin Friars, London (Weever, *Funeral Monuments*, p. 419); and Richard, who succeeded his grandfather on the throne; and it is said, two bastard sons, Sir John Sounder and Sir Roger Clarendon [q. v.]

[Barnes's Hist. of Edward III with that of the Black Prince [see under Edward III]; Collins's Life of Edward, Prince of Wales [see Collins, Arthur]; G. P. R. James's Hist. of the Life of Edward the Black Prince, 1822, eulogistic and wordy, but useful; in the edition of 1836 James defends his work from the strictures of the Athenæum; Longman's Life and Times of Edward III; Murimuth cum cont. Engl. Hist. Soc.; T. Walsingham, Eulogium Hist., and Chron. Angliæ (Rolls Ser.); Robert of Avesbury, ed. Hearne; Knighton, ed. Twysden; Stow's Annales; G. le Baker, ed. Giles; Sloane MSS. 56 and 335; Archæologia, xxix. xxxi. xxxii.; Rolls of Parliament; Rymer's Fœdera, Record ed.; Jehan le Bel, ed. Polain; Froissart, ed. Luce and ed. Buchon; Le Prince Noir, poème du Héraut Chandos, ed. Fr. Michel; Chronique de Bertrand du Guesclin, Panthéon Litt.; Istorie di Matteo Villani, Muratori, Rerum Ital. ss. xiv. For the battle of Poitiers, Mémoires de la Société des Antiquaires de l'Ouest, viii. 59, xi. 76. For the Spanish campaign, Lopez de Ayala's Crónicas de los Reyes de Castilla, ed. 1779. For other references see under Edward III, in text of above art., and in the notes of M. Luce's Froissart.]

W. H.

**EDWARD, Prince of Wales** (1453–1471), only son of Henry VI, was born at Westminster on 13 Oct. 1453, eight years after his father's marriage with Margaret of Anjou, and the day being that of the translation of St. Edward the King and Confessor, he received the name of Edward at baptism. He was baptised by Bishop Waynfleet; Cardinal Kemp and Edmund, duke of Somerset, were his godfathers, and Anne, duchess of Buckingham, was his godmother. His father's faculties were at the time clouded by an illness which had begun in August. At the beginning of January 1454 an ineffectual attempt was made to bring the child under the unhappy parent's notice. The babe was created Prince of Wales on Whitsunday, 9 June 1454. The government meanwhile had passed from the hands of Somerset into those of the Duke of York, who was appointed protector during the king's imbecility, with a proviso that he should give up his charge to the Prince of Wales if the latter should be willing to undertake it when he attained years of discretion (*Rolls of Parl.* v. 243). But next Christmas the king recovered, and on 30 Dec. the queen again brought to him his child, now more than a twelvemonth old. He asked his name, and, being told Edward, held up his hands and thanked God. The king's recovery only led to the removal of the protector, the restoration of inefficient ministers, distrust, and civil war. The king again fell ill, and York was again protector; the king again recovered, and York was again removed. For seven years all was in confusion.

During this unsettled period the prince was continually with his mother, who tried to keep the government entirely in her own hands. It was insinuated by the Yorkists that her child was not King Henry's; while she, on the other hand, actually sounded some of the lords as to the advisability of getting her husband to resign the crown in his favour. In the spring of 1456, after York's first removal from the protectorship, she took him into the north to Tutbury, while the Yorkist lords at Sandall and Warwick kept watch to see what she would do. In 1459, when the Yorkists were for a time overthrown, a provision was made for him in parliament as Prince of Wales (*Rolls of Parl.* v. 356). In 1460 he was with his father and mother at Coventry just before the battle of Northampton; and there the king on departing for the field took leave of him and the queen, desiring the latter for her safety not to come to him again in obedience to any message, unless he sent her a secret token known only to themselves. The day was lost for Henry, and Margaret, who had withdrawn to Eccleshall, fled further with her son to Chester, and from thence into Wales, being attacked and robbed on the way, near Malpas, by a dependent of her own whom she had put in trust as an officer of some kind to the prince. The two reached Harlech Castle with only four attendants, and afterwards stole away in secret to join the king's half-brother, Jasper,

earl of Pembroke. They were in Wales in October, just before the Duke of York made his claim to the crown in parliament, which was settled at the time by a compromise that the duke should succeed on Henry's death. Prince Edward was thus disinherited; but his mother refused to recognise the parliamentary settlement, and arranged secretly with a number of friends for a great meeting at Hull. It appears, however, that she herself and her son fled from Wales by sea to Scotland, and that while the Duke of York was defeated and slain by her adherents at Wakefield on 30 Dec., they had a meeting in January with the queen widow of James II at Lincluden Abbey, near Dumfries, where they all stayed together ten or twelve days, and arranged for mutual aid against the house of York. The surrender of Berwick to the Scots had already been agreed on; and there was some negotiation for a marriage between the Prince of Wales and Princess Mary, daughter of James II (*Auchinleck Chronicle*, 21; Wavrin, ed. Dupont, ii. 301). This interview over, Margaret returned southwards with her son, and joining her already victorious followers in Yorkshire pursued her way towards London as far as St. Albans. Here they were met on 17 Feb. 1461 by the Duke of Norfolk, the Earl of Warwick, and others, who brought with them King Henry, virtually a prisoner in their hands; and a battle ensued (the second battle of St. Albans), in which Margaret's party was once more successful. The victors wore the prince's livery—a band of crimson and black with ostrich feathers. The king was recaptured by his wife's adherents, and made his son a knight upon the battle-field. The distinction was apparently considered due to a prince who in his eighth year had witnessed an engagement; for the only action recorded of him that day is, that after the battle he ordered Sir Thomas Kiriel to be beheaded. The queen, his mother, it is said, asked him what death was to be inflicted on Sir Thomas and his son, and the boy in answer proposed decapitation; on which the sentence was executed before both the prince and his mother (Wavrin, *Chronicques d'Engleterre*, ed. Dupont, ii. 265). Other accounts are silent about Sir Thomas Kiriel's son, and say that Kiriel died in the field, and that it was Lord Bonvile on whom the prince pronounced judgment (Gregory, *Chronicle*, 212). It was at night after the battle that, as we are told, 'the king blessed his son the prince, and Dr. Morton brought forth a book that was full of orisons, and there the book was opened, and blessed that young child "cum pinguedine terræ et cum rore cœli, and made him knight.' The lad wore a pair of brigantines covered with purple velvet, 'i-bete with goldesmythe ys worke,' and being so exalted conferred the dignity of knighthood upon others, of whom the first was Sir Andrew Trollope (*ib.* 214). Dr. Morton, who was afterwards cardinal and archbishop of Canterbury, was at this time chancellor to the young prince (*ib.* 218). But the Duke of York's son Edward came speedily to protect London against the Lancastrians. He was proclaimed king on 4 March, and pursuing the queen's forces again into Yorkshire secured his position upon the throne by the bloody victory of Towton. Margaret and her son fled once more into Scotland, this time with the king her husband in her company, though it seems that he was for a short time besieged in some Yorkshire fortress. They first reached Newcastle and then Berwick, which, according to agreement, they delivered up to the Scots. Of course they were both attainted in Edward's first parliament which met in November (*Rolls of Parl.* v. 479). In the course of that year Henry VI was at Kirkcudbright, and Margaret and her son at Edinburgh, where apparently she organised a scheme for the simultaneous invasion of England in three places, to take place at Candlemas following (*Paston Letters*, ii. 91; *Three Fifteenth-century Chronicles*, Camden Soc. 158). Nothing, however, seems to have come of this, and in April 1462 Margaret took shipping at Kirkcudbright, and sailed through the Irish Channel to Brittany, where she met with a kind reception from the duke with a gift of twelve thousand crowns, then passed on to her father in Anjou, and from him to Louis XI. Her son had certainly left Scotland with her, and was in France along with her (Richard de Wassebourg, *Antiquités de la Gaule Belgique*, f. 510). On 23 June 1462, at Chinon, she executed a bond for the delivery of Calais to the French in return for aid which she was to receive from Louis against Edward. Louis gave her a fleet with which she sailed from Normandy, again accompanied by her son, and landed again in Scotland in October. Next month she gained possession of some castles in Northumberland, but hearing of the approach of King Edward with a large force she sailed for France, but was driven back by tempest to Berwick, which she reached with difficulty after being shipwrecked off the coast. The castles were recovered by King Edward, and at the beginning of 1463 the cause of the house of Lancaster was in a more hopeless state than ever.

This was the time when Margaret and her son met with that celebrated adventure recorded by the continuator of Monstrelet,

when wandering about they lost themselves in a forest and were attacked by robbers, who stripped them of all their jewels and afterwards fought among themselves for the booty. Margaret, seizing her advantage, gave her son to one of the brigands and said, 'Here, my friend, save the son of your king!' The conclusion of the story is thus related by the chronicler: 'The brigand took him with very good will, and they departed, so that shortly after they came by sea to Sluys. And from Sluys she went to Bruges, her son still with her, where she was received very honourably, while her husband, King Henry, was in Wales, in one of the strongest places in England' (Monstrelet, iii. 96, ed. 1595). That she and her son, and her husband also when they were together, had suffered very great distress, is attested by another writer of the time, who says that the three had been once five days without any food but a herring (Chastellain, iv. 299, ed. Brussels, 1863). But a slight improvement had taken place in the fortune of war before she crossed the sea, for she sailed from Bamborough, which must have been by that time again recovered for the house of Lancaster, as it was for some months at least. On her landing at Sluys she was received by the Count of Charolois (afterwards Charles the Bold), and conducted by him to his father, Philip, duke of Burgundy, at Lille, who relieved her with money. She then went to her father, René, in Lorraine, with whom she remained for some years watching the course of events in hope of better fortune, while her husband fell into the hands of Edward and was imprisoned in the Tower. During this period she and her son the prince, residing at St. Mihiel in Barrois, received a communication from the Earl of Ormonde, who had taken refuge in Portugal, by which they were encouraged to hope that the king of Portugal would assist in restoring Henry VI to the throne; but nothing appears to have come of their efforts to engage his sympathies. In May 1467 the Duke of Milan's ambassador mentions Margaret and her son as being still in Lorraine (*Venetian Cal.* vol. i. No. 405). A letter of the French ambassador in England, dated 16 Jan. following, speaks of the great alarm excited among Edward's friends by a report that overtures had been made for the marriage of the Prince of Wales to one of Louis XI's daughters (Jehan de Wavrin, ed. Dupont, iii. 190). In 1470 the prince stood godfather to Louis's son, afterwards Charles VIII of France, who was born on 30 June at Amboise. Just after this (15 July) a meeting took place at Angers of Louis XI, Margaret of Anjou, and her father King René, the prince, and the Earl of Warwick, at which Margaret was induced to forgive the earl for his past conduct and consent to the marriage of her son with his second daughter, Anne, in order to have his assistance against Edward IV. The young lady, who was also then at Angers, was placed in Margaret's custody till the marriage should take effect, which was not to be till Warwick had recovered the kingdom, or the most part of it, for Henry; and when that took place the prince was to be regent in behalf of his father, whose incompetence to rule was now past dispute. A plan was then arranged with Louis for the immediate invasion of England, and was ratified by the oaths of the parties in St. Mary's Church at Angers.

Warwick presently sailed with the expedition, and was so successful that in October Edward IV was driven out of the kingdom and Henry VI restored. But unhappily for the Lancastrian cause, Margaret and her son forbore to cross the sea till March following, and King Edward, having set sail for England again three weeks before them, had practically recovered his kingdom by the time they set foot in it. For although they embarked at Honfleur on 24 March, and might with a favourable breeze have reached the English coast in twelve hours, they were beaten by contrary winds for seventeen days and nights, and only reached Weymouth on the evening of 14 April, the very day the battle of Barnet was fought and the Earl of Warwick slain. They proceeded to Cerne Abbey, where they learned on the 15th the news of this great reverse; but the Duke of Somerset and other friends who came thither to welcome them on their arrival encouraged them to rely on the loyalty of the western counties, which were ready to rise at once in their behalf. They accordingly issued orders for a general muster and proceeded westward to Exeter; then having collected a considerable force advanced to Bristol. King Edward was now on his way to meet them, but was uncertain whether they intended to march on London or draw northwards by the borders of Wales to Cheshire, and they contrived to deceive him as to their movements while they passed on to Gloucester, where, however, they were denied entrance by Lord Beauchamp. They were thus compelled to continue their march to Tewkesbury, where they arrived much fatigued on the afternoon of 3 May, and pitched their camp before the town in a position well secured by 'foul lanes, deep dykes, and many hedges.' The king that evening reached Cheltenham, and next morning,

4 May, coming to Tewkesbury, arranged his army for battle. They first opened fire on the enemy with ordnance and a shower of arrows, till the Duke of Somerset unwisely carried his men out of their more secure position and brought them by certain bypaths on to a hill in front of Edward's van. Here, while engaging the king's forces in front, they were suddenly attacked in flank by a detachment of two hundred spears told off by Edward before the battle to guard against a possible ambush in a wood. Thus Somerset's men were thrown into confusion, and very soon the rest of the Lancastrian forces were broken and put to flight.

The Prince of Wales had been put in nominal command of the 'middle ward' of this army, but he acted under the advice of two experienced officers, Sir John Longstruther, prior of the knights of St. John, and Lord Wenlock. When Somerset first moved from his position he seems to have reckoned on being followed by Lord Wenlock in an attack on Edward's van. But Wenlock stood still and simply looked on, till Somerset returning called him traitor and dashed his brains out with a battle-axe. Sir John Longstruther fled and took refuge in the abbey, and the Prince of Wales, flying towards the town, appealed for protection to his brother-in-law Clarence. In what may be called an official account of Edward IV's recovery of his kingdom, it is said that the prince was slain in the field; but a more detailed account written in the next generation says that he was taken prisoner by a knight named Sir Richard Croftes, who delivered him up to King Edward on the faith of a proclamation issued after the battle, that whoever brought him to the king alive or dead should have an annuity of 100*l.*, and that the prince's life should be saved. Yet the promise was shamefully violated, if not by the king himself, at least by those about him; for when the young man was brought before him Edward first inquired of him 'how he durst so presumptuously enter his realm with banner displayed?' The prince replied, 'To recover my father's kingdom,' and Edward, we are told, 'with his hand thrust him from him, or, as some say, struck him with his gauntlet,' on which the Dukes of Clarence and Gloucester, the Marquis of Dorset, and Lord Hastings, who stood by, at once assassinated him. It seems to have been regarded as a favour that the king allowed him honourable burial.

Thus fell Edward, prince of Wales, who is described as 'a goodly feminine and a well-featured young gentleman,' in the eighteenth year of his age. His intended bride, Anne Nevill, whom the writers of that day call his wife, was taken prisoner after the battle, and a little later became the wife of Richard, duke of Gloucester [see ANNE, queen of Richard III].

[An English Chronicle, ed. Davies (Camd. Soc.); Paston Letters; Wil. Wyrcester, Annales; Collections of a London Citizen (Camd. Soc.); Three Fifteenth-century Chronicles (Camd. Soc.); Burnett's Exchequer Rolls of Scotland, vol. vii. (Scotch Record Publications); Anchiennes Cronicques d'Engleterre par Jehan de Wavrin (Dupont's edit.); Registrum J. Whethamstede, ed. Riley (Rolls Series); Leland's Collectanea, ii. 498–9; Hearne's Fragment (after Sprott), 304; Hist. Croyland. Contin. in Fulman's Scriptores, i. 533, 550, 553, 555; Ellis's Letters, 2nd ser. i. 132–5; Clermont's Fortescue, i. 22–31; Fabyan's Chronicle; Hall's Chronicle; Polydore Vergil.] J. G.

EDWARD, EARL OF WARWICK (1475–1499), was the eldest son of George, duke of Clarence, brother of Edward IV, by his wife Isabel, daughter of Richard Nevill, earl of Warwick, 'the kingmaker.' The first two children of that marriage were both daughters, of whom the eldest was born at sea in the spring of 1470 (when Lord Wenlock, commanding at Calais, would not allow his parents to land), but died an infant and was buried at Calais. The second was Margaret, born at Castle Farley, near Bath, in August 1473, who was afterwards Countess of Salisbury and fell a victim to Henry VIII's tyranny. This Edward, the first son, was born at Warwick Castle on 21 Feb. 1475. The last child, another son, named Richard, was born in 1476 and died on 1 Jan. 1477, not a quarter of a year old. He and his mother, who died shortly before him, were said to have been poisoned, for which some of the household servants of the duke and duchess were tried and put to death (*Third Report of the Dep.-Keeper of Public Records*, app. ii. 214).

As the Duke of Clarence was put to death on 18 Feb. 1478, when this Edward was barely three years old, he was left from that tender age without either father or mother, and his nearest relation, after his sister Margaret, was his aunt, Anne, duchess of Gloucester, afterwards queen by the usurpation of Richard III. How much care she bestowed upon him does not appear. The first thing we hear about him, however, is that when only eight years old King Richard knighted him along with his own son at York in 1483. Next year the usurper, having lost his only son, thought of making him his heir, but on further consideration shut him up in close confinement in Sheriff Hutton Castle, and nominated John de la Pole, earl of Lincoln, to succeed to the throne. In 1485, after the

battle of Bosworth, Henry VII sent Sir Robert Willoughby to Sheriff Hutton to bring this Edward up to London, where he was imprisoned in the Tower for the rest of his days for no other crime than being the son of Clarence.

This injustice was resented by many. It was feared from the first that the king had a design of putting the young man to death, and the partisans of the house of York eagerly spread abroad rumours that he had escaped from the Tower, or that one of the sons of Edward IV was still alive to wrest the sceptre from a usurper. Yet another rumour said that Warwick had actually died in prison, and it was probably from some belief in this report that Simnel was induced to personate the earl in Ireland in the early part of 1487. The conspiracy had been artfully got up, the news of Warwick's being in Ireland being spread at the same time in the Low Countries by the Earl of Lincoln, who escaped thither in the beginning of Lent, and professed that he had been in daily consultation with the earl at Sheen just before his departure (LELAND, *Collectanea*, iv. 209). The impostor was crowned in Ireland, and the air was so full of false rumours that the king found it advisable to cause the true earl one Sunday to be taken out of the Tower and pass through the streets in procession to St. Paul's, where he heard mass and publicly conversed with several other noblemen.

Warwick thus owed to his counterfeit a day's comparative liberty, and it seems to have been the last day of his life that he passed beyond the limits of the Tower. There he remained in prison for the next twelve years. Cut off from all human intercourse from his boyhood, and debarred even from the sight of common objects, it was said 'that he could not discern a goose from a capon.' Yet the mere fact that he lived must have been a cause of anxiety to Henry VII, as it had already been the cause of one Yorkist insurrection, when Perkin Warbeck appeared upon the scene and personated one of the murdered sons of Edward IV. The adventures of Perkin, however, did not tend to make Warwick more formidable, and for two years after that impostor was lodged in the Tower nothing further was done to him. But unhappily another counterfeit arose in the interval. In 1498 or early in 1499 a young man named Ralph Wilford, educated for the part by an Austin canon, repeated the performance of Simnel in personating Warwick, for which both he and his tutor were put to execution on Shrove Tuesday, 12 Feb. 1499.

A few months after this Perkin Warbeck made an attempt to corrupt his gaolers and draw them into a plot for the liberation of himself and the Earl of Warwick, who, being informed of the project, very naturally agreed to it for his own advantage. The matter, however, was soon disclosed, and Perkin and his confederates were tried and condemned at Westminster on 16 Nov. and executed at Tyburn on the 23rd. On the 21st Warwick was arraigned before the Earl of Oxford as high constable of England, not, as some writers have told us, for having attempted to break prison, but on the pretence that he had conspired with others to depose the king. Acting either on mischievous advice, or, as many supposed, in mere simplicity from his total ignorance of the world, the poor lad pleaded guilty, and was accordingly condemned to death. He was beheaded on Tower Hill on the 28th, a week after his sentence. It was reported that his death was due in great measure to Ferdinand of Spain, who refused to give his daughter to Prince Arthur as long as the succession might be disputed in behalf of the son of Clarence, and there seems some degree of truth in the statement. The Spanish ambassador's despatches show that he attached much importance to this execution (GAIRDNER, *Letters of Richard III and Henry VII*, i. 113–14); and many years afterwards, when Catherine of Arragon felt bitterly the cruelty of Henry VIII in seeking a divorce from her, she observed, according to Lord Bacon, 'that it was a judgment of God, for that her former marriage was made in blood, meaning that of the Earl of Warwick.'

Warwick's attainder was reversed in the following reign by statute 5 Henry VIII, c. 12, which was passed at the instance of his sister Margaret, countess of Salisbury; and the words of the petition embodied in the act are remarkable as showing how plainly the injustice of his execution was acknowledged even in those days of tyranny. 'Which Edward, most gracious sovereign lord, was always from his childhood, being of the age of eight years, until the time of his decease, remaining and kept in ward and restrained from his liberty, as well within the Tower of London as in other places, having none experience nor knowledge of the worldly policies, nor of the laws of this realm, so that, if any offence were by him done . . . it was rather by innocency than of any malicious purpose.' Indeed, the very records of his trial give us much the same impression, for they show that the ridiculous plot with which he was charged, to seize the Tower and make himself king, was put into his head by one

Robert Cleymound, evidently an informer, who was allowed to visit him in prison.

[Rows Roll, 58, 60; Jo. Rossi Historia Regum, ed. Hearne; Polydore Vergil; Hall's Chronicle; Third Report of Dep.-Keeper of Public Records, app. ii. 216; statute 19 Hen. VII, c. 34.] J. G.

EDWARD, DAFYDD (*d.* 1690), Welsh poet. [See DAVID, EDWARD.]

EDWARD, THOMAS (1814–1886), the Banff naturalist, was born at Gosport on 25 Dec. 1814, his father, a hand-loom linen weaver, being a private in the Fifeshire militia, which was temporarily stationed there. His early years were spent at Kettle, near Cupar, and at Aberdeen. From childhood he was passionately fond of animals, and brought home so many out-of-the-way creatures that he was frequently flogged and confined to the house. But even at five years old he proved utterly unmanageable. At the age of six he had been turned out of three schools in consequence of his zoological propensities. He was then set to work at a tobacco factory in Aberdeen, at fourteen-pence a week. Two years later Edward got employment at a factory two miles from Aberdeen, and his walks to and from work gave further scope to his taste for natural history. At the age of eleven he was apprenticed to a shoemaker in Aberdeen for six years, but left his service after three years, because of the cruel treatment he received. After this he worked under other employers, with intervals of eccentric expeditions, militia service (when he narrowly escaped punishment for breaking from the ranks in pursuit of a fine butterfly), and enlistment in the 60th rifles, from which his mother's entreaties and efforts got him off.

At the age of twenty Edward settled at Banff to work at his trade. He had already taken in the 'Penny Magazine' from its first issue in 1832, and found in it some information on natural history. He had learnt something from seeing pictures on Aberdeen bookstalls and stuffed animals in shop windows. At twenty-three he married a cheerful and faithful young woman named Sophia Reid, when his earnings were less than ten shillings a week. Marriage enabled him to become a collector, by giving him for the first time a place where he could keep specimens. Without friends, without a single book on natural history, not knowing the names of the creatures he found, he gained a knowledge unique in its freshness and accuracy. Every living thing had a fascination for him. He devoted numberless nights to wanderings, during which he went about or rested as one of themselves among nocturnal creatures. Wild animals for the most part moved freely about in his neighbourhood. He became acquainted with the sounds and movements of many animals which were unknown before. But he sometimes formed their acquaintance in terrific encounters, one with a polecat lasting two hours. An hour or two's sleep on open heaths, in old buildings, on rocks by the sea, was often his only rest; and his constitution was enfeebled by rheumatism caught in such expeditions. Gradually he accumulated a representative collection of animals, all stuffed or prepared by his own hands. Once a series of nearly a thousand insects, the result of four years' work, was totally destroyed by rats or mice. By 1845 he possessed nearly two thousand species of animals, besides many plants. All the cases were made by himself.

Hoping to gain a little money, Edward exhibited his collection at the Banff fair in May 1845. This was successful, and he repeated it a year after, and then resolved to exhibit at Aberdeen in August 1846. But at Aberdeen, as the professors told him, he was 'several centuries too soon.' They had neither a public museum nor a free library. He was even met with much incredulity, few believing that he could have made the collection unaided. He had spent his small funds and got into debt. Overcome by despair he one day went to the seashore to commit suicide; but the sight of an unknown bird excited him to pursue it, and drove away his resolve. At last he was compelled to sell his entire collection for 20*l.* 10*s.* to a gentleman, who stowed it in a damp place, where it went to ruin.

Returning home penniless, Edward set to work manfully at his trade, at which he was very proficient, and refrained from night expeditions throughout the succeeding winter. In the spring he resumed his old manner of life, going further afield at times, and carrying with him, to excuse his use of a gun, an elaborate certificate of harmlessness signed by sixteen magistrates. He ran many risks, got frightful falls on cliffs, was drenched in storms, and falling ill had to sell many of his newer specimens to support his family. Meanwhile some books on natural history had been lent to him by the Rev. James Smith of Monquhitter, near Banff, who persuaded him to record some of his observations. Many of his notes on natural history were inserted in the 'Banffshire Journal.' His friend Mr. Smith in 1850 began to send notices of Edward's observations to the 'Zoologist.' These included detailed accounts of the habits and behaviour of birds which remind readers of Audubon. The deaths in 1854 of both Mr. Smith and another minister, Mr. Boyd of Crimond, who had set Edward on

the task of preparing popular lectures on the rudiments of natural history, were heavy blows to Edward. He now sought some better employment in all likely directions, but could secure nothing. He had begun contributing to several natural history journals, but received no payments in return. By 1858, however, Edward had accumulated a third collection, the best he had made. Illness again prostrated him, and when he partially recovered, though remaining incapable of undergoing long and fatiguing expeditions again, a great part of his collection had to be sold. Having to abandon night wanderings and give up his gun, Edward took to marine zoology in earnest. In default of proper apparatus he devised most ingenious substitutes; and as the result of his investigations Spence Bate and Westwood's 'History of British Sessile-eyed Crustacea' enumerates twenty new species discovered by Edward, who had collected 177 species in the Moray Firth. In other branches of marine zoology Edward furnished many facts, specimens, and new species to Messrs. Gwyn Jeffreys, Alder, A. M. Norman, Jonathan Couch, and many others. He had, however, obtained no scientific recognition more important than a curatorship of the museum of the Banff Institution, at a salary of two guineas a year, until in 1866 he was elected an associate of the Linnean Society of London. The Aberdeen and the Glasgow Natural History societies followed suit; but the Banff society did not elect their notable townsman an honorary member. The society itself deservedly died in 1875. The museum being transferred to the Banff town council, Edward was continued as curator at thirteen guineas a year, but resigned the office in 1882.

A serious illness in 1868 left Edward almost incapable of following his trade, but he afterwards recovered sufficiently to resume work at home. The publication of Mr. Smiles's biography of Edward in 1876 was the means of making Edward widely known, and of making him comfortable in his latter days. Sir Joseph Hooker, P.R.S., Professors Allman and Owen, and Mr. Darwin joined in appealing to the queen on Edward's behalf. On Christmas day 1876 Edward received the welcome news of the bestowal of a civil list pension of 50*l.* On 21 March 1877 he was presented with 333*l.*, largely subscribed in Aberdeen, at a meeting in the Aberdeen Song School, at which the veteran, with his faithful wife, was received with enthusiasm, and delivered a most racy speech in broad vernacular (see *Aberdeen Weekly Journal*, 28 March 1877). Other donations of considerable amount were sent to him. He now entered with extraordinary zeal upon the study of botany, and collected nearly every plant in Aberdeenshire and Banffshire. When the Banffshire Field Club was established in 1880, Edward was elected one of its vice-presidents, and read before it papers on the 'Protection of Wild Birds' and on 'Our Reptiles,' which were printed by the society. Edward died on 27 April 1886. He left one son, a minister in the Scotch church, and ten daughters.

[Life by S. Smiles, 1876; Nature (1877), xv. 349–51, 439, 479, (1886) xxxiii. 609; Aberdeen Weekly Journal, 28 March 1877; Banffshire Journal, 4 May 1886.] G. T. B.

EDWARDES, Sir HERBERT BENJAMIN (1819–1868), Indian official, second son of the Rev. B. Edwardes, born at Frodesley, Shropshire, 12 Nov. 1819, was of an ancient Cambrian family, the head of which was made a baronet by Charles II. The mother dying during his infancy Edwardes was taken charge of by an aunt, and sent in his tenth year to a private school at Richmond, where he failed to distinguish himself either as a scholar or as an athlete. In 1837 he began to attend classes at King's College, London, where also he made but moderate progress in classics and mathematics, although more successful in modern languages and a prominent member of the debating society. He also displayed a turn for drawing and wrote English verse. Checked in a desire to enter the university of Oxford, he obtained a cadetship in the Bengal infantry by personal application to a member of the court of directors, Sir R. Jenkins. He proceeded direct to India without passing through the company's military academy, and landed in Calcutta early in 1841. An observer of that day (Lieutenant-colonel Leigh) describes him as then slight and delicate-looking, with fully formed features and an expression of bright intelligence; not given to the active amusements by which most young men of his class and nation are wont to speed the hours, but abounding in mental accomplishment and resource. He was in garrison at Karnál, then a frontier station, in July 1842, a second lieutenant in the 1st Europeans or Bengal fusiliers, now the 1st battalion royal Munster fusiliers. Although the languages of the East were not necessary to an officer so employed, Edwardes's habits of study were by this time strong, and he soon came to the front as a linguist, passing examinations in Urdu, Hindi, and Persian. In little more than three years after joining his regiment he was pronounced duly qualified for the post of 'interpreter.' The

regiment now moved to Sabathu, where he began a series of papers in a local journal, the 'Delhi Gazette,' which, under the title of 'Letters of Brahminee Bull in India to his cousin John in England,' attracted a good deal of attention among the Anglo-Indian community. Henry Lawrence, then British resident at the court of Khatmandu, was especially struck with the bold political opinions and clear high-spirited style of the young subaltern; and Sir Hugh Gough, the commander-in-chief of the Indian army, with a sagacity not always shown in such cases, selected Edwardes as a member of his personal staff. The headquarters shortly afterwards taking the field for the first Punjab campaign, Edwardes was present as an aide-de-camp to Sir Hugh at the bloody fights of Moodkee and Sobraon.

On the conclusion of the war he obtained his first civil employment. Henry Lawrence was posted at Lahore as resident British minister with the durbar, or council of regency, and in that capacity undertook the task, generous if premature, of teaching the races of the Punjab the art of self-government. Edwardes was made one of Lawrence's assistants on the request of the latter, and was deputed to carry out the undertaking in one of the outlying districts. It was early in 1847 when Edwardes began the reform of civil administration in Bunnoo (Banu, as now spelt by the Indian government), a trans-Indus valley bordering on the territory of the Afghans and mainly peopled by tribes connected with that nation. Backed by a small handy force of Sikh soldiers, he soon made his mark. The numerous fortresses scattered about the valley were demolished, roads were made, canals excavated, local feuds appeased. Fortunate so far, no doubt the young district officer owed as much to his own qualities as to opportunity; and his personal influence was soon acknowledged universally among the rough and wild, but simple, population. Similar victories of peace were at the same time being won by Abbott in Hazára, by Lumsden in the Yusafzai country, and by John Nicholson at Ráwal Pindi. But the well-spring whence this knot of remarkable men derived their inspiration was undoubtedly Lawrence, and that spring was to be closed, for the moment, by his departure for Europe. His substitute was no match for Asiatic craft and intrigue. In April 1848 the unhappy mission of Patrick Alexander Vans Agnew [q. v.] and Anderson to Multan, ending in the murder of those two officers, by the orders or connivance of Mulraj, fired latent elements of combustion. Edwardes at once grappled with the conflagration. Spontaneously, without British aid or companionship, at first without either money or material, he raised a body of armed tribesmen, and rapidly formed a fairly disciplined and faithful force. Calling to his aid the nawab, or Muhamadan prince, of the neighbouring native state of Bahawalpur, he also established communications with the officer commanding for the durbar of Lahore, Colonel van Cortlandt. On 10 June he received full permission from Lahore to act on his own judgment and responsibility. On the 18th of the same month he routed the rebel troops at Kineyri, near Dehra Gházi Khán. On 3 July, having been joined by Lake, a neighbouring district officer, and further reinforced from Baháwalpur, he inflicted on the enemy a second defeat at Sadusám, in front of Multan. The Diwán Mulráj fell back upon the town and fort, and never left their shelter until General Whish, with the Bombay column, arrived and invested the place. Edwardes took an active part in the siege that followed, and on 22 Jan. 1849 became the medium of the beaten chief's surrender. The services and sufferings of Agnew and Anderson were commemorated by a monument erected by their colleagues, 'the surviving assistants,' and the inscription was from Edwardes's pen.

Edwardes's own share in these occurrences met with swift acknowledgment. H. Lawrence, who had long since returned to India, declared that 'since the days of Clive no man had done as Edwardes.' Young, alone, untrained in military science and unversed in active war, he had organised victory and rolled back rebellion. This was, indeed, the high-water mark of Edwardes's life and fortune. Distinguished as were some of his later deeds, it is on this, most of all, that his fame must ever rest. From Sir H. Gough and from the government of India he received prompt and hearty commendation. At the instance of the board of control the queen declared him a brevet major and a companion of the Bath, honours rarely, if ever, attained by any subaltern before, and the East India Company presented him with a gold medal, struck specially for the purpose, of which the mould was immediately destroyed. In January 1850 he returned to England, and there found himself the lion of the hour. He was warmly received in his native county of Shropshire. From the university of Oxford he received the degree of D.C.L. In London and at Liverpool he was publicly entertained, and exhibited on both occasions a gift of ready and graceful oratory. In July he married Emma, daughter of James Sidney of Richmond. Before the end of the year he brought out his book, 'A Year on the Punjab Frontier,' in

which he described his adventures, not without due mention of Lake and Cortlandt, and the Prince of Bahâwalpur. In the spring of 1851 he returned to India, and on arrival found a new sphere of civil duty in the deputy-commissionership of the newly created British district of Jullunder (Jalandhar). In February 1853 he was transferred to Hazára, at the western foot of the Cashmere hills, leaving Jullunder with warm praise from his local chief, Donald McLeod, and expressions of regret from the people for whom he had worked nearly two years. McLeod, a trained administrator, selected from the civil service of the north-west provinces for the commissionership, was a man likely to judge soundly, and he reported that Edwardes was the best officer with whom he had ever come in contact.

In his new post a still harder task awaited Edwardes. The Hazára hills and valleys had been ruled by James Abbott, one of the most memorable of the singular group of men who served in the Punjab at that period. He was what H. Lawrence called 'a true knight-errant,' always known among the wild highlanders of Hazára as 'uncle,' and the man who, as Edwardes wrote, had brought the district 'from utter desolation to a smiling prosperity.' Edwardes only remained long enough to found a central cantonment, which he named 'Abbottábád,' in honour of his predecessor, and then, in the month of October, removed to Peshawur, promoted to the difficult and dangerous post of commissioner in succession to the murdered Mackeson. 'In the whole range of Indian charges,' so wrote the governor-general, Dalhousie, in privately informing Edwardes of his appointment, 'I know none which is more arduous than the commissionership of Peshawur. . . . You hold the outpost of Indian empire. Your past career and your personal qualities and abilities give me assurance that I have chosen well.' For the commissioner in the trans-Indus was far more than a mere prefect. In him, besides the ordinary duties of a commissioner of division, were vested the control of the lawless mountaineers who had bidden defiance to the Moghul emperors in their day of power. And to this were further added the political relations of the British government with the amir of Afghanistán, who was still smarting from past injuries, and whose territories marched with the division for sixty rough miles.

In the discharge of the political part of his duties at Peshawur Edwardes was led to suggest to the government the propriety of a treaty with the amir, and Dalhousie was prepared to give him a free hand for the purpose. But Sir John Lawrence was the chief at Lahore, and his mind was never one that jumped at novelties. On his hesitation becoming known in Calcutta the governor-general proposed that Edwardes, while conducting the negotiations with the court of Cabul, should correspond with himself, directly and without the correspondence being transmitted, as routine and propriety alike required, through the office of the chief. Edwardes declined to avail himself of this flattering irregularity; the letters were duly sent backwards and forwards through Lawrence's office, and there can be little doubt that both the arbitrary ruler at Calcutta and the ardent representative at Peshawur lived to see the benefit of the cautious intermediary. A strict non-interference clause was ultimately introduced into the agreement, and the amir, Dost Muhamad, remained faithful to its engagements under all subsequent trials. Lawrence came, years after, to be himself governor-general, and the policy of non-intervention was continued, only to be once interrupted, down to the days of Lord Dufferin. The circumstances are equally creditable to Lawrence and to Edwardes, and did not serve to ruffle for a moment the friendliness of their mutual relations. 'All the merit of the affair,' so Lawrence wrote to Edwardes, 'whatever it may be, is yours.'

Edwardes was entirely at one with Lawrence as to the question of frontier defence. When the treaty had been concluded, Edwardes wrote to a friend: 'After the doubts and lessons of the [past] . . . I have myself arrived at the conclusion that our true military position is on our own side of the passes, just where an army must debouch upon the plain.' From this conclusion he never afterwards deviated. He remained convinced that the best protection of British Indian interests on the frontier was 'a strong, independent, and friendly Afghanistan,' and that there was a distinct feeling among the people of that country 'that the Russians are not as trustworthy as the English.' But he held this conviction without any ill-temper towards Russia, believing that the British government should come to as friendly an understanding as possible with that of the czar. In 1856 the Afghan ruler came down to Peshawur on Edwardes's suggestion, and there executed a supplementary treaty in view of approaching hostilities between the Indian government and the shah of Persia. Shortly after came the great revolt in Upper India, and Edwardes's foresight in helping to make a friend of Dost Muhamad was abundantly justified; all through the revolt of the sepoy army the Afghans remained silent, and even

sympathetic, spectators of their neighbours' trouble. On the receipt of the telegram announcing the events of 10 and 11 May at Meerut and Delhi, Edwardes wrote to Sir J. Lawrence, who at first delayed acquiescence in the projects of his more ardent subordinate. But the chief coming as far as Pindi to confer with Edwardes was so far influenced by the arguments laid before him as to give sanction to the levy of a mixed force, and to the formation of a movable column which subsequently maintained order in the Punjab and ultimately aided powerfully in the overthrow of the mutineers in the south of the Sutlej.

Before long a difference arose between these two great public servants, which has been somewhat unduly magnified by some of Edwardes's admirers. Edwardes was, naturally enough, anxious to do all in his power to hold the dangerous post which had been assigned to him by the government of India; Lawrence had to think not only of that, but of the whole Punjab provinces, and even, for a time, of the empire at large. Therefore when Edwardes pressed for reinforcements and asked that some of the troops destined to take part in the siege of Delhi should be diverted for the defence of Peshawur, Lawrence had to answer that Delhi was a big thing, and that there was a possibility that Peshawur might have to be sacrificed to Delhi and to the necessity of concentrating on the hither side of the Indus. The Peshawur authorities were much excited at this suggestion, and referred to Lord Canning at Calcutta, by whom, but not until August, it was decided that Peshawur should be held 'to the last.' It is surely unnecessary that a statesman like Lawrence should be depreciated in order that the very genuine and true services of his able agent should be duly valued. A later historian sums up the controversy in these words: 'Had things come to the worst elsewhere, it is obvious that such a move would have saved . . . the Punjab from untold disasters' (Trotter, i. 486).

After a bold and entirely prosperous administration of his charge Edwardes began to feel the consequences of the long trial, and in September 1858 wrote that he was 'quite tired of work.' But he was not able to leave his post for another twelvemonth, and when he did it is to be feared that his health had received permanent injury. In the middle of 1859 he once more came to England, and in the following year was urged to stand as a candidate for the representation of Glasgow in the House of Commons. He declined the invitation, deciding that he would remain in the Indian service. The next two years were passed in England, where Edwardes delivered several addresses on Indian affairs. He received the honour of a knight commandership of the Bath in 1860. He was also made LL.D. by the university of Cambridge. His health now showed signs of amendment, and in the beginning of 1862 he was back in the Punjab, filling the honourable place of commissioner of Umballa. This is a coveted appointment, involving the privilege of working in mountain air during the summer, and Edwardes's life for the next three years was singularly happy. On 1 Jan. 1865 Edwardes was driven to Europe by a failure both of his wife's health and of his own. He left India for ever, regretted by Lawrence, as 'a born ruler of men.'

The short remnant of his days was chiefly spent in London, where Edwardes devoted himself to the cause of public and private benevolence. He was a vice-president of the Church Missionary Society and a supporter of the City Mission, and he took charge of Lawrence's family while his old chief was labouring in India as viceroy. Any spare time was to be devoted to the biography of the viceroy's brother, Sir Henry, a work which Edwardes never lived to complete. He was now promoted major-general and made a commander of the order of the Star of India (1866), receiving a 'good-conduct pension' of 100*l.* a year. He threw himself into evangelical movements with characteristic ardour, and his personal charm and fluent language made him a welcome speaker on the platforms of that party. He took a particularly active part in the opposition to ritualism in the Anglican church which marked the period.

In March 1868 came a bad attack of pleurisy. While still convalescent Edwardes was offered the reversion of the lieutenant-governorship of the Punjab. But the expected vacancy did not occur, and Edwardes's health relapsed. On 5 Nov. he came back from Scotland, where he had experienced a short return of strength, and he died in London on 23 Dec. 1868. His memory was honoured by a mural tablet in Westminster Abbey, erected by the secretary of state in council. His fellow-students and private friends, by a stained window in King's College chapel, attested their loving admiration, and he was likewise commemorated in his first district, Bunnoo, where the capital town is now known, according to Punjab fashion, as 'Edwardesábád.'

The great characteristic of Edwardes is the combination of bright intelligence with strong prejudices. These, if they sometimes warped his judgment, always inspired and sustained his conduct. His most energetic state paper was attended by no success. After the sup-

pression of the revolt of 1857 he urged upon the government the duty of publicly supporting the propagation of the gospel in India by projects which were generally condemned at the time, and which are now all but forgotten. This part of Edwardes's public life has been thus summed up by a generally sympathetic writer: 'In his scheme for governing India on christian principles and his subsequent addresses to London audiences the brilliant commissioner of Peshawur betrayed a curious lack of sound statesmanship, an unchristian contempt for that form of justice which aims at treating others as we would be treated ourselves. In this respect he differed widely from John Lawrence, whose fervent piety was largely tempered by his stern love of justice and his sturdy common sense' (Trotter, *India under Victoria*, 1886).

The epithet of the historian is well chosen. Edwardes was brilliant rather than large-minded. Gay, buoyant, self-relying, he carried the minds of other men with him on most occasions of his life. But his work had something temporary about it. He established few doctrines, and founded no school. On the general frontier question, indeed, his knowledge and experience saved him from rash counsels. But even here his policy was not new, having been founded by Elphinstone and affirmed by later statesmen. Where Edwardes was more of an originator he was less of a success; his extreme zeal for mission work in Afghanistan, for instance, can hardly be said to have been endorsed by events.

It is as a man of action that he deserves unstinted praise. He had a natural military genius, independent of professional training, and a strength of will and talent for administration, which stood in no need of technical instruction. If he was thrown into the world before he had completed his education, he was compensated by being surrounded at an early age by highly formative conditions. Under these he developed his great qualities, and finished his training in the wide school of experience. If untouched by the spirit of the age in Europe, he was all the more qualified for the mastery of Asiatics. With his success and his shortcomings, in his acquirements no less than in his limitations, he is a typical figure in a class to whom the nation owes a debt of gratitude. With the dashing spirit of the cavalier the early Punjab officer united something of the earnestness of the Ironside, but the very qualities which aided them in their rapid rise perhaps hindered them in after life. They were, for the most part, content to see other men build on their foundations.

[The best materials for the study of Edwardes's life and character are furnished by his widow—Memorials of the Life and Letters of Major-general Sir H. Edwardes, K.C.B., &c., London, 1886. For the general history of the time the works cited above may be consulted; also the Histories of the Sepoy Mutiny of Malleson, Kaye, and Holmes; with Mr. Bosworth Smith's Life of John Lawrence and Edwardes and Merivale's Life of Henry Lawrence.] H. G. K.

EDWARDS, ARTHUR (*d.* 1743), major, for many years the archæological ally of Dr. Stukeley and Lord Winchilsea (Nichols, *Lit. Anecd.* xi. 772), was elected a fellow of the Society of Antiquaries on 17 Nov. 1725 ([Gough], *List of Members of Soc. Antiq.* 4to, 1798, p. *4). He died first major of the second troop of horse guards in Grosvenor Street, London, 22 June 1743 (*Gent. Mag.* xiii. 389; affidavit appended to will). His will of 11 June 1738 was proved at London 13 July 1743, a second grant being made 7 Nov. 1745 (registered in P. C. C., 230, Boycott). Therein he refers to his family merely as 'my brothers and sisters, the children of my father.' The fire of 23 Oct. 1731, by which the Cotton Library was so seriously injured, induced Edwards to make the munificent gift of 7,000*l.* to the trustees 'to erect and build such a house as may be most likely to preserve that library as much as can be from all accidents.' Owing, however, to the protraction of a life interest in the legacy, it did not become available until other arrangements had made its application to building purposes needless (Edwards, *Memoirs of Libraries*, i. 434, 460). It was consequently, in pursuance of the testator's contingent instructions, appropriated to the purchase of 'such manuscripts, books of antiquities, ancient coins, medals, and other curiosities as might be worthy to increase and inlarge the said Cotton Library.' Edwards also bequeathed about two thousand volumes of printed books and their cases; also, his 'pictures of King George the 1st, the Czar Peter, Oliver Cromwell, and Cosimo di Medicis the 1st, with his secretary, Bartolomeo Concini . . . to be placed in the aforesaid library.'

[Authorities as above.] G. G.

EDWARDS, BRYAN (1743–1800), West India merchant, was born at Westbury, Wiltshire, on 21 May 1743. His father inherited a small estate, valued at 100*l.* a year, and to support his large family endeavoured to add to his income by dealings in corn and malt. This attempt did not prove successful, and at his death in 1756 his wife and six children were left in poverty. Fortunately for his children's sake the widow had two rich brothers in the West Indies, and one of them, Zachary Bayly of Jamaica, took

the family under his protection. Edwards had been placed at the school of William Foot, a dissenting minister of Bristol, and a good instructor, though forbidden to teach his pupil Latin and Greek; but after his father's death the boy was removed to a French boarding-school in the same city, where he learnt the French language, and, having access to a circulating library, acquired a passion for books. In 1759 his younger uncle returned to England, and took his nephew to live with him in London. The pair quickly disagreed, and after an experience of a few months Bryan was shipped off to Jamaica to his other uncle, a man of kinder disposition and more enlightened mind, who engaged for the nephew's sake a clergyman to dwell in the family, from whom he learnt 'small Latin and less Greek,' but from whose instruction and example he gained a taste for composition. The nephew was admitted to a share, and after a few years succeeded to the entirety of his uncle's business, and is also said to have been left in 1773 heir to the great property of a Mr. Hume of Jamaica. Through Edwards's fostering care the business continued to prosper, and his talents secured for him a leading position in the colonial assembly, 'where he attacked the restrictions placed by the government on trade with the United States.' He returned to his native country for a time, and in 1782 contested the representation of Chichester in the independent interest against the Duke of Richmond's nominee. At the poll he was defeated by eight votes (239 to 247), and although he attempted to gain the seat by a petition in the commons and by an action in the court of king's bench, he abstained from prosecuting the petition to an issue, and lost his action. In the beginning of 1787 he repaired again to the West Indies, and dwelt there until the autumn of 1792, when he settled permanently in England as a West India merchant, and established a bank at Southampton. In 1795 he contested its representation with (Sir) George Henry Rose [q. v], son of its patron, and after a severe contest was defeated. At the general election in 1796 he was elected, through the influence of the Eliots, as member for the Cornish borough of Grampound. By Mr. Speaker Abbot the new member was described as a 'heavy-looking man,' using language 'very awkward and inelegant;' but Wilberforce, with more candour, acknowledged that he found in Edwards, who supported the slave trade with certain restrictions, 'a powerful opponent of slave trade abolition.' He had long suffered from ill-health, and did not live through this parliament, but died at his house at the Polygon, Southampton, on 15 or 16 July 1800, and was buried in a vault under the church of All Saints, Southampton. He married Martha, younger daughter of Thomas Phipps of Brook House, Westbury, and left an only son, Hume Edwards, to inherit his vast wealth.

The chief work of Edwards was 'The History of the British Colonies in the West Indies.' Two volumes of this work, containing much information on the slave trade, were published in 1793, and in the same year an impression was issued at Dublin. The second edition appeared in 1794, when the owners of the first issue were enabled by a separate publication, entitled 'List of Maps and Plates for the History of the British Colonies in the West Indies,' to complete their copies by the purchase of the maps, plates, &c. which were contained in the improved edition. Not long after he had compiled this work he conceived the idea of writing a general account of all the settlements in the West Indies, but with especial attention to the French colonies. He visited St. Domingo shortly after the revolt of the negroes in 1791, and, although disappointed in his comprehensive scheme, published in 1797 'An Historical Survey of the French Colony in the Island of St. Domingo,' which was reproduced in 1807, 'together with an account of the Maroon Negroes in Jamaica, and a History of the War in the West Indies, by Bryan Edwards. Also a tour through Barbadoes, St. Vincent, &c., by Sir William Young, bart.' This volume, which was left unfinished through the author's death, and to which was prefixed 'A Sketch of the Life of the Author, written by himself a short time before his death,' was also issued as a third volume to the original 'History of the British Colonies,' and the whole work was at the same time reissued in three volumes with the date of 1801. The fifth edition was passed through the press in 1819. The complete work was translated into German, some parts were rendered into Spanish, and the history of St. Domingo was translated into French. Though the history was generally popular, and was highly praised by such competent critics as McCulloch, the opinions of the author did not meet with universal acceptance. The history of St. Domingo condemned the treatment which its negroes received from the settlers, and reflected severely on the conduct of its French inhabitants towards the English who came there after 1791, and for his views on these matters Edwards was attacked in a voluminous letter addressed to him in 1797 in both French and English by Colonel Venault de Charmilly. The modified continuance of slavery which Edwards advocated in these

volumes provoked in 1795 a letter of remonstrance from William Preston of Dublin. Edwards succeeded Sir Joseph Banks in 1797 as the secretary 'of the Association for Promoting the Discovery of the Interior Parts of Africa,' and the second volume of the society's 'Proceedings' contained 'an abstract of Mr. Park's account of his travels and discoveries, abridged from his own minutes by Bryan Edwards,' some copies of which were struck off separately for the private use of the members in 1798. The whole of the narrative of Edwards was incorporated in the large volume of 'Travels in the Interior Districts of Africa, performed . . . in 1795 and 1796 by Mungo Park' (1799), and it has even been asserted by some critics that Park was indebted to Edwards for the composition of that volume. Dr. Thomas Somerville was so informed by Bishop Majendie, who claimed to make the statement on trustworthy evidence, 'being not only a member of the African society, but having often been a witness of Mr. Park's putting his notes into the hands of Edwards, who afterwards arranged and transfused them into a collected and expanded narrative.' But although Park sought advice, and paid deference to the views of Edwards, the recital of his travels was in the main his own narrative.

Edwards was also the author of several smaller works. 1. 'Thoughts on the late Proceedings of Government respecting the Trade of the West India Islands with the United States,' 1784, in which he argued in favour of free intercourse in trade, and condemned the American war. This pamphlet brought him into controversy with Lord Sheffield, and provoked an address to him from a writer called John Stevenson. 2. 'Speech at a free Conference between the Council and Assembly of Jamaica on Mr. Wilberforce's Propositions concerning the Slave Trade,' 1790. 3. 'Poems, written chiefly in the West Indies,' printed anonymously at Kingston in 1792; now very rare. A copy corrected by the author is in the library of the Royal Colonial Institute. 4. 'Vindication of the Proceedings of the English Government towards the Spanish Nation in 1655,' in reference to Jamaica, which forms pp. xxix–xxxviii of 'Preface and Historical Documents to be prefixed to the new edition of the Jamaica Laws.' 5. 'Proceedings of the Governor and Assembly of Jamaica in regard to the Maroon Negroes. To which is prefixed an introductory account [by Edwards] on the disposition of the Maroons, and of the late War between these People and the White Inhabitants.' Edwards is said by more than one authority to have driven Dr. Wolcot, generally known as 'Peter Pindar,' from Jamaica, through the vigour of his satire; but Polwhele, who knew Wolcot's history well, asserts that the doctor came to England for ordination and admission to a good benefice in Jamaica. A portrait of Edwards was painted by Abbot and engraved by Holloway.

[Appleton's Cyclopædia of American Biog.; Censura Literaria, vi. 222; Somerville's Life and Times, pp. 323–4; Gent. Mag. 1800, pp. 702, 793–4; W. D. Cooper's Parliamentary History of Sussex, p. 15; Life of Wilberforce, ii. 196, 241, 277; Davies's Southampton, p. 398; Oldfield's Representative History, iii. 551; Hoare's History of Wiltshire, vol. iii. pt. i. pp. 32, 41; Life of Mungo Park in Journals of his Mission to Africa in 1805, pp. xvi, xx–xxxi, cix–cxi, and addenda, pp. xx–xxv; Notes and Queries (1868), 4th ser. i. 56, 139.] W. P. C.

EDWARDS, CHARLES (*d.* 1691?), Welsh author, was entered in 1644 as a student of All Souls' College, Oxford, at the age of sixteen, his father being described as a plebeian. It is supposed that his father was Robert Edwards of Cynlleth, that he was born at Rhyd-y-Croesau in Denbighshire, and that he received his early education either at Ruthin or Oswestry. It is almost certain he never received episcopal ordination. In 1648 Edwards replied to the parliamentary visitors at Oxford, 'I humbly submit to this visitation as far as its proceedings be according to the laws of the land and the statutes of this university,' and this answer was not deemed satisfactory. On 14 June he was expelled, but through the kind offices of some friends he was elected to a scholarship at Jesus College 27 Oct. 1648. On 30 Oct., when the old fellows and scholars were expelled, Edwards was allowed to remain. In June 1649 he was appointed to make a Latin declamation in praise of clemency, and his freedom of speech appears to have given great umbrage. He says: 'Whether my discourse of clemency procured me severity I cannot tell, but sure I am that soon after it was used towards me.' Yet he was afterwards made an honorary fellow. In the same year he was awarded the place and emolument of Bible reader. In the same year he took his bachelor's degree. He seems to have lingered at the university, hoping, perhaps, that his friends would be able to obtain him an appointment at some other college. Failing this, he settled in Denbighshire and married. In 1653 the 'sine cura' of Llanrhaiadr was conferred on him. This had been vacant since the death of Dr. John Owen, bishop of St. Asaph, 16 Oct. 1651. He preached as an itinerant, catechised the children on Sundays, and held monthly fasts on a week day in public and private. On the accession of Charles II

his troubles were greatly increased, and the benefice was soon taken out of his hands. In 1666 soldiers broke into his house at night, went into his cellar, got drunk on his beer, called him a traitor, and with great violence took him prisoner and carried him to the county gaol. His release cost him time and money, and on his return home he seems to have found one of his children dead from fright. 'Within a few months afterwards,' says he, 'my wife and some of my surviving children, being discouraged in their obedience by the many injuries they saw inflicted on me, became undutiful. . . .' His children were persuaded that it was better for them to be without him, and his wife was so far alienated from him that she importuned him to part from her and live asunder, though for sixteen years they had lived together as lovingly as any couple in the country. They separated by mutual consent, and he returned to Oxford in 1666. Henceforward he devoted himself mainly to Welsh literature, and the next few years were employed on the book by which he is best known, 'Hanes y Ffydd Ddiffuant,' which is a kind of history of christianity, interspersed with much interesting information respecting the tenets of the ancient Welsh bards. He maintains their orthodoxy, and shows that the primitive British church was independent of that of Rome. The book was published at Oxford in 1671, with a Latin recommendation from the pen of Dr. Michael Roberts, the principal of Jesus College at the date of Edwards's expulsion. In 1675 he was in London busy with the printing of some Welsh books. In this year he published his curious little work, of which several editions have appeared, 'Hebraicorum Cambro-Britannicorum Specimen.' It is intended to show the Hebrew origin of the Welsh language. The second edition of 'Hanes y Ffydd' appeared in Oxford in 1676, the third in 1677, the fourth at Shrewsbury in 1722, fifth and sixth at Dolgelly in 1811 and 1812, seventh at Carmarthen in 1856. His 'Plain Pathway' appeared in 1682, 'Book of the Resolution' in 1684, and in 1686 'Fatherly Instructions' and 'Gildas Minimus.' About this time he probably eked out a precarious living as a bookseller, for in 'Fatherly Instructions' he says that 'British books are to be had with the publisher hereof.' His last known work is his autobiography (1691), bearing the title 'An Afflicted Man's Testimony concerning his Troubles.' It is probable that he died soon after this.

Notwithstanding the great amount of additional information discovered and recently made public in the paper read by Mr. Ivor James of Cardiff, at a meeting of the Cymmrodorion Society, 26 March 1886, still, as Mr. James adds, 'a mystery remains—how came this man, the object of so much malevolence, to be the mouthpiece of a body of gentlemen, who comprised among their number Tillotson, Stillingfleet, Baxter, Stephen Hughes, and Jones of Llangynwyd. Had he friends? They stood aloof from him; his relatives, his wife, his children, kindred and acquaintances, all leagued, according to his story, against his character, estate, and life.'

[Ivor James's Paper; Williams's Eminent Welshmen; Foulkes's Geirlyfr Bywgraffiadol.]

R. J. J.

EDWARDS, EDWARD (1738–1806), painter, the elder son of a chairmaker and carver, who had come from Shrewsbury, and settled in London, was born in London 7 March 1738. He was a weakly child, with distorted limbs, and remained of very small size all his life. At an early age he went to a French protestant school, but at fifteen was removed in order to work at his father's business. He worked up to eighteen with a Mr. Hallet, an upholsterer at the corner of St. Martin's Lane and Long Acre, drawing patterns for furniture. His father then sent him to a drawing school, and in 1759 he was admitted as a student into the Duke of Richmond's gallery. He lost his father in 1760, when the support of his mother and sister devolved upon him. Edwards took lodgings in Compton Street, Soho, and opened an evening school for drawing. In 1761 he was admitted a student in the academy in St. Martin's Lane, where he studied from the life. In 1763 he was employed by John Boydell [q. v.] to make drawings for engravers, and in the following year succeeded in gaining a premium from the Society of Arts for the best historical picture in chiaroscuro, which he exhibited at the Free Society of Artists in the same year, the subject being 'The Death of Tatius.' He subsequently exhibited with the Incorporated Society of Artists, of which body he became a member, quitting it, however, for the Royal Academy, where he exhibited for the first time in 1771, sending 'The Angel appearing to Hagar and Ishmael,' and a portrait. He continued to exhibit there up to the year of his death, contributing pictures of various descriptions, and numerous portraits. Among them may be noted 'Bacchus and Ariadne' (1773), 'Oliver protected by Orlando, from "As you like it"' (1775), 'View of Brancepeth Castle, near Durham' (1784), 'A View of the River at Barn Elms' (1785), 'The Angel appearing to Gideon' (1792), 'The Release of the Prisoners from Dorchester Gaol' (1796), 'Portrait of Rev. H. Whit-

field, D.D.' (1799), 'Cupid and Psyche' (1800), &c. In 1773 he was elected an associate of the Royal Academy. He was employed by the Society of Antiquaries to make a drawing from the picture in the royal collection of 'The Interview between Henry VIII and Francis I at Calais;' for this drawing, which occupied him six months, he received 110 guineas. He was also employed by Lord Bessborough to repair a ceiling painted by Sir James Thornhill at Roehampton, by Mr. Bell on designs for his Shakespeare and other publications, and by Mr. Robert Udny. Owing to the kind assistance of the last-named he was enabled to visit Italy, and left for Rome in July 1775, returning in September 1776. In 1781 he obtained a premium for landscape, and in this year he presented a paper to the Royal Society on the damage wrought by the great storm at Roehampton. In 1782 he painted three ceilings for the Hon. Charles Hamilton at Bath. About this time too he was employed a great deal by Horace Walpole at Strawberry Hill, for whom he made many drawings; in 1784, however, some disagreement led to a breach between them. In 1786 he painted for Mr. Estcourt a 'Hunting Party,' containing portraits of the Duke of Beaufort and his sons; in the following year he was painting scenes for the theatre at Newcastle-on-Tyne. In 1788 he was appointed professor of perspective at the Royal Academy, and subsequently published a treatise on that subject. He was occupied for some time on a picture representing 'The Interior View of Westminster Abbey on the Commemoration of Handel.' This he completed and exhibited at the Royal Academy in 1793. In 1799 he was induced by Boydell to paint a scene from 'The Two Gentlemen of Verona' for the Shakespeare Gallery. He lost his mother in 1800, but continued to support his sister until his death (19 Dec. 1806). He was buried in St. Pancras churchyard. Edwards was a proficient in etching, and in 1792 published a set of fifty-two etchings. There is a volume in the print room of the British Museum containing others, and also some of his unsuccessful essays in that art. He designed numerous illustrations, wrote verses, and played the violin. He compiled and published a volume entitled 'Anecdotes of Painters' (1808), intended as a supplement to Walpole's work; though rather loosely put together, it contains valuable records of contemporary artists which might otherwise have perished. A portrait engraved by Cardon after his own drawing is prefixed to the work; the original drawing, with two others by Edwards, is in the print room at the British Museum.

[Memoir prefixed to the Anecdotes of Painters; Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Sandby's Hist. of the Royal Academy; Notes in Anderdon's illustrated copy of the Anecdotes, print room Brit. Mus.; Catalogues of the Royal Academy, &c.] L. C.

EDWARDS, EDWARD (1803–1879), marine zoologist, was born on 23 Nov. 1803, at Corwen, Merionethshire, where he received his education. He started in life as a draper at Bangor, Carnarvonshire, which business he carried on until 1839, when he retired from it. In the following year he established a foundry and ironworks at Menai Bridge, which he appears to have carried on for several years with much success. In 1864, being interested in observing the forms of marine life in the beautiful waters of the Menai Straits, he began to study the habits and characters of the fish in their native element. He was induced to attempt an artificial arrangement for preserving the fish in health in confinement, so as to be enabled to study their habits more closely. By an imitation of the natural conditions under which the fishes flourished, he succeeded in introducing such improvements in the construction of aquaria as enabled him to preserve the fish for an almost unlimited period without change of water. His most notable improvement was his 'dark-water chamber slope-back tank,' the result of a close study of the rock-pools, with their fissures and chasms, in the rocks on the shores of the Menai Straits. This improvement retarded for a long time the falling off in the taste for domestic aquaria, and the principle of Edwards's tank was most successfully adopted in all the large establishments of this country, and in many of the continental and American zoological schools. To the pursuit of this interesting branch of natural history Edwards devoted the last years of his life, dying, at the age of seventy-five, on 13 Aug. 1879, after an attack of paralysis.

[Athenæum, No. 2706, 6 Sept. 1879; information from friends in Anglesea, and from Edwards's son, Mr. John R. Edwards of Liverpool.] R. H–r.

EDWARDS, EDWARD (1812–1886), librarian, was born in 1812, probably in London. Of his education and early employments we have no account, but in 1836 he appears as a pamphleteer on subjects of public interest, and his productions evince considerable information as well as mental activity and intelligence. He wrote on national universities, with especial reference to the university of London, whose charter was then under discussion; on the British Museum, at

the time undergoing thorough investigation from Mr. Hawes's committee; and, at a somewhat later date, on the reform of the Royal Academy. His attention was probably directed to the latter subject by the work he undertook in 1837, in connection with the patentees of the Collas system of engraving, on the great seals of England, and on the medals struck under the French Empire. His account of the latter extends from 1804 to 1810, but was never completed. He also about this time assisted Mr. W. Macarthur in his account of New South Wales, though his name did not appear in connection with the work. Meanwhile his pamphlet on the museum and the evidence he had given before the museum committee had attracted the attention of the authorities, and in 1839 he became a supernumerary assistant in the printed book department, for especial employment on the new catalogue ordered by the trustees. Edwards was one of the four coadjutors of Panizzi in framing the ninety-one rules for the formation of this catalogue, the others being John Winter Jones, afterwards principal librarian; Thomas Watts, afterwards keeper of printed books; and Serjeant Parry, then, like Edwards, a supernumerary assistant. On the commencement of the catalogue Edwards was assigned to the duty of cataloguing the collection of civil war tracts, formed under Charles I and the Commonwealth by the bookseller Thomason, and containing more than thirty thousand separate pieces. These were entirely catalogued by him, and his titles are generally very good and full, sometimes perhaps almost superfluously minute. The task seems to have absorbed his energies for several years, or any other literary work which he may have produced was anoonymus. About 1846 he began to devote great attention to the statistics of libraries, collected returns supplied by foreign librarians or excerpted by himself from foreign publications, and published the results in the 'Athenæum.' Unfortunately these statistics were frequently fallacious, and Mr. Watts, in a series of letters published in the 'Athenæum' under the signature 'Verificator,' easily showed that Edwards's assertions and conclusions were little to be relied on. They had served, however, to make him a popular authority, and he was able to render very valuable service to William Ewart [q. v.], whose committee on free libraries in 1850 originated free library legislation in this country. It was natural that Edwards should be offered the librarianship of the first important free library established under Mr. Ewart's act, which he was the more disposed to accept as his engagement at the museum had from various causes ceased to be satisfactory to himself or the authorities. He accordingly became in 1850 the first librarian of the Manchester Free Library (opened 1852), and applied himself with much energy to the management and development of the institution. His project for a classified catalogue was published in 1855 in the form of a letter to Sir John Potter, chairman of the library committee. The relations of the librarian of a free library and his committee frequently require tact and forbearance on both sides, and this was certainly wanting on the part of Edwards, whose temper was naturally impatient of control, and who admits in the pamphlet already mentioned that he had been taxed both with indifference to economy and with an undue regard to his own reputation. His position grew more and more uneasy, and in 1858 he was compelled to resign. The rest of his life was devoted to the literary labours which will chiefly contribute to preserve his name. In 1859 appeared his 'Memoirs of Libraries,' a work of great value, containing a general history of libraries from the earliest ages, continued and supplemented by his 'Libraries and their Founders,' 1865. By his 'Lives of the Founders of the British Museum' (1870) he made himself the historian of the national library, and although his work must be supplemented and may possibly be superseded by others, it is likely to remain the groundwork of every future history. It is in general accurate as well as painstaking, and evinces an impartiality creditable to the writer when the circumstances of his retirement from the museum are considered. Previous to the appearance of this important work he had written the article 'Libraries' in the 'Encyclopædia Britannica,' published (1869) a small book on 'Free Town Libraries;' written his 'Chapters on the Biographical History of the French Academy' (1864); edited the 'Liber Monasterii de Hyda' for the Rolls Series; and produced (1865) his biography of Sir Walter Raleigh. The second volume is particularly valuable, containing for the first time a complete edition of Raleigh's correspondence; the memoir also has considerable merit, but it appeared almost simultaneously with St. John's; and it was remarked with surprise that each biography appeared to be deficient in whatever gave interest to the other, and that the two would need to be blended to produce a really satisfactory work. After the publication of his history of the museum, Edwards accepted an engagement to catalogue the library of Queen's College, Oxford, which occupied him for several years. On the formation of the Library Association in 1877

he was proposed as its first president, but the deafness from which he was by this time suffering would alone have been an insuperable obstacle to his discharge of the office. After the completion of his Oxford engagement he retired to Niton in the Isle of Wight, and occupied himself with recasting his 'Memoirs of Libraries.' Edwards negotiated for the appearance of a portion of it in the 'Library Chronicle,' and was understood to have collected considerable material for it, but it does not seem to be known whether this still exists. In 1883 he completed a calendar of the Carte historical papers in the Bodleian Library, which is still in manuscript. His last published book was a 'Handbook to Lists of Collective Biography,' undertaken in conjunction with Mr. C. Hole, the first and only part of which appeared in 1885. He also wrote the greater part of the article 'Newspapers' in the ninth edition of the 'Encyclopædia Britannica.' He died at Niton, 10 Feb. 1886. Notwithstanding serious faults and frequent failures, Edwards's name will always be associated with the history of librarianship in England. His services in connection with the free library movement were very valuable; and he did much to awaken attention to the defects of English libraries and librarianship. As a literary historian he was erudite and industrious, though not sufficiently discriminating. His works occupy a place of their own, and will always remain valuable mines of information. His opinions on library matters, whether expressed in his evidence before the museums committee or in his own writings, are almost always sensible and sound. They exhibit few traces of that vehemence of temperament and that incapacity for harmonious co-operation with others which were at the root of most of his failures, and placed him in a false position for so great a part of his life.

[Autobiographical passages in Edwards's writings; Memoirs in Academy and Library Chronicle; Reports of British Museum committees, 1835 and 1849; personal knowledge.]

R. G.

EDWARDS, EDWIN (1823–1879), painter and etcher, born at Framlingham, Suffolk, on 6 Jan. 1823, a son of Mr. Charles Edwards of Bridgham Hall, Norfolk, was educated at Dedham, Essex, under Dr. Taylor. Early in life he studied law, and gave up a large and successful practice as an examining proctor in the admiralty and prerogative courts in order to follow his tastes as an artist. As a lawyer he wrote an 'Abridgment of Cases in the Prerogative Court;' 'A Treatise on the Jurisdiction of the High Court of Admiralty;' and 'Ecclesiastical Jurisdiction, a Sketch,' 1833. From 1860 Edwards devoted all his time and energy to art. First he painted in water-colours. In 1861 he made the acquaintance of Fantin Latour, Jacquemart, and other well-known French artists, and commenced painting in oil. His pictures of the Cornish coast scenery attracted considerable attention at the Royal Academy exhibition in Trafalgar Square, and his 'Gainsborough Lane' was much admired in 1877. As an etcher his works are numerous, about 371, consisting of scenes of the Thames at Sunbury, English cathedral cities, wild Cornish coast, scenes in Suffolk, &c. He also published a work upon 'Old Inns of England,' profusely illustrated with etchings. He married Elizabeth Ruth, and died on 15 Sept. 1879. An exhibition of Edwards's paintings, water-colours, and etchings was held at the Continental Galleries, 168 New Bond Street, soon after his death.

[Journal des Beaux-Arts illustré, October 1879; Gazette des Beaux-Arts, 1 Nov. 1879; La Vie Moderne, 4 Oct. 1879; L'Art, 23 Nov. 1879.]

L. F.

EDWARDS, GEORGE (1694–1773), naturalist, born at Stratford, Essex, 3 April 1694, was taught in early years by a clergyman named Hewit, who kept a public school at Leytonstone, and afterwards served an apprenticeship in Fenchurch Street, London. As a youth he had an opportunity of examining the library of Dr. Nicholas, and read incessantly. At the expiration of his apprenticeship he spent a month in Holland; in 1718 went to Norway, and was captured at Friedrichstadt by Danish soldiers, who suspected him of being a spy. He journeyed through France in 1719 and 1720, partly on foot. On returning home he began to make coloured drawings of animals, which fetched good prices. James Theobald, F.R.S., proved a zealous patron; and after an excursion in Holland, in 1731, Edwards was appointed (December 1733), on Sir Hans Sloane's recommendation, librarian of the Royal College of Physicians. The publication of his 'History of Birds' began in 1743, and occupied him till 1764. On St. Andrew's day 1750 Edwards was presented with the gold medal of the Royal Society, of which he was afterwards elected a fellow. He became a fellow of the Society of Antiquaries 13 Feb. 1752. About 1764 Edwards retired to Plaistow, and died of cancer and stone 23 July 1773. He was buried in West Ham churchyard. A portrait by Dandridge was engraved by J. S. Millar in 1754. His chief work, 'The History of Birds,' was dedicated to God. The first volume appeared in 1743, the second in 1747, the third in 1750, and

the fourth in 1751. Under the new title of 'Gleanings of Natural History' three additional volumes were issued in 1758, 1760, and 1764 respectively. Nearly six hundred subjects in natural history not before delineated are here engraved. A generical index in French and English was added. Linnæus often corresponded with Edwards, and prepared an additional index of the Linnæan names. Edwards's collection of drawings was purchased by the Marquis of Bute shortly before the naturalist's death. Edwards's papers in the 'Philosophical Transactions' were collected by J. Robson, and issued with the Linnæan index in 1776. Edwards was also the author of 'Essays of Natural History' (1770) and 'Elements of Fossilology' (1776).

[Biog. Brit. (Kippis); Nichols's Lit. Anecd. v. 317–26; Watt's Bibl. Brit.]

EDWARDS, GEORGE, M.D. (1752–1823), took his degree at Edinburgh University in 1772, and appears to have practised as a physician in London, and latterly at Barnard Castle, Durham. He was an untiring propounder of political and social schemes between 1779 and 1819. The British Museum contains forty-two of his books; the following titles are sufficiently significant: 'A certain Way to save our Country, and make us a more happy and flourishing people than at any former period of our history' (1807); 'The Practical System of Human Economy, or the New Era at length fully ascertained, whereby we are able in one immediate simple undertaking to remove the distress, burdens, and grievances of the times, and to bring all our interests, public, private, and commercial, to their intended perfection' (1816). Edwards's writings abound in the unconscious humour of the egotist deeply persuaded of his mission. He gives notice that 'the Almighty has destined that I should discover his true system of human economy.' In a petition to the House of Commons (1816?) he prays that the house should carry out the schemes which were the fruits of 'almost half a century's attention.' Among his proposals were the removal of taxes hurtful to industry, economy and reduction of public expenditure, the sale of certain national properties, particularly Gibraltar, the extension of the income tax to all orders, and forbearance for any requisite period to pay off the national debt as 'altogether superfluous with the accession of the new and happy era of mankind.' Government boards were to superintend all the interests of mankind, and everybody was to be actuated by truly christian principles. He published an address 'aux citoyens Français sur la Nouvelle Constitution,' and 'Idées pour former une Nouvelle Constitution, et pour assurer la prospérité et le bonheur de la France et d'autres nations' (Paris, 1793). It does not appear that Edwards attracted any attention, and it may be conjectured that his sanity was imperfect. He died in London on 17 Feb. 1823, in his seventy-second year.

[Gent. Mag. (1823), p. 569; Brit. Mus. Cat.]
J. M. S.

EDWARDS, GEORGE NELSON, M.D. (1830–1868), physician, son of a surgeon, was born at Eye, Suffolk, in 1830, and received his school education in part at the grammar school of Yarmouth, and in part at that of Beccles. He obtained one of the studentships in medicine endowed by Tancred, a Yorkshire squire, at Gonville and Caius College, Cambridge, where he graduated M.B. in 1851, and after studying at St. Bartholomew's Hospital, London, obtained the license in medicine then given by the university of Cambridge in 1854, and became M.D. in 1859. He was elected assistant-physician to St. Bartholomew's Hospital in 1860, was secretary to the medical council of the hospital from 14 Jan. 1865 to 9 Feb. 1867, and was in 1866 elected lecturer on forensic medicine in the medical school. He also held the office of medical registrar, and was elected physician to the hospital 23 Jan. 1867, but did not long enjoy that office. One day, while going round the wards, he fell down in a uræmic convulsion, was removed to his own house, and went through many of the most distressing accompaniments of chronic Bright's disease. He grew blind so gradually that he did not know when he had totally ceased to see. A physician who had been at Caius College with him used constantly to visit him, and one day found him sitting before a window through which a bright sun was shining on his face. 'Please draw up the blind,' said Edwards, unconscious that the atrophy of his optic discs was complete. He was a small man, who had been bullied at school, teased at Cambridge, and envied at St. Bartholomew's for the success which was the reward of perseverance rather than of ability. He attained considerable practice, and seemed sure of a long tenure of it when his fatal illness began. He bore it heroically, and never complained but once, and then not of his sufferings, but of a remark which made him think a candidate for his office was too anxious to succeed him. He died 6 Dec. 1868. He edited the first three volumes of the 'St. Bartholomew's Hospital Reports,' 1865–7, and published in 1862

'The Examination of the Chest in a Series of Tables.' He described (*St. Bartholomew's Hospital Reports*, i. 141) two cases of poisoning by mercuric methide, the symptoms of which were then new to medicine, and also wrote a paper 'On the Value of Palpation in the Diagnosis of Tubercular Disease of the Lungs' (*ib.* ii. 216).

[Memoir by G. W. Callender in St. Bartholomew's Hospital Reports, vol. v.; MS. Minutes of Medical Council and Journals of St. Bartholomew's Hospital; information from Dr. F. Harris.] N. M.

EDWARDS, HENRY THOMAS (1837–1884), dean of Bangor, son of the Rev. William Edwards, vicar of Llangollen, who died in 1868, was born at Llanymawddwy, Merionethshire, 6 Sept. 1837, and educated at Westminster, where he was a Welsh 'Bishop's Boy' holding the Williams exhibition. He left Westminster in his seventeenth year with the intention of proceeding to India, but, changing his mind, studied for twelve months under the Rev. F. E. Gretton at Stamford, and then entered himself at Jesus College, Oxford. He graduated B.A. in 1860, and in the following year became curate at Llangollen to his father, who being an invalid left almost sole charge of the parish to his son. He restored the church at an expense of 3,000*l.*, and the number of the Welsh congregation was nearly trebled during the time of his ministration. In 1866 he was appointed to the vicarage of Aberdare, where, during his residence of three years, he caused a new church to be built at Cwmamman. The Bishop of Chester presented him to the important vicarage of Carnarvon in 1869. While there he organised a series of public meetings to protest against the exclusion of religious education from primary schools. The speeches were delivered in the Welsh language. In the same year (1869) Edwards had a long controversy in 'Y Goleuad' with a Calvinistic methodist minister on the subject of church unity. Upon the death of the Rev. James Vincent he was promoted to the deanery of Bangor, March 1876, when only thirty-nine.

He amply justified his appointment; took a foremost part in all movements tending to the welfare of the church, and especially promoted the work of the Bangor Clerical Education Society, the object of which was to supply the diocese with a body of educated clergy able to minister efficiently in the Welsh language, spoken by more than three-fourths of the people. In the work of the restoration of Bangor Cathedral he showed much energy, and in a short time raised 7,000*l.*, towards which sum he himself very liberally contributed. Among his publications that which excited the most attention was a letter entitled 'The Church of the Cymry,' addressed to Mr. W. E. Gladstone in January 1870, in which he accounted for the alienation of the great majority of the Welsh people from the established church. His name will probably be remembered for his onslaught on the tea-drinking habits of modern society, which he held to be the cause of 'the general physical deterioration of the inhabitants of these islands.' In 1883 he suffered from sleeplessness and nervousness, and was greatly depressed in spirits. He consequently went for a long cruise in the Mediterranean, but with little benefit to his health. In May 1884 he was staying with his brother, the Rev. Ebenezer Wood Edwards, at Ruabon Vicarage. He committed suicide on 24 May 1884, and was buried at Glenadda cemetery on 28 May.

He was the author of the following works: 1. 'Eight Days in the Camp, a sermon,' 1865. 2. 'The Victorious Life, sermons,' 1869. 3. 'The Church of the Cymry, a letter to the Right Hon. W. E. Gladstone,' 1870. 4. 'Cymru dan felldith Babel,' 1871. 5. 'The Babel of the Sects and the Unity of the Pentecost,' 1872. 6. 'The Position and Resources of the National Church,' 1872. 7. 'Amddiffynydd yr Eglwys,' editor and chief contributor H. T. Edwards, 1873–5. 8. 'The Exile and the Return, sermons,' 1875. 9. 'Why are the Welsh People alienated from the Church? a sermon,' 1879. 10. 'The Past and Present condition of the Church in Wales,' 1879. 11. 'Esponiad i'r pregethwr a'r athraw. Yr Efengyl yn ol Sant Matthew. Gyda Sylwadau a mwy dau gant o draethodau pregethol gan H. T. Edwards,' 1882.

[Church Portrait Journal, August 1879, pp. 71–3, with portrait; Mackeson's Church Congress Handbook (1877), pp. 76–7; Times, 26 May 1884, p. 9, 29 May, p. 6, and 11 June, p. 10; Illustrated London News, 31 May 1884, pp. 520, 523, with portrait; Guardian, 4 June 1884, p. 828.] G. C. B.

EDWARDS, HUMPHREY (*d.* 1658), regicide, was, according to Noble, a younger son of Thomas Edwards of Shrewsbury, by Ann, widow of Stephen Ducket, and daughter of Humphrey Baskerville, alderman of London. He is represented as 'having alwaies been a half-faced cavalier, changing his party for his profit.' Disappointed at not obtaining a reward for attending the king to the commons when he went to demand the five members, 4 Jan. 1642, Edwards took sides with the parliament, was elected member for Shropshire, probably in the place of Sir Richard Lee, 'disabled to sit' (*Lists of Members of Parliament, Official Return*, pt. i.

p. 492), and on being nominated one of the commissioners of the high court of justice attended each day of the trial, and signed the death-warrant. During the Commonwealth he served on the committee of revenue, and was appointed a commissioner of South Wales 25 June 1651 (*Cal. State Papers*, Dom. 1651, p. 266). He hankered after the chief usherships of the exchequer, then held by Clement Walker, and, after vainly soliciting the committee of sequestrations to sequester Walker during his incarceration in the Tower, persuaded the committee of revenue to confer the office on him 'untill the parliament declare their pleasure therein,' by an order dated 1 Feb. 1649–50. On the following 21 March, though the order had not been ratified by parliament, he took forcible possession of Walker's official residence (*The Case between C. Walker and H. Edwards*, s. sh. fol. 1650; *The Case of Mrs. Mary Walker*, s. sh. fol. 1650). Edwards died in 1658, and was buried at Richmond on 2 Aug (parish reg.) In the letters of administration granted in P. C. C. to his sister, Lady Lucy Ottley, on 26 Oct. 1658, he is described as 'late of Richmond in the county of Surrey, a batchelor' (*Administration Act Book*, P. C. C. 1658, f. 270). Although he had died before the Restoration he was excepted out of the bill of pardon and oblivion, so that his property might be confiscated (*Commons' Journals*, viii. 61, 286). In this way a parcel of the manor of West Ham which had been acquired by him was restored to the possession of the queen (*ib.* viii. 73).

[Noble's Lives of the Regicides, i. 200–1; Cal. State Papers, Dom. 1649–50, p. 186, 1651, pp. 237, 266, 1655, p. 80; Wood's Athenæ Oxon. (Bliss), iii. 864.] G. G.

EDWARDS, JAMES (1757–1816), bookseller and bibliographer, born in 1757, was the eldest son of William Edwards (1720–1808) of Halifax, who in 1784 set up James and a younger son, John, as the firm of Edwards & Sons in Pall Mall, London. John died soon afterwards, and the business was continued by James with great success. A third son, Thomas (*d.* 1834), was a bookseller in Halifax. Richard, another son, at one time held a government appointment in Minorca. Messrs. Edwards & Sons sold many valuable libraries. One sale in 1784 was formed principally from the libraries of N. Wilson of Pontefract and H. Bradshaw of Maple Hall, Cheshire. Among others dispersed in 1787 was the library of Dr. Peter Mainwaring. James accompanied in 1788 his fellow-bookseller, James Robson, to Venice, in order to examine the famous Pinelli library, which they purchased and sold by auction the following year in Conduit Street, London. In 1790 Edwards disposed of the libraries of Salichetti of Rome and Zanetti of Venice, and in 1791 that of Paris de Meyzieu. He had purchased at the Duchess of Portland's sale in 1786 the famous Bedford Missal, now in the British Museum, described by Richard Gough in 'An Account of a Rich Illuminated Missal executed for John, duke of Bedford, Regent of France under Henry VI,' 1794, 4to. This description was dedicated by the author to Edwards, 'who, with the spirit to purchase [the missal], unites the taste to possess it.' 'Let me recommend the youthful bibliomaniac to get possession of Mr. Edwards's catalogues, and especially that of 1794,' says Dibdin (*Bibliomania*, i. 123). He made frequent visits to the continent, where many of his most advantageous purchases were made. About 1804, having acquired a considerable fortune, he resolved to retire from trade, and with the Bedford Missal and other literary and artistic treasures he went to live at a country seat in the neighbourhood of Old Verulam. He was succeeded by Robert Harding Evans [q. v.] On 10 Sept. 1805 he married Katharine, the only daughter of the Rev. Edward Bromhead, rector of Reepham, Norfolk, and about the same period bought the manor-house at Harrow, where some of the archbishops of Canterbury had once lived. The house is finely situated among gardens, in which was an alcove mentioned by Dibdin, some of whose imaginary bibliomaniacal dialogues are supposed to be carried on in the surrounding grounds. Edwards was hospitable and fond of literary society. Some of his books were sold by Christie, 25–28 April 1804. The remainder, a choice collection of 830 articles, fetched the large sum of 8,467*l.* 10*s.* when it was sold by Evans 5–10 April 1815 (*Gent. Mag.* lxxxv. pt. i. pp. 135, 254, 349; and Dibdin, *Bibliographical Decameron*, 1817, iii. 111–27). He died at Harrow 2 Jan. 1816, at the age of fifty-nine, leaving five children and a widow, who afterwards married the Rev. Thomas Butt of Kinnersley, Shropshire. His last instructions were that his coffin should be made out of library shelves. A monument to his memory is in Harrow Church.

Edwards was Dibdin's 'Rinaldo, the wealthy, the fortunate, and the heroic . . . no man ever did such wonderful things towards the acquisition of rare, beautiful, and truly classical productions . . . he was probably born a bibliographical bookseller, and had always a nice feeling and accurate perception of what was tasteful and classical' (*ib.* iii. 14–16).

[Gent. Mag. lxxxvi. pt. i. 180–1; Nichols's Lit. Anecd. iii. 422, 641, v. 324, vi. 296, ix. 153, 808; Nichols's Illustrations, iv. 881–4, v. 578, viii. 457, 474, 631; Clarke's Repertorium Bibliographicum, 1819, pp. 442–6; Timperley's Encyclopædia, 1842, pp. 825, 933.] H. R. T.

EDWARDS or EDWARDES, JOHN, M.D. (*fl.*1638), Sedleian reader at Oxford (his name is written 'Edwardes' in the school register and university books), was born 27 Feb. 1600 (*School Reg.*), educated at Merchant Taylors' School, and in 1617 elected thence to a probationary fellowship at St. John's College, Oxford. He gained there the favour of the president, Dr. (afterwards Archbishop) Laud, who in 1632 obtained for him, by 'special recommendation and request,' the head-mastership of Merchant Taylors' School. He resigned this post at the close of 1634, and returning to Oxford served the office of proctor in the following year. In 1636 he was appointed Sedleian reader of natural philosophy, and proceeded to the degrees of B. and D.M. He appears to have resided in college during the troublous times that followed, and in 1642 was, with others, appointed by convocation to provide accommodation for the troopers sent to Oxford, and procure arms for the further safety of the university. His loyalty made him obnoxious to the parliament, and in 1647 he was summoned, as a delinquent, to appear before the committee of lords and commons for regulating the affairs of the university. His answers being unsatisfactory, he was placed by the visitors in 1648 for a time in custody of the provost marshal for 'manifold misdemeanours.' His fellowship was taken from him, and he was superseded in the office of Sedleian reader by Joshua Crosse of Magdalen. He was, however, permitted to receive the emoluments of the readership until Michaelmas 1649, after which date all record of him disappears. It is not probable that he survived to the Restoration, as in that case his spirited conduct and pecuniary losses would have met with recognition.

[Robinson's Reg. of Merchant Taylors' School; Oxford Mat. Reg.; Wood's Fasti, i. 477, 508, 509, and Annals; Burrows's Reg. of the Visitors of the Univ. of Oxford, 1647–58 (Camd. Soc.)] C. J. R.

EDWARDS, JOHN (Sion Tredegyn) (*fl.* 1651), was the translator of the 'Marrow of Modern Divinity' into Welsh. It is described as by E. F. (Edward Fisher) [q. v.] in English, and by J. E. in Welsh, printed in London by T. Mabb and A. Coles, for William Ballard, and sold at his shop under the sign of the Bible, in Corn Street, in the city of Bristol, 1651. The dedication, to the Herberts, Morgans, Kemeys, Williams of Gwent, is dated 20 July 1650; the introduction to the reader, apologising for many errors, is dated 10 May 1651. Edwards was ejected from Tredynock in Monmouthshire.

[Rowlands's Cambrian Bibliography; Dr. Thomas Rees's Hist. of Prot. Nonconformity in Wales, 2nd ed. p. 77 note.] R. J. J.

EDWARDS, JOHN (1637–1716), Calvinistic divine, second son of Thomas Edwards, author of 'Gangræna' [q. v.], was born at Hertford 26 Feb. 1637, and admitted into Merchant Taylors' School at the age of ten. Having spent seven years there under Mr. Dugard's care, he was appointed (10 March 1653–4) sizar of St. John's College, Cambridge (*College Reg.*), which at that time was under the presidency of Dr. Anthony Tuckney, a presbyterian divine, eminent alike for his learning and love of discipline. Edwards's conduct and proficiency secured him a scholarship, and before (as well as after) graduating he was appointed a moderator in the schools. In 1657 he was admitted B.A., elected fellow 23 March 1658–9, and proceeded to the degree of M.A. in 1661. Soon afterwards he was ordained deacon by Sanderson, bishop of Lincoln, who at the same time engaged him to preach a sermon at the next ordination. In 1664 he took the charge of Trinity Church, Cambridge, where his preaching—plain, practical, and temperate—attracted much notice, and he won the good opinion of his parishioners by his sedulous ministrations among the sick during a visitation of the plague. A few years later, having taken the degree of B.D., he was chosen lecturer of Bury St. Edmunds, but retained the office only twelve months, preferring college life. His position, however, at St. John's became untenable on account of his Calvinistic views, and as he met with no sympathy from the master he resigned his fellowship and entered Trinity Hall as a fellow commoner, performing the regular exercises in civil law. But the parishioners of St. Sepulchre's, Cambridge, having invited him to be their minister, he resumed his clerical functions, and about the same time improved his worldly estate by marriage with the widow of Alderman Lane, who had been a successful attorney in the town. After declining other preferment he was presented (1683) to the vicarage of St. Peter's, Colchester, a benefice which he retained some three years until declining health and waning popularity induced him to seek retirement in a Cambridgeshire village, and to make the press rather than the pulpit the means of diffusing his opinions. In 1697 he was once more in

Cambridge, driven there, it would seem, by his need of books, and busy with his pen. In 1699 he took the degree of D.D., and until the close of his long life, which occurred on 16 April 1716, devoted himself to study and to the publication of theological works. He was left a widower in 1701, and soon afterwards married Catherine Lane (niece of his first wife's husband), who survived until 1745. Edwards's reputation as a Calvinistic divine stands high. The writer of his memoir in the 'Biographia Britannica' says that 'by his admirers he was said to have been the Paul, the Augustine, the Bradwardine, the Calvin of his age.' While acknowledging his industry, learning, and fairness in controversy, it is scarcely necessary to add that such eulogy is extravagant. Out of the forty or more works which he published between 1690 and his death, one at least merits special notice, namely, the 'Socinians' Creed,' intended to controvert Locke's 'Reasonableness of Christians, as declared in the Scriptures.' Hearne (*Coll.* i. Oxf. Hist. Soc.) says: 'I am told that Dr. John Edwards of Cambridge, author of "The Preacher" (which some say, though I think otherwise, is a very trite, silly book), has assumed to himself the honour of being author of "The Preservative against Socinianism," written by Dr. Jonathan Edwards, principal of Jesus College in Oxford.' It is likely enough that some confusion may have been made between two contemporary authors of the same name writing upon the same subject; but there seems no reason to believe that John Edwards was guilty of the charge alleged against him. His works are: 1. 'The Plague of the Heart,' a sermon, Cambridge, 1665, 4to. 2. 'Cometomantia: a Discourse of Comets [by J. E. ?],' 1684, 8vo. 3. 'A Demonstration of the Existence and Providence of God, from the Contemplation of the Visible Structure of the Greater and Lesser World,' 1690, 8vo. 4. 'An Inquiry into Four Remarkable Texts of the New Testament [Matt. ii. 23, 1 Cor. xi. 14, xv. 29, 1 Peter iii. 19, 20],' Cambridge, 1692, 8vo. 5. 'A Further Inquiry into certain Remarkable Texts,' London, 1692, 8vo. 6. 'A Discourse on the Authority, Stile, and Perfection of the Books of the Old and New Testament,' 3 vols. 1693–5, 8vo. 7. 'Some Thoughts concerning the several Causes and Occasions of Atheism, especially in the Present Age, with some brief Reflections on Socinianism and on a late Book entituled "The Reasonableness of Christianity as deliver'd in the Scriptures,"' London, 1695, 4to. 8. 'Socinianism Unmask'd,' London, 1696, 8vo. 9. 'The Socinian Creed,' London, 1697, 8vo. 10. 'Brief Remarks on Mr. Whiston's new Theory of the Earth,' 1697, 8vo. 11. 'A Brief Vindication of the Fundamental Articles of the Christian Faith, . . . from Mr. Lock's Reflections upon them in his "Book of Education,"' &c., 1697, 8vo. 12. 'Sermons on Special Occasions and Subjects,' 1698, 8vo. 13. '*Πολυποίκιλος Σοφία*, a Compleat History of all Dispensations and Methods of Religion,' 2 vols. London, 1699, 8vo. 14. 'The Eternal and Intrinsick Reasons of Good and Evil,' a sermon, Cambridge, 1699, 4to. 15. 'A Free but Modest Censure on the late Controversial Writings and Debates of Mr. Edwards and Mr. Locke,' 1698, 4to. 16. 'A Plea for the late Mr. Baxter, in Answer to Mr. Lobb's Charge of Socinianism,' 1699, 8vo. 17. 'Concio et Determinatio pro gradu Doctoratûs in Sacrâ Theologiâ,' Cantab., 1700, 12mo. 18. 'A Free Discourse concerning Truth and Error, especially in matters of Religion,' 1701, 8vo. 19. 'Exercitations . . . on several Important Places . . . of the Old and New Testaments,' 1702, 8vo. 20. 'The Preacher, a discourse showing what are the particular Offices and Employments of those of that character in the Church,' 3 parts, London, 1705–7, 8vo. 21. 'The Heinousness of England's Sins,' a sermon, 1707, 8vo. 22. 'One Nation; one King,' sermon on the union of England and Scotland, 1707, 8vo. 23. 'Veritas Redux: Evangelical Truths Restored,' 3 vols. London, 1707–8, 1725–6, fol. and 8vo. 24. Sermon on War, 1708, 8vo. 25. 'Four Discourses, . . . being a Vindication of my Annotations from the Doctor's [Whitby] Cavils,' 1710, 8vo. 26. 'The Divine Perfections Vindicated,' 1710, 8vo. 27. 'Great Things done for our Ancestors,' a sermon, 1710, 8vo. 28. 'The Arminian Doctrines condemn'd by the Holy Scripture, in Answer to Dr. Whitby,' 1711, 8vo. 29. 'A Brief Discourse [on Rev. ii. 4–5],' 1711, 8vo. 30. 'Some Brief Observations on Mr. Whiston's late Writings,' 1712, 8vo. 31. 'Some Animadversions on Dr. Clarke's Scripture-Doctrine of the Trinity,' 1712, 8vo. 31. A supplement to the above, 1713, 8vo. 32. 'Theologia Reformata,' 2 vols. 1713, fol. 34. 'How to judge aright of the Former and Present Times,' accession sermon, 1714, 4to. 35. 'Some Brief Critical Remarks on Dr. Clarke's last papers,' 1714, 8vo. 36. 'Some New Discoveries of the Uncertainty, Deficiency, and Corruptions of Human Knowledge,' &c., 1714, 8vo. 37. 'The Doctrines controverted between Papists and Protestants . . . Considered,' 1724, 8vo. 37. 'A Discourse concerning the True Import of the words Election and Reprobation,' 1735, 8vo.

[Robinson's Reg. of Merchant Taylors' School; Wilson's Hist. of Merchant Taylors' School;

Biographia Brit.; Baker's Hist. of St. John's, Cambridge (Mayor); Brit. Mus. Lib. Cat.]

C. J. R.

EDWARDS, JOHN (Sion y Potiau) (1700?–1776), poet, born in Glyn Ceiriog in Denbighshire about 1700, was a weaver by trade, but is said in early life to have spent seven years as assistant to a bookseller in London, and during that time is supposed to have gained considerable information. He was a poet of some merit, had two sons named Cain and Abel, of whom some local poet wrote the following jingle :—

Cain ac Abel, cŷn ac ebill,
Abel a Chain, ebill a chŷn.

Cain gained some note as a publisher of almanacs. Edwards prepared his own monument, and inscribed thereon 1 Cor. xv. 52, in Latin. He died in 1776. His translation of Bunyan's 'Pilgrim's Progress' was published in 1767–8.

[Rowlands's Cambrian Bibliography.]

R. J. J.

EDWARDS, JOHN (1714–1785), dissenting minister at Leeds, Yorkshire, was born in 1714. He published in 1758 'A Vindication of the Protestant Doctrine of Justification and its Preachers and Professors from the unjust Charge of Antinomianism; extracted from a letter of the Rev. Mr. Robt. Trail, a minister in the city of London, to a minister in the country,' his object being to testify to the world the doctrines advanced by him in his public ministry, which were the same as laid down by Trail in this letter. In 1762 appeared 'The Safe Retreat from impending Judgments,' the substance of a sermon preached by Edwards at Leeds, a second edition of which was issued in 1773. At the end of this sermon is advertised 'The Christian Indeed,' another work by the same author. Edwards also edited 'A Collection of Hymns and Spiritual Songs for the use of Serious and Devout Christians of all Denominations,' of which a second edition, 'with alterations,' was published in 1769. He died in 1785. A mezzotint portrait after J. Russell, engraved by J. Watson, is dated 1772.

[Watt's Bibl. Brit.; Brit. Mus. Cat.; Bromley's Cat. of Portraits, 360.] A. V.

EDWARDS, JOHN (Sion Ceiriog) (1747–1792), Welsh poet, was born at Crogen Wladys in Glyn Ceiriog in 1747. He, Owen Jones (Myfyr), and Robert Hughes (Robin Ddu o Fon), were the founders of Cymdeithas y Gwyneddigion, or the Venedotian Society, 1770. Sion Ceiriog, as he was called, wrote an *awdl* (ode) for the meeting of the society on St. David's day, 1778; he was its secretary in 1779–80, and its president in 1783. He died suddenly in 1792, aged 45. John Jones, Glan-y-Gors, contributed some memorial verses to the 'Geirgrawn' of June 1796, with these prefatory remarks: 'To the memory of John Edwards, Glynceiriog, in the parish of Llangollen, Denbighshire, who was generally known as Sion Ceiriog, a poet, an orator, and an astronomer, a curious historian of sea and land, a manipulator of musical instruments, a true lover of his country and of his Welsh mother tongue, who, to the great regret of his friends, died and was buried in London, September 1792.'

[Foulkes's Geirlyfr Bywgraffiadol, 1870.]

R. J. J.

EDWARDS, JOHN (1751–1832), poetical writer, the eldest son of James Edwards of Old Court, co. Wicklow, by Anne, second daughter of Thomas Tenison, a son of Archbishop Tenison, was born in 1751. He became an officer of light dragoons in the volunteer army of Ireland, and rose to the rank of lieutenant-colonel. In honour of the force to which he belonged he wrote 'The Patriot Soldier: a Poem,' Nottingham, 1784, 4to, 38 pp. He also published 'Kathleen: a Ballad from Ancient Irish Tradition,' 1808, 4to; 'Abradates and Panthea: a Tragedy,' 1808, 8vo; 'Interests of Ireland,' London, 1815, and an essay upon the improvement of bank-notes, Liverpool, 1820. Edwards died owner of Old Court in 1832. He married Charlotte, fifth daughter of John Wright of Nottingham, who bore him three sons and two daughters.

[Burke's Landed Gentry; Watt's Bibliotheca Brit.; Creswell's Nottingham Printing, p. 38.]

A. V.

EDWARDS, JONATHAN, D.D. (1629–1712), controversialist, was born at Wrexham, Denbighshire, in 1629. He entered as a servitor at Christ Church, Oxford, in 1655, and took his B.A. degree in October 1659. In 1662 he was elected fellow of Jesus, and proceeded B.D. in March 1669. His first preferment was the rectory of Kiddington, Oxfordshire, which he exchanged in 1681 for that of Hinton-Ampner, Hampshire. On the promotion of John Lloyd, principal of Jesus College, to the bishopric of St. David's, Edwards was unanimously elected (2 Nov. 1686) his successor; he was made D.D. on 1 Dec. 1686, and held the office of vice-chancellor from 1689 to 1691. In 1687 he became treasurer of Llandaff, and was proctor for the chapter of Llandaff in the convocation of 1702. He held, apparently along with

Hinton-Ampner, a living in Anglesea, and another in Carnarvonshire.

Edwards published the first part of his 'Preservative against Socinianism' in 1693, but the work was not completed till ten years later. His fundamental position is that Faustus Socinus is not to be allowed to rank as a heretic, but treated, like Muhammad, as the founder of a new religion (pt. i. p. 7). The Socinians, who had many passages of arms with Edwards's contemporary and namesake, John Edwards, D.D. (1637–1716) [q. v.], scarcely noticed the 'Preservative;' in fact, by the time it was finished, the Socinian controversy was practically over, its place being already taken by the Arian controversy, initiated by Thomas Emlyn [q. v.] The title of Edwards's book was borrowed by Edward Nares, D.D. (1746–1841) [q. v.]

Edwards figures in the Antinomian controversy which agitated the presbyterians and independents of London, in consequence of the alleged anti-Calvinistic tendency of Dr. Daniel Williams's 'Gospel Truth,' 1691. Stephen Lobb, the independent, quoted Edwards as condemning the positions of Williams, but Edwards in a letter to Williams (dated from Jesus College, 28 Oct. 1697) justified the statements of Williams on the points in dispute. A controversy on original sin with Daniel Whitby, D.D., Edwards did not live to finish. He died 20 July 1712. He is buried in the chapel of Jesus College, to the repairs of which he had given nearly 1,000*l.* His books he left to the college library.

He published: 1. 'A Preservative against Socinianism,' &c., pt. i. Oxford, 1693, 4to; 3rd edition, 1698, 4to; pt. ii. 1694, 4to; pt. iii. MDCXDVII, i.e. 1697, 4to; pt. iv. 1703, 4to; the Index to the four parts is by Thomas Hearne. 2. 'Remarks on a Book . . . by Dr. Will. Sherlock . . . entitled, A Modest Examination of the Oxford Decree,' &c., Oxford, 1695, 4to. 3. 'The Exposition given by the Bishop of Sarum of the 2nd Article . . . examined,' 1702 (Watt). 4. 'The Doctrine of Original Sin . . . vindicated from the Exceptions . . . of D. Whitby,' Oxford, 1711, 8vo (Whitby replied in 'A Full Answer,' &c., 1712, 8vo). Edwards's letter to Williams appears at p. 70 of the latter's 'Answer to the Report which the United Ministers drew up,' &c., 1698, 12mo.

[Wood's Athenæ Oxon. 1692, ii. 898; Chalmers's Biog. Dict. 1814, xiii. 52; Edwards's works.]

A. G.

EDWARDS, LEWIS, D.D. (1809–1887), Welsh Calvinistic methodist, son of a small farmer, was born at Pwllcenawon, Llanbadarn Fawr, Cardiganshire, 27 Oct. 1809. The family library was all Welsh, consisting chiefly of religious books, and of these Edwards made good use. His first school was kept by a superannuated old soldier, the second by an uncle, the third by a clergyman. At this last he began his acquaintance with Greek and Latin. His father intended him to remain at home on the farm. Probably about this time he puzzled his neighbours with metaphysical questions, asking, for instance, whether it were more proper to consider the creation as existing in God or God in creation. A neighbour induced the father to send him to resume his studies at Aberystwyth. He formed a permanent friendship with his new teacher, a Mr. Evans, who was a good mathematician. His resources failing, he set up a school on his own account. About this time he first saw an English magazine. A chance sight of 'Blackwood' gave him a strong desire to know something of English literature.

His next move was to Llangeitho, to a school kept by a Rev. John Jones. Here he read the classics and began to preach. He failed in fluency, and his voice was not good. In 1830 he left Llangeitho to become a teacher in a private family. Here he heard of the new university in London. He knew of no other open to a Calvinistic methodist, and sought the necessary permission of the association to study there. It was at last granted, but his funds only supported him in London through one winter. In 1832 he took charge of the English methodist church at Laugharne in Carmarthenshire, where he remained a year and a half, and had useful practice in speaking English. He next studied at Edinburgh, where he worked hard, and was enabled, through the intervention of Professor Wilson (Christopher North), with whom he was a great favourite, to take his degree at the end of three, instead of four, years. He returned to Wales the first of his denomination to win the degree of M.A. He was ordained at Newcastle Emlyn in 1837, and shortly after opened a school at Bala in conjunction with his brother-in-law, the Rev. David Charles [see CHARLES, THOMAS, *ad fin.*], and for fifty years was principal of what has now long been known as Bala College. In 1844 he started a small magazine, 'Yr Esponiwr' ('The Expositor'), and in January 1845 he sent forth the first number of 'Y Traethodydd' ('The Essayist'), a quarterly magazine, which has continued to appear regularly ever since. Of this he was editor for ten years, and in it some of his best essays made their first appearance. This magazine took its place at once as the best in the lan-

guage. There were essays on Homer, Goethe, Kant, Coleridge, Hamilton, Mill, &c. He was one of the most finished writers of Welsh in his day. Most of his essays were afterwards collected and published as 'Traethodau Llenyddol a Duwinyddol' ('Essays, Literary and Theological,' 1867, 2 vols. 8vo). In 1847 he started the 'Geiniogwerth' ('Pennyworth'). In 1855 he visited the continent to perfect his knowledge of German and French. His college lectures were at first chiefly classical, but gradually became more theological. He lectured on the evidences, the principles of morality, the laws of thought, the philosophies of Plato and Aristotle. He did not write his lectures, but it was his habit to study each subject thoroughly, smoking the whole time. He spoke without hesitation, but slowly, so that each student could write all while listening. His best-known work is his 'Athrawiaeth yr Iawn' ('Atonement'), 1860, of which an English translation appeared in 1886; and a second edition of the original, with a memoir by his son, Principal Edwards, M.A., D.D., of Aberystwyth, in 1887. About 1862 he was offered the honorary degree of D.D. by Princeton College, U.S.A., but he declined it. His own university offered him the same degree in 1865, and he went to Edinburgh to receive it. In 1875 his friends and admirers gave him a handsome testimonial, which placed him for the future in a position of comfort. He died 19 July 1887, and his remains were interred in the same grave as those of Thomas Charles of Bala [q. v.], whose granddaughter he had married.

[Principal Edwards's Memoir, 1887.] R. J. J.

EDWARDS, RICHARD (1523?–1566), poet and playwright, a native of Somersetshire, born about 1523, was educated at Corpus Christi College, Oxford. He took his bachelor's degree in 1544, and in the same year was elected to a fellowship at Corpus. In 1547 he was nominated student of Christ Church and created M.A. At Oxford he studied music under George Etheridge. On leaving the university he entered himself at Lincoln's Inn, but does not appear to have followed the profession of the law. He became a gentleman of the Chapel Royal, and in 1561 was appointed master of the children of the chapel. In January 1564–5 a tragedy by Edwards was performed by the children of the chapel before the queen at Richmond (Collier, *History of English Dramatic Poetry*, 1879, i. 183). He attended the queen on her visit to Oxford in 1566, and composed for her entertainment the play of 'Palamon and Arcite,' which was acted in Christ Church Hall. The play (which has not come down) gave great satisfaction; the queen 'laughed heartily thereat, and gave the author . . . great thanks for his pains' (Wood). Edwards died 31 Oct. 1566 (Hawkins, *Hist. of Music*, 1853, p. 521).

Only one play of Edwards is extant, 'The excellent Comedie of two the moste faithfullest Freendes, Damon and Pithias,' &c., 1571, 4to; 2nd edition, 1582. This play, which has merely an antiquarian interest, is reprinted in the various editions of Dodsley's 'Old Plays.' Many of Edwards's poems were published in 'The Paradyse of Daynty Devises,' which first appeared in 1576 and passed through eight editions in twenty-four years. It is stated on the title-page of the anthology that the 'sundry pithie and learned inventions' were 'devised and written for the most part by M. Edwards, sometime of her majesties chapel.' Some of Edwards's poems are not without grace and tenderness. By his contemporaries he was greatly admired, and Thomas Twine proclaimed him to be

> The flower of our realm
> And Phœnix of our age.

Barnabe Googe eulogises him in 'Eglogs, Epitaphes, and Sonettes,' 1563; Turberville has an 'epitaph' on him in 'Epitaphs, Epigrams, Songs, and Sonnets,' 1567 (where the 'epitaph' by Twine also occurs); Webbe, in his 'Discourse of English Poetry,' 1586, Puttenham in his 'Art of English Poesie,' 1589, and Meres in 'Palladis Tamia,' 1598, have commendatory notices of him. A part of his song 'In Commendation of Musick' ('Where gripyng grief the hart would wound,' &c.) is given in 'Romeo and Juliet,' act iv. sc. 5. Four of his poems are preserved in Cotton MS. Tit. A. xxiv. The 'Mr. Edwardes' who wrote 'An Epytaphe of the Lord of Pembroke' (licensed in 1569) is not to be identified with the author of 'Damon and Pithias.' Warton mentions that a collection of short comic stories, printed in 1570, b.l., 'Sett forth by Maister Richard Edwardes, mayster of her maiesties revels' (Edwards was not master of the revels), was among the books of 'the late Mr. William Collins of Chichester, now dispersed.'

[Wood's Athenæ, ed. Bliss, i. 353; Reg. Univ. Oxford, i. 208; Hawkins's Hist. of Music, 1853, pp. 362, 521, 924–7; Collier's Hist. of Engl. Dram. Poetry, 1879, i. 183–4, ii. 389–93; Warton's Hist. of Engl. Poetry, ed. Hazlitt, iv. 213–220; Dodsley's Old Plays, ed. Hazlitt, vol. iv.; Collier's Bibliogr. Cat.; Ritson's Bibl. Poet.; Corser's Collectanea.] A. H. B.

EDWARDS, ROGER, D.D. (1811–1886), Welsh Calvinistic methodist, was born in 1811, the year in which the Calvinistic metho-

dists first assumed the power to ordain their own ministers; and he grew up amid the controversy over Calvin's five great points. Ebenezer Morris, John Elias, &c., were then leading lights in the denomination. In 1835 he became editor of 'Cronicl yr Oes,' perhaps the first Welsh political paper; this he conducted for four years, writing most of it himself. The leaders in the 'Chronicle' for 1836 on the 'House of Lords,' 'The Ballot,' and 'Church Rates' were strongly radical, and they brought on young Edwards the charge of socialism and sympathy with Tom Paine. From 1839 to 1874 he was secretary of the Calvinistic Methodist Association. In January 1845 appeared the first number of the 'Traethodydd,' of which he was co-editor with his namesake Lewis Edwards [q. v.] till 1855, and after that with another till his death in 1886. He was editor of the 'Drysorfa' (a magazine founded in 1779 by Thomas Charles of Bala [q. v.]), 1846–86. Besides this he published two volumes of the 'Preacher,' a hymn-book, the Welsh Psalmist; 'Methodist Diary;' James Hughes's 'Expositor,' with additional notes; Henry Rees', of Liverpool, 'Sermons,' 3 vols. He was the first to publish a serial story in Welsh; of these he wrote three.

[Memoir in Drysorfa for September and October 1886.] R. J. J.

EDWARDS, SYDENHAM TEAK (1769?–1819), natural historical draughtsman, was the son of a schoolmaster and organist at Abergavenny. Having made copies of certain plates in Curtis's 'Flora Londinensis,' they were seen by a Mr. Denham, and by him brought under the notice of William Curtis, the founder of the 'Botanical Magazine' [q. v.], who was so pleased with their execution that he sent for Edwards to London, and there had him instructed in drawing. From 1798 onwards Edwards made nearly the whole of the drawings for the 'Botanical Magazine,' and several for the 'Flora Londinensis.' He accompanied Curtis on various excursions, that the plants and animals they found might be drawn from life. His patron died in 1799, but Edwards continued to furnish the 'Botanical Magazine' with drawings, and he also issued six parts of 'Cynographia Britannica, consisting of Coloured Engravings of the various Breeds of Dogs in Great Britain,' &c., London, 1800–5, 4to. He also supplied the plates of a serial publication, the 'New Botanic Garden,' which began in 1805, was completed in 1807, and was reissued by a different publisher in 1812 with text, the title being altered to 'The New Flora Britannica.' In 1814 Edwards was induced to withdraw from the 'Botanical Magazine,' and to start the 'Botanical Register,' the text of which was at first contributed by J. B. Ker-Gawler, and at a later period by Dr. John Lindley. Edwards died at Queen's Elms, Brompton, 8 Feb. 1819, in his fifty-first year.

[General Index, Bot. Mag. (1828), pp. x–xii; Gent. Mag. (1819), vol. lxxxix. pt. i. p. 188.] B. D. J.

EDWARDS, THOMAS (*fl.* 1595), poet, was the author of two long narrative poems, 'Cephalus and Procris' and 'Narcissus,' issued in a single volume by John Wolfe in 1595. The book is dedicated to 'Thomas Argall, Esquire,' and although Edwards's name does not appear on the title-page, it is appended to the prefatory matter and to the end of each poem. As early as 22 Oct. 1593 'a booke entytuled "Procris and Cephalus," divided into foure partes,' was entered in the Stationers' registers and licensed to Wolfe. A passage in Thomas Nashe's 'Have with you to Saffron Walden' (1596) referred to the poem, and was until recently misinterpreted to imply that Anthony Chute [q. v.] was its author. Mention is also made of a poem called 'Cephalus and Procris' in W[illiam] C[lerke]'s 'Polimanteia,' 1595. The work has only lately come to light. In 1867 a fragment was discovered in Sir Charles Isham's library at Lamport Hall, Nottingham; in 1878 a complete copy, and the only one known, was found in the Peterborough Cathedral Library. The latter was reprinted, with elaborate critical apparatus, by Mr. W. E. Buckley for the Roxburghe Club in 1882. 'Cephalus and Procris' is in heroic couplets, 'Narcissus' in seven-line stanzas; Ovid's stories are for the most part followed, but there is much originality in the general treatment, and real poetic feeling throughout. Each poem concludes with a lyrical envoy; that to 'Narcissus' refers in appreciative terms to Spenser, Daniel, Watson, and Marlowe under the names 'Collyn,' 'Rosamond,' 'Amintas,' and 'Leander.' 'Adon,' another of Edwards's heroes, is probably Shakespeare. The poet is doubtless identical with a Thomas Edwards who contributed to Adrianus Romanus's 'Parvum Theatrum Urbium,' Frankfort, 1595, fifty-five Latin hexameters on the cities of Italy (reprinted and translated in Robert Vilvain's 'Enchiridium Epigrammatum Latino-Anglicum,' London, 1654). Two short poems signed 'Edwardes,' from Tanner MS. 306, f. 175, are printed as by the author of 'Cephalus and Procris' in Mr. Buckley's volume.

There is some reason to suppose that the poet was an Oxford man, but it is not possible

to identify him with certainty. The name is a common one. One Thomas Edwards, of a Berkshire family, became fellow of All Souls' College, Oxford, in 1579, proceeded B.A. on 26 March 1582, B.C.L. on 19 Nov. 1584, and D.C.L. on 17 Dec. 1590. He was afterwards, according to Wood, chancellor to the Bishop of London, and gave a few books to the Bodleian Library and to Christ Church.

A second Thomas Edwards (probably of Queens' College, Cambridge, B.A. 1578–9, M.A. 1582) became rector of Langenhoe, Essex, on 1 Oct. 1618; a third, the author of 'Gangræna' is noticed below; a fourth was buried in Westminster Abbey on 21 April 1624; a fifth had a son of the same name, who entered the Inner Temple in 1647; a sixth, a schoolmaster, is the subject of a poem in the Tanner MSS.

[Rev. W. E. Buckley's Cephalus and Procris (Roxburghe Club), 1882, contains all accessible information.] S. L.

EDWARDS, THOMAS (1599–1647), puritan divine and author of 'Gangræna,' born in 1599, was educated at Queens' College, Cambridge, and in due course proceeded to the two degrees in arts. On 14 July 1623 he was incorporated at Oxford University, but he continued to reside at Cambridge, where, after taking orders, he was appointed a university preacher, and earned the name of 'Young Luther.' In February 1627 he preached a sermon in which he counselled his hearers not to seek carnal advice when in doubt; declared he would testify and teach no other doctrine though the day of judgment were at hand, and was committed to prison until he could find bonds for his appearance before the ecclesiastical courts. After being frequently summoned before the courts, he on 31 March 1628 received an order to make a public recantation of his teaching in St. Andrew's Church, with which he complied on 6 April, a document to that effect being drawn up and signed by the curate of the parish. Edwards did not remain much longer at Cambridge, and in the following year one of his name, who was in all probability the same, was licensed to preach in St. Botolph's, Aldgate, London (Newcourt, *Repert. Eccl.* i. 916). His nonconformist tendencies very soon excited attention, and it must have been shortly after his appointment that he found himself among those 'suppressed or suspended' by Laud (Prynne, *Cant. Doome*, ed. 1646, p. 373). On regaining his liberty to preach, he recommenced his campaign against 'popish innovations and Arminian tenets' at various city churches, at Aldermanbury, and in Coleman Street. In July 1640, on the delivery at Mercers' Chapel of a sermon which he himself describes (*Gangr.* i. 75) as 'such a poor sermon as never a sectary in England durst have preached in such a place and at such a time,' an attachment was issued against him, and he was prosecuted in the high commission court, but with what result is not known. In alluding to this incident Edwards summarises his controversial attitude at this time in the following words: 'I never had a canonicall coat, never gave a peny to the building of Paul's, took not the canonicall oath, declined subscription for many years before the parliament (though I practised the old conformity), would not give *ne obolum quidem* to the contributions against the Scots, but dissuaded other ministers; much lesse did I yeeld to bow at the altar, and at the name of Jesus, or administer the Lord's Supper at a table turned altarwise, or bring the people up to rails, or read the Book of Sports, or highly flatter the archbishop in an epistle dedicatory to him, or put articles into the high commission court against any.' When the parliament took the government into their own hands, and the presbyterian party was in the ascendant, Edwards came forward as one of their most zealous supporters, not only preaching, praying, and stirring up the people to stand by them, but even advancing money (*ib.* pt. i. p. 2). He refused, he tells us (*ib.* pt. iii. pref.), many great livings, preferring to preach in various localities where he considered his services were most needed. Christchurch, London, Hertford, Dunmow, and Godalming were among the places which he more frequently visited, and at one time he was in the habit of making three or four journeys a week between the last-named town and London. As a rule he refused to be paid for his sermons, and he boasted that, notwithstanding his constant preaching, he had for the two years 1645–6 received no more than 40*l.* per annum. He could, however, afford to be indifferent in the matter of payment, since he had married a lady who brought with her a considerable fortune. As soon as the independents began to come prominently forward Edwards attacked them with unexampled fury from the pulpit, and in 1644 published 'Antapologia, or a full Answer to the Apologeticall Narration of Mr. Goodwin, Mr. Nye, Mr. Sympson, Mr. Burroughes, Mr. Bridge, Members of the Assembly of Divines,' wherein are handled many of the controversies of these times, containing a violent indictment of the divines named on the title-page, but mild and reasonable by comparison with his next work. This was 'Gangræna; or a Catalogue and Discovery of many Errours, Heresies, Blasphemies, and pernicious Practices of the

Sectaries of this Time, vented and acted in England in these four last Years,' which appeared on 16 Feb. 1646. Sixteen sorts of sectaries were enumerated, 180 errors or heresies, and twenty-eight alleged malpractices, the book concluding with an outcry against toleration, which wellnigh exhausted the language of abuse. The sensation produced by 'Gangræna' was immense. A second edition was called for immediately, and answers to it were published in great numbers. The most important of these were from the pens of Lilburne, Saltmarsh, Walwyn, and John Goodwin (whose 'Cretensis; or a briefe Answer to an Ulcerous Treatise . . . intituled "Gangræna,"' was published anonymously), and to these Edwards replied the same year with 'The Second Part of Gangræna; or a fresh and further Discovery of the Errours, Heresies, Blasphemies, and dangerous Proceedings of the Sectaries of this Time.' In this work there is a catalogue of thirty-four errors not previously mentioned, and a number of letters from ministers throughout the country giving evidence in support of Edwards's charges against the independents. The publication was followed by a fresh crop of pamphlets, and again Edwards retaliated with 'The Third Part of Gangræna; or a new and higher Discovery of Errours,' &c. The resentment created by these successive attacks on the dominant party was so great that Edwards in 1647 judged it wise to retire to Holland, where, almost immediately on his arrival, he was seized with an ague, from which he died on 24 Aug. He left a daughter and four sons, the second of whom was John Edwards, 1637–1716 [q. v.].

Any controversial value which Edwards's work might possess is almost entirely set at naught by the unrestrained virulence of his language, and the intemperate fury with which he attacked all whose theological opinions differed, however slightly, from his own. He did not hesitate to make outrageous charges on the personal character of his opponents, and throughout his manner is far more maledictory than argumentative. Fuller (*Appeal of Injured Innocence*, pt. vii. p. 502, ed. 1659) remarks: 'I knew Mr. Edwards very well, my contemporary in Queens' Colledge, who often was transported beyond due bounds with the keenness and eagerness of his spirit, and therefore I have just cause in some things to suspect him.' Milton, whose doctrine of divorce was error No. 154 in the first part of 'Gangræna,' refers to him in his lines 'On the New Forcers of Conscience under the Long Parliament:'—

Men whose life, learning, faith, and pure intent
Would have been held in high esteem by Paul,
Must now be named and printed heretics
By shallow Edwards.

Jeremiah Burroughes (*Vindication*, p. 2, ed. 1646) writes of him: 'I doubt whether there ever was a man who was looked upon as a man professing godliness that ever manifested so much boldness and malice against others whom he acknowledged to be religious persons. That fiery rage, that implacable, irrational violence of his against godly persons, makes me stand and wonder.'

Minor works written by Edwards were: 1. 'Reasons against the Independent Government of particular Congregations,' 1641, answered by Katherine Chidley. 2. 'A Treatise of the Civil Power of Ecclesiasticals, and of Suspension from the Lord's Supper,' 1642. 3. 'The Casting down of the last Stronghold of Satan, or a Treatise against Toleration and pretended Liberty of Conscience' (the first part), 1647. 4. 'The Particular Visibility of the Church,' 1647. Of these Nos. 2 and 4 are not in the library of the British Museum, but are assigned to Edwards by Wood (*Fasti Oxon.* i. 413).

[Brook's Lives of the Puritans, ed. 1813, iii. 82; Hook's Eccl. Biog. ed. 1847, iii. 557; Neal's Hist. of the Puritans, iii. 120, 310; Wood's Fasti Oxon. (Bliss), i. 413; Biog. Brit. (Kippis), sub voc. and sub 'Edwards, John;' Gangræna, passim.]

A. V.

EDWARDS, THOMAS (1652-1721), divine and orientalist, born at Llanllêchid, near Bangor, Carnarvonshire, in 1652, was educated at St. John's College, Cambridge, where he took the two degrees in arts, B.A. 1673, M.A. 1677 (*Cantab. Graduati*, 1787, p. 128). In the early part of his life he lived with Dr. Edmund Castell [q. v.], and in 1685 he was engaged by Dr. John Fell, dean of Christ Church and bishop of Oxford, to assist in the impression of the New Testament in Coptic, almost finished by Dr. Thomas Marshall. At the same time he became chaplain of Christ Church. He was presented to the rectory of Aldwinckle All Saints, Northamptonshire, in 1707, and died in 1721. He left a Coptic lexicon ready for the press, and published 1. 'A Discourse against Extemporary Prayer,' 8vo, London, 1703. Edmund Calamy referred to this book in support of his charge of apostasy against Theophilus Dorrington [q. v.] (*Defence of Moderate Nonconformity*, 1703, pt. i. p. 257). Edwards retorted fiercely in 2. 'Diocesan Episcopacy proved from Holy Scripture; with a letter to Mr. Edmund Calamy in the room of a dedicatory epistle,' 8vo, London, 1705.

[Works; Bridges's Northamptonshire (Whalley), ii. 210, 211.]

G. G.

EDWARDS, THOMAS (1699–1757), critic, was born in 1699. His father and grandfather had been barristers, and Edwards, after a private education, was entered at Lincoln's Inn, where he took chambers in 1721. We learn from one of his sonnets upon 'a family picture' that all his four brothers and four sisters died before him. His father dying when he was a young man, he inherited a good estate. He preferred literature to law, and resided chiefly upon his paternal estate at Pitshanger, Middlesex. In 1739 he bought an estate at Turrick, Ellesborough, Buckinghamshire, where he resided from 1740 till his death. He was elected F.S.A. 20 Oct. 1745. Edwards is chiefly known by his controversy with Warburton. A correspondent of the 'Gentleman's Magazine' (liii. 288) states, upon the alleged authority of Edwards himself, that he was educated at Eton, and elected to a fellowship at King's College, Cambridge, and was allowed to retain his fellowship after accepting a commission in the army. While a young officer, it is added, he met Warburton at Ralph Allen's house, Prior Park, and confuted him in a question of Greek criticism, showing that Warburton had been misled by trusting to a French translation. As Edwards was only a year younger than Warburton, was never at Eton or King's College, was probably never in the army, and had certainly been a barrister for twenty years when Warburton first made Allen's acquaintance (1741), the story is chiefly apocryphal. Edwards is said to have first attacked Warburton in a 'Letter to the Author of a late Epistolary Dedication addressed to Mr. Warburton,' 1744. In 1747, upon the appearance of Warburton's edition of Shakespeare, Edwards published a 'Supplement,' which reached a third edition in 1748, and was then called 'The Canons of Criticism, and a Glossary, being a Supplement to Mr. Warburton's edition of Shakspear, collected from the Notes in that celebrated work and proper to be bound up with it. By the other Gentleman of Lincoln's Inn.' The first 'Gentleman of Lincoln's Inn' was Philip Carteret Webb, who published a pamphlet under that name in 1742. The 'Canons of Criticism' reached a sixth edition in 1758 and a seventh edition in 1765. It professes to carry out a plan which Warburton, as he says in his preface, had once contemplated, of giving explicitly his 'Canons of Criticism.' It is a very brilliant exposure of Warburton's grotesque audacities. Johnson, who had a kindness for Warburton, admits that Edwards made some good hits, but compares him to a fly stinging 'a stately horse' (Croker, *Boswell*, ii. 10). Edwards's assault was 'allowed (as Warton says) by all impartial critics to have been decisive and judicious.' Warburton retorted by a note in a fresh edition of the 'Dunciad,' which greatly annoyed Edwards, who took it for an attack upon his gentility, and replied indignantly in a preface to later editions. Warburton disavowed this meaning, but in very offensive terms, in further notes (Pope, *Works*, 1751, i. 188, v. 288, notes to *Essay on Criticism* and *Dunciad*). Other opponents of Warburton naturally sympathised with Edwards, and Akenside addressed an ode to him upon the occasion.

Edwards was a writer of sonnets, of which about fifty are collected in the last editions of the 'Canons of Criticism,' many from Dodsley's and Pearch's collections. They are of very moderate excellence, but interesting as being upon the Miltonic model, and attempts at a form of poetry which was then entirely neglected. One of them is an answer to an ode from the 'sweet linnet,' Mrs. Chapone. Most of the others are complimentary addresses to his acquaintance. Edwards had a large number of literary friends, with whom he kept up a correspondence. Among them were R. O. Cambridge, Thomas Birch, Isaac Hawkins Browne, Arthur and George Onslow, Daniel Wray, and Samuel Richardson. Many of his letters are printed in the third volume of Richardson's correspondence. Six volumes of copies of his letters now in the Bodleian Library include these, with unpublished letters to Richardson, Wilkes, and others. Richard Roderick, F.R.S. and F.S.A., of Queens' College, Cambridge, was another intimate friend, who helped him in the 'Canons of Criticism.' Edwards died 3 Jan. 1757 while visiting Richardson at Parson's Green. He was buried in Ellesborough churchyard, where there is an epitaph by his 'two nephews and heirs, Joseph Paice and Nathaniel Mason.' To the 'Canons of Criticism' (1758) is annexed an 'Account of the Trial of the letter Y, alias Y.' He also wrote a tract, published after his death, called 'Free and Candid Thoughts on the Doctrine of Predestination,' 1761. It 'contained nothing new.'

[Notice prefixed to Canons of Criticism, 1758; Biog. Brit.; Richardson's Correspondence (1804), iii. 1–139; Letters in Bodleian; Watson's Warburton, pp. 322–35; Nichols's Anecdotes, ii. 198–200, ix. 623; Nichols's Illustr. iv. 531–2.]

L. S.

EDWARDS, THOMAS (1729–1785), divine, son of Thomas Edwards, born at Coventry in August 1729, was educated at the free grammar school there. In 1747 he entered

Clare Hall, Cambridge, and proceeded B.A. 1750, M.A. 1754, and was subsequently fellow of Clare. He was ordained deacon 1751, and priest 1753, by Dr. F. Cornwallis, bishop of Lichfield and Coventry. In 1755 he published 'A New English Translation of the Psalms,' &c. (*Monthly Review*, xii. 485), and in 1758 a sermon preached at St. Michael's. In 1758 he became master of the free grammar school and rector of St. John the Baptist, Coventry. In this year he married Ann Barrott.

In 1759 Edwards published 'The Doctrine of Irresistible Grace proved to have no foundation in the Writings of the N. T.,' a book of some importance in the Calvinist and Arminian controversy, and in 1762 'Prolegomena in Libros Veteris Testamenti Poeticos' (*ib.* xx. 32–5), to which he added an attack upon Dr. Lowth's 'Metricæ Harianæ brevis Confutatio,' which led to a controversy of some length. In 1766 he proceeded D.D., and in 1770 was presented to Nuneaton in Warwickshire, where he passed the rest of his life, having severed his connection with Coventry in 1779. He lost his wife in 1784, and dying in June 1785 was buried at Foleshill. He was of a mild and benevolent temper, and fond of retirement. His chief friend was Dr. E. Law, bishop of Carlisle. His other works are: 1. 'Epistola ad doctissimum R. Lowthium,' 1765. 2. Two Dissertations, 1767. 3. 'Duæ Dissertationes,' 1768. 4. 'The Indispensable Duty of Contending for the Faith,' 1773. 5. 'Selecta quædam Theocriti Idyllia' (350 lines of Theocritus, 250 pages of notes, and 20 pages of addenda, &c.)

[Kippis's Biog. Brit. 1793, v. 559; Monthly Review, l. c. et passim; Cantabrigienses Graduati, p. 128; R. Lowth's De Sacra Poesi Hebræorum, 3rd ed. pp. 473–6; Watt's Bibl. Brit. 1824, p. 331.] N. D. F. P.

EDWARDS, THOMAS, LL.D. (*fl.* 1810), divine, was son of Thomas Edwards (1729–1785) [q. v.] He graduated LL.B. in 1782 from Clare College, Cambridge. In 1787 he was a fellow of Jesus College, and took his LL.D. degree. He published 1. Plutarch, 'De Educatione Liberorum,' with notes, 1791, 8vo. 2. 'A Discourse on the Limits and Importance of Free Inquiry in matters of Religion,' Bury, 1792, 8vo. 3. 'Remarks on Dr. Kipling's Preface to Beza,' part i. 1793, 8vo. 4. 'Criticisms relating to the Dead,' London, 1810, 8vo. 5. Various sermons. N. Nisbett, rector of Tunstall, made several attacks upon Edwards's biblical criticisms.

[Brit. Mus. Cat.; Cooper's Memorials of Cambridge, i. 43.]

EDWARDS, THOMAS (1775?–1845), legal writer, born about 1775, studied at Trinity Hall, Cambridge, where he proceeded LL.B. in 1800 and LL.D. in 1805. He was also a fellow of Trinity Hall, and was admitted advocate at Doctors' Commons. Edwards was a magistrate for the county of Surrey, and took considerable interest in questions connected with the improvement of the people. He died at the Grove, Carshalton, on 29 Oct. 1845. Edwards wrote: 1. 'Reports of Cases argued and determined in the High Court of Admiralty; commencing with the Judgments of Sir William Scott, Easter Term, 1808,' 1812; reprinted in America. 2. 'A Letter to the Lord-lieutenant of the County of Surrey on the Misconduct of Licensing Magistrates and the consequent Degradation of the Magistracy,' 1825. 3. 'Reasons for Refusing to Sign the Lay Address to the Archbishop of Canterbury,' 2nd edition, 1835 (concerning the ritual of the church).

[Cat. of Cambr. Grad.; Gent. Mag. December 1845, p. 662; Brit. Mus. Cat.] F. W–T.

EDWARDS, THOMAS (Caerfallwch), (1779–1858), Welsh author, born in 1779 at Northop in Flintshire, was apprenticed at fourteen to a saddler named Birch, and in this family he cultivated his taste for Welsh literature. He married in 1801 or 1802, and by this means was enabled to improve his condition very materially. He removed to London and became a secretary to one Bell first of all, and afterwards to Nathaniel M. Rothschild. In 1838 he was selected with five others, in connection with the Abergavenny Eisteddfod, to improve the Welsh orthography. Nothing, however, came from the united action of these men; but in 1845 Edwards published his 'Analysis of Welsh Orthography.' He was for many years a member of the 'Cymmrodorion' and delivered many of their lectures; that on 'Currency' was afterwards published. But his great work was his 'English and Welsh Dictionary,' published by Evans (Holywell), 1850, second edition 1864. Another edition was published in the United States of America. This is considered by some authorities the best dictionary in the language. He was a frequent contributor to the Welsh magazines of the day. He was married three times. He died at 10 Cloudesley Square, London, 4 June 1858, and was interred in Highgate cemetery.

[Foulkes's Geirlyfr Bywgraffiadol.] R. J. J.

EDWARDS, WILLIAM (1719–1789), bridge-builder, youngest son of a farmer of the same name, was born in 1719 at Eglwys-

ilan, Glamorganshire. The skill which he displayed in the construction of 'dry' walls for his father's fields early attracted notice, and at the age of twenty he was employed to build a large iron forge at Cardiff. During his stay in Cardiff, where he erected many similar buildings, he lodged with a blind baker who taught him the English language. In 1746, having in the meantime returned to his native parish, he undertook to build a bridge over the river Taff. The bridge was built on piers, and in two and a half years it was washed away by a flood which drove heavy objects against the piers. Edwards had given sureties to a large amount that the bridge should stand for seven years, and at once set about its reconstruction. He now resolved to build a bridge of a single arch of 140 feet span. He carried out this plan; but no sooner was the arch completed than the immense pressure on the haunches of the bridge forced the keystones out of their place, and rendered his work useless. In 1751 he recommenced his task on a new principle of his own invention. He retained the single arch, but perforated each of the haunches with three cylindrical openings running right through, by which means the pressure was so reduced as to render the masonry perfectly secure. The bridge was finally finished in 1755, and was greatly admired. It was claimed for it that it was the longest and most beautiful bridge of a single span in the world. The success of this work procured for Edwards other contracts of the same kind, and a number of the principal bridges in South Wales were erected by him. These included three bridges over the Towy, the Usk bridge, Bettws and Llandovery bridges in Carmarthenshire, Aberavon bridge in Glamorganshire, and Glasbury bridge, near Hay in Brecknockshire. Though none of his later efforts were more picturesque than his bridge over the Taff, they were more convenient, as the great height of the arch made the approaches to the summit a very steep slope. He discovered that when there was no danger of the abutments giving way, it was possible to construct arches describing much smaller segments, and of far less than the customary height. The style of Edwards's masonry was peculiar, being similar to that employed in far earlier times, and he admitted that he acquired it by the careful study of the ruins of the old castle of Caerphilly, which was situated in the parish of Eglwysilan. Throughout his life he carried on the occupation of a farmer in addition to his bridge-building. He also officiated as minister in his parish meeting-house, having been ordained, according to the practice of the Welsh independents, in 1750. His sermons, which were always in the Welsh language, were considered very effective. He died in 1789, leaving six children. Three of his four sons were trained to their father's trade, and David, the second, inherited a large portion of his skill. Among the bridges built by David were that at Llandilo over the Towy, and Newport bridge over the Usk.

[Malkin's Scenery of South Wales, pp. 83–94 (where there is an engraving of the Taff bridge); Williams's Eminent Welshmen, p. 133; Georgian Era, iv. 501.] A. V.

EDWARDS, WILLIAM CAMDEN (1777–1855), engraver, was born in Monmouthshire in 1777. Early in the nineteenth century he went to Bungay in Suffolk to engrave portraits and illustrations for the Bible, 'Pilgrim's Progress,' and similar works published by Mr. Brightly of that place. He left Bungay after Brightly's death, but eventually returned and settled there until his death on 22 Aug. 1855. He was buried in the cemetery of Holy Trinity, Bungay. A complete series of his engravings and etchings was in the collection of Mr. Dawson Turner. Edwards was very industrious, and his productions were of the most varied description; the majority of his plates were portraits, in which he excelled. Among these were Sir Joshua Reynolds, Dr. Johnson, after Reynolds, Sir William Chambers, after Reynolds, Flaxman, after J. Jackson, Hogarth, after himself, Fuseli, after Sir Thomas Lawrence, James Hogg, after C. Fox, D. Sayers, after Opie, and many others. Among his other plates were 'Milton and his Daughters,' after Romney, a landscape after Salvator Rosa, and 'The Head of St. John the Baptist on a Charger,' from a picture in Mr. Dawson Turner's collection.

[Note by Mr. Dawson Turner in the sale catalogue of his collection; monumental inscription at Bungay, and other information per the Rev. T. K. Weatherhead, St. Mary's, Bungay.] L. C.

EDWARDSTON, THOMAS (*d.* 1396), Augustinian friar, is said to have been born at a place called Edwardston in Suffolk, whence he derived his name. He studied at Oxford, where he obtained the D.D. degree. He became a friar eremite of the order of St. Augustine at the monastery of Clare in his native county, and was eventually made prior. He was confessor to Lionel, duke of Clarence, and accompanied him to Italy on the occasion of his marriage with the daughter of the Duke of Milan. On his return to England, Edwardston took over the charge of archiepiscopal duties, but in what diocese is not known; it was probably in a temporary vacancy, for it does not appear that he was ever raised to

the full dignity of an archbishop. He died at Clare 20 May 1396, and was buried in his monastery. He was the author of 'Sermones Solemnes,' 'Determinationes Theologicæ,' and 'Lecturæ Scholasticæ.'

[Fuller's Worthies, Suffolk, p. 59; Tanner's Bibl. Brit. p. 252; Stevens's Hist. of Abbeys and Monasteries, ii. 219; Bale's Scriptt. Brit. Cat. i. 513.] A. V.

**EDWIN** or **EADWINE**, Lat. ÆDUINUS (585?–633), king of Northumbria, son of Ælla, king of Deira, was three years old when, after his father's death in 588, he was forced to flee from Deira by the Bernician king, Æthelric, who conquered the country and ruled over both the Northumbrian kingdoms. He, perhaps, first found shelter in Gwynedd, or North Wales, and after some wanderings was received by Cearl, king of the Mercians, who gave him his daughter Coenburh to wife. By her he had two sons, Osfrith and Eadfrith, born during his exile. Æthelric's son and successor, Æthelfrith, sought to get him into his power, and probably made it unsafe for him to remain longer in Mercia, for in 617 he sought refuge with Rædwald, king of the East-Angles, who promised that he should be safe with him. As soon as Æthelfrith heard that he was with Rædwald, he sent messengers to the East-Anglian king offering him a large sum of money if he would slay his guest, and when his offer was refused sent a second and a third embassy with larger offers and with threats of war. Rædwald promised either to slay the exile or to deliver him to his enemy. The promise was heard by one of Eadwine's friends, who came to him in the evening, called him from his sleeping-chamber, and when he had come out of doors told him of the king's intentions and offered to guide him to a place of safety. Eadwine's greatness of soul is shown by his reply: 'he would not,' he said, 'be the first to treat the king's pledge as worthless; up to that time Rædwald had done him no wrong and he would not distrust him; but if he was to die, it were better that the king should slay him than any meaner man; he had sought refuge in every part of Britain, and was weary of wandering.' He spent the night in the open air in doubt and sorrow, and as he sat on a stone in front of the palace a man of foreign mien and in a foreign garb drew near to him, and asked him why he sat there at that hour of night. When Eadwine answered that it was nothing to him, the stranger declared that he knew the cause of his trouble, and asked what he would give to one who should persuade Rædwald to change his mind, and would promise that he should have greater power than all the kings that had reigned over the English race; would he listen to the counsel of such a one when he bade him live a nobler life than any of his house? Eadwine gave the required promise, and the stranger laid his right hand upon his head, saying: 'When this sign shall come to thee, remember this hour and my words,' and then vanished so quickly that Eadwine was sure that it was a spirit that had appeared to him. Soon afterwards his friend came to him again and told him that the king had changed his intentions, and had resolved to keep faith with him, and that this change had been brought about by the queen, who had remonstrated privately with her husband on the treachery he contemplated. The stranger who appeared to Eadwine was doubtless the Roman priest Paulinus, who seems to have come from Kent to East Anglia about this time; for Rædwald had been baptised, though he had in a measure relapsed. Paulinus had, of course, heard how matters stood, and hoped by this interview with Eadwine to prepare the way for the evangelisation of the north in case Eadwine overcame his enemy. And it is not unlikely that Rædwald's seeming intention to betray his guest was only a device to deceive Æthelfrith; for almost as soon as the messengers of the Northumbrian king had returned, the East-Anglian army attacked him, before he had time to gather his whole force together, and he was defeated and slain in a battle on the eastern bank of the river Idle.

The victory of Rædwald gave Eadwine his father's kingdom of Deira, and he at once made war on Bernicia, drove Æthelfrith's sons, and a large number of young nobles who adhered to them, to take refuge among the Picts or the Scots of Dalriada, and ruled over a united Northumbrian kingdom, making York the centre of his government. He appears to have extended his dominions northwards and to have fortified Edinburgh (Eadwinesburh), which seems to preserve his name (SKENE, *Celtic Scotland*, i. 240). On the west he conquered from the Britons the kingdom of Elmet, which may be described as roughly represented by the West Riding of Yorkshire, perhaps raised the earthworks at Barwick, and had a royal residence at the ruined Campodunum, which has been identified both with Doncaster and with Tanfield on the Yore (NENNIUS, p. 53; BÆDA, *Hist. Eccles.* ii. c. 14; *Making of England*, pp. 253–257; *Archæologia*, i. 221; *Fasti Eboracenses*, p. 43). The conquest of Elmet may have led to that of the southern part of the present Lancashire, and also of Chester (GREEN), for

Eadwine's power extended to the western sea, and he conquered the isles of Anglesea and Man (*Hist. Eccles.* ii. c. 5). At the same time it must be remembered that Chester had been conquered by Æthelfrith, Eadwine's predecessor, and that some of the glory which Bæda ascribes to Eadwine must have been the fruit of Æthelfrith's victory in 613. After Rædwald's death, which happened soon after his victory on the Idle, the East-Anglian power declined, and Eadwine gained authority over the Trent valley, his superiority was acknowledged by the East-Anglian king, and he had a 'mastery over Mid-Britain' (Green). In 625 he married Æthelburh, sister of Eadbald [q. v.], king of Kent, and daughter of Æthelberht, the convert of Augustine. As Eadbald was at first unwilling to give his sister to a heathen, Eadwine promised that she and her attendants should have full liberty to practise their religion, and held out hopes that he would adopt it if on examination it commended itself to him. Eadburh was therefore accompanied to her future husband's court by Paulinus, who was ordained bishop before he left Kent, and other companions. Soon after his marriage Eadwine received a letter from Boniface V, exhorting him to give heed to the teaching of Paulinus, to accept the queen's religion, and to cast away his idols. With the letter the pope sent some costly robes, and also a letter to Æthelburh, to encourage her in her efforts for her husband's conversion, and with it a silver mirror and an ivory comb inlaid with gold (Bæda quotes these letters somewhat too late in his account of Eadwine, 626–7, for Boniface died on 22 Oct. 625). The extension of Eadwine's power to the south and his alliance with Kent threatened the independence of Wessex, and in 626 Cwichelm [q. v.], the West-Saxon king, sent an assassin named Eumer to slay him with a poisoned dagger. Eumer found the king holding his court on the Derwent on 17 April, and on pretence of bringing a message from his master gained admission to the king's presence and rushed upon him with his dagger. Lilla, one of the king's thegns who was dear to him, saw his lord's danger, and as he had no shield placed his own body in front of Eadwine and received Eumer's blow, which was given with so much force that the weapon, after passing through the body of the faithful thegn and slaying him on the spot, wounded the king. In the night the queen was delivered of a daughter named Eanflæd [q. v.] Paulinus heard Eadwine give thanks to his gods for his daughter's birth, and told him that he ought rather to give thanks to Christ that his queen had been preserved in great peril. The king was pleased and declared that he would renounce his idols and serve Christ, if he would give him victory over the West-Saxon king, and to show that he was in earnest he allowed Paulinus to baptise his daughter and eleven members of his household. He defeated the West-Saxons, and his victory extended his over-lordship over the whole of England except Kent, which was in alliance with him, so that he is reckoned by Bæda as the fifth of the monarchs, called in the 'Anglo-Saxon Chronicle' 'Bretwalda,' who had supremacy over the other kings of the English (*Hist. Eccles.* ii. c. 5; *A.-S. Chron.*, sub an. 827).

Although Eadwine did not worship idols after he made his promise to Paulinus, he did not embrace christianity immediately upon his victory over the West-Saxons, but put himself under the teaching of Paulinus, consulted with his chief counsellors on the matter, and constantly meditated alone on the course he should take. Paulinus saw that he was of too haughty a spirit readily to accept the religion of Christ, and accordingly reminded him of the promise he had made to the stranger who appeared to him when he was in trouble at Rædwald's court. He placed his right hand upon his head and asked whether he recognised the sign, evidently still leaving him to imagine that he had seen a ghostly messenger whose visit had been revealed to the bishop (*Hist. Eccles.* ii. c. 12, 17). The king trembled and would have fallen at his feet, but he raised him up, and, bidding him remember how he had thrice pledged his word, exhorted him to delay no longer to gain salvation from the eternal torments of the wicked. Eadwine answered that he would accept christianity, and held a meeting of his witan in order to persuade them to be baptised with him. After some discourse he began to ask them singly whether they would consent. The first to answer was his chief priest, Coifi, who declared that he would do so because he had gained nothing by his devout worship of the old gods, and hoped that the new religion might be more profitable to him. Next, one of the king's chief nobles replied by comparing the life of man to a sparrow that on some winter's night might fly in at a door of the hall where the king was feasting with his ealdormen and thegns, be for a moment in the warmth and light, and then fly out by another door again into the darkness and tempest. 'Even so,' he said, 'it is with our life; we know not whence it came or whither it goeth. Wherefore if this new teaching can tell us aught of these things, we should do well to accept it.' Others spoke to the same effect, and lastly Coifi

declared that the words of Paulinus seemed to him to be true, and proposed that the king should agree that the heathen temples and altars should be burnt. Eadwine gave public permission to Paulinus to preach, allowed Coifi to profane and burn the temple at Godmundham, near Market Weighton, where probably the assembly was held, and on Easter Sunday, 12 April 627, was baptised, together with his sons Osfrith and Eadfrith and many more, in the wooden church of St. Peter, which he had built at York. The baptism of Eadwine is claimed as the work of a British missionary, Run, the son of Urbgen (Nennius, p. 54; *Annales Cambrenses*, p. 832), and it is also said that Eadwine, when he fled from Deira, found his first shelter with Cadvan, king of Gwynedd, and was brought up as a christian at his court. The suggestion that Run and Paulinus were the same (Stevenson) cannot be admitted, and though it is not improbable that Eadwine did flee to the Welsh king, the story of his baptism by a Welsh bishop must be rejected in the face of Bæda's narrative (*Ecclesiastical Documents*, i. 124, iii. 75). After his baptism he appointed York as the episcopal see of Paulinus, and began to build a larger church of stone. This church, which was square, or rather oblong, and of the basilican type, with rows of columns, contained the original wooden church, which was kept as an oratory within it (*Hist. Eccles.* ii. c. 14; Alcuin, *Carmen de Pontificibus*, v. 220). Eadwine was earnest in the work of conversion; he induced Eorpwald of East Anglia to accept christianity with all his kingdom, and the Northumbrian king and his queen were with Paulinus when, for thirty-six days, the bishop taught a great multitude near the Cheviots, and baptised them in the Glen, and again when he baptised a large number in the Trent. Accordingly christianity made great progress in Deira, where the king's influence was strong, while in Bernicia no churches were built. Throughout all Eadwine's empire there was at this time such peace and order that it was said that a woman might walk through the land alone with her new-born child, from sea to sea, and none would do her harm. And the king cared for the comfort of his people, for he made drinking-fountains alongside the high-roads, and by each set up a stake to which a brazen cup was hung, and whether for fear or for love of him no one carried off these cups. He proclaimed the excellence of his kingdom by the state he kept, for when he rode with his thegns from place to place banners of purple and gold were carried before him, and even when he walked along the streets of a town a standard called 'tuuf,' a tuft of feathers on a spear, went before him. His greatness was a menace to the rising power of Mercia, and its heathen king, Penda, who had already routed the West-Saxons, made alliance with Cædwalla [q. v.], king of Gwynedd, and in 633 the allied armies of the Welsh and the Mercians marched against him. Eadwine advanced to meet them, and gave them battle on 12 Oct. at Heathfield, probably Hatfield Chase, near Doncaster. His army was totally routed, and he and his eldest son, Osfrith, were slain. Eadwine's head was taken to York and buried in the church of St. Peter that he had begun, in the porch of St. Gregory; his body was buried in the monastery of Whitby (*Hist. Eccles.* ii. 20, iii. 24). He was forty-eight at the time of his death. The battle of Heathfield broke up Eadwine's kingdom into its two component parts, for Osric, a cousin of Eadwine, succeeded him in Deira, while the Bernicians chose a king of their own royal house, Eanfrith, the son of Æthelfrith. It also overthrew christianity in the north, for both Osric and Eanfrith, though they had been baptised, turned back to paganism. Shortly before Eadwine's death he sent to Pope Honorius requesting that he would grant Paulinus the pall. The pope's answer and the pall did not arrive until after the king had fallen. Paulinus fled from Northumbria, and with the queen and her two children and Iffi, the son of Osfrith, sought shelter in Kent. Eadfrith, Eadwine's younger son by his first wife, Coenburh, fled to his father's victor, Penda, probably to escape from Osric, and was treacherously slain by his host. Of Eadwine's children by Æthelburh, a son, Æthelhun, and a daughter, Ætheldryth, died young, and were buried at York; another son, Vuscfrea, and a daughter, Eanflæd, were taken by their mother to the court of their uncle Eadbald. Vuscfrea was sent to be educated at the court of Dagobert, and died there, and Eanflæd [q. v.] became the wife of the Northumbrian king, Oswiu. Eadwine obtained a place in the calendar, and an account is given of him in the 'Nova Legenda,' p. 116: 4 Oct. is the day of St. Edwin, king and martyr (*Acta SS.*, Bolland, Oct. vi. 108).

[Bædæ Hist. Eccles. and Nennius, Hist. Brit. (Engl. Hist. Soc.); Anglo-Saxon Chron. and Annales Cambrenses, Mon. Hist. Brit.; Alcuin, Carmen de Pontificibus, Historians of York, i. (Rolls Ser.); Haddan and Stubbs's Councils and Ecclesiastical Documents; Green's Making of England; Raine's Fasti Eboracenses.] W. H.

EDWIN, ELIZABETH REBECCA (1771?–1854), actress, was the daughter of an actor named Richards, who, with his wife, was engaged at the Crow Street Theatre,

Dublin. At this house, when eight years old, she appeared in Prince Arthur and other juvenile characters, including a part written specially for her by O'Keefe in his lost and forgotten farce, 'The Female Club.' She also, for her benefit, played Priscilla Tomboy in 'The Romp,' an abridged version of Bickerstaffe's 'Love in the City.' She left the stage for a time to be educated. After playing in the country she appeared at Covent Garden 13 Nov. 1789, as Miss Richards from Margate, in 'The Citizen' of Murphy. The following year she joined at Hull the company of Tate Wilkinson, playing with great success in comedy. In the line of parts taken by Mrs. Jordan, Wilkinson declares her the 'very best' he has seen, surpassing her predecessor in youth and grace. 'Her face,' he says, 'is more than pretty, it is handsome and strong featured, not unlike Bellamy's; her person is rather short, but take her altogether she is a nice little woman' (*Wandering Patentee*, iii. 127). She married John Edwin the younger [q. v.] in 1791, and she joined with her husband the mixed company of actors and amateurs assembled by the Earl of Barrymore at Wargrave. She appeared with her husband at the Haymarket, 20 June 1792, as Lucy in 'An Old Man taught Wisdom.' Subsequently she passed to the private theatre in Fishamble Street, Dublin, opened by Lord Westmeath and Frederick Jones. In October 1794 she had rejoined Tate Wilkinson, appearing in Doncaster with her husband. With him she visited Cheltenham, and 14 Oct. 1797, still in his company, made, as Mrs. Edwin from Dublin, her first appearance in Bath, playing Amanthis and Roxalana. Here, in Bristol, or in Southampton, where she became a special favourite, she took the leading characters in comedy and farce. In 1805, while in Dublin, she lost her husband. At the recommendation of T. Sheridan she was engaged for Drury Lane. Before she reached the theatre, however, it was burnt down, and on 14 Oct. 1809, as Widow Cheerly in 'The Soldier's Daughter,' she appeared with the Drury Lane company at the Lyceum. The chief characters in comedy were at once assigned her, and 3 Feb. 1810 she was the original Lady Traffic in 'Riches, or the Wife and Brother,' extracted by Sir James Bland Burgess from Massinger's 'City Madam.' At Drury Lane she remained for some years. She was selected to recite, 3 July 1815, the verses of the manager Arnold in commemoration of Waterloo. She then returned to Dublin, to Crow Street Theatre, and, engaged by R. W. Elliston [q. v.], appeared, 16 Nov. 1818, at the Olympic, speaking an opening address by Moncrieff. The following year she accompanied her manager to Drury Lane. Mrs. Edwin was also seen at the Haymarket, the Adelphi, the Surrey, and other London theatres, and played at Scarborough, Weymouth, Cheltenham, &c. At a comparatively early age she retired from the stage with a competency. This was greatly diminished by the dishonesty of a stockbroker, whom she entrusted with money for the purchase of an annuity, and who absconded to America with between eight and nine thousand pounds. This compelled her to return again to the boards. On 13 March 1821 she played at Drury Lane the Duenna in Sheridan's comic opera, this being announced as her first appearance in a character of that description. With rare candour she owned herself too old for the part in which she was accustomed to appear. She appeared at Drury Lane the following season. For very many years she lived in retirement, and, all but forgotten, died at her lodgings in Chelsea 3 Aug. 1854. Mrs. Edwin was a pleasing comedian, in the line of Mrs. Jordan, who behaved with consideration to her, and whose equal she never was. In 'Histrionic Epistles,' 12mo, 1807, attributed to John Wilson Croker [q.v.], she is the subject of a severe attack. She had the reputation of delivering an address or epilogue with especial grace and fervour. She was below the middle height, fair, and with expressive features. Careful in money matters she barely escaped the charge of parsimoniousness. Portraits of her by De Wilde as Eliza in 'Riches' and Albina Mandeville in 'The Will' are in the Mathews collection at the Garrick Club. A painting of her, formerly at Evans's supper rooms, is in the possession of Mr. J. C. Parkinson. The reticence concerning her christian name uniform among writers on the stage is broken by the author of 'Leaves from a Manager's Note-book' in the 'New Monthly Magazine,' who speaks of her as Elizabeth Rebecca.

[Genest's Account of the English Stage; Monthly Mirror, February and March 1810; Tate Wilkinson's Wandering Patentee, 1795; Mrs. C. Baron Wilson's Our Actresses, 1845; Williams's Dramatic Censor for 1811; Era newspaper, 13 Aug. 1854.] J. K.

EDWIN, Sir HUMPHREY (1642–1707), lord mayor of London, descended from the ancient family of Edwin of Herefordshire, was born at Hereford in 1642. He was the only son of William Edwin, twice mayor of Hereford, by his wife, Anne, of the family of Mansfield. Of his two sisters, Mary, the younger, became the wife of Sir Edward Dering, who in 1701 wrote a curious book bewailing her death entitled 'The most excellent Maria, in a brief character of her

incomparable virtues and goodness.' Edwin came to London, and in or before 1670 married Elizabeth, the daughter of Samuel Sambrooke, a wealthy London merchant of the ward of Bassishaw, and sister of Sir Jeremy Sambrooke. He began business as a merchant in Great St. Helen's, and here his four eldest children were born—Samuel, baptised 12 March 1671; Humphrey, 24 Feb. 1673; Thomas, 4 July 1676; and Charles, 7 Feb. 1677 (St. Helen's, Bishopsgate, Reg. of Baptisms). He afterwards appears to have removed to the neighbouring parish of St. Peter-le-Poor, where his son Samuel was living at the time of his marriage in September 1697 (Chester, *Marriage Licenses*, ed. Foster, col. 444). His marriage and success in trade (probably as a wool merchant) brought him great wealth. In 1678 he was admitted a freeman of the Barber-Surgeons' Company by redemption, becoming afterwards an assistant of the company, and master in 1688. In 1694, however, he was dismissed from the office of assistant for his continued non-attendance at the court meetings. He afterwards became a member of the company of Skinners. Edwin was a nonconformist, and very firm in his opinions. This seems to have brought him under the notice of James II, who was anxious to conciliate the dissenters, in order to obtain their help in relaxing the penal laws against the Roman catholics. On 11 Oct. 1687 he was sworn in as alderman of Tower ward, on the direct appointment of the king, in the place of Sir John Chapman, discharged by the royal mandate. On the 18th of the following month the king knighted him at Whitehall, and a few weeks later appointed him sheriff of Glamorganshire for the ensuing year (*London Gazette*, No. 2308). It was probably before this that he purchased the considerable estate and mansion of Llan Vihangel Plas in Glamorganshire, from Sir Robert Thomas, bart., the last of a long line of manorial lords of that name (Nicholas, *Hist. of Glamorganshire*, 1874, p. 125).

In August 1688 Edwin was chosen sheriff of London and Middlesex, entering upon his duties on 11 Oct. following. The year was an eventful one. In December Edwin, with his colleague and the aldermen of London, attended the Prince of Orange on his entry into London, and took part in February in the proclamation of the king and queen in Cheapside and at the Royal Exchange. On 25 Oct. Edwin was elected alderman of the ward of Cheap, in succession to William Kiffen, the baptist minister [q. v.], who suffered notorious persecution from James II, but he again removed, 22 Oct. 1689, to Tower ward, which he continued to represent until his death. He and six others were appointed by the king, in April 1689, commissioners of excise, but in the following September all were dismissed excepting Edwin and Sir Henry Ashurst, and other wealthy citizens were appointed in their room. Edwin continued to hold the office, to which a salary of 1,000*l.* was attached, a year and a half longer, until April 1691. Edwin took a prominent part in the military affairs of the city. Besides being an officer of the Artillery Company, he became captain of the regiment of horse volunteers, a corps of four hundred citizens, established in July 1689 and maintained at their own expense, with the king as their colonel and the Earl of Monmouth as lieutenant-colonel. He was also colonel of a regiment of the trained bands. In March 1690, on the churchmen becoming a majority in the court of lieutenancy, six aldermen who held nonconformist opinions were turned out, and churchmen were chosen in their places, but Edwin's position was not touched. In 1691 Edwin was the victim of a malicious prosecution conducted by Sir Bartholomew Shower, afterwards recorder of London. He was indicted for perjury, and a true bill found against him in November 1691 by the grand jury of Ossulston hundred in Middlesex; but upon his trial in the following February he was acquitted. In a contemporary pamphlet the prosecution is described as 'so unjust that the L. C. J. Holt, seeing it proceeded from the depth of malice, would not suffer Sir Humphry to swear all his witnesses, there being no need of any further proofs at his trial' (*A Letter to an honest citizen conc. the election of a Recorder for the City of London*, by T. S., 1692, Guildhall Library, Tracts, vol. cciii. No. 24). From two treasury minutes dated 5 July 1694 and 20 Oct. 1696, Edwin appears to have owned extensive property in Westminster, adjoining Westminster Hall and the clock house (*Cal. of Treas. Papers*, 1557–1696, pp. 377, 554). He also had a town house at Kensington (Hatton, *New View of London*, i. 33), and added to his Glamorganshire property by the possession of the castle and lordship of Ogmore, the lease of which was renewed to him in 1702 (*Notes and Queries*, 6th ser. xi. 486). In September 1697 Samuel, the eldest son of Sir Humphrey, was married to Lady Catherine Montague, daughter of the Earl of Manchester, and on the 30th of the same month Edwin was elected lord mayor, the customary mayoralty pageant being omitted, owing doubtless to his religious principles (Fairholt, *Lord Mayors' Pageants*, Percy Soc. vol. x. pt. ii. pp. 283–4). Shortly after his accession to

office (6 Nov. 1697) William III, who returned home after the treaty of Ryswick, made a magnificent public entry into London. The reception was the grandest spectacle witnessed in the city since the Restoration.

Soon after his election Edwin gave great offence by attending a nonconformist worship on the afternoons of Sunday, 31 Oct. and 7 Nov., in full civic state. A meeting of the court of aldermen was held on Tuesday, 9 Nov., to consider a complaint of the sword-bearer against the lord mayor for compelling his attendance on the occasion, when the lord mayor was deserted by all his officers except the sword-bearer, who was locked in a pew (LUTTRELL, iv. 303). According to the official minute, the court took notice that the lord mayor had 'for two Lords dayes past in the afternoones gone to private meetings with the Sword.' His lordship promised to forbear the practice for the future, and it was ordered 'that the like practice shall not be used for the time to come' (*City Records*, Rep. 102, fol. 11). A letter written 11 Nov. states that the meeting-house attended by the lord mayor was More's. Wilson and others state that it was Pinners' Hall; a contemporary skit, 'A Dialogue between Jack and Will,' describes it as Salters' Hall. Burnet says that the bill for preventing occasional conformity had its origin in Edwin's state visit to Pinners' Hall (*Hist.* v. 49).

Edwin's unwise action roused all the bitterness of the high church party and caused an angry literary controversy. Dr. Nicholls led the attack in his 'Apparat. ad Def. Eccles. Angl.,' and was answered by James Peirce (*Vindication of the Dissenters*, pt. i. p. 276) and by Calamy (*Abridgment*, i. 561). A young clergyman named Edward Oliver, preaching before Edwin in St. Paul's Cathedral towards the close of his mayoralty (22 Oct. 1698), had the bad taste to declaim against the nonconformist mode of worship. The sermon soon appeared in print and was answered by a pamphlet, of which two editions were published, entitled 'A Rowland for an Oliver, or a Sharp Rebuke for a Saucy Levite. . . . By a Lover of Unity.' Edwin had also to face the ridicule of the stage and the lampoons of the wits of the day. The two following brochures are preserved in the Guildhall Library: 'A Dialogue betwixt Jack and Will concerning the Lord Mayor's going to Meeting-houses, with the Sword carried before him,' London, 1697, 4to, and 'The Puritanical Justice, or the Beggars turn'd Thieves,' London, 1698, 4to.

Penkethman, in his comedy of 'Love without Interest,' 1699 has the following allusion: 'If you'll compound for a catch, I'll sing you one of my Lord Mayor's going to Pin-makers Hall to hear a sniveling non-conseparatist divine divide and subdivide into the two and thirty points of the compass.' Swift, in his 'Tale of a Tub,' by way of satirising the toleration of dissenters, states that Jack's tatters are coming into fashion both in court and city, and describes Edwin under the name of Jack getting upon a great horse and eating custard. A satiric print illustrating the text is given in the fifth edition of the 'Tale of a Tub' (sect. xi. p. 233); this is somewhat altered in later editions; the scene is Ludgate Hill, showing the gate, with St. Paul's in the background. De Foe wrote a pamphlet bearing the title 'An Enquiry into the Occasional Conformity of Dissenters in Cases of Preferment; with a Preface to the Lord Mayor, occasioned by his carrying the Sword to a Conventicle,' London, 1697.

The remainder of Edwin's mayoralty passed off without event and apparently with credit to himself. Many corporate offices fell vacant during the year, by which he received the large sum of 4,000*l.* Towards the end of May he temporarily retired through illness, with the king's leave, to his house at Kensington, Sir Robert Clayton filling his place in his absence (LUTTRELL, iv. 386).

Edwin died on 14 Dec. 1707 at his seat in Llanvihangel, where a monument to his memory remains in the parish church. His widow died in London on 22 Nov. 1714, and was subsequently buried beside him at Llanmihangel. He left no will, but administration was granted to his son Charles on 19 Feb. 1707–8. Towards the erection of the London workhouse, which was begun in his mayoralty, he gave 100*l.* and a pack of wool. Besides the children already mentioned Edwin had four daughters and a fifth son, John, from whom is descended the present Earl of Crawford and Balcarres.

[Memoir of the family of Edwin, by J. Edwin-Cole, in Nichols's Herald and Genealogist, vi. 54–62; Wilson's Life of De Foe, i. 270–4; Duncumb's Herefordshire; Luttrell's Relation; Extracts from the Barber-Surgeons' Company's Records, furnished by Mr. Sydney Young; Notes and Queries, 2nd ser. iv. 389; Chetham Society's publications, xxi. 248.] C. W–H.

EDWIN, JOHN, the elder (1749–1790), comedian, born 10 Aug. 1749 in Clare Street, St. Clement Danes, was the only son of John Edwin, a watchmaker, by Hannah, daughter of Henry Brogden, a statuary in York. He had two sisters, Mary and Elizabeth. He was sent at nine years of age to a farmhouse near Enfield, and obtained a moderate education, including a good knowledge of music.

Before, at the age of fifteen, he left school to fill a post at the pension office of the exchequer, he had acted with some amateur associates in a stable. He joined in 1764 a 'spouting club' meeting at the French Horn tavern in Wood Street, Cheapside, and made the acquaintance of William Woodfall, whose representation of Old Mask in Colman's 'Musical Lady' induced him to become an actor. His first essay was made at an amateur performance at the Falcon tavern in Fetter Lane. He became known to Shuter, who predicted his future success, and to Lee of Drury Lane Theatre, who engaged him at a salary of a guinea a week for a summer season in Manchester. Before leaving London Edwin played at the Haymarket at a benefit performance Quidnunc in Murphy's farce 'The Upholsterer.' A distant relative named John Edwin of George Street, Hanover Square, died, leaving to charities a fortune of near 50,000*l.* Mr. Way, a sub-governor of the South Sea House, and one of twelve executors to the will, appointed Edwin secretary to the trust, with a salary of 30*l.* This post Edwin held a year. Way appears also to have given him 500*l.* for the purpose of his entry as accountant into the South Sea House. In 1765, on starting for Manchester, Edwin made over this sum to his father. In Manchester he played characters belonging to Shuter, whom he was accustomed to mimic. In the autumn Edwin went to Dublin, appearing for the first time at the Smock Alley Theatre as Sir Philip Modelove in Mrs. Centlivre's 'A Bold Stroke for a Wife.' His other parts included Lord Trinket in the 'Jealous Wife.' When as Lord Trinket he had to speak the words, 'I cut a mighty ridiculous figure here,' a reply was received from the audience, 'You do indeed.' Things theatrical in Dublin were at the lowest ebb. Edwin's salary was rarely paid in full, and after a vagabond life in Ireland he ran away from his engagement and returned to England. After various adventures in country towns he appeared at the Bath theatre on 7 Oct. 1768 as Periwinkle in Mrs. Centlivre's 'Bold Stroke for a Wife.' Here he formed a connection with Mrs. Walmsley, a milliner in Horse Street, the subsequent abandonment of which, after twenty years' continuance, caused him to be occasionally hissed from the stage. To this connection was due the birth of his son, John Edwin [q. v.] The connection with the Bath theatre, at which he became a favourite, was maintained during many years. Among the characters in which he was seen were Dogberry, First Gravedigger, Launcelot Gobbo, Sir Hugh Evans, Mawworm in 'The Hypocrite,' and Sir Anthony Absolute. His first appearance at the Haymarket took place on 19 June 1776 as Flaw in Foote's comedy 'The Cozeners.' His first reception was but moderately favourable, and though as Billy Button in Foote's 'Maid of Bath' he established his reputation, Foote gave him comparatively few opportunities. Edwin did not appear in London until his great model, Shuter, had disappeared from the stage. George Colman, on whom the management of the Haymarket devolved in 1777, allowed Edwin to play characters such as Hardcastle in 'She stoops to conquer,' Launcelot Gobbo, Justice Woodcock, and he 'created' the part of Lazarillo (Figaro) in the 'Spanish Barber.' From this period Edwin was a mainstay of the Haymarket, which was only allowed to be open during the summer. In the seasons of 1776–7, 1777–8, and 1778–9 he reappeared in Bath. On 24 Sept. 1779, as Touchstone in 'As you like it,' and as Midas in the piece of that name, he made his first appearance at Covent Garden. His success at Bath as Punch in 'Pleasures of the Town,' a piece extracted from Fielding's 'Author's Farce,' was the cause of his engagement at Covent Garden, where, in 'The Mirror, or Harlequin Everywhere,' assigned to Dibdin, he 'created' the same character (Punch). Still appearing during the summer season at the Haymarket, Edwin played at Covent Garden from this date until his death in 1790. The list of his characters at one or other of these houses is inexhaustible. He 'created' very many parts in pieces now all but forgotten of Miles Peter Andrews, Mrs. Cowley, Pilon, Holcroft, &c., and played Cloten, Sir Andrew Aguecheek, Speed in 'Two Gentlemen of Verona,' Dromio of Syracuse, Ben in 'Love for Love,' and many other characters in works of established reputation. His association with O'Keeffe was eminently beneficial to both actor and dramatist. In a supplement to his 'Recollections' O'Keeffe supplies, in some doggerel verses, a list of two-and-twenty characters in pieces of his own in which Edwin had appeared. The comic songs, in the delivery of which Edwin obtained perhaps his highest popularity, and which were reprinted with the name of Edwin, were mostly written by O'Keeffe. In his 'Recollections' O'Keeffe bears frequent testimony to the merits of Edwin. A joke current at the time was that 'when Edwin died O'Keeffe would be damned.' Edwin's last appearance was at the Haymarket on 6 Aug. 1790 as Gregory Gubbins in the 'Battle of Hexham.' He died on 31 Oct. in the same year, and was buried on Sunday, 7 Nov., at 8 P.M., on the north side of St. Paul's, Covent Garden, be-

tween Dr. Arne and Edwin's great prototype Shuter. The pall-bearers were O'Keeffe, Shield the musician, Quick, 'Gentleman' Lewis, Holman, Wilson, Hull, and Johnstone. Edwin left a widow, Miss Mary Hubbard, whom he married on 13 June 1790 at St. John's Church, Westminster, and who, according to Reed's manuscript 'Notitia Dramatica,' died 8 Jan. 1794. Colman classes Edwin as the best burletta singer that ever had been, or perhaps will be, and adds that 'Nature in gifting him with the *vis comica* had dealt towards him differently from low comedians in general, for she had enabled him to look irresistibly funny, with a very agreeable, if not handsome, set of features, and while he sung in a style which produced roars of laughter, there was a melody in some of the upper tones of his voice that was beautiful' (Peake, *Memoirs of the Colman Family*, ii. 10–11). Reynolds, the dramatist, says that Edwin, disdaining buffoonery, 'established a sort of entre-nous-ship . . . with the audience, and made them his confidants' (*Life and Times*, 1826, ii. 61), and did it so neatly as 'frequently to enrich the business of the stage.' He says that he was present at a performance of the 'Son-in-Law,' when in the scene in which Cranky, objecting to Bowkitt as a son-in-law, observes, 'Besides, you are such an ugly fellow!' Edwin thereupon, as Bowkitt, came to the front of the stage, and pointing to Reynolds, said, 'Now I submit to the decision of an enlightened British public which is the ugliest fellow of the three—I, old Cranky, or that gentleman in the front row of the balcony box.' John Bernard (1756–1828) [q. v.], who claims to have supplied Anthony Pasquin with materials for his biography of Edwin, speaks repeatedly of Edwin, calling him the 'greatest genius' he 'ever encountered' (*Retrospections*, i. 186) and 'the most original actor . . . in the old world or the new' (*ib.* ii. 249). He says also that he wanted variety. Boaden, 'Life of Mrs. Siddons,' i. 117, also compares Edwin to Liston, and says that neither was fully enjoyed except in a small theatre. In his private life Edwin was a boon companion and a wag and the hero of many questionable adventures. In his 'Life of Bannister,' i. 247, Boaden says that he drank, and was 'the absolute victim of sottish intemperance.' Edwin used to reach the theatre drunk at the bottom of a chaise. The clothes were thrust upon him and he was pushed on to the stage when he was able to collect himself, and 'his acting seemed only the richer for the bestial indulgence that had overwhelmed him.' His merits, which were high, fail to justify the system of gagging to which he resorted. Under his name were published: 1. 'The Last Legacy of John Edwin,' 1780, with portrait. 2. 'Edwin's Jests,' 12mo (no date). 3. 'Edwin's Pills to Purge Melancholy,' 2nd edition, with additions, 1788, 8vo. 4. 'Eccentricities arranged and digested by John Williams, *alias* Anthony Pasquin,' 1798, 2 vols. 8vo. This work has at least three different title-pages. In these volumes nothing seems to be his. The 'Eccentricities' contains the particulars of his life, told with insolent amplitude and comment by Williams. From this book subsequent biographers have taken all that is preserved. The Mathews collection of portraits in the Garrick Club contains pictures of Edwin as Peeping Tom and as Justice Woodcock, by Beach, one by Gainsborough (?), an early work, and one by Edridge.

[Genest's Account of the English Stage. In addition to the Eccentricities of Edwin by Williams, of which the first volume is partly occupied by his life and the second by the adventures, jests, and sayings fastened upon him, the theatrical biographers of Boaden, of Kemble, Mrs. Inchbald, Mrs. Jordan, and Bannister supply most particulars. The Oracle, a periodical issued by Boaden about 1790, has been seen by Genest. Not being in the British Museum it is now inaccessible.] J. K.

EDWIN, JOHN, the younger (1768–1805), actor, son of John Edwin [q. v.], is first heard of in 1777, when his father, applying to George Colman for an advance of salary, offers to throw in Mrs. Edwin and Jack. The following year, 30 July 1778, young Edwin appeared at the Haymarket as Hengo in a revival of 'Bonduca' by Beaumont and Fletcher. From this period, at the Haymarket or at Bath, he frequently played with his father, his first recorded appearance in a manly part being at Covent Garden, 26 March 1788, as Dick in 'The Apprentice' of Murphy for his father's benefit. Taken up by Lord Barrymore, who made an inseparable companion of him, he directed during some years the amateur theatricals at Wargrave, Berkshire, the seat of that nobleman. After his marriage to Miss Richards in 1791 he took Mrs. Edwin [q. v.] to Wargrave, where she overstayed the limits allowed her by her manager, Tate Wilkinson, of the York circuit, with whom in consequence she quarrelled. With his wife Edwin went to the Haymarket, appearing 20 June 1792 in 'The Virgin Unmasked,' previously known as 'An Old Man taught Wisdom,' a ballad farce of Fielding, in which he played Blister to the Lucy of Mrs. Edwin. He accompanied his wife to Dublin and to Doncaster in 1794, and on most of her country tours, and died in Dublin, 22 Feb. 1805, a victim to degrading dissipation. Edwin

was best known at Bath, where he was held in some parts equal or superior to his father. He was an excellent country actor, and would probably, but for his irregular life, have made a high reputation. Tate Wilkinson praises his Lenitive in 'The Prize' and his Nipperkin in 'The Sprigs of Laurel,' and says that as Mr. Tag in 'The Spoil'd Child' he is better than any comedian he (Wilkinson) has hitherto seen. He adds that 'Mr. Edwin dresses his characters better and more characteristic than any comic actor I recollect on the York stage' (*Wandering Patentee*, iv. 204). A tombstone to his memory, erected by his wife in St. Werburgh's churchyard, Dublin, attributes his death to the acuteness of his sensibility. In a satirical poem, attributed to John Wilson Croker [q. v.], had appeared some stinging lines upon Edwin, the 'lubbard spouse' of Mrs. Edwin, and the degenerate son of a man 'high on the rolls of comic fame.' Upon reading these Edwin, it is said, wrote to a friend: 'Come and help me to destroy myself with some of the most splendid cogniac [*sic*] that I have ever exported to cheer a breaking heart.' From the debauch then begun Edwin did not recover, and he died uttering fearful imprecations upon his then unknown satirist.

[Genest's Account of the English Stage; Monthly Mirror, February and March 1810; Mrs. C. Baron Wilson's Our Actresses, 1844; Tate Wilkinson's Wandering Patentee; Thespian Dict. 1805.] J. K.

EDWY or EADWIG (*d.* 959), king of the English, the eldest son of Eadmund and St. Ælfgifu, could scarcely have been more than fifteen when he succeeded to the throne on the death of his uncle Eadred [q. v.] in 955. He was remarkably beautiful, and was called the 'Handsome' (Pancali) by his people (Æthelweard, 520). His accession was followed by the downfall of the party that had been in power during the last reign, and Eadgifu, his grandmother, was despoiled of all her possessions. At his coronation, which took place at Kingston in January 956, he left the banquet for the society of two ladies, Æthelgifu, who was, it has been suggested, his foster mother (Robertson), and her daughter Ælfgifu [q. v.], whom Æthelgifu wished him to marry. This marriage would have been uncanonical, and Dunstan and Bishop Cynesige forced him to return to the hall [see under Dunstan and Ælfgifu]. At the instigation of Æthelgifu he drove Dunstan into exile, and either in 956 or 957 married Ælfgifu (*Chron. de Abingdon*, i. 218; Kemble, *Codex Dipl.* 1201). The government was carried on foolishly, and the people of the northern part of the kingdom considered that they were treated unjustly. The power had passed into the hands of the nobles of Wessex, and it is therefore likely that the Mercians and Northumbrians had cause to complain. In 957 they made an insurrection. Archbishop Oda, who disapproved of the marriage with Ælfgifu, and Eadgar, the king's younger brother, withdrew from the court, and Eadgar was chosen king by the northern people. Eadwig appears to have advanced to meet the insurgents, and to have retreated before them at Gloucester, where, according to a late story, Æthelgifu or Ælfgifu was taken and put to death (Osbern, Eadmer, *Vita Odonis*). A meeting of the 'witan' was held, in which the kingdom was divided between the brothers, and Eadwig was left only with the portion to the south of the Thames. In 958 Oda separated Eadwig and Ælfgifu, 'because they were too near akin' (*A.-S. Chron.*), and the archbishop returned to Eadwig's court (Kemble, *Codex Dipl.* 472). The West-Saxon nobles, and especially the members of the royal house, remained faithful to him. In the first year of his reign, possibly at his coronation (Stubbs), Eadwig had made grants to the monasteries of Wilton, Abingdon, and Worcester (Kemble, *Codex Dipl.* 436, 441, 451), and we may safely reject the story of Osbern that he engaged in a general persecution of the monks. Indeed, the revolt against him had nothing to do with the dispute between the seculars and regulars, which did not begin until the next reign. Nevertheless it seems probable that the party in power disliked and put a stop to the earlier reform of the monastic houses, which had been carried out by Dunstan with signal success at Glastonbury, and the king's personal quarrel with Dunstan must naturally have inclined him to look with disfavour on his work. Glastonbury was certainly seized, and the condition of Winchester when Æthelwold became bishop there seems to show that any reforms that had been carried out by Ælfheah were undone by his successor (Stubbs). There is also some reason to believe that Ælfsine and Brithelm, who were in turn appointed to the see of Canterbury by Eadwig, belonged to the West-Saxon and anti-Dunstanite party as regards both ecclesiastical and civil matters. Eadwig died on 1 Oct. 959, and was buried at Winchester. He left no children. He was probably beloved by the lower class in the south, for Henry of Huntingdon, whose chronicle often preserves popular traditions and sympathies, speaks well of him and laments his early death. Dunstan is said to have had a vision in which he saw the king's soul carried off by devils, and to have delivered him by his prayers.

[Anglo-Saxon Chron.; Florence of Worcester; Æthelweard, Mon. Hist. Brit.; Henry of Huntingdon (Rolls Ser.); Memorials of Dunstan (Rolls Ser.), see Introd. lxxxviii–xcvii; Vita Odonis, Anglia Sacra, ii.; William of Malmesbury, Gesta Regum, c. 147, Gesta Pontificum, p. 147 (Rolls Ser.); Kemble's Codex Dipl. vol. ii.; Robertson's Historical Essays, 168, 180, 192; Hook's Archbishops of Canterbury, i. 375 sq.; Allen's Royal Prerogative, 220.] W. H.

EDZELL, Lord (1551 ?–1610), Scottish judge. [See Lindsay, Sir David.]

EEDES, JOHN (1609 ?–1667 ?), divine, son of Nicholas Eedes, born at Salisbury, Wiltshire, was entered at Oriel College, Oxford, in 1626, and proceeded B.A. 3 June 1630. He afterwards 'became a minister in the isle of Shepie, whence being ejected in the time of the rebellion suffer'd much by imprisonment in Ely House, and other miseries' (Wood, *Athenæ Oxon.* ed. Bliss, iii. 802). On his release he took the curacy of Broad Chalk, Wiltshire, which he held 'with much ado' for about two years, and was then made vicar of Hale, Hampshire. After the Restoration he continued at Hale, where he was murdered in his house by thieves in or about 1667, and was buried in the church. He published 'The Orthodox Doctrine concerning Justification by Faith asserted and vindicated, wherein the Book of Mr. William Eyre . . . is examined; and also the Doctrine of Mr. Baxter . . . discussed,' 4to, London, 1654. In dedicating it to his friend, Edward Dodington, Eedes mentions a more elaborate treatise on justification, besides 'other things, both practical and polemical, which I have in readinesse for the presse.'

[Wood's Fasti Oxon. (Bliss), i. 453.] G. G.

EEDES, RICHARD (1555–1604), dean of Worcester. [See Edes.]

EEDES, RICHARD (*d.* 1686), presbyterian divine, born at Feckenham, Worcestershire, 'became either clerk or chorister' of Corpus Christi College, Oxford, in 1626, graduated B.A. in February 1629, and took the curacy of Bishop's Cleeve, Gloucestershire, at Michaelmas 1632. He proceeded M.A. 17 March 1634. He continued at Bishop's Cleeve 'in good esteem for his conformity' until the civil war broke out, when he subscribed to the covenant. About 1647 he became vicar of Beckford, near Bishop's Cleeve, where he remained until 1658. By the persuasion of 'a parliament captain,' who had a farm in Bishop's Cleeve, he then returned to his old cure there in the hope of succeeding to the rectory. From his published sermons it is plainly evident that he had tired of presbyterianism and longed for the king's return. Immediately after the Restoration he delivered an ultra-loyal harangue on the text, 'As whatsoever the king did pleased all the people' (2 Sam. iii. 36), before the mayor and aldermen of Gloucester, but all his attempts to conciliate the court party proved unavailing. He remained at Bishop's Cleeve as minister until the Bartholomew Act of 1662, when 'he silenced himself,' but continued to attend the services of the church 'as much as his age would give him leave.' Before his death he removed to Gretton, near Winchcomb, Gloucestershire, where he died. He was buried on 6 April in Bishop's Cleeve Church in the presence of 'a vast crowd of those who knew and loved him.'

Eedes was the author of: 1. 'Great Salvation by Jesus Christ,' a sermon (on Heb. ii. 3), 8vo, London, 1656. 2. 'Christ exalted and Wisdom justified,' also a sermon, 8vo, London, 1659, 'commended to the world,' says Wood, 'by the epistle of Mr. Rich. Baxter.' 3. 'Great Britain's Resurrection; or, England's Complacencie in her Royal Soveraign King Charles the Second. A sermon [on 2 Sam. iii. 36] preached in the Lecture at Gloucester, 5 June 1660,' 4to, London, 1660. 4. Sermon (on 1 Pet. ii. 7).

[Wood's Athenæ Oxon. (Bliss), iv. 187-8; Fasti Oxon. (Bliss), i. 451, 474.] G. G.

EFFINGHAM, first Earl of the second creation (1767–1845). [See Howard, Kenneth Alexander.]

EFFINGHAM, Barons. [See Howard, Lord William, first Baron, 1510 ?–1573; Howard, Charles, second Baron, 1536–1624.]

EGAN, JAMES (1799–1842), mezzotint engraver, of humble origin, was born in the county of Roscommon in Ireland in 1799. He was employed by S. W. Reynolds [q. v.], the well-known mezzotint engraver, at first as little more than an errand-boy, but later in laying his mezzotint grounds; it was thus that Egan first learnt his art. Gaining much experience in this, he set up a business of ground-laying for engravers, while he studied assiduously in order to become an engraver himself. Having neither money, friends, nor previous education as an artist, he was compelled to rely solely on his own industry and ability, and suffered many privations. Unfortunately, just as he was about to gain some substantial reward for his efforts, consumptive symptoms began to manifest themselves, and after eight years' struggle with declining health Egan died at Pentonville, 2 Oct. 1842, aged 43. His best plate, and his last, executed under the most trying circumstances,

was 'English Hospitality in the Olden Time,' after G. Cattermole. Among his other engravings were 'Love's Reverie,' after J. R. Herbert, R.A., 'Abbot Boniface,' after C. S. Newton, R.A., 'The Morning after the Wreck,' after C. Bentley, 'The Study,' after E. Stone, 'The Mourner,' after J. M. Moore, 'The Young Wife,' 'The Citation of Wycliffe,' 'The Tribunal of the Inquisition,' and other pictures after S. J. E. Jones, and a portrait of John Lodge, librarian at Cambridge, after Walmisley. Egan, who married young, left a family, for whom a subscription was raised by his friends.

[Redgrave's Dict. of Artists; Ottley's Dict. of Recent and Living Artists; Andresen's Handbuch für Kupferstichsämmler; Art Union, 1842, p. 256.] L. C.

EGAN, JOHN (1750?–1810), chairman of Kilmainham, co. Dublin, was born about 1750 at Charleville, co. Cork, where his father was a beneficed clergyman, and having entered Trinity College, Dublin, as a sizar, he graduated there B.A. 1773, and LL.B. 1776; the degree of LL.D. was conferred upon him, *honoris causâ*, in 1790. He was called to the Irish bar in 1778, and, chiefly through the friendship of Lord Avonmore, chief baron of the exchequer, he made good way in his profession. In due course he received his silk gown; in 1787 he was elected a bencher of the Hon. Society of King's Inns, Dublin; and for several years before his death he held the judicial office of chairman of Kilmainham. For a considerable time he had been in the receipt of a very large share of business as a practising barrister, but his quarrel with Henry Grattan was professionally most injurious to him. In the Irish House of Commons he represented Ballynakill 1789–90, and Tallagh, co. Waterford, 1790–1800, and his boldness as a member, especially on the question of the legislative union of Great Britain and Ireland, is well known to the student of Irish history. He died in 1810.

[Todd's Cat. of Dublin Graduates; Dublin Almanacs and Directories; Phillips's Curran and his Contemporaries.] B. H. B.

EGAN, PIERCE, the elder (1772–1849), author of 'Life in London,' is believed to have been born in London in 1772. From an early time he dwelt in the suburbs, and continued to reside there until his death, making frequent expeditions to every part of England where notable races, prize fights, matches, or amusements were expected to take place. By 1812 his reputation was established as 'reporter of sporting events' in the newspapers, and his *impromptu* epigrams, songs, and witticisms enjoyed a wide circulation. In that year, having secured a permanent engagement, which he held until the end of 1823, as the accredited purveyor of sporting news on a journal printed by E. Young, he married and settled, and his son, Pierce Egan the younger [q. v.], was born in 1814. In the same year he wrote and set in type and worked off with his own hands a book (pp. 144) concerning the Prince Regent and Miss Robinson, entitled 'The Mistress of Royalty; or the Loves of Florizel and Perdita, printed by and for Pierce Egan,' 1814. His declaration of authorship, signed and dated 25 Jan. 1843, is extant. In 1818 he wrote and published a serial work, monthly, called 'Boxiana; or Sketches of Modern Pugilism,' giving memoirs and portraits of all the most celebrated pugilists, contemporary and antecedent, with full reports of their respective prize fights, victories, and defeats, told with so much spirited humour, yet with such close attention to accuracy, that the work holds a unique position. It was continued in several volumes, with copperplates, to 1824. At this date, having seen that Londoners read with avidity his accounts of country sports and pastimes, he conceived the idea of a similar description of the amusements pursued by sporting men in town. Accordingly he announced the publication of 'Life in London' in shilling numbers, monthly, and secured the aid of George Cruikshank [q. v.] and his brother, Isaac Robert Cruikshank [q. v.], to draw and engrave the illustrations in aquatint, to be coloured by hand. George IV had caused Egan to be presented at court, and at once accepted the dedication of the forthcoming work. This was the more generous on the king's part because he must have known himself to have been often satirised and caricatured mercilessly in the 'Green Bag' literature by G. Cruikshank, the intended illustrator. On 15 July 1821 appeared the first number of 'Life in London; or, The Day and Night Scenes of Jerry Hawthorn, Esq., and his elegant friend, Corinthian Tom, accompanied by Bob Logic, the Oxonian, in their Rambles and Sprees through the Metropolis.' The success was instantaneous and unprecedented. 'It took both town and country by storm.' So great was the demand for copies, increasing with the publication of each successive number, month by month, that the colourists could not keep pace with the printers. The alternate scenes of high life and low life, the contrasted characters, and revelations of misery side by side with prodigal waste and folly, attracted attention, while the vivacity of dialogue and description never flagged

Many years afterwards (in the 'Cornhill Magazine,' October 1860, No. viii. De Juventute in his 'Roundabout Papers') W. M. Thackeray described the impression left on him by his early perusal of the book, together with a much later reperusal and partial disenchantment, but did full justice to the clever illustrations which so largely contributed to the success of the work (see his paper on Cruikshank in the *Westminster Review*, 1840). Imitations and pirated copies appeared, both of the text and pictures. The chief of the former were 'Real Life in London; or, The Rambles and Adventures of Bob Tallyho, Esq., and his Cousin, the Hon. Tom Dashall, through the Metropolis. By an Amateur,' illustrated by W. Heath and H. Alken, Dighton, Brooke, Rowlandson, &c., May 1821, and following months to 1822, in sixpenny numbers. This was a favoured rival to 'Life in London,' and there was a suspicion that Egan was its author, but this is improbable. Other imitations were David Carey's 'Life in Paris, the Rambles of Dick Wildfire,' &c., illustrated by George Cruikshank,' 1821; 'The Sprees of Tom, Jerry, and Logick [*sic*]; 'A New Song of Flash, Fashion, Frolic, and Fun,' with general heading of 'Life in London,' and clumsy woodcut copies of groups after Cruikshank. The latter was published and signed by James Catnach, in Seven Dials, 23 March 1822, price twopence. Innumerable pictures appeared, representing the characters and incidents; print publishers made their market of the excitement, and the streets at night were certainly not quieter or 'sporting cribs' less frequented when fashion adopted 'Tom and Jerry' habits. At many of the playhouses dramatic versions increased the notoriety. First of these was Mr. W. Barrymore's play, produced at the Royal Amphitheatre on Monday, 17 Sept. 1821; Gomersal acted Corinthian Tom, Jones and Herring took Jerry Hawthorn and Bob Logic. At the Olympic, an extravaganza called 'Life in London,' by Charles I. M. Dibdin the younger [see under DIBDIN, CHARLES], was produced on 12 Nov. 1821, with Baker, Oxberry, and Sam Vale as Tom, Jerry, and Logic. W. T. Moncrieff (supposed pseudonym of W. J. Thoms) wrote the dramatic version for the Adelphi, 'Tom and Jerry; or, Life in London,' with many songs and glees, costume and scenery superintended by Robert Cruikshank. Produced on Monday, 26 Nov. 1821, it had a great 'run,' with Wrench, W. Burroughs, and Wilkinson as Tom, Jerry, and Logic, Walbourn and Sanders for Dusty Bob and Black Sal, Mrs. Baker and Mrs. Waylett as Corinthian Kate and Sue. This version was adopted throughout the country and in the United States, everywhere securing crowded houses. Tom Dibdin [q. v.], Farrel, and Douglas Jerrold separately dramatised it during 1821 and 1822. For Egerton, Egan himself prepared a dramatic version produced at Sadler's Wells on Monday, 8 April 1822, with Elliott, Bob Keeley, and Vale as Tom, Jerry, and Logic. In this version, intended for Covent Garden, in December 1821, Egan had planned to marry Hawthorn and Mary Rosebud, when 'Jerry sees his folly, acknowledges his error, with Hawthorn Hill in perspective,' and concludes with 'Tom and Corinthian Kate made happy.' Postponed for six months and transferred to Sadler's Wells it was performed 191 nights. The book was translated at Paris by M. S—— in 1822. At this date (1822) Egan lived at Spann's Buildings, St. Pancras. At Paris the French translation was entitled 'The English Diorama; or, Picturesque Rambles in London,' 1822. On 2 June, at the Coburg Theatre, was produced T. Greenwood's 'Death of Life in London; or, Tom and Jerry's Funeral.'

In 1828 Egan, rebuking the pirates and plagiarists, produced his 'Finish to the Adventures of Tom, Jerry, and Logic, in their Pursuits through Life in and out of London, with numerous coloured illustrations by Robert Cruikshank' (n. d.) In this he introduced far more of the country sports and misadventures, anticipating, and no doubt suggesting, much of the character of Dickens's 'Pickwick Papers,' which were soon to follow and to excel it. He felt bound to display the consequences of such reckless prodigality and riot, by now introducing more serious incidents: the inconstancy, degradation, and suicide of Kate, the misery and deathbed of Logic, the sufferings as a convict of 'splendid Jem,' the sickness and remorse of Jerry, who reforms, retreats to the country, marries Mary Rosebud, his early sweetheart, and developes into a generous landlord and justice of peace; with the death of Corinthian Tom, who breaks his neck at a steeplechase. Strangely enough this concluding portion of the work remained wholly unknown to, or forgotten by, Thackeray, who writes of it as though merely suggested and never executed. It was reissued in 1871 by John Camden Hotten, with the original thirty-six aquatint plates. Possessing less of 'rattling gaiety' there is plenty of incident and more literary polish than in the antecedent 'Life.' Egan spent most of his time between the publication of these two books in varied literary work. He reported and published a full 'Account of the Trial of John Thurtell and Joseph Hunt' for the murder of William Weare. 'With an appendix disclosing some extraordinary facts,

exclusively in the possession of the editor,' 1824. It was certified as a fact that Thurtell seven hours before his execution had said: 'It is perhaps wrong in my situation, but I own I should like to read Pierce Egan's account of the great fight yesterday,' meaning one between Tom Spring and Langan. Egan was present at the Old Bailey sessions on 30 Oct. 1824, at the trial of Henry Fauntleroy [q. v.] for forgery, and published a full report. In 1822 he had issued 'The Life and Extraordinary Adventures of S. D. Hayward, denominated the Modern Macheath,' a highwayman condemned to death and executed 25 Nov. 1821. In 1821 Egan wrote a humorous account of a trial in the court of common pleas, 23 April, entitled 'The Fancy Tog's Man *versus* Young Sadboy the Milling Quaker.' Mr. Gore was the tailor, Edmund Foster pleading to be a minor, the defendant. Egan furnished the 'slang phrases' to Francis Grose's 'Dictionary of the Vulgar Tongue,' 1823. On Sunday, 1 Feb. 1824, with motto of 'Our king and country,' he commenced editing 'Pierce Egan's Life in London and Sporting Guide,' a weekly newspaper, price 8½*d.*, afterwards merging into 'Bell's Life in London.' His portrait, drawn by George Sharpless, engraved by Charles Turner, was published 'at Pierce Egan's tiny crib in Chancery Lane,' 1824. He published in the same year his more ambitious work, well illustrated by Theodore Lane, and dedicated to Edmund Kean, 'The Life of an Actor;' the hero, Peregrine Proteus, ending with a successful performance before royalty, after all the vicissitudes of provincial engagements and poverty. This work was popular, and, commencing in January 1824, was completed in 1825. In 1827 appeared Egan's 'Anecdotes, Original and Selected, of the Turf, the Chase, the Ring, and the Stage, embellished with thirteen coloured plates by Theodore Lane.' His 'Walks through Bath,' and his 'Trip to Ascot Races,' 1828, preceded the issue of his poem entitled 'The Show Folks,' embellished with nine designs on wood by the late Theodore Lane, engraved by John Thompson, 1831, accompanied by an interesting memoir of Lane [q. v.], who had died 28 May 1828. This book was written by Egan to benefit Lane's widow and children. His 'Life of an Actor' had been planned to benefit Lane in 1824. In 1831 he published 'Matthews's Comic Annual; or, The Snuff-Box and the Leetel Bird: an original humourous poem by Pierce Egan.' His important work, 'Pierce Egan's Book of Sports and Mirror of Life,' was completed, after serial publication, in 1832, and is a worthy companion of Hone's 'Every Day Book,' and the best work of its class, fully illustrated on every variety of country sports and pastimes, invaluable for reference. Egan's next work was a serial dedicated by express permission to the young Queen Victoria, and completed on New Year's day 1838, entitled 'The Pilgrims of the Thames in Search of the National.' This undertaking introduced to a wider public the artistic merits of his son Pierce, who designed and etched the numerous illustrations of 'Greenwich Park,' 'Richardson's Show,' 'Hampton Races,' 'The Match Girl,' 'The River,' 'Windsor,' 'Vauxhall,' 'Gravesend,' 'Source of the Thames,' 'The Nore Light,' 'Lord Mayor's Show,' &c. Egan's later years were spent in peaceful retirement. The editor of 'Bell's Life in London' wrote: 'Pierce was, with all his oddities, a right-minded fellow, and was respected by all to whom he was known.' Among his numerous fugitive works were 'fancy ditties' of every description, mirthful and serious, but never offensive; also guide-books to Dublin, Liverpool, &c., for he knew every spot in Great Britain. 'The veteran historian of the ring and sporting journalist' died on Friday, 3 Aug. 1849, at his house in Pentonville, London, 'aged 77 years,' leaving a large family behind him, 'most of whom are able to take care of themselves' (*Bell's Life*).

[Works cited throughout; John Camden Hotten's Preface to his edition of Life in London, 1870; Charles Hindley's Life and Times of James Catnach, 1878; European Magazine, November 1821; Gent. Mag. new ser. xxxii. 548; Bell's Life in London, 12 Aug. 1849, &c.] J. W. E.

EGAN, PIERCE, the younger (1814–1880), novelist, son of Pierce Egan [q. v.], the author of 'Life in London,' and associated with him in several of his works, was born in London in 1814, and early showed a taste for drawing. He was educated to follow art professionally, became a close frequenter of theatres, and made sketches during the performances, afterwards etching these designs, which were published as frontispieces to the plays in Davidge's 'Acting Drama.' His most ambitious work as an artist was a series of etchings to illustrate his father's serial, 'The Pilgrims of the Thames in Search of the National,' 1837. These were so successful and promising that he might have taken a fair position as an illustrator, and been well remunerated, but he preferred novel writing. His novels secured a ready sale; being first issued in weekly numbers, and afterwards in volumes. Several of them contained woodcuts and etchings by the author. Among these were 'Wat Tyler,' in 3 books, 1841, republished in 1851, full of ghastly incidents

of slaughter, with love scenes; 'Robin Hood;' 'Adam Bell, Clym o' the Cleugh, and William of Cloudeslie,' a long story of woodland adventures, 1842, with one of Egan's best etchings; 'Paul Jones,' the privateer, 2 vols., with Egan's etched frontispiece and designs on wood, 1842. Other early works were, 'The London Apprentice, and the Goldsmith's Daughter of East Chepe;' 'Edward the Black Prince; or, Feudal Days;' and 'Clifton Grey; or, Love and War,' a tale of the Crimean war, published in 1854–5. In spite of the extravagant narrations of feudal cruelty, these early works were inoffensive, never immoral nor irreligious. But their unreality, owing to their author's superficial knowledge of history, is very conspicuous. He contributed to the early volumes of the 'Illustrated London News,' started in 1842, and from 7 July 1849 to the end of 1851 edited the 'Home Circle.' In Nos. 53–119, vols. iii–v. of this work, ending 11 Oct. 1851, reappeared, extended and recast, his 'Quintyn Matsys, the Blacksmith of Antwerp,' afterwards reissued separately in library form with illustrations. An early edition had been published about 1839. He wrote in January 1857 for 'Reynolds's Miscellany,' Nos. 444–8, a popular Christmas story called 'The Waits;' since republished in John Dicks's series of 'English Novels,' No. 106. Also in 'Reynolds's Miscellany,' 'The False Step; or the Castle and the Cottage' (begun 21 Feb. 1857, ended 3 Oct., Nos. 450–82). He then transferred himself to the 'London Journal,' to the success of which he largely contributed, remaining one of its most attractive contributors until the end of his life. Sir John Gilbert illustrated many of the following works. On 5 Dec. 1857, in vol. xxvi. No. 667, appeared the first chapters of Egan's 'Flower of the Flock.' It ended in No. 689, and was next week followed by 'The Snake in the Grass' (8 May 1858, ending 27 Nov. 1858, in No. 720). A note from Pierce Egan to the public craved leave of absence for a brief period 'to recruit health and strength.' Otherwise he was singularly unobtrusive, and avoided all personal squabbles. He had married, and already had several children, enjoying a fair income derived from his literary work. He afterwards developed a completely different style from his early feudal extravagances, and delighted in rural scenes, intermingled with tragic incidents of town poverty and aristocratic splendour. Despite sensationalism and contrasts of ranks and classes, there was always a singular charm of purity and wholesome honesty in all his 'London Journal' serials. In 1858 and 1859 a new proprietor of the 'Journal,' to encourage a higher taste among the purchasers of penny miscellanies, dispensed with Egan's services and reprinted three novels by Sir Walter Scott. But the circulation of the 'Journal' diminished, so that Pierce Egan was again summoned to restore the popularity. This he attempted, somewhat hurriedly, with a slight story called 'The Love Test' (15 Jan. 1859, in vol. xxix., completed in No. 746 on 28 March). After a short interval he began a new story, with his best power, 'Love me, Leave me Not' (22 Oct. 1859, ending 30 June 1860, Nos. 767–803). In rapid succession, with undiminished success, there followed 'The Wonder of Kingswood Chace' (6 Oct. 1860 to 6 July 1861, Nos. 817–56); 'Imogine; or The Marble Heart' (7 Sept. 1861 to 14 June 1862, Nos. 865–905); 'The Scarlet Flower,' in which he went back to cavalier days (7 June 1862 to 15 Nov., Nos. 904–27); 'The Poor Girl,' one of his best known novels (on 1 Nov. 1862 to 5 Sept. 1863); 'Such is Life' (5 Dec. 1863 to 2 July 1864, Nos. 982–1012); 'Fair Lilias' (14 Jan. 1865 to 16 Dec. 1865, Nos. 1040–88); 'The Light of Love; or the Diamond and the Snowdrop' (28 April 1866 to 16 Feb. 1867, Nos. 1107–49); 'Eve; or The Angel of Innocence,' another widely popular work (18 May to 21 Dec. 1867, Nos. 1162–93). The incessant toil and excitement of such rapid production told on him, but 'Eve' embodied his best thoughts, which lacked neither poetry of expression nor some higher flights of imagination, such as his early years had never promised. His personal friends valued him for his manly qualities, and his readers admired him. He wrote nothing in vol. xlvii., but resumed on 5 Sept. 1868 with 'The Blue-eyed Witch; or not a Friend in the World' (ending 8 May 1869, Nos. 1230–65). Henceforward his powers diminished, as may be seen in his wild and ghastly story 'My Love Kate; or the Dreadful Secret' (6 Nov. 1869 to 7 May 1870, Nos. 1291–1317); and in his attempt to trade on his former success with 'The Poor Girl' (a study of a virtuous maiden triumphing over persecutions and temptations) by his adding a companion novel entitled 'The Poor Boy' (8 Oct. 1870 to 8 April 1871, Nos. 1339–65). Of other works the titles and dates were these: 'Mark Jarrett's Daisy, the Wild Flower of Hazelbrook' (25 Nov. 1871 to 25 May 1872, Nos. 1398–1424, in vol. lv.); 'Ever my Queen' (15 Feb. to 5 July 1873, Nos. 1462–1482); 'Her First Love' (21 March to 8 Aug. 1874, Nos. 1519–39, in vol. lx.); 'False and Frail' (13 Feb. to 19 June 1875, Nos. 1566–84); 'The Pride of Birth' (20 Nov. 1875 to 1 April 1876, Nos. 1606–25); 'Two Young Hearts' (25 Nov. 1876 to 14 April

1877, Nos. 1659–79); then, after short intervals, 'His Sworn Bride' (15 Dec. 1877 to 4 May 1878, Nos. 1714–34, in vol. lxvi.); 'Loved in Secret' (2 Nov. 1878 to 29 March 1879, Nos. 1760–81); and, his latest work of all, at first entitled 'A Shadow on the Threshold,' but the name having been anticipated elsewhere, it was changed to 'A Shadow on the Future' (13 Dec. 1879, ending on 6 March 1880, Nos. 1818–33, in vol. lxxi.) He was a liberal in politics, and had been for some time connected with the 'Weekly Times.' He is deservedly accounted 'one of the pioneers of cheap literature.' His 'Snake in the Grass' was republished in 1887. He died on 6 July 1880.

[Works mentioned above, with dates; obituary notice in Athenæum, No. 2750, p. 49, &c.]
J. W. E.

**EGBERT or ECGBERHT, Saint** (639–729), was an Angle, doubtless a Northumbrian, of noble lineage, who some time after 652 went to Ireland. Among his companions there were Æthelhun, brother of Æthelwine, subsequently bishop of Lindsey, and the more famous Ceadda. Young men visited Ireland either for study or to cultivate in its highest form the monastic life. Ecgberht was one of those who 'visited the cells of the masters,' and were entertained without cost and received gratuitous instruction from the hospitable islanders. But in 664 a terrible plague desolated both Britain and Ireland, and Ecgberht and Æthelwine were seized with the disorder when sojourning at the monastery of Rathmelsigi, a house placed by some in Connaught, and identified by others with Mellifont, near Drogheda, but in both cases on insufficient evidence. Fearing that death was at hand, Ecgberht, as Bæda was told by a hoary priest who had heard the story from Ecgberht himself, prayed that he might have time for repentance, and vowed solemnly that if he recovered he would never return to Britain, would recite the whole psalter every day, and would fast a day and a night in every week. His comrade died, but Ecgberht recovered and became a priest and a monk. For the rest of his long life he kept his vows and soon won a great reputation for humility, kindness, continency, simplicity, and justice. He added to his old vows a new one, that he would only refresh himself once a day in Lent, the forty days before Christmas, and the forty after Pentecost, and then only on a limited quantity of bread and skimmed milk. He was exceptionally learned in the scriptures. The students and monks from England sought his counsel. One of them, Higbald, afterwards an abbot in Lindsey, relates how Ecgberht told him that he knew a man in Ireland who on the night of Ceadda's death (2 March 672) saw in a vision the spirit of Cedd, his brother, descending from heaven with an angel host to fetch his brother to his reward in the celestial realms. Bæda suspected that Ecgberht himself had this vision, but is not sure. In later times, however, there was no hesitation in making Ecgberht the witness of this miracle (Flor. Wig. s. a. 672). Twelve years later Ecgberht boldly remonstrated with the rash Ecgfrith, king of the Northumbrians, who, as part of his policy of war against the Celtic neighbours and tributaries of his kingdom, carried on an unprovoked war with the friendly Irish. Ecgfrith's death next year in his war with the Picts was generally regarded as the penalty of his neglect of Ecgberht's counsel. Ecgberht's vow kept him away from Britain, but he was seized with an irresistible impulse to preach the gospel to the heathen Germans beyond the sea, especially the Frisians and the old Saxons. If this ambitious scheme should fail, he would at least be able to visit the threshold of the apostles at Rome. He chose his companions and his ship, but at the last moment a monk from Melrose who was among them was warned by his old abbot, Boisil, in a dream to tell Ecgberht to desist, and visit instead the monasteries of Columba. Ecgberht hesitated until the message was repeated in a second and clearer vision. A storm now cast his ship on the coast, and he finally desisted from his missionary journey. But he encouraged others to go where it was forbidden for him to enter. Wihtberht, an Englishman, long an anchorite in Ireland, undertook the Frisian mission in 690. He laboured two years without result and then returned in despair. But in 692 Ecgberht found in Willibrord [q. v.] and his twelve companions more fortunate missionaries. It was not, however, until some years had elapsed that Ecgberht proceeded to fulfil the divine command. He was still living among the Scots when about 705 he was consulted by Eanmund, the Northumbrian noble whom the cruelty of King Osred had driven into a monastery. At the monk's request Ecgberht consecrated an altar for the monastery of St. Peter. He also bade Eanmund build a chapel on a hill covered with thorn coverts, the haunt of robbers. Eanmund fulfilled his request. Perhaps Utan the Scot, one of Eanmund's most zealous disciples, came from Ecgberht (Æthelwulf, 'Carmen de abbatibus cellæ suæ,' in T. Arnold's *Symeon of Durham*, i. 270–3, Rolls Ser.) It is remarkable that the relator of this story speaks of Ecgberht as

bishop, while Bæda always describes him as a presbyter. But Alcuin twice (*Vita S. Wilibrordi*; and *Versus de Sanctæ Eboracensis Ecclesiæ*, in JAFFÉ, vi. 43, 112) describes Ecgberht as a bishop, just as Æthelwulf does. Despite the sanctity of Ecgberht's life and his orthodoxy on all the points of controversy between the Roman and Celtic churches, Bæda either ignores or forgets that he had in any sense the character of a bishop.

At last, in 716, Ecgberht went on his mission to Iona. The Celtic Easter and tonsure had already lost ground even in the centre of Celtic christianity. Adamnan [q. v.] had become since 686 an advocate of the Roman usages; and after the synod of Tara in 692 all the northern Scots but a few Columban monasteries had conformed to Rome. It was about this time that Ecgberht became anxious for their conversion, though he himself could hardly have been of the Celtic party even before this. But on Adamnan's death schism broke out in Iona. When Ecgberht arrived in 716 he found two rival abbots, though doubtless the larger party were with the Abbot Dunchad on the Roman side. The traditions of the place tended powerfully for the local usages. Ecgberht's eloquence and earnestness turned the monks from their old ways. In 716 both Irish and English annalists commemorate the abandonment of the Celtic Easter at Iona (Tighernac, in SKENE, *Chron. Picts and Scots*, p. 73; *Anglo-Saxon Chron.* s. a. 716). In 717 Dunchad died, and Faelchu, the rival abbot, found his cause strengthened by the fugitive Columban monks expelled in that year from the dominions of Nectan, king of the Picts. Ecgberht still persevered. In 718 he forced on Iona the Roman tonsure (Tighernac, in SKENE, p. 74). But the struggle was long and severe, and the victory gradual. Ecgberht never left Iona, and doubtless found his work there in subduing the last traces of the schism. But his influence extended over the greater part of the land of the Scots. He had now attained an unusual age. He was ninety years old when, on Easter day (24 April) 729, he suddenly died, just after he had completed the celebration of mass. In him, as Bæda says, the English repaid to the Scots their gift of christianity by recalling them to the true catholic knowledge of Easter. It was little less than a miracle that he died on Easter day. He was revered as a saint as early as the times of Alcuin.

[Bædæ Historia Ecclesiastica Gentis Anglorum, iii. 4, 27, iv. 3, 26, v. 9, 10, 22; Chronicles of the Picts and Scots, ed. Skene, pp. 73, 74; Anglo-Saxon Chronicle, s.a. 716, 729; Æthelwulf, in Symeon of Durham, ed. T. Arnold, i. 270–3 (Rolls Ser.); Jaffé's Bibliotheca Rerum Germanicarum, vi. 43, 112; Skene's Celtic Scotland, ii. 278–81, corrects Bæda by comparison with the Irish sources; Lanigan's Ecclesiastical History of Ireland, iii. 95, 135.] T. F. T.

**EGBERT or ECGBERHT** (*d.* 766), archbishop of York, son of Eata and cousin of Ceolwulf [q. v.], the king of Northumbria, to whom Bæda dedicated his 'History,' was sent by his father to a monastery to receive his education. When he had grown up he went to Rome with his brother Ecgred, and was ordained deacon there. Ecgred died at Rome, and Ecgberht returned home alone. He was appointed to the see of York by Ceolwulf, probably in 732 (*Carmen de Pontiff.* 1284; *Addit. ad Bædam*, 734; *A.-S. Chron.* 735, SYMEON), and Bæda thereupon wrote him a long letter of advice as to his life and doctrine, the administration of his diocese, the evils that prevailed among the clergy, the corrupt state of the monasteries, and the measures of reform that he desired him to adopt ('Ad Ecgberctum antistitem,' *Opera Hist. Min.* 207–26). As a means of restoring discipline, he urged him to forward the erection of new bishoprics and the fulfilment of the scheme of Pope Gregory, which invested the see of York with metropolitan authority by the gift of the pall. Acting on this advice Ecgberht obtained his pall at Rome from Gregory III in 735, and thus became the second archbishop of York; for as none of his predecessors since Paulinus received the vestment, they are not entitled to a higher title than that of bishop (*Anglia Sacra*, i. 66). His power was evidently greatly increased by the accession of his brother Eadberht [q. v.] to the Northumbrian throne in 738; he worked in perfect harmony with him, exercised full authority in ecclesiastical matters, and issued coins bearing his own name along with that of the king. He was learned, just, gracious, and liberal. He enriched the churches of his diocese with many splendid gifts, took care to ordain worthy men as priests, and paid attention to the cultivation of church music. Above all, he founded the school attached to his cathedral church. In this school the range of teaching was wide, and besides divinity included the study of classical authors, and especially of Virgil, of grammar, arts, and science. The work of teaching was mainly confided to Albert (Æthelberht), who succeeded Ecgberht as archbishop, and here among other scholars of note was educated Alcuin (Eahlwine), who also took part in the direction of the school. In the anonymous 'Life of Alcuin' we are told that Ecgberht each morning, as soon as his business was transacted, used to sit on his couch

and instruct his young clerks till midday; he then prayed privately and celebrated mass. At dinner he ate sparingly, and listened to his scholars discussing literary questions. In the evening he always said the compline service with them, and then gave each his blessing singly (*Vita Alcuini, Bibl. rerum Germ.* Jaffé, iv. 10, 11). He corresponded with the English missionary Boniface, who wrote to him thanking him for his gifts, asking him to send him the 'Commentaries' of Bæda, and consulting him on a question of church discipline (epp. 60, 100). In 758 he received into his monastery his brother Eadberht, who voluntarily resigned his crown and became a monk. He died on 19 Nov. 766, after having ruled the diocese for thirty-four years (*Carmen de Pontiff.*; thirty-two years, Symeon), and was buried in one of the porches or chapels of his cathedral church. A letter of Paul I, with a superscription addressing it to Ecgberht as well as Eadberht, was really written to the king alone (*Councils and Eccl. Docs.* iii. 394–6). Ecgberht wrote: 1. 'The Pontificale,' or a book of ritual, first printed by the Surtees Society, vol. xxvi. 1853. 2. The 'Succinctus Dialogus Ecclesiasticæ Institutionis,' printed with two epistles of Bæda by Ware 1664, by Wharton 1693, by Wilkins in his 'Concilia' 1737, by Thorpe in his 'Ancient Laws and Institutes' 1840, and by Haddan and Stubbs in their 'Councils,' &c., 1851. 3. 'The Pænitentiale,' printed by Haddan and Stubbs in their 'Councils,' &c., iii. 413 sq., from the text of Wasserschleben, which presents what may be taken as the genuine work of the archbishop. Other versions of the 'Penitential' ascribed to Ecgberht have been printed by Spelman, Wilkins, and Thorpe, but in each case his work has been mixed up with much that is clearly extraneous. A book of 'Excerptiones,' also ascribed to him, is of later date. The editors of the 'Councils,' &c. (see above), in a learned note on the works attributed to Ecgberht, consider that 'it seems rather more probable than not' that he may have translated the Anglo-Saxon version or paraphrase of the 'Confessionale' from the 'Penitential' of the 'so-called Cummeanus.' Other writings of which, if they ever existed, no traces now remain are ascribed to him by Bale (*Scriptt. Brit.* cent. ii. 109).

[Carmen de Pontiff. Ebor. Eccl. 1247–86, Historians of York, i. 386; Symeon of Durham, Hist. Eccl. Dunelm. ii. 3 (Rolls Ser.); Bædæ Opera Hist. Minora, pp. 207–26 (Engl. Hist. Soc.); William of Malmesbury, Gesta Pontiff. p. 245 (Rolls Ser.); Addit. ad Bædam, Mon. Hist. Brit. p. 288; Vita Alcuini, Jaffé, pp. 10, 11; Bonifacii Epistolæ, Jaffé, epp. 60, 100; Raine's Fasti Ebor. p. 94 sq.; Haddan and Stubbs's Councils and Eccl. Docs. iii. 358 sq., 388 sq., 413 sq.; Wright's Biog. Lit. i. 297 sq.; Dict. of Christian Biog., art. 'Egbert,' by Canon Raine.]

W. H.

**EGBERT, ECGBERHT, or ECGBRYHT** (*d.* 839), king of the West-Saxons, son of Ealhmund, an under-king of the kingdom of Kent, which at this time, besides Kent, included Surrey, Sussex, and Essex (*A.-S. Chron.* sub an. 823), was when a young man banished from England by the joint action of Offa, king of Mercia, and Beorhtric [q. v.], king of Wessex. He represented the branch of the house of Cerdic that sprang from Cuthwine, the son of Ceawlin [q. v.], for his father was the great-grandson of Ingils, the brother of Ine. The West-Saxon kingship had departed from his house when Ine was succeeded by his kinsman Æthelheard. When the West-Saxon king, Cynegils, died in 786, Ealhmund was reigning in Kent, and probably died shortly afterwards; for soon after Beorhtric succeeded Cynegils the pretensions of Ecgberht were held to endanger his throne. Beorhtric forced him to take refuge in Mercia, and sent an embassy to Offa offering alliance and requesting that the fugitive might be given up. Offa determined to support Beorhtric, probably because the accession of Ecgberht to the West-Saxon kingdom might have led to the withdrawal of Kent from the Mercian over-lordship and its union with Wessex; he therefore made alliance with the West-Saxon king, gave him his daughter Eadburh [q. v.] to wife in 789, and joined him in driving Ecgberht out of England. Ecgberht took refuge with the Frankish king, Charles, afterwards the emperor Charles the Great (Charlemagne), who entertained many exiles from the different English kingdoms. The date of Ecgberht's banishment and its duration are uncertain. The 'Anglo-Saxon Chronicle' (sub an. 836), Florence of Worcester (i. 69), and Henry of Huntingdon (p. 733) say that his exile lasted for three years; William of Malmesbury (*Gesta Regum*, sec. 105) makes it last for thirteen years. While, as far as written evidence goes, the period of three years thus rests on strong ground, it is less probable than the other. Ecgberht certainly came to the throne in 802 (Kemble, *Codex Dipl.* Introd. p. 87; *Eccl. Documents*, iii. 557, the dates of the 'Chronicle' needing correction by two years at this period), and it is likely that he returned to England in that year on the death of Beorhtric; his exile, however, could not have begun three years before that date, as Offa was then dead. If the account given in the 'Chronicle' is to be accepted, his return must have taken place

on the death of Offa in 796, and his exile in 793, a date which seems to have no significance in this connection, while if William of Malmesbury's statement of the matter is correct, his exile would coincide with the marriage of Beorhtric to Offa's daughter, and would come to an end when, on the death of Beorhtric, he returned to England to ascend the West-Saxon throne; and it is highly probable that Malmesbury based his story on some version of the 'Chronicle' that has not been preserved. According to this theory, then, Ecgberht was banished in 789, and remained with Charles for thirteen years. Nothing is known of his life during his exile save that Henry of Huntingdon records the tradition that he dwelt in honour. At the same time account must be taken of the influence that his long stay at the court of the Frankish monarch must have had on his future career, of the lessons in war and empire that he must have learnt there. He returned to England in 802, and was accepted by the West-Saxons as their king. No opposition seems to have been offered to his accession by Cenwulf of Mercia, and it may reasonably be supposed that his acquiescence had been secured by the emperor (*Making of England*, p. 431). Nothing is recorded of Ecgberht for the next thirteen years; for the statement that appears in the register of a hospital at York that soon after his accession he held a 'parliament' at Winchester, in which he ordered that the name of his kingdom should be changed from Britain to England (*Monasticon*, vi. 608), does not need confuting here. It should, however, be noted that he dates certain charters granted in the later years of his reign (Kemble, *Codex Dipl.* 1035, 1036, 1038) by the year of his 'ducatus,' which he refers to 812 or 813 (Stubbs, art. 'Egbert,' *Dictionary of Christian Biography*). Whatever he may have meant by the term 'ducatus,' it certainly points to some accession of dignity, and as in 815 (*A.-S. Chron.* sub an. 813) he 'laid waste West Wales [Cornwall] from eastward to westward,' it has been conjectured (Stubbs) that he refers to the beginning of this war, which in later days he probably regarded as the first step towards the attainment of the leadership he afterwards won. From 815 he does not appear again until 824, when he held a meeting of the West-Saxon witan at Acle, probably Oakley in Hampshire (Kemble, *Codex Dipl.* 1031). The next year was evidently marked by a rising of the West Welsh, who were defeated by the men of Devon at Gafulford or Camelford, a war in which Ecgberht took part in person (*Anglo-Saxon Chronicle*, sub an. 823; Florence; Kemble, *Codex Dipl.* 1033; Stubbs).

As soon as Ecgberht had overthrown the Welsh of Cornwall he had to repel a Mercian invasion. The greatness of Mercia had been shaken by civil discord since the death of Cenwulf in 821; his successor was deposed, and another king, Beornwulf, chosen in his place. Beornwulf, who no doubt took advantage of the rising of the Welsh, seems to have marched far into Wessex. Ecgberht defeated him at Ellandune, probably in the neighbourhood of Winchester, for Hun, an ealdorman who fell in the battle, was buried there (Æthelweard, p. 510). The slaughter was great on both sides, and the 'river of blood' that was shed was commemorated in popular verse (Henry of Huntingdon, p. 733). Beornwulf fled, and set himself to gather another army. From Ellandune Ecgberht sent his son Æthelwulf, Ealhstan, the bishop of Sherborne, and an ealdorman, with a large force, to regain his father's kingdom of Kent. Baldred, king of Kent [q.v.], was driven across the Thames, and the people of Kent, Surrey, Sussex, and Essex willingly submitted to Ecgberht as the rightful successor of his father. The king and people of East Anglia, who were under the over-lordship of Mercia, also sent to him seeking his 'peace and protection.' On this Beornwulf led his army against them, and began to lay waste the country, but they defeated and slew him (825), and remained under the over-lordship of Ecgberht (Florence, i. 66; Henry of Huntingdon, p. 733). Mercia, however, was not yet subdued, for Beornwulf was succeeded by Ludecan, who made another attempt to subdue East Anglia, and was likewise defeated and slain in 828. He was succeeded by Wiglaf. Ecgberht, however, at once led an army against him, drove him from the kingdom, and received the submission of Mercia. In 829 he marched against Northumbria, and the Northumbrians met him on the border of their land at Dore in Derbyshire, and there submitted to him and took him for their lord. Under this year (827, correctly 829) the 'Chronicle' says of him that he was the eighth Bretwalda. He had for the first time united all the English race under one over-lordship, and, though there were future divisions of his empire, his work was never wholly undone (*Making of England*, p. 436). He was not king of England, for the idea of a territorial kingship belongs to a later period. Nor was he the immediate ruler of the peoples that had submitted to him; they still had kings of their own, who were dependent on the West-Saxon overlord, and in 830 Ecgberht restored Wiglaf

to the throne of Mercia as under-king. In the case of Kent, where the kingship had come to an end, Ecgberht adopted a special policy. The kingdom was important, both as the seat of the ecclesiastical government of England, and as the district most closely connected with the continent. At the same time the greatness of the primate, and the strong local feeling that had manifested itself in opposition to Mercia, rendered it unadvisable to attempt a policy of absolute annexation. Accordingly Ecgberht, who regarded the kingdom as peculiarly his own, bestowed it on his son Æthelwulf, probably in 828 (Kemble, *Codex Dipl.* 223, 224), and it remained attached to the heir to the West-Saxon throne until it was united with the rest of the south of England on the succession of Æthelberht to the kingdom of Wessex (*Constitutional Hist.* i. 172). There is some uncertainty as to the date at which Ecgberht made his son king of Kent, and it is further questioned (*Eccl. Documents*, iii. 557) whether the subjugation of the country took place before 827, the date assigned to it in the St. Albans compilation (Wendover). There seem, however, sufficient grounds for the dates given here. Ecgberht's 'charters' record a few personal incidents, such as his presence at the war of 825, and his grants, not many in number, to churches, and especially to Winchester (Kemble, *Codex Dipl.* 1033, 1035 sq.) In a charter of 828 (*ib.* 223) he is styled 'rex Anglorum;' this, however, must not be taken as signifying more than the over-lordship of East Anglia; the same style was used by Offa in 772 (*ib.* 102); and in 830 he is described simply as 'king of the West-Saxons and Kentishmen,' and in 833 as 'king of the West-Saxons' (*ib.* 224, 232). His description as 'king of Kent and other nations' in another charter of 833 (*ib.* 234) does not necessarily imply any termination of Æthelwulf's authority; Ecgberht was presiding over a meeting of the Kentish witan, and naturally used the style of the kingdom; it is, however, curious that Æthelwulf's name does not occur among the witnesses (*Eccl. Documents*, iii. 557). Coins of Ecgberht are rare, though specimens are extant struck by about nineteen different moneyers. On some of these, besides his name and title of 'rex,' there is 'Saxo,' on others 'M,' and on others 'A,' signifying respectively his kingship over the West-Saxons, Mercians, and East Anglians (Kenyon; Stubbs). Nothing is known certainly as to Ecgberht's administrative work in his immediate kingdom of Wessex. It has, however, been conjectured with great probability that he brought the shire organisation to its completion there, both as regards the relations of the bishop with the shire and the appointment of the ealdorman as the leader of the shire force or 'fyrd,' an arrangement which enabled the West-Saxons to offer a spirited resistance to the Scandinavian invaders (*Conquest of England*, pp. 47, 68–70, 233). His dealings with the church of Canterbury are of peculiar importance. The Mercian kings had attempted to depress the power of the archbishops; Ecgberht made it a means of strengthening his own position. He probably procured the election of Ceolnoth in 832, who may have been a West-Saxon (Robertson). At all events he was in full accord with him, and in 838, at an ecclesiastical council held at Kingston, he and his son Æthelwulf entered into an agreement of perpetual alliance with the archbishop and church of Canterbury, the archbishop promising for himself, his church, and his successors unbroken friendship to the kings and their heirs, and the kings giving assurances of protection, liberty of election, and peace. A charter containing a similar agreement with the bishop and church of Winchester is, if genuine, an imitation of that drawn up at Kingston (*Eccl. Documents*, iii. 617–20).

The restoration of Wiglaf was probably caused by some hostile movement of the Welsh on the Mercian border, which rendered it advisable to secure the fidelity and provide for the defence of the kingdom; for in that year (831) Ecgberht led an army against the 'North Welsh' (the people of the present Wales) and compelled them to acknowledge his over-lordship. In 834 his dominions were invaded by the Scandinavian pirates, who plundered the isle of Sheppey. The next year they came to Charmouth in Dorsetshire with thirty-five ships and landed there. Ecgberht fought a fierce battle with them there and was defeated. Two years later, in 837, a great fleet of northmen, probably from Ireland (*Conquest of England*, p. 67), sailed over to Cornwall, and the West Welsh rose against the West-Saxon dominion and joined the invaders. Ecgberht met the allies at Hengestdune, immediately to the west of the Tamar, and routed them completely. He died in 839 (*A.-S. Chron.* sub an. 836), after a reign of thirty-seven years and seven months, and was succeeded by his son Æthelwulf.

[Anglo-Saxon Chron. (Rolls Ser.); Florence of Worcester (Engl. Hist. Soc.); Henry of Huntingdon and Æthelweard, Mon. Hist. Brit.; William of Malmesbury's Gesta Regum (Engl. Hist. Soc.); Kemble's Codex Diplomaticus (Engl. Hist. Soc.); Hawkins's Silver Coins, ed. Ken-

yon, vol. iii.; Haddan and Stubbs's Ecclesiastical Documents, vol. iii. Much light is thrown on the chronology of Ecgberht's reign, p. 557, in Bishop Stubbs's Introd. to Roger Hoveden, i. xc–xcviii, and in the Introduction to the Codex Dipl.; for the other side of the question see Hardy's Introd. to Mon. Hist. Brit. p. 120; Stubbs's Constitutional History, i. 172, 235, and his exhaustive art. 'Egbert,' Dict. of Christian Biog.; Green's Making of England, and Conquest of England; Robertson's Historical Essays, p. 200.] W. H.

EGERTON, CHARLES CHANDLER (1798–1885), surgeon, was born at his father's vicarage of Thorncombe in Dorsetshire in April 1798, and received his medical education at the then united hospitals of St. Thomas's and Guy's. In 1819 he became a member of the College of Surgeons. Four years later he was appointed by the East India Company assistant-surgeon on the Bengal establishment to practise as an oculist, and especially to take charge of those Indo-European lads at the lower orphan school who had contracted disease of the eyes. He dealt successfully with the epidemic there, and during his stay in India he held the first position as an oculist at the Eye Hospital, which was established under his own immemediate care, and afterwards at the Medical College Hospital. He was appointed the first surgeon at the Calcutta Medical College Hospital, and held that position until he retired from the service. The establishment of the college for teaching the natives anatomy by actual dissection was mainly due to his exertions. Early in 1847 he left India, and, retiring from practice, resided at Kendal Lodge, Epping, until his death, which took place there in May 1885, at the age of eighty-seven.

[Address of the President of the Royal Medico-Chirurgical Society of London on 1 March 1886.] J. D.

EGERTON, DANIEL (1772–1835), actor, was born in the city of London on 14 April 1772. According to various accounts, presumably supplied by himself, he was 'bred to the law in a public office.' The 'Thespian Dictionary,' 1805, says, however, 'he was in business near Whitechapel, and made his first attempt on the stage in this assumed name at the Royalty Theatre.' He played also once or twice for benefits at the Haymarket. On 4 June 1799 he made, as Captain Absolute in 'The Rivals,' his first appearance at the Birmingham theatre, then under the management of the elder Macready. Here he remained two summers, playing during the winter months with Stephen Kemble in Edinburgh. On 28 Nov. 1801, as Millamour in Murphy's 'Know your own Mind,' he made his first appearance at Newcastle, and on 17 May 1803, as Frederick in the 'Poor Gentleman,' was first seen in Bath, where he also played Jaffier in 'Venice Preserved,' and other characters. After the departure of Elliston from Bath, Egerton took Jaques, Lord Townly, Mr. Oakley in 'The Jealous Wife,' Rolla in 'Pizarro,' and many important parts. He left Bath for London in 1809, appearing on 28 Oct. at Covent Garden during the O. P. riots as Lord Avondale in the 'School of Reform.' In tragedy King Henry VIII, Tullus Aufidius in 'Coriolanus,' Syphax in 'Cato,' and Clytus in 'Alexander the Great' were esteemed his best parts. From this time until close upon his death he remained a member of the Covent Garden company, his chief occupation being secondary characters in tragedy or serious drama and what is technically called 'heavy business.' While engaged at Covent Garden he assumed the management first of Sadler's Wells (1821–1824), and of the Olympic (1821). He acted himself at neither house, though his wife, Sarah Egerton [q. v.], constituted at both a principal attraction. His conduct of the Olympic embroiled him for a time with the management of Covent Garden. It was, however, a failure and was soon abandoned. On 1 July 1833, in conjunction with William Abbot [q. v.], his associate at Covent Garden, he opened the Victoria Theatre, previously known as the Coburg. In 1834 he retired from the management ruined, and died in July (22nd, *Era Almanack*; 24th, Oxberry, *Dramatic Chronology*) of the following year. He was five feet ten inches in height, of strong and rather portly appearance. Contemporary criticism charges him with listlessness in his acting. The 'Thespian Dictionary' says he gave in Birmingham in 1800 an entertainment of his own extracted from Stevens's 'Lecture on Heads,' &c., and entitled 'Whimsicalities.' A portrait of him as Clytus in 'Alexander the Great' is in the 'Theatrical Inquisitor,' vol. xi.

[Genest's Account of the English Stage; Theatrical Inquisitor, October 1817; Theatrical Biog. 1824; Thespian Dict.; Oxberry's Dramatic Biog. 1825, vol. iii.; Era Almanack, 1872, 1873; Era newspaper, 15 Aug. 1847; London Mag. 1821; Sir F. Pollock's Macready's Reminiscences.] J. K.

EGERTON, FRANCIS, third and last Duke of Bridgewater (1736–1803), was a younger son of Scroop, first duke, by his second wife, Lady Rachel Russell, daughter of Wriothesley, duke of Bedford. In early boyhood he lost his father. His mother in the first year of her widowhood married Sir Richard

Lyttelton of Hagley, and neglected the boy, who was not only sickly, but apparently of such feeble intellect that his exclusion from the succession to the dukedom was actually contemplated. By the death of his elder brother he became, however, at twelve Duke of Bridgewater, and at seventeen, ignorant, awkward, and unruly, he was sent abroad by his guardians to make the grand tour, with Wood, the well-known Eastern traveller and dissertator on Homer, as his travelling tutor. Wood induced his pupil to buy some marbles and other objects of art at Rome, but the young duke took so little interest in these matters that they remained in their packing-cases until after his death. On his return home he kept racehorses for several years, and occasionally rode them himself. He had attained his majority when he proposed to and was accepted by the widowed Elizabeth, duchess of Hamilton, one of the 'beautiful Miss Gunnings.' Scandal made free with her sister Lady Coventry's reputation, and the duke insisted that after marriage the Duchess of Hamilton's intimacy with her should cease. On her refusal the duke broke off the match, and in his twenty-third year quitted London in disgust to settle on his Lancashire property at Old Hall, Worsley, near Manchester, and devote himself to the development of its resources. These lay mainly in the Worsley coal mines, the demand for the products of which the duke saw would be much increased by a diminution in the cost of transport to Manchester. He had obtained from parliament (March 1759) an act authorising him to make from Worsley to Salford a canal which was to enter the Irwell and go up its other bank by means of locks. A very different plan was urged on the duke by James Brindley [q. v.], who in 1758 had been employed by the duke's brother-in-law and friend, Earl Gower, afterwards first Marquis of Stafford, in making the surveys for a canal to connect the Trent and the Mersey. In July 1759 Brindley visited the duke at Old Hall, and persuaded him to project the construction of a canal from Worsley to Manchester, which should be carried in an aqueduct over the Irwell at Barton, three miles from Worsley. The scheme was ridiculed, but the duke adopted it, and early in 1760 obtained an act of parliament sanctioning it. Brindley's ingenuity overcame all the many difficulties of construction. On 17 July 1761 the first boatload of coals was borne along the Barton aqueduct, which forthwith attracted visitors from all parts. This canal was the first in England which throughout its course was entirely independent of a natural stream; hence Bridgewater has been called the founder of British inland navigation. The price of the Worsley coal alone at Manchester was reduced through it fully one half.

The duke and Brindley were soon engaged in a still more difficult enterprise, the construction of a canal from Longford Bridge to Runcorn, to connect Manchester and Liverpool. The proprietors of the navigation of the Mersey and Irwell opposed the bill for the new canal, and were joined by some Lancashire landowners, the opposition to the bill in the House of Commons being led by Lord Strange, the son of the Earl of Derby. Moreover, the duke and his friends being whigs, many tories opposed his bill, which after a fierce contest received the royal assent in March 1762. The new canal, about twenty-eight miles in length, was nearly three times as long as that from Worsley to Manchester, and had to be carried over streams and bogs, and through tunnels, presenting great engineering difficulties. The financial difficulty taxed the duke's pecuniary resources to the uttermost. He had not only to defray the cost of construction, which was very heavy, though Brindley's own wages were only a guinea a week, but to compensate owners for land compulsorily acquired. He could hardly get a bill for 500*l.* cashed in Liverpool. His steward had often to ride about among the tenantry and raise 5*l.* here and there to pay the week's wages. The duke cut down his own personal expenses until his establishment cost only 400*l.* a year. He would not raise money on his landed property, but in 1765 he pledged the Worsley canal, which had become remunerative, to Messrs. Child, the London bankers, for 25,000*l.*, and in 1767 a lucrative traffic was springing up on the portion of the new canal, which in that year was finished, with the exception of the locks leading down to the Mersey. On the last day of 1772 these too were opened, and a vessel of fifty tons burden passed through on its way to Liverpool. The duke was afterwards a liberal promoter of the Grand Trunk Navigation, and his interest was always at the service of any well-digested plan of the kind (Chalmers). On his own canals he had expended 220,000*l.* The annual revenue which they yielded him ultimately reached 80,000*l.*

During the remainder of his life Bridgewater continued, more or less actively, to superintend and develop his collieries and canals. He bought up any land in the neighbourhood of Worsley which contained coal-seams, and spent nearly 170,000*l.* in forming subterranean tunnels for the egress of the coals, the underground canals which connected the various workings extending to forty miles in length. He introduced pas-

senger boats on his other canals, and frequently travelled by them. About 1796 he tried steam tugs on them, but without success. He was a stern, but just and good master, and looked well after the housing of his miners, establishing shops and markets for them, and taking care that they contributed to a sick club. His features are said to have strongly resembled those of George III. He was careless in his dress, which is described as 'something of the cut of Dr. Johnson's.' Within doors he was a great smoker, and out of doors as great a snuff-taker. He talked little on any subject but canals, and never wrote a letter when he could avoid it. He despised the ornamental, and once on his return from London finding that some flowers had been planted at Worsley, he 'whipped their heads off, and ordered them to be rooted up.' The money which he devoted to the purchase of the magnificent Bridgewater collection of paintings he probably regarded simply as a good business investment. To avoid the expense of a town establishment, when he visited London, where he had not many friends, he agreed with one of them to be provided for a stipulated sum with a daily dinner for himself and a few guests. Yet he was a liberal donor to national and beneficent institutions, and when he thought his country to be in danger he subscribed 100,000*l.* to the Loyalty Loan. In politics he took no very active part, generally following the lead of the Marquis of Stafford. He never married, and would not allow a woman servant to wait on him. He died in London, after a short illness, 3 March 1803, and was buried—his funeral being, according to his directions, the simplest possible—in the family vault at Ashridge, his Hertfordshire seat. He has been called 'the first great Manchester man.' The dukedom of Bridgewater died with him. Ashridge was among his bequests to his cousin and successor in the earldom of Bridgewater, General John William Egerton, and to his nephew, the second Marquis of Stafford, afterwards first duke of Sutherland, he left other estates and much valuable property. His canal property he devolved, under trust, to that nephew's second son, known successively as Lord Francis Leveson-Gower, as Lord Francis Egerton, and as first Earl of Ellesmere, whose article on aqueducts and canals, contributed to the 'Quarterly Review' for March 1844, contains a very interesting account of his benefactor. There is a copy of Bridgewater's elaborate will in the Additional MSS., Brit. Mus., No. 10605.

[History of Inland Navigation, particularly those of the Duke of Bridgewater, 1766; Lord Ellesmere's Essays contributed to the Quarterly Review, 1858; Smiles's Lives of the Engineers, 1861, vol. i., Life of James Brindley; Francis Henry, Earl of Bridgewater's Letter to the Parisians . . . on Inland Navigation, containing a defence of . . . Francis Egerton, late Duke of Bridgewater (1719–20); Chalmers's Biog. Dict.; F. Espinasse's Lancashire Worthies, 1st ser. 1874.]

F. E.

**EGERTON, FRANCIS,** first Earl of Ellesmere (1800–1857), statesman and poet, born at 21 Arlington Street, Piccadilly, London, on 1 Jan. 1800. He was the younger son of George Granville Leveson-Gower, second marquis of Stafford, who was created Duke of Sutherland in 1833, the year of his death, by Elizabeth, countess of Sutherland, only daughter of William Gordon, seventeenth earl of Sutherland. Francis was at Eton from 1811 to 1814, when he proceeded to Christ Church, Oxford. On 6 Aug. 1819 he became a lieutenant in the Staffordshire regiment of yeomanry, and was promoted to a captaincy on 27 Sept. in the same year. He was elected M.P. for Bletchingley, Surrey, 19 Feb. 1822, and commenced his public career as a liberal-conservative of the Canning school. He spoke eloquently in behalf of free trade more than twenty years before Sir Robert Peel had embraced that policy; carried in the House of Commons a motion for the endowment of the catholic clergy, and warmly supported the project of the London University. On 26 June 1826 he became M.P. for Sutherlandshire, was re-elected for that county in 1830, and afterwards sat for South Lancashire in the parliaments of 1835, 1837, 1841, and until July 1846. In the meantime he had held office as a lord of the treasury (April to September 1827), under-secretary of state for the colonies (January to May 1828), chief secretary to the Marquis of Anglesey, lord-lieutenant of Ireland (21 June 1828 to 30 July 1830), and secretary at war (30 July to 30 Nov. 1830). He was named a privy councillor 28 June 1828, and a privy councillor for Ireland 9 Aug. 1828. At an early age he attempted literature, and in 1823 brought out a poor translation of 'Faust, a drama, by Goethe, and Schiller's song of the Bell.' On the death of his father in 1833 he assumed the surname and arms of Egerton alone, 24 Aug., in the place of his patronymic of Leveson-Gower, and under the will of his uncle, Francis Henry Egerton [q. v.], eighth earl of Bridgewater, became the owner of a property estimated at 90,000*l.* per annum. At the commemoration at Oxford on 10 June 1834 he was created D.C.L., named a trustee of the National Gallery on 26 Feb. 1835, and rector of King's College, Aberdeen, in October 1838. He spent the winter of 1839 in the East, pro-

ceeding in his own yacht to the Mediterranean and the Holy Land. The result of his observations appeared in 'Mediterranean Sketches,' 1843. A portion of his wealth was put to a generous use in his support of men of genius and in his building a gallery at his town residence in Cleveland Row, to which the public were very freely admitted, for the magnificent collection of paintings which he had inherited. On 30 June 1846 he was created Viscount Brackley of Brackley and Earl of Ellesmere of Ellesmere, and on 7 Feb. 1855 was made K.G. He was first president of the Camden Society in 1838, and president of the British Association at Manchester in 1842, of the Royal Asiatic Society in 1849, and of the Royal Geographical Society 1854–1855. He was lord-lieutenant of Lancashire from 1856 to his death. He died at Bridgewater House, London, on 18 Feb. 1857, and was buried at Worsley, near Manchester, on 26 Feb., where a monument, by G. G. Scott, R.A., was erected in 1860. He married, 18 June 1822, Harriet Catherine (1800–1866), only daughter of Charles Greville, by Charlotte, eldest daughter of William, third duke of Portland. She was the author or translator of: 1. 'Questions on the Epistles,' parts vii. and viii., 1832. 2. 'Journal of a Tour in the Holy Land in May and June 1840, with lithographic views from original drawings by Lord F. Egerton,' 1841. 3. 'The Believer's Guide to the Holy Communion, by J. H. Grand-Pierre; a translation,' 1849. Ellesmere was the author, translator, or editor of the following works: 1. 'Faust, a drama, by Goethe, and Schiller's song of the Bell,' 1823. 2. 'Translations from the German and original Poems,' 1824. 3. 'Boyle Farm,' 1827. 4. 'Wallenstein's Camp and original Poems,' 1830. 5. 'Dramatic Scenes, founded on Victor Hugo's tragedy of Hernani.' Printed in the Club Book, 1831. 6. 'Catherine of Cleves and Hernani, tragedies translated from the French,' 1832, another edit. 1854. 7. 'The Paria, a tragedy; by M. Beer,' 1836. 8. 'Alfred, a drama,' 1840. 9. 'Blue Beard, a tragedy,' 1841. 10. 'Mediterranean Sketches,' 1843. 11. 'The Campaign of 1812 in Russia, by Charles Clausewitz,' 1843. 12. 'The Siege of Vienna by the Turks, from the German of K. A. Schimmer,' 1847; new edit. 1861. 13. 'National Defences, letters of Lord Ellesmere,' 1848. 14. 'A Guide to Northern Archæology,' 1848. 15. 'History of the War of the Sicilian Vespers, by Michael Amari,' 1850. 16. 'Military Events in Italy,' 1848–9; translated from the German, 1851. 17. 'Solwan, or the Waters of Comfort, by Ibn Zafer,' 1852. 18. 'On the Life and Character of the Duke of Wellington,' 1852; second edition, 1852. 19. 'History of the two Tartar Conquerors of China, from the French of Père J. d'Orléans,' 1854. 20. 'Addresses to the Royal Geographical Society of London,' 2 vols. 1854, 1855. 21. 'The War in the Crimea, a discourse,' 1855. 22. 'The Pilgrimage and other Poems,' 1856. 23. 'Essays on History, Biography, Geography, Engineering,' &c., contributed to the 'Quarterly Review,' 1858. 24. 'King Alfred and Blue Beard,' reprinted in T. H. Lacy's 'Juvenile Plays,' 1871. 25. 'Donna Charitea, poems.' 26. 'The Mill.' Some of these works were privately printed, and others after publication were withdrawn from circulation. His version of Alexandre Dumas' tragedy, 'Henri III et sa Cour,' entitled 'Catherine of Cleves,' was performed with much success at Covent Garden, Charles Kemble and his daughter Fanny appearing in the piece.

[Gent. Mag. March 1857, p. 358; Illustrated London News, 24 Jan. 1846, p. 60, with portrait, 21 Feb. 1857, p. 160, and 15 Dec. 1860, pp. 563, 568; Times, 19 Feb. 1857, p. 9, and 27 Feb., p. 10; Fraser's Mag. July 1835, p. 43, with portrait; Bates's Maclise Portrait Gallery (1883), pp. 323–5, with portrait; Doyle's Official Baronage, i. 679, with portrait; J. Evans's Lancashire Authors (1850), pp. 85–8; Quarterly Journal Geological Soc. of London, xiv. pp. xlv–xlvii (1858); Proceedings Royal Geographical Society of London, 25 May 1857, pp. 377–83; St. Vincent Beechy's Sermons on Death of Earl of Ellesmere (1857).] G. C. B.

EGERTON, FRANCIS HENRY, eighth EARL OF BRIDGEWATER (1756–1829), founder of the 'Bridgewater Treatises,' younger son of John Egerton, bishop of Durham [q. v.], by Lady Anne Sophia Grey, daughter of Henry, duke of Kent, was born in London on 11 Nov. 1756, and educated at Eton and at Christ Church and All Souls' College, Oxford. He matriculated at Christ Church on 27 March 1773, proceeded B.A. on 23 Oct. 1776, and M.A. on 24 May 1780. In 1780, also, he was elected fellow of All Souls, and appointed (30 Nov.) prebendary of Durham. In the following year he was presented by the Duke of Bridgewater to the rectory of Middle, and in 1797 to that of Whitchurch, both in Shropshire. He retained the preferments till his death, but for many years their duties were performed by proxy. He was elected F.R.S. in 1781 and F.S.A. in 1791, and was a prince of the Holy Roman Empire. In January 1808 he and his sister Amelia were raised to the rank of earl's children, and on 21 Oct. 1823 he succeeded his brother John William as Earl of Bridgewater, Viscount Brackley, and Baron Ellesmere.

He was a good scholar, a lover of litera-

ture and antiquities, and a patron of learning, but was withal a man of great eccentricity. He lived for many of his later years at Paris, in a mansion he called the Hôtel Egerton, in Rue St. Honoré. His house was filled with cats and dogs, some of which were dressed up as men and women, and were driven out in his carriage, and fed at his table. In his last feeble days he stocked his garden with large numbers of rabbits, and with pigeons and partridges with clipped wings, in order to enjoy the 'sport' of killing a few heads of game for his table.

His literary works were chiefly printed for private circulation. From some of them it is evident that he regarded his ancestry with the greatest pride, while they also show that he lived in unhappy discord with his contemporary relations. He printed the following: 1. 'Life of Thomas Egerton, Lord High Chancellor of England' (reprinted from vol. v. of Kippis's 'Biographia Britannica'), 1793, 20 pages, enlarged to 57 pages 1798, further enlarged to 91 pages 1801, fol., again in 1812 (Paris, fol.), and finally in 1816 (Paris, 4to). The last contains voluminous important letters and historical documents, which have, however, no bearing whatever on the life of Egerton, and are printed without order or method. It was printed to p. 62 by Mame in 1816, and as far as p. 508 by other printers, but was never completed. 2. 'Life of John Egerton, Bishop of Durham.' Contributed to Hutchinson's 'Durham,' vol. iii., 1794, and reprinted several times subsequently, with portrait. 3. 'Εὐριπίδου Ἱππόλυτος Στεφανηφόρος cum Scholiis,' Oxford, 1796, 4to. 4. 'Description of the Inclined Plane executed by Francis Egerton, third Duke of Bridgewater, at Walkden Moor,' originally printed in 'Trans. Soc. of Arts,' afterwards in a French translation, 1803, and in other languages. 5. 'Aperçu Historique et Généalogique' (on the Egerton family, by F. Hargrave, dated 1807), Paris, 4to, and 1817, 8vo. 6. 'John Bull' (an anonymous political pamphlet), Lond. 1808, 8vo. 7. 'Character of Francis Egerton, third Duke of Bridgewater,' Lond. 1809, 4to, reprinted at Paris, with portrait. 8. Translation of Milton's 'Comus' in Italian and French, with notes, Paris, 1812, 4to. 9. 'Lettre Inédite de la Seigneurie de Florence au Pape Sixte IV, 21 Juillet 1478' (with notes), Paris, 1814, 4to, and 1817, 8vo. 10. 'A Fragment of an Ode of Sappho, from Longinus; also an Ode of Sappho from Dionysius Halicarn.,' Paris, 1815, 8vo. 11. 'Extrait avec additions du No. 44 du Monthly Repertory,' Paris, n. d., 8vo; also 1817. 12. 'Four Letters from Spa in May 1819, to John William Egerton, Earl of Bridgewater,' Lond., 8vo. 13. Letters (about seven) to the same in 1820 and 1821, Lond. 8vo. 14. 'A Letter to the Parisians and the French Nation upon Inland Navigation, containing a Defence of the Public Character of his Grace Francis Egerton, late Duke of Bridgewater, and including some notices and anecdotes concerning Mr. James Brindley,' Paris, 1819. Also the second part, Paris, 1820, 8vo. There is a French translation. A third part was printed, but not circulated. 15. 'Note C, indicated at p. 113 in the Third Part of a Letter on Inland Navigation,' Paris (1823?), 8vo, being observations on the Book of Job, &c. 16. 'Numbers ix. x. xi. xii. xiii. of Addenda and Corrigenda to the Edition of the Hippolytus Stephanéphorus of Euripides,' Paris, 1822, 4to. These notes, which are printed in a most eccentric manner, have little or no relation to the text. 17. 'An Address to the People of England,' Paris, 1826, 8vo. 18. 'Family Anecdotes,' Paris, 4to and 8vo. Extracts from this book are given in the 'Literary Gazette,' 1827. 19. A catalogue (of his printed and manuscript works), Paris, 4to. 20. 'A Treatise on Natural Theology,' printed by Didot, Paris, but not finished. He issued a series of engraved plans of his Paris house, and several portraits of members of his family, one of which is inscribed 'Sophia Egerton, natural daughter of Francis Henry Egerton, Earl of Bridgewater, educated at Mme. Campan's.'

He died unmarried at his residence in Paris on 11 Feb. 1829, aged 72; and his remains were brought to England and buried at Little Gaddesden, Hertfordshire, near the family seat, Ashridge. With him died all his titles.

By his will, dated 25 Feb. 1825, he bequeathed 8,000*l.* for the best work on 'The Goodness of God as manifested in the Creation.' The disposal of this money was left to the president of the Royal Society, who divided it among eight persons—Dr. Chalmers, Dr. Kidd, Dr. Whewell, Sir C. Bell, P. M. Roget, Dean Buckland, Rev. W. Kirby, and Dr. Prout—as authors of eight essays, since known as the 'Bridgewater Treatises.'

His valuable collection of manuscripts and autographs he left to the British Museum, with a sum of 12,000*l.*, of which the interest was partly for the custodian and partly for the augmentation of the collection. The 'Egerton Manuscripts,' as they are called, relate chiefly to the history and literature of France and Italy. The funds of the collection were increased in 1838 by Lord Farnborough.

[Gent. Mag. 1829, vol. xcix. pt. i. p. 558; Edwards's Founders of the Brit. Mus. 1870, p. 446; Complete Peerage, by G. E. C. (i.e. Cokayne), p. 23

in the Genealogist, April 1887; Doyle's Official Baronage, i. 230; Sims's Handbook to the Brit. Mus. p. 47; Le Neve's Fasti (Hardy), iii. 312; Cat. of Oxford Graduates; Cussans's Hertfordshire, Hundred of Dracorum, p. 140; Querard's La France Littéraire, iii. 11, vi. 146; Allibone's Dict. of Authors, i. 245; Brit. Mus. Cat.]

C. W. S.

EGERTON, JOHN, first EARL OF BRIDGEWATER (1579–1649), born in 1579, second but only surviving son of Sir Thomas Egerton, lord Ellesmere [q. v.], by his first wife, Elizabeth, daughter of Thomas Ravenscroft, esq., of Bretton, Flintshire, was M.P. for Callington in 1597. He went to Ireland in Essex's expedition of 1599, when his elder brother Thomas was killed. He was baron of the exchequer of Chester from 25 Feb. 1598–9 till 21 Feb. 1604–5 in succession to his brother, and was M.P. for Shropshire in 1601. His father's position at Elizabeth's court caused the young man to be made a knight of the Bath on James I's arrival in England (24 July 1603), and he went to Oxford with the royal party in 1605, when he received the honorary degree of M.A. His father's letters suggest that he was seriously ill in 1603 and permanently lame (*Egerton Papers*, pp. 362, 365). On his father's death, 15 March 1616–17, he became second Viscount Brackley, and on 27 May following was promoted to the earldom of Bridgewater in accordance with James I's promise to his father. Buckingham is reported to have extorted 20,000*l.* from the new earl as the price of the honour. About the same time he became a member of the council of Wales. He married Frances Stanley, daughter and coheiress of Ferdinando, earl of Derby. The lady's mother was his father's third wife. Bridgewater and his wife lived at Ashridge in the parish of Little Gaddesden, Hertfordshire, about sixteen miles from his father's house at Harefield, where his stepmother, who was also his wife's mother, long resided after her husband's death. About 1634 the earl's children took part in the first performance of Milton's 'Arcades' at Harefield. Bridgewater became a privy councillor on 4 July 1626, and on 26 June 1631 was nominated president of the council of Wales, with an official residence at Ludlow Castle, Shropshire. He became lord-lieutenant of the counties on the Welsh border and of North and South Wales 8 July 1631. Bridgewater first went to Wales on 12 May 1633, when an elaborate series of instructions was signed by Charles I at Theobald's (RYMER, *Fœdera*, xix. 449–65), and it was not till the autumn of the next year that he made his public entrance into the Principality. Great festivities were held at Ludlow. Milton's 'Comus' was written for the occasion, and was first acted at Ludlow Castle 29 Sept. 1634 by the earl's children [see EGERTON, JOHN, second EARL OF BRIDGEWATER]. Many of the earl's official letters written in Wales are preserved in the Record Office.

Bridgewater lived a very retired life after joining the king at Newcastle in 1639. He was joint-commissioner of array for Flintshire, Denbighshire, and Merionethshire in May 1643, but soon afterwards withdrew to his house at Ashridge, where he died on 4 Dec. 1649. He was buried in the neighbouring church of Little Gaddesden, where a laudatory inscription records numberless virtues.

Bridgewater had literary tastes and improved the library left him by his father. One R. C. dedicated to him, in an elaborate poem, a translation of Seneca (Lond. 1635). Bridgewater's autograph is reproduced in Collier's 'Bridgewater Catalogue,' p. 322, from a copy in the Bridgewater Library of John Vicars's 'Babel's Balm' (1624), which is also dedicated to Bridgewater.

By his wife, Frances, daughter and coheiress of Ferdinando Stanley, earl of Derby, Bridgewater had four sons and eleven daughters. Two sons, James and Charles, died young, and two, John [q. v.] and Charles, survived him. Of his daughters, one named Alice and another Anne died young, and Cecilia did not marry. Frances was wife of Sir John Hobart of Blickling, Norfolk; Arabella married Oliver, lord St. John, son of the Earl of Bolingbroke; Elizabeth married David, son of Sir Richard Cecil; Mary married Richard, son of Edward, lord Herbert of Cherbury; Penelope married Sir Robert Napier of Luton; Catherine was wife of William, son of Sir William Courten [q. v.]; Magdalen married Sir Gervase Cutler, and Alice Richard Vaughan, earl of Carberry. The Countess of Bridgewater died 11 March 1635–6.

[Dugdale's Baronage, ii. 415; Collins's Peerage, ii. 232–5; Doyle's Baronage, i. 224–5; Masson's Life of Milton, i. 552 et seq.; Gardiner's Hist. of England; Egerton Papers (Camd. Soc.), 1840; Clutterbuck's Hertfordshire; R. H. C[live]'s Documents connected with the History of Ludlow and the Lords Marchers (1841), pp. 182–3; Cal. State Papers (Dom.) 1633–43.]

S. L.

EGERTON, JOHN, second EARL OF BRIDGEWATER (1622–1686), was the third but eldest surviving son of the first earl [q. v.] At the age of twelve, when Viscount Brackley, he and his younger brother, Mr. Thomas Egerton, were among the 'ten young lords and noblemen's sons' associated with the king himself in the performance of Carew's masque, 'Cœlum Britannicum,' 18 Feb. 1634

(Warton, p. 114; Masson, i. 550–1). When in the same year, as Professor Masson supposes, Milton's 'Arcades' was 'presented' to the Countess Dowager of Derby, Lady Bridgewater's mother, at Harefield, some sixteen miles from Ashridge, Lord Bridgewater's Hertfordshire seat and country house, Brackley and his brother were probably (Warton, *ib.*; Masson, i. 562; Todd, v. 154) among the 'some noble persons of her family' who sang and spoke Milton's words to their grandmother, the Dowager Lady Derby. His sisters were pupils of Henry Lawes [q. v.], who is supposed to have written what little music was required for the 'Arcades.' Undoubtedly Brackley represented the Elder Brother, Mr. Thomas Egerton the Second Brother, and their sister, Lady Alice Egerton, The Lady in 'Comus,' which, with Lawes as the Attendant Spirit, was performed in the great hall of Ludlow Castle on Michaelmas night 1634. 'A manuscript of Oldys' is Warton's sole authority (p. 133 *n.*) for the well-known statement in which the plot of 'Comus' is described as suggested by the incident that Brackley with his brother and sister had been benighted in a wood near Harefield, their grandmother's house. The first edition of 'Comus,' published in 1637, without the author's name, was dedicated by Lawes to Brackley.

In 1642 Brackley married Elizabeth, daughter of William, then Earl, afterwards Marquis and Duke of Newcastle, a very devout lady, to whom he seems to have been always passionately attached. In 1649 he succeeded his father as Earl of Bridgewater. As a royalist, suspected of conspiring against the Commonwealth, he was arrested, imprisoned, and examined in April 1651, but was soon released on bail, giving his own bond for 10,000*l.* and finding two sureties in 5,000*l.* to appear before the council of state when called on, and 'not to do anything prejudicial to the present government' (*Cal. State Papers*, Dom. 1651, p. 162). In the same year was issued Milton's 'Pro populo Anglicano Defensio.' Bridgewater possessed a copy of it, on the title-page of which he wrote the words 'Liber igne, author furcâ dignissimi' (Todd, i. 127 *n.*) After the Restoration he was appointed in 1662, with Clarendon and the Bishop of London, to manage the conference between the two houses upon the Act of Uniformity. On 14 May 1663 he was chosen high steward of Oxford University, which the same day conferred on him the degree of M.A. In the following month, Bridgewater having accepted a challenge from the Earl of Middlesex, both of them were ordered into custody, when he was joined by his wife, who before he was liberated died in childbed, a loss from which, according to his epitaph on her, he never recovered. On 13 Feb. 1666 he was sworn of the privy council, and in 1667 he was appointed one of the commissioners to inquire into the expenditure of the money voted by parliament for the Dutch war, and in 1672 he was elected high steward of Wycombe. In 1673 Milton issued the second edition of his minor poems, omitting Lawes's dedication of 'Comus' to the Viscount Brackley of 1637. In parliament Bridgewater acted with the country party. In 1679 he joined the new privy council, consisting, at Sir William Temple's suggestion, of members of both the court and country parties. He was lord-lieutenant of Buckinghamshire in 1660, of Lancashire and Cheshire from 1670 to 1676, and of Hertfordshire in 1681. He died 26 Oct. 1686, and was buried in the church of Little Gaddesden. Sir Henry Chauncy, the historian of Hertfordshire who knew him, describes him as 'adorned with a modest and grave aspect, a sweet and pleasant countenance, a comely presence,' as 'a learned man' who 'delighted much in his library.' He is said to have been a liberal patron of works of learning, and among them of Pole's 'Synopsis Critica.' In Todd's 'Ashridge' is printed a series of instructions drawn up by the earl for the management of his household, which is interesting from its detailed account of the organisation of an English nobleman's establishment in the second half of the seventeenth century. No. 607 of the Egerton MSS., Brit. Mus., is a transcript of his wife's prayers and meditations, with his autograph note, 'Examined by J. Bridgewater.'

[H. J. Todd's third edition of Milton's Poetical Works, 1826, vol. i.; Some Account of the Life and Writings of Milton, and v. 209, &c., Preliminary Notes on Comus; Thomas Warton's edition of Milton's Minor Poems, 1785; Masson's Life of Milton, 1859; Todd's Hist. of the College of Bonhommes at Ashridge, 1823; Sir Henry Chauncy's Historical Antiquities of Hertfordshire, 1700.] F. E.

EGERTON, JOHN, third Earl of Bridgewater (1646–1701), was the eldest surviving son of the second earl [q. v.], by his wife, the Lady Elizabeth Cavendish, daughter of the first Duke of Newcastle. Born 9 Nov. 1646, he was made one of the knights of the Bath at the coronation of Charles II; and in the parliament called by James II he was returned as one of the knights for Buckinghamshire, sitting by his courtesy title of Viscount Brackley. In 1686 he succeeded his father in the peerage, and in the follow-

ing year King James removed him from the lord-lieutenancy of Buckinghamshire, as he was then counted among the disaffected peers. At the Revolution of 1688 Bridgewater concurred in the vote of the House of Lords for settling the crown on the Prince and Princess of Orange. Upon his accession William III reconstituted the earl lord-lieutenant of Buckinghamshire. He was also sworn a member of the privy council, and appointed first commissioner of trade and the plantations. In March 1694–5 Bridgewater bore one of the banners of England and France at the funeral of Queen Mary. On 31 May 1699 he was nominated first commissioner for executing the office of lord high admiral of England; and on 1 June following he was appointed one of the lords justices of the kingdom during the king's absence beyond the seas, being subsequently confirmed in the office. Bridgewater was a man of excellent character, and well proved in the public business. He presided in the House of Lords, during the absence of Lord-chancellor Somers, on the occasion of the important debates on the Resumption Bill. On several occasions he prorogued parliament at the command of the king. He stood high in his sovereign's confidence, and died during his tenure of office as first lord of the admiralty, 19 March 1700–1. He was much lamented as 'a just and good man, a faithful friend, and a wise counsellor.' He married first, Elizabeth, daughter of the Earl of Middlesex (who died in 1670); and secondly, Jane, eldest daughter of the Duke of Bolton. He was succeeded in the earldom by his third son, Scroop Egerton, who, after holding important posts in the state, was created Duke of Bridgewater, 18 June 1720. It was this duke who first conceived the idea of the great Bridgewater canal, and he obtained the first of the acts for putting the project in force.

[Collins's Peerage of England, ed. Brydges, vol. iii., 1812; Macaulay's Hist. of England, vol. v.] G. B. S.

EGERTON, JOHN (1721–1787), bishop of Durham, son of Henry Egerton, bishop of Hereford, by Lady Elizabeth Ariana Bentinck, daughter of the Earl of Portland, was born in London on 30 Nov. 1721, and educated at Eton and at Oriel College, Oxford, where he was admitted a gentleman commoner on 20 May 1740. He was ordained deacon and priest by Hoadly, bishop of Winchester, on 21 and 22 Dec. 1745, and on the 23rd of the same month was collated by his father to the rectory of Ross, Herefordshire, and on 3 Jan. following to the prebend of Cublington in Hereford Cathedral. He took the degree of B.C.L. at Oxford on 30 May 1746, was appointed king's chaplain 19 March 1749, and dean of Hereford 24 July 1750. On 4 July 1756 he was consecrated bishop of Bangor, having previously received the degree of D.C.L. He continued to hold, *in commendam*, the rectory of Ross and the prebend of Cublington. He was translated to the see of Lichfield and Coventry on 12 Oct. 1768, and a few days afterwards was admitted to the prebend of Wildland, and a residentiaryship in St. Paul's Cathedral, London. On 8 July 1771 he succeeded Dr. Trevor as bishop of Durham. He had previously declined the primacy of Ireland. At Durham he displayed much address and talent for conciliation in promoting the peace and prosperity of the palatinate. He restored harmony in the county, which had been divided by elections, and in the city, which had been torn to pieces by disputes. In the discharge of his episcopal functions he was diligent, conscientious, just, and dignified; and in private life was amiable, hospitable, and scholar-like. He was a great benefactor to the county by encouraging public works. He promoted the enclosure of Walling Fen in Howdenshire; assisted materially in rebuilding a bridge over the Tyne between Newcastle and Gateshead, and in 1780 granted a new charter, restoring ancient and affording new privileges, to the city of Durham. He also obtained acts of parliament to relieve a large body of copyholders at Lanchester, Hamsteel Fell, and in the manor of Howdenshire, from certain onerous dues. He made extensive improvements at the episcopal palaces, and was a liberal supporter of many religious and educational institutions.

His first wife was Lady Anne Sophia, daughter of Henry de Grey, duke of Kent, whom he married on 21 Nov. 1748, and who died in 1780. By her he had issue a daughter and three sons. The first son died in infancy, and the others, John William and Francis Henry [q. v.], both succeeded to the earldom of Bridgewater. He married secondly, on 31 March 1782, Mary, sister of Sir Edward Boughton, bart.

His only publications were three single sermons, 1757, 1761, and 1763. He died at his house in Grosvenor Square, London, on 18 Jan. 1787, and was buried in St. James's Church.

[Memoir by his son, H. F. Egerton, in Hutchinson's Hist. of Durham, vol. iii., the same subsequently reprinted by the author; Collins's Peerage (Brydges), 1812, iii. 217; Chalmers's Biog. Dict. xiii. 82; Surtees's Hist. of Durham, i. cxxiii; Le Neve's Fasti (Hardy); Nichols's Illustr. of Lit. i. 456; Burke's Patrician, i. 274

(where a curious circumstance connected with the registration of the bishop's first marriage is narrated); Brit. Mus. Cat. of Printed Books, sub nom.; Evans's Cat. of Portraits, i. 111.]

C. W. S.

**EGERTON, Sir PHILIP de MALPAS GREY-** (1806–1881), palæontologist, the eldest son of the Rev. Sir Philip Grey-Egerton, ninth baronet, of Oulton Park, Tarporley, Cheshire, was born on 13 Nov. 1806. He was educated at Eton and at Christ Church, Oxford, where he graduated B.A. in 1828. While an undergraduate Egerton was attracted to geology, which he studied under Buckland and Conybeare; and in conjunction with his college friend Viscount Cole (afterwards Earl of Enniskillen) he devoted himself to the collection of fossil fishes. The friends travelled together over Germany, Switzerland, and Italy in pursuit of this object, and accumulated many specimens of unique value. In 1830 Egerton was elected member of parliament for Chester as a tory. He unsuccessfully contested the southern division of the county in 1832, but was successful in 1835, and continuously represented the division until 1868, when he was elected for West Cheshire, which he represented till his death. While sedulously discharging his duties as a member, especially on committees, he never ceased to add to his collection of fossil fishes. Many of the fishes described in Agassiz's great monographs, and in the 'Decades of the Geological Survey of Great Britain,' belonged to the Egerton collection. Egerton himself contributed the descriptions in the sixth, eighth, and ninth 'Decades.' He was elected fellow of the Geological Society in 1829, and of the Royal Society in 1831, and was awarded the Wollaston medal of the Geological Society in 1873. In 1879 the Chester Society of Natural Science gave Egerton the first Kingsley medal for his services to the society and to the literature and history of the county. He served science assiduously for many years as a member of the councils of the Royal and Geological societies, a trustee of the British Museum and of the Royal College of Surgeons, and as a member of the senate of the university of London. He died in London on 5 April 1881, after a very brief illness. He married in 1832 Anna Elizabeth, the second daughter of Mr. G. J. Legh of High Legh, Cheshire, by whom he left two sons and two daughters. His elder son, Philip le Belward, succeeded to the baronetcy. Lady Egerton died in 1882. Egerton's funeral was, by his own request, extremely simple, and after expressing his wishes he concluded his instructions thus: 'I trust in God's mercy, through Jesus Christ, that the occasion may be one of rejoicing rather than of mourning.'

Egerton was not merely a collector but a careful scientific observer, and a good naturalist. He had also great business ability and good judgment, and was of a genial and kindly disposition, which made him very popular with political opponents. His collection of fossil fishes, as well as that of Lord Enniskillen, has been acquired for the British Museum of Natural History, South Kensington.

Egerton published several catalogues of his collection of fossil fishes. A catalogue published in 1837 was in quarto, and includes references to the published figures and descriptions. In 1871 an octavo catalogue was published entitled 'Alphabetical Catalogue of Type Specimens of Fossil Fishes.' Egerton also edited several memoirs published by the Camden Society (vols. xxxix. and xl.) and the Chetham Society (vol. lxxxiii.), and also published 'Papers relating to Elections of Knights of the Shire for the County Palatine of Chester, from the Death of Oliver Cromwell to the Accession of Queen Anne,' Chester, 1852, and 'A Short Account of the Possessors of Oulton, from the Acquisition of the Property by Marriage with the Done, until the Accession to the Baronetcy on the Death of Thomas, first Earl of Wilton,' London, 1869, 4to, for private distribution.

Over eighty memoirs or short papers, chiefly relating to fossil fishes, were contributed by Egerton to the 'Transactions,' 'Proceedings,' and 'Journal of the Geological Society' and other scientific journals, from 1833 onwards; a list of them will be found in the 'Royal Society's Catalogue of Scientific Papers.'

[Chester Chronicle, 9 April 1881; Nature, 21 April 1881; Quarterly Journal of the Geological Soc., 1882, xxxviii. 46–8; Proc. Royal Society, xxxiii. 1882, xxii–iv.] G. T. B.

**EGERTON, SARAH** (1782–1847), actress, was the daughter of the Rev. Peter Fisher, rector of Little Torrington, Devonshire. After the death (1803) of her father she took to the stage, appearing at the Bath theatre on 3 Dec. 1803 as Emma in 'The Marriage Promise' of John Till Allingham. Here she remained for six or seven years, playing as a rule secondary characters. Her last benefit at Bath took place on 21 March 1809, when she played Gunilda in Dimond's 'Hero of the North' and Emmeline in Hawkesworth's 'Edgar and Emmeline.' She probably married Daniel Egerton [q. v.] soon afterwards. He was playing leading business in Bath. Her first recorded appearance as Mrs. Egerton was at Birmingham in 1810. On

25 Feb. 1811, as Mrs. Egerton from Birmingham, she played Juliet at Covent Garden with no very conspicuous success. Marcia in 'Cato,' Luciana in 'Comedy of Errors,' Emilia in 'Othello' followed during the same season. She could not struggle against the formidable opposition of Mrs. Siddons and subsequently of Miss O'Neill, and it was not until she took to melodrama that her position was assured. In the 'Miller and his Men' by Pocock she was (21 Oct. 1813) the original Ravina. Again she relapsed into obscurity, from which, in adaptations from the 'Waverley Novels,' she permanently issued. 'Guy Mannering, or the Gipsy's Prophecy,' by Daniel Terry, was produced at Covent Garden on 12 March 1816. John Emery [q. v.] was originally cast for Meg Merrilies, but refused positively to take the part. Under these circumstances the management turned almost in despair to Mrs. Egerton, whose success proved to be conspicuous. Helen Macgregor in Pocock's 'Rob Roy Macgregor, or Auld Lang Syne,' 12 March 1818, followed. Her services having been dispensed with at Covent Garden, she played (13 Jan. 1819), at the Surrey, Madge Wildfire in Thomas Dibdin's 'The Heart of Midlothian, or the Lily of St. Leonard's,' and subsequently Young Norval in Home's 'Douglas,' played as a melodrama. In 1819–1820 she appeared at Drury Lane, then under Elliston's management, as Meg Merrilies, playing during this and the following seasons in tragedy and melodrama and even in comedy. She was the Queen to Kean's Hamlet, and appeared as Clementina Allspice in 'The Way to get Married,' Volumnia in 'Coriolanus,' Jane de Montfort in the alteration of Joanna Baillie's 'De Montfort,' brought forward for Kean 27 Nov. 1821, Alicia in 'Jane Shore,' and many other characters. When, in 1821, her husband took Sadler's Wells, she appeared with conspicuous success as Joan of Arc in Fitzball's drama of that name. Subsequently she played in melodrama at the Olympic, also under her husband's management. Soon after Egerton's death in 1835 she retired from the stage, accepting a pension from the Covent Garden Fund. She died at Chelsea on 3 Aug. 1847, and was buried on 7 Aug. in Chelsea churchyard. A third-rate actress in tragedy, she approached the first rank in melodrama. Macready (*Reminiscences*, i. 125) says 'her merits were confined to melodrama.'

[Books cited; Genest's Account of the Stage; Mrs. Baron Wilson's Our Actresses; New Monthly Mag.; Theatrical Biog. 1824; Thomas Dibdin's Reminiscences; Era Almanack, 1871, 1873; Era newspaper, 15 Aug. 1847; Theatrical Inquisitor, various years.] J. K.

EGERTON, STEPHEN (1555?–1621?), puritan divine, was born in London about 1555. He became a member of St. Peter's College, Cambridge, and earned so great a reputation for learning that a fellowship was only denied him on account of the poverty of his college. He took the M.A. degree in 1579, and on 9 July 1583 was incorporated at Oxford. He had already taken orders and attached himself to the puritan party, being one of the leaders in the formation of the presbytery at Wandsworth, Surrey, which has been described as the first presbyterian church in England. In 1584 he was suspended for refusing to subscribe to Whitgift's articles, but he does not appear to have remained long under censure, for shortly afterwards he was active in promoting the 'Book of Discipline,' and was one of those nominated by the puritan synod to superintend the proper performance of its articles. During the imprisonment of Barrow and Greenwood in 1590 Egerton was sent by the Bishop of London to confer with them, and several letters passed between him and them; but later in the same year he himself was summoned, together with several other ministers, before the high commission, and was committed to the Fleet prison, where he remained about three years. In 1598 he became minister of St. Anne's, Blackfriars, London. He was one of those chosen to present the millenary petition for the further reform of the church in 1603, and in May of the following year he introduced a petition to the lower house of convocation for the reformation of the prayer-book. He remained in his cure at Blackfriars till his death, which took place about 1621, being assisted in his latter years by William Googe, who succeeded him. He was described by Dr. Nowell, in a letter, as a 'man of great learning and godliness.'

Egerton published several sermons, few of which remain. Chief among those of his works still extant are 'A Brief Method of Catechising,' first issued in 1594, which in 1644 reached a forty-fourth edition; and a translation from the French of Matthew Virel entitled 'A Learned and Excellent Treatise containing all principal Grounds of the Christian Religion,' the earliest edition of which now remaining is the second, published in 1594, and the latest the fourteenth in 1635. Egerton's preface to this book contains some well-chosen and sensible remarks on the choice of reading. In addition to his own books he wrote introductions for several publications by his fellow-puritans, including Rogers, Pricke, Baine, and Byfield.

[Brook's Lives of the Puritans, ii. 289; Wood's Athenæ Oxon. ed. Bliss, i. 224; Strype's Annals

of the Reformation, ii. pt. ii. 198, iii. pt. i. 691, iv. 553; Newcourt's Repert. Eccl. Lond. i. 915; Wilson's Hist. of Dissenting Churches, i. 11.]

A. V.

**EGERTON, Sir THOMAS, Baron Ellesmere and Viscount Brackley** (1540?–1617), lord chancellor, born about 1540, was the natural son of Sir Richard Egerton of Ridley, Cheshire, by one Alice Sparke. His father's family claimed descent from Robert Fitzhugh, baron of Malpas, a contemporary of William I. He is stated to have become a commoner of Brasenose College, Oxford, in 1556, but his name is absent from the register. He entered Lincoln's Inn in 1559, was called to the bar in 1572, and quickly acquired a large practice in the chancery courts. In 1580 he was governor of his inn, in 1582 Lent reader, and in 1587 treasurer. He became solicitor-general on 26 June 1581, and attorney-general on 2 June 1592. He was M.P. for Cheshire in 1584 and 1586. He was knighted at the close of 1593, and made chamberlain of Chester. It is stated that the queen conferred the solicitorship after hearing him plead in a case in which he opposed the crown. 'In my troth,' she is said to have exclaimed, 'he shall never plead against me again.' He conducted the prosecutions of Campion in 1581, of Davison in 1587, of the Earl of Arundel in 1589, and of Sir John Perrot in 1592. On 10 April 1594 Egerton was promoted to the bench as master of the rolls, and after Sir John Puckering's death he became lord keeper on 6 May 1596. The last promotion, like the first, was conferred on him by the queen's 'own choice without any competitor or mediator.' Burghley was ill pleased by Elizabeth's independent action, but the popular verdict was highly favourable to the appointment. 'I think no man,' wrote Reynolds to Essex, 'ever came to this dignity with more applause than this worthy gentleman' (Birch, *Memoirs*, i. 479). Egerton was made at the same time a privy councillor, and continued to hold the mastership of the rolls till 18 May 1603. Elizabeth consulted him repeatedly in matters of home and foreign policy. In 1598 he was a commissioner for treating with the Dutch, and in 1600 was similarly employed with Denmark. As lord keeper he delivered the queen's messages to parliament, and announced her temporising decision respecting monopolies on 9 Feb. 1597–8. In November 1601 he came into collision with the speaker of the House of Commons on a small question of procedure, and was compelled to withdraw from the position that he first took up. His consideration for deserving young barristers is illustrated by the invariable kindness which he showed to Francis Bacon, who acknowledged his 'fatherly care' when writing of him in 1596. In 1606 Egerton worked hard to secure the attorney-generalship for Bacon, but although he met with no success, his openly displayed patronage was of assistance to Bacon at the bar.

Egerton made the acquaintance of the Earl of Essex [see Devereux, Robert, 1567–1601] soon after coming to court, and in spite of the disparity in their ages a warm friendship sprang up between them. 'They love and join very honourably together,' wrote Anthony Bacon to Dr. Hawkins (Birch, ii. 146). Egerton was one of the few councillors who witnessed the famous scene in the council, in July 1598, when Essex insulted the queen and she boxed his ears. Afterwards in well-reasoned letters Egerton earnestly urged upon Essex the obvious prudence of a humble apology to Elizabeth. While Essex was in Ireland in the autumn of 1599, Egerton sent the earl a timely warning that his policy was exciting suspicion and dissatisfaction at home. When Essex arrived home without leave, he was committed to the custody of the lord keeper on 1 Oct. 1599, and lived in York House, the lord keeper's official residence, till 5 July 1600. A month earlier he was brought before a specially constituted court, meeting in York House, over which Egerton presided, and was then deprived of all his offices. On the morning of Sunday, 8 Feb. 1600–1, the day fixed by Essex for his rebellion, Egerton, with three other officers of state, went to Essex's house to request an explanation of his suspicious conduct. They were allowed to enter, and cries of 'Kill them' were raised by Essex's armed supporters. Essex led them to a back room, and locked the door upon them. They were released at four o'clock in the afternoon, after six hours' detention, when the failure of Essex's rebellion was known. Egerton took a prominent part in Essex's trial on 19 Feb. 1600–1.

The queen's confidence in her lord keeper increased with her years. He was an active member of all special commissions. From 31 July to 3 Aug. 1602 he entertained the queen at enormous expense for three days at his house at Harefield, Middlesex (*Egerton Papers*, 340–57). He had bought this estate of Sir Edmund Anderson in 1601. With James I Egerton was soon on equally good terms. On 26 March 1603, two days after the queen's death, the Earl of Northumberland declared that the privy councillors had no authority to act in the interregnum, and that the old nobility should fill their places. Egerton acquiesced so far as to suggest that

privy councillors who were not peers should surrender their seats at the head of the council table to those councillors who were. On 5 April 1603 James, while still in Scotland, reappointed Egerton lord keeper, and Egerton met the king on his journey into England at Broxbourne on 3 May. Sixteen days later he resigned the office of master of the rolls to Edward Bruce, lord Kinross. On 19 July, when he received from the king the new great seal, he was made Baron Ellesmere, and on the 24th lord chancellor. Ellesmere proved subservient to James. He adopted James's hostile attitude to the puritans at the Hampton Court conference in 1604, and declared that the king's speech then first taught him the meaning of the phrase, 'Rex est mixta persona cum sacerdote.' On 9 Feb. 1604–5 he expressed resentment at a petition from Northamptonshire demanding the restitution of deprived puritan ministers, and obtained from the Star-chamber a declaration that the deprivation was lawful, and the presentation of the petition unlawful. Three days later he directed the judges to enforce the penal laws against the catholics. Ellesmere helped to determine the Act of Union of England and Scotland in 1606 and 1607. In June 1608 a case of great importance affecting the relations between the two countries was decided by the chancellor and twelve judges in the exchequer chambers. Doubts had arisen as to the status in England of Scottish persons born after the accession of James I. Those born before the accession (the 'antenati') were acknowledged to be aliens. The 'postnati' claimed to be naturalised subjects and capable of holding land in England. Land had been purchased in England in 1607 on behalf of Robert Colvill or Colvin, a grandson of Lord Colvill of Culross, who was born in Edinburgh in 1605. A legal question arose, and the plea that the child was an alien and incapable of holding land in England was raised. Ellesmere decided that this plea was bad, and that the child was a natural-born subject of the king of England. Twelve of the fourteen judges concurred, and Ellesmere treated the two dissentients with scant courtesy. This judgment, the most important that Ellesmere delivered, was printed by order of the king in 1609.

In May 1613 Ellesmere took a prominent part in committing Whitelocke to the Tower for indirectly questioning the royal prerogative by denying the powers of the earl marshal's court; in July 1615 Ellesmere declined to pass the pardon which Somerset had drawn up for himself, with the aid of Sir Robert Cotton; in September 1615 he made recommendations in the council for stifling opposition in the next parliament, and acted as high steward at the trial of the Earl and Countess of Somerset for the murder of Overbury in May 1616. In the struggle between the courts of equity and common law initiated by Coke, Ellesmere successfully maintained the supremacy of his own court. When the king appealed to Ellesmere as to points of law involved in his well-known dispute with Coke in June 1616, Ellesmere obtained from Bacon a legal opinion against Coke, which he adopted. On 18 Nov. 1616, when administering the oaths to Sir Henry Montague, Coke's successor as lord chief justice, he warned the new judge against following the example of his predecessor.

On 7 Nov. 1616 Ellesmere, whose health was rapidly failing, was promoted to the title of Viscount Brackley, which Coke's friends and his enemies miscalled 'Break-law.' As early as 1613 he had pressed his resignation on the king on account of increasing infirmities; but it was not till 3 March 1616–17 that James I allowed him to retire, and even then it was stipulated that his release from office should, unless his health grew worse, only continue for two years. Egerton was at the time lying ill at York House, and the king arranged the matter while paying him a visit. As a reward of faithful service James promised him an earldom. Twelve days later (15 March) Egerton died. He was buried at Dodleston, Cheshire, on 5 April. His only surviving son John [q. v.] was created Earl of Bridgewater on 27 May following. Bacon asserted that it was by Ellesmere's own wish that he succeeded him as lord chancellor. Ellesmere was chancellor of Oxford University from 1610 till 24 Jan. 1616–17. He is said to have been the first chancellor since the Reformation who employed a chaplain in his family. Dr. John Williams [q. v.] lived with him in that capacity, and Dr. John Donne [q. v.] was a member of his household. He was lord-lieutenant of Bucks 1607–16. The great library at Bridgewater House was founded by the chancellor; some of the books came to him through his third wife, the Dowager Countess of Derby, who as Alice Spencer and Lady Strange was a well-known patron of Elizabethan literature (Collier, *Cat. of Bridgewater House Library*, 1857, pref.; Masson, *Life of Milton*, i. 554–61).

Egerton married first, Elizabeth, daughter of Thomas Ravenscroft, esq., of Bretton, Flintshire; secondly, Elizabeth, sister of Sir George More of Loseby, and widow both of John Polstead of Abury and of Sir John Wolley; and thirdly, in 1600, Alice, daughter of Sir John Spencer of Althorpe, and widow of Ferdinando, fifth earl of Derby. By his

first wife he was father of two sons and a daughter. The younger son John is separately noticed. The elder son Thomas went the islands' voyage in 1597; was then knighted; was baron of the exchequer of Cheshire from 1596; was killed in Ireland in August 1599, and was buried in Chester Cathedral 27 Sept. He married Elizabeth, daughter of Thomas Venables of Kinderton, Cheshire, by whom he had three daughters. The chancellor's daughter Mary was wife of Sir Francis Leigh of Newnham Regis, Warwickshire. Ellesmere had no issue by his second and third wives. His third wife, whose daughter married her stepson, John Egerton, long survived him, and continued to live at Harefield, where in 1634 Milton produced his 'Arcades.'

Egerton was highly esteemed by his contemporaries. Sir George Paule, in his 'Life of Whitgift,' 1612, mentions him as 'a loving, faithful friend to the archbishop in all his affairs,' 'a lover of learning, and most constant favourer of the clergy and church government established.' Camden mentions an anagram on his name, 'Gestat Honorem,' and gives unstinted praise to the whole of his career. Hacket, Fuller, and Anthony à Wood are equally enthusiastic. Sir John Davies credits him with all the characteristics of an ideal chancellor, and paid a compliment to his literary taste by dedicating his 'Orchestra' to him. (The dedicatory sonnet is in manuscript in a copy of the volume at Bridgewater House, and is not printed in the ordinary editions.) Although always dignified in his bearing on the bench, Bacon ascribes to him some severely sarcastic apophthegms spoken to suitors in his court. His venerable presence is said to have drawn many spectators to his court, 'in order to see and admire him' (Fuller). Literary men praised him lavishly. Ben Jonson wrote three epigrams in his honour, Samuel Daniel an epistle in verse, and Joshua Sylvester a sonnet.

Ellesmere published nothing except his judgment in the case of the 'postnati' in Colvin's case. He left to his chaplain Williams manuscript treatises on the royal prerogative, the privileges of parliament, proceedings in chancery, and the power of the Star-chamber. Williams owed, according to his biographer, whatever success he achieved as lord keeper to his diligent study of those papers (Hacket, *Life of Williams*, pp. 30–1). Williams afterwards presented them to James I. Blackstone refers to the treatise on the Star-chamber in his 'Commentaries,' iv. 267; it is now in the British Museum Harl. MS. 1226. In 1641 'The Priviledges of Prerogative of the High Court of Chancery' was issued as a work of Ellesmere. Of the other two manuscript treatises nothing is now known. It is highly doubtful whether 'Observations concerning the Office of Lord Chancellor,' 1651, and 'Lord Chancellor Egerton's Observations on Lord Coke's Reports,' edited by G. Paule about 1710, have any claim to rank as Ellesmere's productions, although they have been repeatedly treated as genuine. Engraved portraits by Simon Pass and Hole are extant.

[An elaborate life by Francis Henry Egerton, eighth earl of Bridgewater [q. v.], appears in Kippis's Biog. Brit. It was reprinted separately in 1793, and with various additions in 1798, 1801, 1812, and 1828. The Egerton Papers, edited by Mr. J. P. Collier, and published by the Camden Soc. in 1840, contain a number of the chancellor's official papers preserved at Bridgewater House. In the Miscellany of the Abbotsford Club, i. 219–225, are six of Ellesmere's letters, three to James I and three to John Murray; others appear in Cabala. See also Foss's Judges, vi. 136–52; Campbell's Lives of the Lord Chancellors, ii. 174–261; Dugdale's Baronage, ii. 414; Nichols's Progresses of Elizabeth and James I; Gardiner's Hist. of England; Collins's Peerage, ii. 225–32; Birch's Memoirs; Spedding's Life of Bacon; Chauncy's Hertfordshire; Clutterbuck's Hertfordshire; Ormerod's Cheshire; Cal. State Papers (Domestic), 1581–1617.] S. L.

**EGG, AUGUSTUS LEOPOLD** (1816–1863), subject painter, was the son of Egg the well-known gunmaker in Piccadilly, where he was born on 2 May 1816. Having mastered the first elements in drawing under Henry Sass, in Charlotte Street, Bloomsbury, he obtained admission as a student into the Royal Academy in 1836, and appeared as an exhibitor first in that institution in 1838, where he exhibited 'A Spanish Girl.' This was followed by 'Laugh when you can' in 1839, and a scene from 'Henry IV' in 1840. But his first work of importance, 'The Victim,' was exhibited at Liverpool, and subsequently was engraved in the 'Gems of European Art.' He also contributed for many years to the Society of British Artists in Suffolk Street. He suffered from a weak constitution, and during a journey in Africa, undertaken for the benefit of his health, he died at Algiers on 26 March 1863, and was buried there. Egg was elected an associate of the Royal Academy in 1848, and an academician in 1860, in which year he painted a scene from the 'Taming of the Shrew.' His portrait by Frith, engraved by J. Smyth, appeared in the 'Art Union Monthly Journal' of 1847, p. 312. Works of his best quality are: 'Queen Elizabeth discovers she is no longer young' (1848); 'Peter the Great sees Katherine for the first time' (1850); 'The Life and Death of

Buckingham' (1855); scenes from 'Esmond' (1857–8); a triptych of the 'Fate of a Faithless Wife' (1858); and 'The Night before Naseby' (1859). In the National Gallery there is a canvas, 'Scene from Le Diable Boiteux' (1844).

[Redgrave's Dict. of Artists; Ottley's Dict. of Recent and Living Painters and Engravers; Art Union (1847), p. 312.] L. F.

**EGGLESFIELD, ROBERT** (*d.* 1349), founder of Queen's College, Oxford. [See EGLESFIELD.]

**EGGLESTONE, WILLIAM** (*fl.* 1605–1623), actor. [See ECCLESTONE.]

**EGINTON, FRANCIS** (1737–1805), painter on glass, grandson of the rector of Eckington in Worcestershire, was taught the trade of an enameller at Bilston. As a young man he was employed by Matthew Boulton [q. v.] in the Soho works. In 1764 Eginton was employed as a decorator of japanned wares, but did much work in modelling. During the next few years Boulton brought together a number of able artists at Soho, including Flaxman and Wyatt; and Eginton rapidly became a skilful worker in almost every department of decorative art. Eginton was a partner with Boulton in the production of 'mechanical paintings.' The hint for these was in all probability taken by Boulton from a process modified by Robert Laurie [q. v.] from Le Prince's 'aquatint' engravings. Eginton perfected the method and applied it to the production of coloured copies of paintings, sometimes called 'polygraphs.' More plates than one were required for each picture, and after leaving the printing-press Eginton finished them by hand. They were copies from Loutherbourg, Angelica Kauffmann, and other artists, and varied in price from 1*l.* 10*s.* to 21*l.* The largest were forty inches by fifty. They were sometimes taken for original paintings. Not many years ago some of them were pronounced by two artists to be 'oil-paintings of much merit,' and their real character was not discovered till a cleaner removed the varnish. These old 'polygraphs' were in fact nearly identical with the varnished coloured lithographs (oleographs) of the present day, the main difference being that the latter are printed from stones. Mr. (afterwards Sir) F. P. Smith, then of the Patent Museum, maintained, in a paper read before the Photographic Society of London in 1863, that some of them preserved at South Kensington were photographs of early date. The claim is quite untenable. Thomas Wedgwood [q. v.] had indeed made experiments upon copying pictures by the action of light. The claim in various forms is often repeated on behalf of the scientific circle of Birmingham, but the matter was really settled by a series of pamphlets written by M. P. W. Boulton (grandson of Boulton) in 1863–5, in which he gives an account of the whole matter. Mr. Vincent Brooks, an eminent lithographer, produced an exact imitation of the 'ground' of one of the examples exhibited at South Kensington by taking an impression from an aquatint engraved plate on paper used for transfer lithography.

The 'picture branch' of Boulton's business was discontinued as unprofitable, the loss on this and the japanning trade being over 500*l.* for 1780. The partnership between Eginton and Boulton was dissolved. Lord Dartmouth proposed to grant Eginton a government pension of 20*l.* a year, but the project was privately opposed by Boulton, and it was consequently abandoned. For the next year or two Eginton appears to have continued to work at Soho, and to have begun in 1781 to stain and paint upon glass. In 1784 he left Soho and set up in business for himself at Prospect Hill House, which stood just opposite Soho, and was not taken down till 1871.

The art of glass-painting had fallen into complete disuse. Eginton revived it and issued from his Birmingham factory a long series of works in stained glass. His first work of consequence was the arms of the knights of the Garter for two Gothic windows in the stalls in St. George's Chapel, Windsor; and among other works were the east window of Wanstead Church, the archiepiscopal chapel at Armagh, the Bishop of Derry's palace, Salisbury Cathedral (east and west windows, and ten mosaic windows), Lichfield Cathedral (east window), Babworth Church, Nottingham, Aston Church, Shuckburgh Church, the ante-chapel of Magdalen College, Oxford, &c. In the banqueting room of Arundel Castle there is a fine window by Eginton (20 ft. by 10 ft.) representing Solomon and the Queen of Sheba. He also did much work at Fonthill, including thirty-two figures of kings, knights, &c., and many windows, for which Beckford paid him 12,000*l.* Eginton sent much of his painted glass abroad, and some of his finest work is believed to be in Amsterdam. In 1791 he completed what was then considered his masterpiece, the 'Conversion of St. Paul,' for the east window of St. Paul's Church, Birmingham, for which he received the 'very inadequate sum of four hundred guineas.' Eginton works were, in fact, transparencies on glass. He was obliged to render opaque a large portion of his glass, and thus missed the characteristic beauty of the old windows. Eginton's showroom was seen by all distinguished visitors of Birmingham. Nelson, ac-

companied by Sir W. and Lady Hamilton, called there on 29 Aug. 1802.

Eginton died on 25 March 1805, and was buried in Old Handsworth churchyard. His daughter married Henry Wyatt, the painter; his son, William Raphael Eginton, succeeded to his father's business, and in 1816 received the appointment of glass-stainer to Princess Charlotte. His brother, John Eginton, was celebrated as an engraver in stipple.

[Birmingham Daily Post, 25 April 1871, by W. C. Aitken, reprinted in pamphlet form; Gent. Mag. 1805, pt. i. pp. 387, 482; J. H. Powell in Timmins's Midland Hardware District, 1865; the archæological section of the Birmingham and Midland Institute possesses a photograph of Prospect Hill House; G. Wallis on Supposed Photography at Soho in 1777, Art Journal, 1866, pp. 251, 269; Nagler's Künstler-Lexikon, 1837; Smiles's Lives of the Engineers, 'Boulton' and 'Watt,' 1878; Dent's Old and New Birmingham, 1880.] W. J. H.

EGINTON, FRANCIS (1775–1823), engraver, son of John Eginton, celebrated as an engraver of stipple, and nephew of Francis Eginton [q. v.], was born in Birmingham in 1775, and died in 1823 at Meertown House, near Newport, Shropshire, aged 48. Eginton's work as an engraver was distinguished by accuracy and taste. He illustrated Shaw's 'Staffordshire,' Price's 'Histories of Hereford and Leominster,' Wheler's 'History of Stratford-on-Avon,' Bissett's 'Picturesque Birmingham Guide,' Pratt's 'Leamington Guide,' Howell's 'Shrewsbury,' and most of the topographical and historical works published in the midlands during his time. A large plate of Pont-y-Cyssyllte aqueduct was one of his most notable works. Personally Eginton is described as a 'cheerful and gentlemanly companion, and much respected.'

[Birmingham Gazette, October 1823; Gent. Mag. 1824, pt. i. p. 94.] W. J. H.

EGLESFIELD, ROBERT OF (*d.* 1349), founder of the Queen's College, Oxford, was the son of John of Eglesfield and Beatrice his wife, and grandson of Thomas of Eglesfield and Hawisia his wife (*Statutes of Queen's College*, p. 7). He was presumably a native of Eaglesfield, near Cockermouth in Cumberland, and is said to have been a bachelor of divinity of Oxford. He became chaplain to Queen Philippa and rector of Burgh, or Brough, under Stainmore in Westmoreland. He bought some buildings in the parish of St. Peter-in-the-East, Oxford, in order to provide lodging for students in the university, and for this purpose obtained a charter from Edward III, dated 18 Jan. 1340–1, which established the 'Hall of the Queen's Scholars of Oxford' (RYMER, *Fœdera*, ii. 1144, Record ed.) In the statutes which Eglesfield issued on 10 Feb. following (not March, as Mr. Maxwell Lyte gives the date), he provided for the appointment of a provost, Richard of Retteford, S.T.P. (Wood says, of Balliol College), and twelve fellows or scholars—the names are used indifferently—who were to devote themselves to the study of theology and the canon law, and to enter holy orders. After the first nominees, the fellows were to be chosen by preference from the counties of Cumberland and Westmoreland, and must already have taken a degree in arts. The scheme included further the maintenance of a number, not to exceed seventy, of poor boys who should receive instruction in the hall; as well as the performance of regular religious offices and the distribution of alms. The foundation was placed under the protection of the queen-consort and her successors as patrons, and of the archbishop of York as visitor.

Eglesfield seems to have thenceforth resided in Oxford, and is known to have taken his 'commons' with the fellows in the hall he had himself founded. He died on 31 May 1349, and was buried, according to the ordinance in his statutes, in the college chapel; Browne Willis (ap. WOOD, p. 164) states that his grave was under the altar; but the brass effigy which was long believed to be his has been found to belong to some one else, and the chapel itself was rebuilt on a different site early in the eighteenth century. A small casket, however, supposed to contain the founder's remains, was removed, probably at the time, from under the old altar to the present chapel; and such a casket was seen in the crypt by a college servant, who is still (1888) living, at the burial of Provost Collinson in 1827. Eglesfield bore, argent, three eagles displayed, two and one, gules; which are still the arms of the Queen's College. The founder's seal spells the name Eglefeld. His drinking horn, which is of uncommon size and beauty, is still preserved in the college. It is figured in Skelton's 'Oxonia Antiqua Restaurata,' plate 42 (see also p. 30), 2nd ed. 1843.

There was a Robert de Eglesfeld who had a grant made to him of the manor of Ravenwyke or Renwick, 1 Edw. III, which manor was subsequently given to Queen's College by the founder (see HUTCHINSON, *Hist. of Cumberland*, i. 212, 1794). Next year, 1328, Robert de Eglefield was elected knight of the shire for Cumberland (*Parliamentary Accounts and Papers*, 1878, xvii. 1; *Members of Parliament*, p. 83). It is therefore possible that the founder entered holy orders late in life; for if there

were two Robert Eglesfields, it is difficult to understand why the second is not named, where several are named, in the statutes of the college, especially since it was through this lay Eglesfield that it acquired the manor of Ravenwyke.

[The charter and statutes of the Queen's College are printed among the Statutes of the Colleges of Oxford, 1853. See also Anthony à Wood's History and Antiquities of the University of Oxford, ed. Gutch, Colleges and Halls, pp. 138–41; Dean Burgon's notice in H. Shaw's Arms of the Colleges of Oxford, 1855; and Mr. H. T. Riley's report printed in Hist. MSS. Comm., 2nd Rep., app. On special characteristics of Eglesfield's foundation comp. H. C. Maxwell Lyte's Hist. of Univ. of Oxford, pp. 147–53, 1886.] R. L. P.

**EGLEY, WILLIAM** (1798–1870), miniature painter, was born at Doncaster in 1798. Shortly after the boy's birth his father removed to Nottingham, and became confidential agent to the Walkers of Eastwood. William and his brother Thomas were both in youth received into the house of Darton, the publisher, Holborn Hill, London; but while Thomas pursued this calling to the end of his life, William, by chance visits to the exhibitions in Somerset House, cultivated a love of painting. Without professional teaching he succeeded in finishing two pictures, the portraits of Colonel Ogleby and of Yates, the actor, which were received and exhibited by the Royal Academy in 1824. From that time until the year before his death he was a constant exhibitor, sending in all to the Royal Academy 169 miniatures, to the British Institution two pictures, and to the Suffolk Street Gallery six. He was very successful in portraying children, with whom his genial temper made him a great favourite. He died in London 19 March 1870, aged 72. He was twice married, and by his first wife left a son, William Maw Egley, a painter of historical subjects and a regular exhibitor.

[Art Journal, 1870, p. 303; Graves's Dict. of Artists, p. 76.] R. H.

**EGLINTON, Earls of.** [See Montgomerie, Hugh, first Earl, 1460?–1545; Montgomerie, Hugh, third Earl, 1531?–1585; Montgomerie, Alexander, sixth Earl, 1588–1661; Montgomerie, Hugh, seventh Earl, 1613–1669; Montgomerie, Alexander, ninth Earl, 1660?–1729; Montgomerie, Alexander, tenth Earl, 1723–1769; Montgomerie, Archibald, eleventh Earl, 1726–1796; Montgomerie, Hugh, twelfth Earl, 1739–1819; Montgomerie, Archibald William, thirteenth Earl, 1812–1861.]

**EGLISHAM, GEORGE, M.D.** (*fl.* 1612–1642), a Scotch physician and poet, was introduced at the age of three to the favourable notice of James VI by the Marquis of Hamilton, who said at the time that Eglisham's father was the best friend he ever had. He was brought up with Hamilton's son (afterwards second marquis, *d.* 1625), who as long as he lived remained his friend and patron. He was sent abroad and studied at Leyden, where he probably obtained his M.D. degree. While there he engaged in a one-sided controversy with Conrad Vorst, whom he accused of atheism, and published 'Hypocrisis Apologeticæ Orationis Vorstianæ, cum secunda provocatione ad Conradum Vorstium missa; auctore Geo. Eglisemmio, Scot. Phil. et Medico Vorstium iterato Atheismi, Ethneismi, Judaismi, Turcismi, hæreseos schismati et ignorantiæ apud illustrissimos ordines accusante,' Delft, 1612. The preface to this work is dated from the Hague, 1 June 1612. Eglisham obtained leave from the authorities at Leyden to invite Vorst to a public discussion, but Vorst declined to take up the challenge. Returning to Scotland, Eglisham was appointed one of the king's personal physicians in 1616, and continued to receive many tokens of favour from James, who, according to Eglisham, 'daily augmented them in writ, in deed; and accompanied them with gifts, patents, offices' (*Prodromus Vindictæ*). But of these honours no record remains. In 1618 Eglisham published 'Duellum poeticum contendentibus G. Eglisemmio medico regio, et G. Buchanano, regio preceptore pro dignitate paraphraseos Psalmi civ.' In an elaborate dedication to the king he undertook to prove that Buchanan, who died in 1582, had been guilty of 'impiety towards God, perfidy to his prince, and tyranny to the muses.' Eglisham gave a pedantic verbal criticism of Buchanan's Latin version of the psalm in question, which he printed in full, with his own translation opposite. Included in the volume are a number of the author's short Latin poems and epigrams. Eglisham vainly appealed to the university of Paris to decide that Buchanan's version was inferior. He succeeded in attracting notice to himself, and drew from his colleague Arthur Johnston a mock 'Consilium collegii medici Parisiensis de mania G. Eglishemii,' a Latin elegiac poem republished as 'Hypermorus Medicaster;' and from his friend William Barclay a serious judgment on the question at issue, which he decided strongly in favour of Buchanan. Eglisham further published in 1626 'Prodromus Vindictæ,' a pamphlet in which he openly accused the Duke of Buckingham of having caused the deaths, by poison, of the Marquis of Hamilton and the late king, and petitioned Charles I and the parliament severally to have the duke put on his trial.

A German translation appeared the same year, but the earliest English edition known of the 'Forerunner of Revenge' bears date 1642, though a letter of the period (*Cal. of State Papers*, Dom. 1625–6, p. 337) mentions the work as an English publication, 20 May 1626. Proceedings were instituted against Eglisham and his assistants, but he retired to Brussels, where he remained perhaps till his death. He was apparently alive in 1642. Another letter (*ib.* 1627–8, p. 192) says that for some years he and a companion, Captain Herriot, a mere mountebank, 'coined double pistolets together, and yet both unhanged.' Eglisham married Elizabeth Downes on 13 Sept. 1617 'in the Clink,' and had a daughter (*ib.* 1629–31, p. 168).

[Eglisham's works as above.] A. V.

EGMONT, Earls of. [See Perceval, John, first Earl, 1683–1748; Perceval, John, second Earl, 1711–1770.]

EGREMONT, Earls of. [See Wyndham, Sir Charles, second Earl, 1710–1763; Wyndham, Sir George O'Brien, third Earl, 1751–1837.]

EHRET, GEORG DIONYSIUS (1710–1770), botanic draughtsman, born at Erfurt 9 Sept. 1710, was the son of Georg Ehret, gardener to the Prince of Baden-Durlach. He received little education, but as a boy began to draw the plants in the fine garden which his father cultivated. Dr. Trew of Nuremberg first made him aware of his talent by buying the first five hundred drawings he had made for four thousand gulden. With this sum in hand he started on his travels, but his store was soon exhausted, until at Basel he had to call his art into play for his support. Having refilled his purse, he journeyed by Montpellier, Lyons, Paris (where he was employed by Bernard de Jussieu), England, and the Netherlands. Here he fell in with Linnæus, who came to live with the Dutch banker Cliffort at Hartecamp, near Haarlem, and Ehret contributed the drawings which illustrated the fine folio published by Linnæus as 'Hortus Cliffortianus,' 1737. Ehret profited by Linnæus's advice to pay more attention to the minute parts of the flower, and they continued on friendly terms until Ehret's death. About 1740 he again came to England, finding among his patrons the Duchess of Portland, Dr. Mead, and Sir Hans Sloane. Among the books he illustrated were Browne's 'Jamaica,' 1756, and Ellis's 'Corallines,' 1755, at that time considered plants. His chief published works were 'Plantæ selectæ,' 1750, ten decades, and 'Plantæ et Papiliones selectæ,' Lond., 1748–1750. He married Susanna Kennet, daughter of a Southwark baker. (Her sister married Philip Miller [q. v.]) Ehret died at Chelsea 9 Sept. 1770. His son George Philip died October 1786 at Watford, Hertfordshire.

Many of Ehret's drawings came into the possession of Sir Joseph Banks, and are now in the botanical department of the British Museum at Cromwell Road; they bear ample testimony to his free yet accurate draughtsmanship. Some manuscripts of his are also preserved there.

The genus *Ehretia* was so named in compliment by Patrick Browne, and adopted by Linnæus.

[Pulteney's Sketches, ii. 284–93; Nagler's Neues allg. Künstler-Lexikon, iv. 91; Nouv. Biog. Gén. xv. 751; Proc. Linn. Soc. (1883–6), pp. 42–56.] B. D. J.

EINEON (*fl.* 1093), Welsh prince and warrior, son of Collwyn, played a great part in the famous legend of the conquest of Glamorgan by the Normans. His father and his elder brother Cedivor seem to have been underkings in succession of Dyved or of some part of it. In 1092 Cedivor died (*Brut y Tywysogion*, s. a. 1089, but cf. Freeman, *William Rufus*, ii. 78). His son Llewelyn and his brothers (*B. y T.*), his sons according to another account (*Annales Cambriæ*, s.a. 1089), rose in revolt against Rhys ap Tewdwr, the chief king of South Wales, but were overthrown by him at Llandydoch. These discords gave easy facilities to the Norman marchers to extend their conquests in Wales. Next year Rhys was slain by the French of Brecheiniog. The conquests of Dyved and Ceredigion immediately followed. Thus far the history is authentic, but Eineon's name does not specifically appear in it. The legend now begins. Eineon, the brother of Cedivor, fled from the triumph of Rhys at Llandydoch to Iestin, son of Gwrgan, prince of Morganwg, who was also a rebel against Rhys. Now Eineon had been previously in England, had served the king in France and other lands, and knew well both William himself and his great barons. He proposed to Iestin to bring his Norman friends to the latter's help on condition of his receiving as his wife the daughter of Iestin and as her portion the lordship of Miscin. Iestin accepted the proposal. Eineon visited his English friends at London. He persuaded Robert Fitz-Hamon, whom we know in history as lord of the honour of Gloucester, and twelve other knights to bring a great army to the aid of Iestin. Rhys was slain by them in a terrible battle near the boundaries of Brecheiniog, at Hirwaun [illegible]gan. With Rhys fell the kingdom of South Wales. The Normans, having done their work

for Iestin, received their pay and returned towards London. They had hardly departed when Iestin, flushed with his triumph, treacherously refused Eineon his daughter's hand. Eineon pursued the retreating Frenchmen, explained to them his own wrongs and the general unpopularity of Iestin, and showed how easy it would be for them to conquer Iestin's dominions, since his treason to Rhys had so much disgusted the South-Wales princes that not one would afford him succour. The Normans were easily persuaded. Eineon meanwhile organised a Welsh revolt. They jointly spoiled Iestin and Morganwg, but the Normans took the rich vale for their own share and left Eineon only the mountains of Senghenydd and Miscin, while the sons of Iestin were rewarded for their acquiescence in their father's fate by the lowland lordship of Aberavon. Induced by the victory of Fitz-Hamon, other Normans seized upon Dyved, Ceredigion, Brecheiniog. Thus the treachery of Eineon put all South Wales into the hands of the foreigner.

This full and elaborate story is first found in the 'Brut y Tywysogion,' first printed in the second volume of the 'Myvyrian Archaiology,' and afterwards with a translation by Mr. Aneurin Owen for the Cambrian Archæological Association in 1863. But the original manuscript of this 'Brut' is believed not to be older than the middle of the sixteenth century, and therefore not much earlier than Powel's 'History of Cambria' (1584), in which the story of the conquest of Glamorgan also appears at length, varying from the above account in only a few details. There are here added, however, long pedigrees of the descendants of the 'twelve knights,' and most critical inquirers have agreed that the fertile invention of the pedigree-makers for Glamorganshire families is the original source of the legend. But there must be some nucleus of truth and some ancient basis for the inventors to have worked upon, for the conquest of Glamorgan is undoubtedly historical, though there is no direct account of it in any earlier authority. There is nothing in itself improbable in the story of Eineon, though there are slips in detail. If he had such great connections, why did he not use them to save his native Dyved from Rhys's assault? Rhys, too, was undoubtedly slain by Bernard of Neufmarché and the conquerors of Brecheiniog. Moreover it is absurd to suppose that after doing their work the Normans would have gone home again or needed Eineon's suggestion to turn their attention to the conquest of Morganwg. Obviously the expansion of the Norman arms from Gloucester into Morganwg was as natural as that of the expansion of the Shrewsbury earldom into Powys. But the quarrels and invitations of local princes were here, as in Ireland, a determining cause of their action; and Eineon's part in the conquest is too probable and typical for us lightly to reject the whole of his history. Some Welsh families profess to be descended from Eineon (Lewys Dwnn, *Heraldic Visitations of Wales*, i. 29, Welsh MSS. Soc.; for a full list see Clarke, *Limbus Patrum Morganiæ*, p. 131 et seq.)

[Brut y Tywysogion, pp. 68–75 (Cambrian Archæological Association); Powel's History of Cambria, pp. 119–27, ed. 1584, with the comments of Mr. G. T. Clark in Archæological Journal, xxxiv. 11–39, which were reprinted in 'The Land of Morgan,' 1883; Freeman's William Rufus, ii. 79–82, 613–15, note g g; cf. Norman Conquest, v. 820.] T. F. T.

EIRENÆUS PHILALETHES, pseudonym. [See under Starkey, George.]

EKINS, Sir CHARLES (1768–1855), admiral, son of Dr. Jeffery Ekins [q.v.], dean of Carlisle (*d.* 1791), and nephew of Dr. John Ekins, dean of Salisbury (*d.* 1809), was born in 1768, presumably at Quainton, Buckinghamshire, of which parish his father was then rector. He entered the navy in March 1781, on board the Brunswick of 74 guns, under the command of the Hon. Keith Stewart. In the Brunswick he was present in the action on the Doggerbank on 5 Aug. 1781, and afterwards went with Captain Stewart to the Cambridge, which was one of the fleet under Lord Howe that relieved Gibraltar in 1782. After continuous service on the Mediterranean and home stations for the next eight years, he was promoted to the rank of lieutenant on 20 Oct. 1790. During the next five years he was mainly employed in the West Indies. Early in 1795 he came home in the Boyne of 98 guns, bearing the flag of Sir John Jervis, and was in her when she was burnt at Spithead on 1 May. On 18 June he was promoted to the command of the Ferret sloop in the North Sea, from which he was appointed to the Echo, supposed to be at the Cape of Good Hope, but found, on his arrival, to have been condemned and broken up. He returned to England in command of one of the Dutch prizes taken in Saldanha Bay, and was advanced to post rank 22 Dec. 1796. In August 1797 he was appointed to the Amphitrite frigate, and in her was actively employed in the West Indies till March 1801, when, after a severe attack of yellow fever, he was sent home with despatches. From 1804 to 1806 he commanded the Beaulieu frigate; and from 1806 to 1811 the Defence of 74 guns, in which he took part in the expedition against Copenhagen

in 1807, in the operations on the coast of Portugal in 1808, and in the Baltic cruise of 1809. In September 1815 he commissioned the Superb of 78 guns, and commanded her in the bombardment of Algiers, on 27 Aug. 1816, when he was wounded. He afterwards, together with the other captains engaged, was nominated a companion of the Bath, and by the king of the Netherlands a knight of the order of William of the Netherlands (C.W.N.) The Superb was paid off in October 1818, and Ekins had no further service afloat; though he became in course of seniority rear-admiral on 12 Aug. 1819, vice-admiral 22 July 1830, and admiral 23 Nov. 1841; and was made a K.C.B. on 8 June 1831, a G.C.B. on 7 April 1852. He died in London on 2 July 1855. He married, in 1800, a daughter of T. Parlby of Stonehall, Devonshire.

Ekins was the author of 'Naval Battles of Great Britain from the Accession of the illustrious House of Hanover to the Battle of Navarin reviewed' (4to, 1824; 2nd edit. 1828); an interesting and useful work, though its value is lessened by the introduction of much hearsay criticism and by the total want of all reference to foreign authorities. The diagrams, too, drawn from the official despatches, which are generally vague and frequently inaccurate, are often more remarkable for the fancy than for the correctness of their delineations. He wrote also a pamphlet on the round stern controversy in the form of a letter to Sir Robert Seppings (8vo, 20 pp. 1824).

[Marshall's Roy. Nav. Biog. ii. (vol. i. pt. ii.) 764; O'Byrne's Nav. Biog. Dict.; Gent. Mag. (1855), new ser. xliv. 315.] J. K. L.

**EKINS, JEFFERY, D.D.** (*d.* 1791), dean of Carlisle, was a native of Barton-Seagrave, Northamptonshire, of which parish his father, the Rev. Jeffery Ekins, M.A., was rector. He received his education at Eton, whence in 1749 he was elected to King's College, Cambridge, where he obtained a fellowship (Welch, *Alumni Eton.* p. 338). He graduated B.A. in 1755 and M.A. in 1758 (*Cantabrigienses Graduati*, 1787, p. 129). On leaving the university he became one of the assistant-masters of Eton school, where he was tutor to Frederick Howard, earl of Carlisle (Jesse, *G. Selwyn and his Contemporaries*, iii. 220). Subsequently he was chaplain to the Earl of Carlisle when lord-lieutenant of Ireland. He was inducted to the rectory of Quainton, Buckinghamshire, 30 March 1761, on the presentation of his father (Lipscomb, *Bucks*, i. 422). In 1775, resigning Quainton, he was instituted to the rectory of Morpeth, Northumberland, on the presentation of the Earl of Carlisle; in February 1777 he was instituted to the rectory of Sedgefield, Durham; in 1781 he was created D.D. at Cambridge; and in 1782 he was installed dean of Carlisle, on the advancement of Dr. Thomas Percy to the see of Dromore (Le Neve, *Fasti*, ed. Hardy, iii. 248). He died at Parson's Green on 20 Nov. 1791, and was buried in Fulham Church.

He married in 1765 Anne, daughter of Philip Baker, esq. of Colston, Wiltshire, and sister of the wife of his brother, John Ekins, dean of Salisbury. His son, Admiral Sir Charles Ekins, is separately noticed.

His works are: 1. 'Florio; or the Pursuit of Happiness,' a drama, manuscript. 2. A manuscript poem upon 'Dreams,' which had great merit. 3. 'The Loves of Medea and Jason; a poem in three books translated from the Greek of Apollonius Rhodius's Argonautics,' London, 1771, 4to, 2nd edit. 1772, 8vo. 4. 'Poems,' London, 1810, 8vo, pp. 134, including the preceding work and a number of 'Miscellaneous Pieces.' Only sixty copies were printed of this collection (Martin, *Privately Printed Books*, 2nd edit. p. 190).

An early companion, Richard Cumberland, wrote: 'My friend Jeffery was in my family, as I was in his, an inmate ever welcome; his genius was quick and brilliant, his temper sweet, and his nature mild and gentle in the extreme: I lived with him as a brother; we never had the slightest jar; nor can I recollect a moment in our lives that ever gave occasion of offence to either' (*Memoirs*, i. 124).

[Faulkner's Fulham, pp. 74, 75, 302; Hodgson's Northumberland, vol. ii. pt. ii. pp. 394, 527; Gent. Mag. vol. lxi. pt. ii. pp. 1070, 1239, 1240, vol. lxxxiii. pt. i. p. 557; Nichols's Illustr. of Lit. viii. 191, 267; Lysons's Environs, ii. 369, 393; Addit. MS. 5868, f. 19 *b*.] T. C.

**ELCHIES, Lord** (1690–1754), Scottish judge. [See Grant, Patrick.]

**ELCHO, Lord** (1721–1787). [See Wemyss, David.]

**ELD, GEORGE** (1791–1862), antiquary, was born in Coventry in 1791. He carried on business successively as a miller, a silk dealer, and a dyer; he was also for twenty years editor of the 'Coventry Standard.' He was the last mayor of Coventry (1834–5) before the passing of the Municipal Reform Act, and, besides filling other public offices, an alderman of the reformed corporation till his death. During his mayoralty he restored the interior of the mayoress's parlour—an architectural relic of the fourteenth century—and throughout his life he rendered valuable service in preserving and stimulating public appreciation of the antiquities of his native

city. He had considerable ability as an artist, and made many fine drawings of ancient buildings and other memorials of the past. He died at Coventry on 22 May 1862, in his seventy-first year.

[Gent. Mag. November 1862.] J. M. S.

ELDER, CHARLES (1821–1851), painter, son of Joseph Elder of the Ordnance Office, Tower, went to St. Paul's School in 1834. He first exhibited at the British Institution in 1844, to which he sent 'Noli me tangere,' and at the Academy in 1845, sending 'Sappho.' He was a frequent contributor to the exhibitions, among his works being 'Florimel' (Royal Academy, 1846), 'The Death of Mark Antony' (Royal Academy, 1847), 'Rosalind' (Royal Academy, 1850), 'Jael' (British Institution, 1850). Elder died 11 Dec. 1851, aged 30, leaving a widow and three children. Two of his pictures were exhibited at the Royal Academy in the following year, viz. 'On the Thames near Twickenham' and 'An Italian Fruit Girl.' Among his portraits were those of the Marquis of Bristol and Mr. Sheriff Nicol.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Gent. Mag. 1852, new scr. xxxvii. 210, 312; Cat. of Royal Academy; Gardiner's St. Paul's School, p. 288.] L. C.

ELDER, EDWARD (1812–1858), headmaster of Charterhouse School, the son of John Edward Elder of Barbadoes, was born on 1 Oct. 1812. At the age of twelve he was sent to Charterhouse, where he remained till 1830, when he gained an open scholarship at Balliol College, Oxford. There he took first class honours *in literis humanioribus* and won the Ellerton theological essay prize. He graduated B.A. 1834, M.A. 1836, D.D. 1853. He held a tutorial appointment at Balliol till 1839, when he became headmaster of Durham Cathedral grammar school. This school, which he found in a languishing condition, he may be said to have made. So great was his success as a teacher and his popularity among his pupils, that when in 1853, on the nomination of Dr. Saunders to the deanery of Peterborough, he was appointed head-master of Charterhouse, many of the Durham boys, among them Professor Nettleship, migrated to London with him. At Charterhouse he worked no less hard than at Durham, but he was prevented from giving full scope to his abilities by occasional attacks of illness, which necessitated his absence from the school. Latterly his mind altogether gave way. On 6 April 1858 he died. A tablet to his memory was placed by some of his friends and pupils in Charterhouse Chapel, immediately facing the founder's tomb. Beyond contributing several articles to Smith's 'Dictionary of Classical Biography and Mythology,' Elder published nothing.

[List of Carthusians, 1879; Haig-Brown's Charterhouse, Past and Present, 1879, p. 156; Times 9 April 1858; information kindly supplied by Dr. Haig-Brown and Canon Elwin.] A. V.

ELDER, JOHN (*fl.* 1555), Scotch writer, a native of Caithness, passed twelve years of his life at the universities of St. Andrews, Aberdeen, and Glasgow, and appears to have entered the ministry. He came to England soon after the death of James V of Scotland in 1542, when he presented to Henry VIII a 'plot' or map of the realm of Scotland, being a description of all the chief towns, castles, and abbeys in each county and shire, with the situation of the principal isles. In an accompanying letter to Henry, Elder is very severe on David Beaton, denouncing him as the pestiferous cardinal, and his bishops as blind and ignorant; in the subscription he styles himself clerk and a 'redshank,' meaning by the latter designation, it is supposed, 'a roughfooted Scot or highlander.' This letter, which is now preserved in the British Museum, Royal MS. 18, A. xxxviii., was printed in vol. i. of the Bannatyne Club 'Miscellany.' In the Record Office is another letter by Elder addressed to Mr. Secretary Paget, and dated from Newcastle, 6 Oct 1545. It gives an account of the operations of the army under the command of the Earl of Hertford in the invasion of Scotland between 8 and 23 Sept. 1545, minutely detailing their daily proceedings, with a list of the towns burnt each day (*Cal. State Papers*, Scottish Ser., i. 57). At Mary's accession Elder turned Roman catholic, as appears from his letter addressed to Robert Stuart, bishop of Caithness, 'from the Citie of London . . . the first . . . of January, 1555,' which was published as 'The Copie of a Letter sent in to Scotlande of the ariuall and landynge and . . . marryage of . . . Philippe, Prynce of Spaine to the Princess Marye Quene of England, solemnisated in the Citie of Winchester . . . whereunto is added a brefe overture or openyng of the legacion of Cardinall Poole from the Sea Apostolyke of Rome, with the substaunce of his oracyon to the kyng and Quenes Majestie for the reconcilement of the realme of Englande to the unitie of the Catholyke Churche. With the very copie also of the Supplycaciō exhibited to their highnesses by the three Estates assembled in the parliamente wherein they . . . haue submitted thēselves to the Popes Holy-

nesse,' 8vo, London [1555]. He therewith sent verses and adages written with the hand of Henry Stuart, lord Darnley, the bishop's nephew, within twelve months past, Elder then being with Darnley, who was not full nine years of age, at Temple Newsome, Yorkshire. He also refers to Darnley's noble parents as his singular good patrons. The letter is reprinted in 'The Chronicle of Queen Jane,' &c. (Camd. Soc.) Elder was not M.A. of either Oxford or Cambridge. The Elder incorporated at Oxford as being M.A. of Cambridge, 30 July 1561 (Wood, *Fasti Oxon.*, ed. Bliss, i. 159), was probably Arthur Elder, who had supplicated for the degree as long ago as 25 June 1556 (*Reg. of Univ. of Oxf.*, Oxf. Hist. Soc., i. 233).

[Cooper's Athenæ Cantabr., i. 208–9, 553; Casley's Cat. of MSS., p. 274.] G. G.

**ELDER, JOHN** (1824–1869), marine engineer and shipbuilder, was born at Glasgow on 8 March 1824. His family was connected with Kinross, where for several generations his forefathers had followed the occupation of wrights, for which they seemed to have a special aptitude. His father, David Elder, settled in Glasgow, and entered the establishment of Mr. Napier, the well-known shipbuilder, under whom, in 1822, he constructed the first marine engine, which was fitted up in the river Leven for the passage between Glasgow and Dumbarton. David Elder was the author of many inventions and improvements in the machinery of steam vessels, and to the excellence of his engines the success of the Cunard line of steamers, in establishing regular communication between the opposite shores of the Atlantic, was mainly due. He died in January 1866, in his eighty-second year. John Elder was his third son; he was educated at the high school of Glasgow, where he showed great excellence in mathematics and in drawing. After a five years' apprenticeship to Mr. R. Napier, and a brief time passed in English engine works, he was placed at the head of the drawing office in Napier's works. In 1852 he became a member of the firm of Randolph, Elliott, & Co., a firm that had been successful as millwrights, but had not attempted anything as marine engineers. In 1860 they began shipbuilding under the firm of Randolph, Elder, & Co.; in 1868, on the expiry of the copartnery, Elder continued the business, which reached a very great degree of prosperity. He soon became known as an engineer of singular ability. The greatest service which Elder rendered to practical engineering was the adoption of the compound or combined high and low pressure engines. Various attempts at this combination had been made before, but they had failed, owing to causes which engineers either did not understand or could not overcome. Where they had failed, Elder succeeded. Professor Macquorn Rankine, who has gone into all the details of the subject in his memoir of Elder, says that only one who had thoroughly studied and understood the principles of thermo-dynamics could have achieved this. A saving of fuel amounting to thirty or forty per cent. was effected. Elder took out many patents for improvements in marine machinery. Of some of his improvements he gave an account in papers presented to the British Association at Leeds in 1858, Aberdeen 1859, and Oxford 1860. In 1868 he read a paper before the United Service Institute in London on an improved form of war-ship, entitled 'Circular Ships of War, with immersed motive power.' In 1869 he was unanimously chosen president of the Institution of Engineers and Shipbuilders of Glasgow.

Some idea of the magnitude of his business may be formed from the fact that when in business by himself he employed four thousand men, and that from June 1868 to the end of 1869 the number of sets of engines made by him was eighteen, their aggregate horse power 6,110, the number of vessels built fourteen, their aggregate tonnage 27,027.

During 1869 he was ill for several months. He proceeded to London to get the best advice, but while there he died of disease of the liver at the early age of forty-five (Sept. 17). Elder married in 1857 Isabella, daughter of A. Ure, esq., of Glasgow. Mrs. Elder, since her husband's death, besides adding largely to the endowment of the chair of civil engineering and applied mechanics in the university of Glasgow, has recently provided an endowment for a chair of naval architecture.

Elder, as Professor Rankine remarks, was a genius in engineering. In person he was remarkably handsome, and in manner and character very attractive. He was quick and energetic in all his movements, full of resource, and remarkably enterprising. His character stood very high. Dr. Norman Macleod and others who knew him intimately pronounced him one whose great aim was to translate the facts of Christ's life into his own, especially in matters of common life. With his workpeople he was on the best of terms. He was much interested in schemes for their social, intellectual, and religious welfare; organised and contributed largely to a sick fund, and was contemplating the erection of schools and model houses on a large scale, when death ended his career. After his death the men in his employment, in begging to be

allowed to attend his funeral, testified to his many virtues as a master. The intelligent and considerate spirit in which he looked on the struggles of the working class, while at the same time fully realising both the rights and responsibilities of employers, led to the belief that in his hands the problem of the relations of capital and labour would have found a solution acceptable to all. His death at so early an age was counted a great calamity, while the multitude that attended his funeral, and the silence of all the workshops in the neighbourhood as his body was carried to its resting-place, showed how much he was esteemed by all classes in his native city.

[Rankine's Memoir of John Elder, Engineer and Shipbuilder, 1870; Maclehose's Memoirs and Portraits of a Hundred Glasgow Men, 1886.]
W. G. B.

ELDER, THOMAS (1737–1799), lord provost of Edinburgh, was the eldest son of William Elder of Loaning, by his wife Elizabeth, whose maiden name was Man. The date of his birth is not known, but he was baptised on 7 Oct. 1737 (*Parochial Registers*, county of Perth, Clunie). Elder held the office of chief magistrate of the city (where he carried on the business of a wine merchant) for three different periods, viz. 1788–90, 1792–1794, and 1796–8. During his second term of office he took a very active part in suppressing the meetings of the Friends of the People, and without any military aid he broke up the meeting of the British Convention held at Edinburgh on 5 Dec. 1793, and took ten or twelve of the principal members prisoners.

On the formation of the Royal Edinburgh Volunteers in the summer of 1794 he became their first colonel, and on 9 Sept. in the same year was voted a piece of plate by the town council 'for his spirited and prudent conduct while in office, and especially during the late commotions.' In 1795 Elder was appointed postmaster-general for Scotland. Through his exertions the scheme for rebuilding the college was successfully matured. The foundation-stone of the new buildings was laid during his first mayoralty on 16 Nov. 1789, but they were not completed until after his death, which took place at Forneth, in the parish of Clunie, on 29 May 1799, in the sixty-second year of his age. He was buried in the old church of Clunie on 2 June. In 1765 Elder married Emilia, the eldest daughter of Paul Husband of Logie, an Edinburgh merchant, by whom he left one son and four daughters. His eldest daughter, Isabella, was married on 9 Aug. 1792 to George Husband Baird [q. v.], who afterwards became principal of Edinburgh University.

Elder's portrait, by Raeburn, which was painted in 1797 at the request of the principal and professors of the university, is preserved in the court room of the university. It has been engraved by Earlom. A duplicate of this portrait was exhibited at the Raeburn exhibition in Edinburgh in 1876 (Catalogue, No. 210). Two etchings of Elder by Kay will be found in Kay's 'Original Portraits' (Nos. 144 and 310).

[Kay's Original Portraits (1877), i. 237, 358–60, 405, 406, ii. 413; Anderson's Hist. of Edinburgh (1856), pp. 283–4, 609; Andrew's Life of Sir Henry Raeburn (1886), p. 118; Sir A. Grant's Story of the University of Edinburgh (1884), ii. 207, 270, Edinburgh Magazine or Literary Miscellany, 1799, new ser. xiv. 158–60; Scots Magazine, 1789, li. 521–8, 1792, liv. 412; Haydn's Book of Dignities (1857), pp. 417, 418.] G. F. R. B.

ELDER, WILLIAM (*fl.* 1680–1700), engraver, was a Scotchman by birth, but worked in London, where he was employed principally by the booksellers. He engraved many portraits as frontispieces, but was more expert as an engraver of writing; his engraved portraits show more mechanical than artistic skill, and are mostly copied from older engravings. Among these were those of Ben Jonson, prefixed to the folio edition of his works (1692) and copied from Vaughan's engraving in the first edition (1616); John Ray, from a drawing by W. Faithorne, prefixed to his 'Wisdom of God manifested in the Creation' (8vo, 1701); Dr. Mayerne; Dr. Richard Morton, from a picture by Orchard; Charles Snell, writing-master, from a picture by Hargrave; Archbishop Sancroft, Bishop Pearson, the Earl of Oxford, and others. He engraved his own portrait twice, once in a fur cap from a crayon drawing, and again in a wig. He also engraved the plates in Savage's edition of Knolles and Rycaut's 'History of the Turks' (2 vols. London, 1701).

[Strutt's Dict. of Engravers; Redgrave's Dict. of Artists; Walpole's Anecdotes of Painters, ed. Dallaway and Wornum; Vertue MSS. (Brit. Mus. Addit. MS. 23078).] L. C.

ELDERFIELD, CHRISTOPHER (1607–1652), divine, the son of William Elderfield, was born at Harwell, Berkshire, where he was baptised 11 April 1607. He received preliminary education at a local school kept by Hugh Lloyd, M.A., the vicar, and in 1621 he entered St. Mary Hall, Oxford, as a batler. In due course he took the two degrees in arts and entered into holy orders. After holding some minor appointments, one of which was apparently that of curate at Coates, Essex (manuscript note in

Elderfield's *Civill Right of Tythes*, Brit. Mus.), he became rector of Burton, Sussex. The duties of this post were no more than those of private chaplain to Sir William Goring, whose residence, Burton Place, was the only dwelling-house in the parish. There Elderfield took up his quarters and devoted himself to study. Naturally reserved, he took full advantage of his position and lived in the completest retirement. In 1650 he published 'The Civill Right of Tythes,' Lond. sm. 4to, a learned treatise, displaying much research in both law and theology. The great pains he took with a second book was believed to have cost him his life. This was 'Of Regeneration and Baptism, Hebrew and Christian,' Lond. 1653, 4to, published after his death by his executors. He died 2 Dec. 1652 at Burton Place. In his will he directed that he should be buried in the chancel of his church, but this privilege was refused by Sir William Goring, because, as was alleged, he was disappointed of the legacy he expected to receive, and the body was laid in the nave. Elderfield had left the bulk of his property, amounting to 350*l.*, to his native parish of Harwell; 284*l.* was expended in the purchase of land in South Moreton, and by a decree in chancery the remaining 66*l.* was handed to the churchwardens of the neighbouring village of Hagbourne for charitable purposes. He also left 36*l.* for the benefit of ejected ministers, and he bequeathed to the university of Oxford his manuscript of 'Lyra on the Psalms,' 'Rodolphus, his Postills,' and a copy of 'Clemens Romanus,' bound up with a 'Tract on Purgatory.' Elderfield was described by Richard Baxter (*Nonconformist's Plea for Peace*, pt. i. p. 205) as 'a very learned and great conformist.'

[Wood's Athenæ Oxon. ed. Bliss, iii. 336.]

A. V.

**ELDERTON, WILLIAM** (*d.* 1592?), ballad-writer, was a notorious tippler and a ready writer of ballads. In an account of the expenses of the Lord of Misrule at a Twelfth-day entertainment given at court, 1552–3 (*Loseley Manuscripts*, p. 47), it is recorded that one of the boy-actors was named Elderton, who may have been William Elderton. The earliest (dated) ballad of Elderton is 'The Panges of Loue and louers fttes' (*sic*), 1559, s. sh. fol., of which a copy (formerly belonging to Heber) is now in the Britwell collection. It is signed 'Finis q^d W. E.' At the foot of some ballads the name is found in full, 'Finis, W. Elderton.' Drayton, in his epistle to Henry Reynolds, writes—

I scornd your ballet then, though it were done
And had for Finis William Elderton.

A lost book, entitled 'Eldertons Jestes with his mery Toyes,' was licensed for publication in 1561–2 (Arber, *Transcript*, i. 179). It provoked 'An Admonition to Elderton to leave the toyes by him begone,' which was followed by 'Eldertons answere for his mery toyes.' Both the 'Admonition' and the 'Answer' have perished. Among Elderton's extant ballads are 'The true fourme and shape of a monsterous chyld which was borne at Stony Stratforde . . . 1565' (Huth Library and Britwell), s. sh. fol.; 'An Epytaphe upon the Death of the Right Reverent and learned Father in God, I. Iuell,' 1571, s. sh. fol. (Britwell and Roxb. Coll.); 'A ballat intituled Northomberland Newes,' &c., n. d. (licensed 1569), s. sh. fol. (Soc. of Antiq.); 'A new Yorkshyre song,' &c., 1584, s. sh. fol. (Roxb. Coll.), dated from York, describing a match at archery, in twenty-two six-line stanzas. Some verses of Elderton are printed before Hollybande's 'Arnalt and Lucenda,' 1575. Stow in his 'Survey,' 1598, p. 217 (chapter on 'Cheape Warde'), quotes some verses 'on the images over the Guildhall Gate,' composed 'about thirty yeares since by William Elderton, at that time an Atturney in the Sheriffes Courtes there.' Afterwards Elderton was master of a company of comedians, and on 10 Jan. 1573–4 he received 6*l.* 13*s.* 4*d.* for a play presented before the queen. From 'A true reporte of the death and martyrdome of M. Campion,' 1581, it appears that he published some 'scurile balates' on Campion's execution. Elderton died in or before 1592. In that year Gabriel Harvey published his 'Foure Letters,' in which he describes Elderton and Robert Greene as 'two notorious mates and the very ringleaders of the riming and scribbling crew' (Harvey, *Works*, ed. Grosart, i. 164). He speaks in the same tract of 'Elderton's ale-crammed nose.' Nashe, in 'Foure Letters Confuted,' 1593, upbraids Harvey for 'plucking Elderton out of the ashes of his ale,' and says that there had been a 'monstrous emulation' between Elderton and Harvey. There are two jocular epitaphs on Elderton in Camden's 'Remaines,' 1605, p. 56. Some of his ballads were reprinted by Collier for the Percy Society ('Old Ballads from Early Printed Copies') in 1840; others are included in 'Ancient Ballads and Broadsides' (Philobiblon Society), 1867. The opening lines of a ballad by Elderton are quoted in 'Much Ado about Nothing,' v. 2.

[Ritson's Bibliographia Poetica; Hazlitt's Handbook; Hazlitt's Collections and Notes, 1876; Collier's Hist. of Engl. Dram. Poetry (1879), iii. 210–12; Collier's Old Ballads from Early Printed Copies, 1840; Ancient Ballads and

Broadsides, 1867; Bibliotheca Heberiana, pt. iv. pp. 53–63; Chappell's Popular Music of the Olden Time, pp. 107, 121, 125, 185, 229.]

A. H. B.

**ELDIN, Lord** (1757–1832), Scottish judge. [See Clerk, John.]

**ELDON, first Earl of.** [See Scott, John, 1751–1838.]

**ELDRED, JOHN** (1552–1632), traveller, was born in 1552 at New Buckenham in Norfolk, to which place his father had removed from Knattishall in Suffolk, where the family had been settled for several generations. It seems probable that he went to London while still a lad, devoted himself to business and prospered. He was already a well-to-do merchant when 'upon Shrove Monday 1583' he 'departed out of London in the ship called the Tiger, in the company of Mr. John Newbery, Mr. Ralph Fitch, and six or seven other honest merchants.' On 1 May they arrived at Tripoli in Syria, and after staying there for a fortnight went on to Aleppo, and thence to Bir on the Euphrates. At Bir they took boat down the river as far as Feludjah, where after a week's delay they hired a hundred asses to convey their merchandise to Bagdad. There they stayed for some days, and, reshipping their wares in boats on the Tigris, came at length to Bassorah. At Bassorah Eldred remained for six months engaged in the business of the journey, to such good purpose that when he and his companions departed on their return, it took seventy barks, or rather barges, to carry them and their merchandise, consisting mainly of spices; bales of cinnamon and nutmeg being more especially mentioned. These barks were tracked up the stream by fourteen men to each, and so in forty-four days arrived at Bagdad, where the adventurers provisioned for the land journey, and departed in company with many other merchants, and an enormous caravan of four thousand camels, laden with spices and other rich merchandise. After forty days' journey they arrived at Aleppo on 11 June 1584. For the next three years Eldred made Aleppo his headquarters; 'in which time,' to quote his own words, 'I made two voyages more unto Babylon (Bagdad), and returned by the way aforesaid, over the deserts of Arabia. And afterwards, as one desirous to see other parts of the country, I went from Aleppo to Antioch, which is thence sixty English miles, and from thence went down to Tripoli, where, going aboard a small vessel, I arrived at Joppa, and travelled to Rama, Lycia, Gaza, Jerusalem, Bethlehem, to the river of Jordan, and the sea or lake of Sodom, and returned back to Joppa, and from thence by sea to Tripoli, of which places, because many others have published large discourses, I surcease to write.' On 22 Dec. 1587 he embarked at Tripoli for England, and 'arrived in safety here in the river of Thames with divers English merchants, 26 March 1588, in the Hercules of London, which was the richest ship of English merchants' goods that ever was known to come into this realm.' A large part of these riches appears to have belonged to Eldred. He was now a wealthy man, and, having capital at his disposal, accumulated a large fortune. In 1597 he bought the manor of Great Saxham in Suffolk, and built a large house which came to be popularly known as 'Nutmeg Hall.' He continued, however, to reside chiefly in London, engaged in multifarious business. When the East India Company was started, he was a large subscriber, was a member of the first court of directors, and for many years took a prominent part in its affairs. He was also, during the reign of James I, a contractor and commissioner for the sale of lands, a farmer of customs, and the holder of a patent for the pre-emption of tin. He died at Great Saxham in 1632, and was buried there in the church on 8 Dec.

His eldest son was born in June 1590, so that he presumably married shortly after his return from the Levant. His wife was Mary, daughter of Thomas Revett of Rishangles in Suffolk, by whom he had a large family. The firstborn son died in infancy; but the second, Revett, grew up, was made a baronet in 1641, and died without issue in 1653, when the estate of Great Saxham passed to the family of John Eldred, Revett's next brother. This became extinct in 1745, when the property was sold. 'Nutmeg Hall' was burnt down in 1779; the present hall was built by the new proprietors in the closing years of the century. In the church of Great Saxham there is a monument to the memory of John Eldred erected by his son Revett; also a bust with a mural tablet bearing the inscription:—

The Holy Land so called I have seene,
And in the Land of Babilon have beene,
But in that Land where glorious Saints doe live
My soul doth crave of Christ a roome to give.

[Eldred's Journal of his Voyage to Tripoli and Bassora is given in Hakluyt's Principal Navigations, &c. (1599), ii. 268; some interesting letters in connection with it are in Purchas his Pilgrimes, ii. 1644; for his family and personal history see Gage's Hist. and Antiq. of Suffolk, Thingoe Hundred (index); Page's Supplement to the Suffolk Traveller, p. 681; Morant's Essex, ii. 193, where there is great confusion of dates and persons; Archæologia, xv. 403, where also there seems to be great confusion between the

families of John Eldred and his kinsman Thomas Eldred [q. v.]; Cal. of State Papers (East Indies), vol. 1513–1616 (see index, in which, however, some of the entries under John Eldred appear to refer to Thomas); Cal. of State Papers (Dom.), 1603–23 (see index), in which most of the entries refer to his land contracts, grants, and financial transactions with the government, not without instances of the continually recurring confusion between different members of the family.]

J. K. L.

**ELDRED, THOMAS** (*fl.* 1586–1622), mariner of Ipswich, was with Thomas Cavendish [q. v.] in one or both of his voyages, but not, so far as we know, in any position of authority. In or about 1600 he was appointed to a command in the service of the East India Company (*Cal. S. P.* East Indies, 7 Nov. 1600), and appears to have continued in that service for some years as commander or factor (*ib.* 4 March 1607; 1 April 1609). Gage identifies him with the Thomas Eldred buried at Great Saxham on 5 Nov. 1622; but three years later a Thomas Eldred was at Ipswich, in command of a ship lately come from Denmark (*Cal. S. P.* Dom. 4 Oct. 1625). Thomas Eldred the mariner was certainly of Ipswich; and there is nothing beyond Gage's conjecture which connects him so closely with Great Saxham. He is said to have been of the same family as John Eldred [q. v.], but in what degree of relationship does not appear. He was not a brother, but may very probably have been a more or less distant cousin. He married Margaret Stud of Ipswich, and had a son John, alderman of Colchester, who purchased the estate of Olivers in Essex, where a portrait, possibly of Thomas Eldred, is preserved.

[Archæologia, xv. 403; Gage's Hist. and Antiq. of Suffolk, Thingoe Hundred, 107 *n.*; Morant's Essex, ii. 193, where the persons and dates are in wild confusion, John of Great Saxham, the son of John, and John of Olivers, the son of Thomas, being mixed up into one. In the indexes of the Calendars of State Papers there seems to be also great confusion between the two.] J. K. L.

**ELDRED, WILLIAM** (*fl.* 1646), master gunner of Dover Castle, born about 1563, signed as a freeholder of Dover the Kentish petition for the reformation of the liturgy in 1641 (*Proc. in Kent*, Camd. Soc. p. 62), was author of 'The Gunner's Glasse, wherein the diligent Practicioner may see his defects, and may from point to point reform and amend all errors that are commonly incident to unskilful gunners,' sm. 4to, 1646. The book, an interesting account of the great gun exercise as then in vogue, has a quaint portrait labelled 'Ætatis suæ 83' with the verse,—

When Age and Art and Industry beside
Doth all invite, Experience being guide,
Then who will say but surely this may be
A piece of work exact from dotage free.

The dedication to the Earl of Warwick says that he had spent the greatest part of his time in Dover Castle; that he had been a gunner for about sixty years, and that for thirty years and more he had been making notes of matters relating to gunnery, which he has embodied in his little treatise. In the body of the work he mentions incidentally that he had served also as a gunner in the Low Countries and in Germany. It would appear probable that he was a relation of John Eldred and of Thomas Eldred [q. v.], but no identification is possible.

[Eldred's Gunner's Glasse; Cal. S. P. Dom. 1620–4.] J. K. L.

**ELEANOR, ALIENOR, or ÆNOR,** Duchess of Aquitaine, Queen of France and Queen of England (1122?–1204), is said to have been born in 1122. Her father was William X, duke of Aquitaine; her mother, Ænor de Châtelleraut, died before her husband. Eleanor's grandfather, William IX, the famous troubadour and crusader, had married Philippa, daughter of William, count of Toulouse, and their son, William X, was thus able to bequeath a somewhat shadowy claim over this lordship to his daughter's second husband, Henry II of England (Geoffrey of Vigeois, pp. 304, 299; *Chron. Malleacense*, p. 403). Through the above-mentioned Philippa, whose mother was the daughter of William the Conqueror's brother, Robert, earl of Mortaign, Eleanor was distantly related to her future husband Henry II (Rob. de Monte, p. 509).

William X, duke of Aquitaine, died at Compostella on Good Friday 1137. Before starting on his pilgrimage he had made arrangements for the marriage of his eldest daughter Eleanor to Louis, afterwards Louis VII, eldest son of Louis VI, king of France. By his will, which is preserved in an old chronicle, he bequeathed Aquitaine and Poitou to his prospective son-in-law. The younger Louis assumed the inheritance at Limoges (29 June 1137), and a few days later, probably on Sunday, 4 July, the marriage was celebrated at Bordeaux in presence of the nobles of Gascony, Poitou, and Saintonge (*Chron.* ap. Bouquet, xii. 115–16; *Chron. of Tours*, p. 1153; Geoffrey of Vigeois, pp. 304–5; Suger, p. 62). By this alliance the whole of south-west Gaul, from the borders of Brittany and Anjou to the Pyrenees, was added to the domains of the new French king (Will. of Newb. p. 102), who suc-

ceeded his father about 1 Aug. 1137 (Will. of Jumièges, p. 585).

On Easter day 1146 Louis and Eleanor, moved by the eloquence of St. Bernard, took the cross and started on the crusade, after receiving the pope's blessing at St. Denys, on 8 June 1147 (Suger, pp. 126–7; Odo de Diogilo, 1205–10). The story that Eleanor raised a troop of armed ladies and rode at their head as an Amazonian queen (Strickland, pp. 298–9; Larrey, p. 59; for the origin of this myth, see Nicetas, *De Manuele Comneno*, p. 80, ed. Bekker, Bonn, 1835) seems to be as purely fabulous as the tales which relate her amours in the Holy Land with Saladin, who was at this time a mere boy of thirteen. It is, however, certain that during this expedition her character was compromised by an intrigue of some kind or other with her uncle, Raymond I, prince of Antioch. This may possibly be no more than the scandal attaching itself to a close intimacy with her kinsman, who was eager to divert the efforts of the crusading host to his own aggrandisement; nor does Suger's letter to the king, in which he commends him for concealing his anger against his wife till after their return to France, enumerate any definite charge. In the latter half of 1149 Eleanor joined her husband in Calabria, whence they returned to their own kingdom by way of Rome (Will. of Tyre, xiv. c. 27; *Epp. Sugerii*, pp. 518–19).

For more than two years Eleanor continued to live with her husband, and in this period bore him a daughter, Alice, afterwards married to Theobald, count of Blois (*Vita Ludov.* vii. 126). In 1151 or 1152 they established order in Aquitaine, on the return from which expedition the question of divorce was raised, perhaps for the second time (*Chron. of Tours*, pp. 1015–16). A church council held at Beaugency under the presidency of Samson, archbishop of Rheims, dissolved the marriage on the plea of consanguinity (21 March 1152), and some contemporary historians declare this action to have been taken with the approval of St. Bernard and Pope Eugenius (*Vita Ludov.* p. 127; Richard of Poitiers, p. 101). Although long before the twelfth century came to a close it was currently reported that Louis repudiated his wife for adultery, it seems impossible to admit that such a charge was ever proved against her. The proceedings may perhaps have been due to Louis' disappointment in not having a son to succeed him. If we may trust an early chronicle of the next century, there was no lack of princes ready to espouse the divorced queen. At Blois a hasty night voyage saved her from falling into the hands of Count Theobald; at Tours, whither she fled from Blois, she narrowly escaped being seized by Geoffrey, the brother of her future husband (*Chron. of Tours*, 1616; cf. Will. of Newburgh, i. 171, and Walter Map, *De Nug. Cur.* p. 226). There is nothing improbable in these tales, but they probably belong to the same class as Brompton's legend of her intrigue with Henry II's father, Geoffrey, which Walter Map accepts, although Geoffrey seems to have died in 1152 (Brompton, pp. 1044–5; *Hist. Gaufredi*, p. 292; Hen. Hunt. p. 283). All, however, that is certain is that she made her way to Poitiers, whence she sent an embassy to Henry, who had just succeeded his father as Count of Anjou and Duke of Normandy. Dazzled by the prospect of so brilliant an alliance, he accepted her overtures and married her about Whitsuntide (Gervase of Cant. ii. 149; Rob. de Monte, p. 500).

Louis, who had hoped that his daughters would inherit the principality of their mother, now made war upon the young duke. A fever soon brought this contest to a close, and next year (1153) Henry was able to invade England. In 1154 he became king of England, and was crowned with his wife (17 Dec.) by Archbishop Theobald (Gervase of Cant. ii. 147–8, 159–60; Rob. de Monte).

Eleanor's second son, Henry, was born at London in March 1155, Matilda at London in 1156, Richard at Oxford in September 1157. Towards the end of 1158 she crossed over to Cherbourg, after Geoffrey's birth in September, to spend Christmas there with her husband. Eleanor was born at Falaise in 1161, Joan at Angers in October 1165, John in 1166 (Rob. de Monte, sub ann.)

In 1159 Henry attacked Toulouse under shelter of his wife's claims; and sixteen years later these claims were to some extent admitted, when Raymond V did homage to the king and his two elder sons at Limoges in February 1173 (Roger of Hoveden, i. 217, ii. 47; Brompton, p. 1051). During the long years of the Becket controversy Eleanor does not appear prominently; but a letter from John of Salisbury warns the archbishop that he must not look to the queen for help (1165). Five years later she seems to have been privy to the whole course of events relating to the coronation of the young Henry, and indeed to have had the business of detaining the young wife at Caen while her eldest son was being crowned in England laid upon her (*Epp. Joh. Sarisb.* ap. Bouquet, xvi. 242, 431.)

The peculiar position in which Eleanor stood with regard to Aquitaine may have influenced Henry II when in 1168, after the revolt of the Counts of March and Aqui-

taine, he left her in the disturbed district under the care of Count Patrick of Salisbury (Rob. de Monte, p. 517). Two years later it was at her intercession that the king invested his son Richard with the duchy (about August 1170) (Geoffrey of Vigeois, p. 318; Roger of Hoveden, ii. 5, 6). Her affection for her children induced her to abet them in the great rebellion of 1173, if indeed she was not, as some contemporary accounts assert, the prime mover of the revolt. Eleanor had prepared to follow her three elder sons in their flight, and had even put on man's attire to facilitate her escape, when she was seized by the king's orders and put under strict guard, from which she was not fully released till her husband's death sixteen years later (Gerv. of Cant. i. 242; Rob. de Monte, p. 521). A letter is still preserved that must have been written about the spring of 1173, when she was already contemplating this step, in which the Archbishop of Rouen urges her to return to 'her lord and husband before things get worse,' and warns her that it is really herself and her sons that she is injuring by her conduct (*Epp. Petri Bles.* ap. Bouquet, xv. 630). For the next sixteen years the chroniclers are almost silent as regards the queen. Somewhere about Easter 1174 she was led into England along with her daughter-in-law. According to Geoffrey of Vigeois her place of confinement was Salisbury; another account makes it Winchester. Probably she was not treated with great severity, for though we find Henry negotiating with the papal legate (*c.* October 1175) about a divorce from his 'hated queen,' she was apparently still produced in public for occasions of ceremony. Thus she was present at the concord between Henry and his sons in December 1184; and in the following spring Richard restored Poitou to her at his father's command. According to one writer she was released from prison in this year (1185) at the request of Baldwin, the newly elected archbishop of Canterbury. Possibly, too, the dying petition of the young king Henry (*d.* 11 June 1183), in which he entreated his father on behalf of his captive mother, may have softened the old king's heart; added to which, since the death of Rosamond (about 1176), he had perhaps no longer the same inducements to seek a divorce (Geoff. of Vig. p. 331; Rob. de Monte, p. 523; Gervase of Cant. i. 256; Roger of Hoveden, ii. 288, 304; *De Morte &c. Henrici Jun.*, ap. Stevenson, *Ralph of Coggeshall*, pp. 267, 273).

The death of her husband (6 July 1189) freed Eleanor even from the semblance of restraint. In the days that elapsed before the coronation of Richard it was her efforts that secured the recognition of her son in England and the peace of the country. She made a royal progress through the land; she released the county prisoners from the gaols; and received oaths in her son's name. In earlier days men had seen the fulfilment of Merlin's prophecies when the 'eagle of the broken treaty' urged her sons to their revolt against her husband; now they found a more generous application of the prophecy, and imagined that in thus preparing for the coronation of her third-born son the same eagle 'was rejoicing in her third nesting' (Rog. of Hoveden, iii. 4; Ralph de Dic. ii. 67; cf. Rich. of Poitiers, ap. Bouquet, xii. 420; *Epp. Joh. Sarisb.* ap. Bouquet, p. 534).

In the spring of 1190 Eleanor accompanied her son Richard and his betrothed, Alice of France, to Normandy. On 30 March 1191 she brought Richard's future wife, Berengaria of Navarre, to Sicily; and three days later started back home by way of Rome, where she had an interview with Pope Celestine III on the matter of Geoffrey's election to the see of York. The Christmas of this year she spent in Normandy at Bonneville. She reached Portsmouth 11 Feb. 1192 (Rich. of Devizes, p. 55). A little later in the same spring she prevented John from crossing to France, as she suspected he was meditating some treachery towards his brother. In the same spirit she exacted an oath of fealty from all the lords of the realm to the same king (Lent 1192). When the news of Richard's captivity arrived, she was the very soul of the resistance offered to the contemplated invasion of Philip and John. Her commands brought all the English, noble and ignoble, knights and rustics alike, to guard the south-eastern coast (Easter 1193). She assumed the custody of Wallingford Castle and Windsor from the doubtful fidelity of John, who had now returned to England (April). It was to her that Richard wrote his orders about the collection of his ransom, and it was with her seal that the money-bags were stamped for protection when it was raised. In December the king called her to his presence; at Mayence, on 2 Feb. 1194, she was present when the emperor displayed the fatal evidence of her youngest son's complicity in the plot against his brother; and lastly, it was into her keeping that the captive king was delivered two days later (Rog. of Hoveden, iii. 4, 5, 32, 95, 100, 179, &c.; Ralph de Dic. ii. 67, &c.; Gervase of Cant. i. 515; Rich. of Devizes, p. 557).

In the same year she attended the great council of Nottingham (30 March 1194), and on 17 April was present at Richard's solemn

recoronation in St. Swithin's Church, Winchester. In 1198 she was accused of being privy to the attempted escape of Philip, bishop of Beauvais, Philip Augustus's cousin (Roger of Hoveden, iii. 231, iv. 40–1).

It was owing to Eleanor's influence that Richard had consented to pardon his brother John; and on the death of this king (6 April 1199) the aged mother at once exerted herself to secure the succession of her youngest son. When the barons of Anjou declared for her grandson Arthur, she joined Richard's mercenary leader Marchadeus, and laid waste the district. Early in the next year, though now almost eighty years old, she started for Castile, to make arrangements for the marriage of Alfonso's daughter Blanche, her own grandchild, with Philip Augustus's son Louis, afterwards Louis VIII. On her return she spent Easter at Bordeaux (9 April), and soon after, 'worn out with the toils of her journey and old age,' betook herself to the abbey of Fontevraud, which already sheltered the bodies of her husband and two of her children. From this seclusion she was called once more by the outbreak of war between John and Philip in 1202. She was staying at Mirabeau, with only a scanty guard, when her grandson Arthur, accompanied by Geoffrey de Lusignan and Hugh Brown, laid siege to the castle, and would have had to surrender had not the king, hearing of her position, made a night march to her assistance, and taken her assailants captive (about 30 July 1202). Two years later Eleanor died (1 April 1204), and was buried at Fontevraud (Will. of Newburgh, ii. 424; Roger of Hoveden, iii. 367, iv. 84, 89, 96, 107; Matt. Paris, ii. 488; Rigord, ap. Bouquet, xvii. 55; Ralph of Coggeshall, p. 135; *Annals of Waverley*, p. 256).

Eleanor had two children by her first husband, Louis VII: Mary (*d.* 1198), who married Henry, count of Champagne; and Alice, who married Theobald, count of Blois. Her sons by Henry II have been mentioned above, except her first-born, William (1153–1156). Her daughters by Henry were Matilda (1156–1189), who married Henry of Saxony; Eleanor (1162–1214), who married Alfonso III of Castile; and Joan (1165–99), who married first William II of Sicily, and secondly Raymond of Toulouse.

[Authorities quoted above. They are nearly all to be found in the great collections of Bouquet and Migne. William of Newburgh and the English historians are quoted from the Rolls Ser. edition; Geoffrey of Vigeois from Labbé, Bibliotheca MSS.; Robert de Monte from Pertz, vol. vi. The Chronicle of Tours is printed in Martène and Durand's Amplissima Collectio. Walter Map's De Nugis Curialium has been edited for the Camden Society by T. Wright. For Brompton see Twysden's Decem Scriptores. For the Historia Gaufredi in Marchegay's Comtes d'Anjou; Richard of Devizes for the English Historical Society.] T. A. A.

ELEANOR of Castile (*d.* 1290), queen of Edward I, daughter of Ferdinand III of Castile, by his second wife, Joanna, half-sister of Alfonso X, and heiress through her mother of the counties of Ponthieu and Montreuil, a princess of great beauty and discretion, met her future husband at Burgos, and was married to him in the monastery of Las Huelgas in October 1254. Her marriage was politically important, for in consideration of it Alfonso transferred to Edward his claims on Gascony, and it also brought him the succession to her mother's possessions; Edward settled 1,000*l.* a year upon her, which was to be increased to 1,500*l.* on his attaining the throne (*Fœdera*, i. 519). She stayed for a year with her husband in Gascony, and came to England shortly before him, landing at Dover, and entering London 17 Oct. 1255, where she was received with much state, and was lodged in the house occupied by her brother Sanchey, archbishop-elect of Toledo, in the New Temple. Sanchey was visiting England with reference to the projected marriage of the king's daughter Beatrix, and his extravagance at the king's expense filled the Londoners with anger against Eleanor's fellow-countrymen (Matt. Paris, v. 509, 513). She was joined by her husband before the end of November. When Edward returned from France, in February 1263, he placed her in Windsor Castle, and she appears to have remained there until after the battle of Lewes, when, on 18 June 1264, the king, who was then wholly under the power of the Earl of Leicester, was made to command her departure. She then took refuge in France, remained there until after the battle of Evesham, and returned to England 29 Oct. 1265. She accompanied her husband on his crusade in 1270. When, after he had been wounded by an assassin at Acre, it was proposed to cut all the inflamed flesh out of his arm, the surgeon ordered that she should be taken away from him, evidently lest her unrestrained grief should increase his danger, and she was led away 'weeping and wailing' (Hemingburgh, i. 336). The famous story of her saving his life by sucking the poison from the wound is noticed as a mere report by the Dominican Ptolomæus Lucensis (*d.* 1327 ?) in his 'Ecclesiastical History' (xxiii. c. 6), and is evidently utterly unworthy of credit. She was crowned with her husband on 19 Aug. 1274. After her return in 1265

she appears never to have been long absent from Edward. Though pious and virtuous, she was rather grasping. Archbishop Peckham interfered on behalf of some of her overburdened tenants, and told her that reparation must precede absolution. She had given scandal by joining with Jewish usurers, and getting estates from christians (*Peckham Reg.* ii. 619, iii. 939). She appears to have fallen sick of a low fever in the end of the summer of 1290, and was probably placed by the king at 'Hardeby' (RISHANGER, p. 120) or Harby in Nottinghamshire. After he had met his parliament at Clipstone he returned to Harby on 20 Nov., and remained with her until her death on the 28th. Her corpse was embalmed, and her funeral procession left Lincoln on 4 Dec.; her body was buried at Westminster on the 17th by the Bishop of Lincoln, and her heart was deposited in the church of the Dominicans. The route taken by the funeral procession is ascertained by the notices of the crosses that the king erected to her memory at Lincoln, Grantham, Stamford, Geddington, Northampton, Stony Stratford, Woburn, Dunstable, St. Albans, Waltham, West-cheap, and Charing. The effigy on her tomb, of remarkable beauty, appears to have been the work of an English goldsmith named William Torrell.

[For authorities see Strickland's Queens, i. 418; Ptolomæi Lucensis Hist. Eccl., Rerum Ital. SS., Muratori, xi. 743, and col. 1168. For details concerning Eleanor's sickness, death, funeral, and the chantries and other foundations in her honour see Archæologia, xxix. 186, and Engl. Hist. Rev. (April 1888), x. 315.] W. H.

ELEANOR OF PROVENCE (*d.* 1291), queen of England and wife of Henry III, was the daughter of Raymond Berenger IV, count of Provence, and his wife Beatrix, sister of Amadeus III of Savoy. Both her father and her mother figure among the Provençal poets, and Eleanor herself is reported to have composed an heroic poem while yet a child, in her native language. This poem, which is said to be still extant, she despatched to her future brother-in-law, Richard, earl of Cornwall. Her learning and accomplishments were doubtless largely due to the fact that she had for her instructors that Romeo whom seventy years later Dante celebrated for his merit and his misfortunes (*Parad.* vi.; FAURIEL, ap. STRICKLAND, *Lives of the Queens of England*).

Towards the middle of June 1235 the negotiations for her marriage commenced, and by October proctors had been appointed to receive the lady's dower. As, however, this was not forthcoming, Eleanor was despatched to her husband apparently without any portion. The marriage was celebrated by Edmund Rich, archbishop of Canterbury, in his cathedral city, 14 Jan. 1236, and the coronation ceremony was performed at Westminster on the following Sunday, 20 Jan. (RYMER, i. 341, 344–6; GERVASE OF CANT. ii. 130; MATT. PARIS, iii. 334; *Ann. of Tewkesbury and of Waverley*, pp. 99, 316). The unpopularity from which the young queen seems to have suffered during the whole of her life in England perhaps had its beginning in the fact that she was accompanied by her uncle William, bishop elect of Valence. This prelate at once acquired an immense influence with the king, and there went round a rumour that, under his advice, Henry was meditating a change in the constitution of his kingdom (MATT. PARIS, iii. 234; STUBBS, ii. 53). Though this uncle had to leave England very soon (c. February 1237), he returned before long, after having carried off an immense treasure to his native land. The king, it was currently said, was becoming uxorious, and suffering his own realm to be ruined by strangers from Poitou, Provence, or elsewhere. Early in 1245 Eleanor procured the appointment of another uncle, Boniface of Savoy, as the successor to the saintly patriot, Edmund Rich, at Canterbury. Nor was her unpopularity lessened when it was discovered (1246) that the large annual payments made to her mother for the last five years were being diverted to the profit of her alien brother-in-law, Charles of Anjou. Against these causes of discontent should, however, be set certain other points which tell in her favour, such as the appointment of her physician and confessor, the learned Nicholas of Farnham, to the see of Durham (9 June 1241); and her successful effort in the same year to reconcile her husband with the earl marshal, the restoration of whose office and earldom she also procured 27 Oct. (MATT. PARIS, iii. 387, 388, iv. 86, 158, 259, 505).

In 1242 Eleanor accompanied her husband to Gascony (20 May); and it was his extravagance and delay on her account, about the time of her confinement at Bordeaux (June 25), that led to the failure of this expedition and the return home of the discontented nobles. Towards the end of the next year she went home in time to be present at the marriage of her sister, Sancia, with Henry's brother, Richard, earl of Cornwall. About the same time she persuaded the king to transfer Gascony and Chester from his brother to her son Edward; but, notwithstanding this, when the king crossed over to Bordeaux next year (6 Aug. 1253) he left his wife and brother as joint-governors of the kingdom. Early in 1254 she was engaged in raising money for

the king's necessities, and it was in her name that the remarkable council of Westminster (25 April) was summoned. Shortly afterwards, despite the king's prohibition, she left England (May 29) for Bordeaux. After a family meeting at Chartres, she made a pilgrimage to the shrine of St. Edmund at Pontigny, was splendidly entertained by Louis IX at the old Temple in Paris, and disembarked at Dover on 27 Dec. (Matt. Paris, v. 42, &c.; *Lib. de Ant. Leg.* p. 23).

Meanwhile the popular discontent does not seem to have diminished. In 1250 she was accused of exacting a vast sum of money from Aaron the Jew; in 1255 not only the queen, but also the king and the Archbishop of Canterbury, her uncle, were impoverishing themselves to support the ambition of their uncle or brother Thomas of Savoy in North Italy. Three years later, at the time when Henry had no means for his own war against the Welsh, he could still supply funds for the queen's kinsman (June 1258). Nor was Eleanor viewed with greater favour by the king's Poitevin kinsmen, who perhaps grudged her the control of money they thought might be better spent among themselves, and certainly attributed all their misfortunes to her misconduct when they were banished from the realm (18 July 1258). Next year (11 Nov.) she was present when Henry did homage to his brother-in-law for Aquitaine.

Eleanor at first appears to have approved of the provisions of Oxford; but on finding that they could be turned to the hurt of her own kinsmen she is credited with influencing her husband and her eldest son against them (*Ann. of Wav.* p. 355). After various journeys to and from France she took refuge in the Tower of London (May 26); and it was while attempting to go from this place to Westminster by water (July 13) that she met with that ill-treatment at the hands of the Londoners for which her son Edward took so disastrous a revenge at the battle of Lewes. Three months later she had an interview with Louis IX at Boulogne (4 Oct.), and remained abroad after her husband's return (7 Oct. 1263). During the course of the next year she was vainly attempting to get aid for her husband in the 'barons' war' that had now broken out. After the battle of Lewes she had gathered a great host of mercenary troops at Sluys, and the king, who was now a prisoner, had to issue orders for the protection of the coast against the descent of his own partisans. When her funds were exhausted her army melted away. On 29 Oct. 1265 she landed in England with the papal legate. The rest of her life presents little of interest. She was so heavily weighted with debt that the twenty thousand marks with which the Londoners atoned for their insults had to be sent abroad for her creditors' satisfaction. On 3 July 1276 she took the veil at Amesbury, where she died, 25 June 1291, and was buried with great ceremony, in the presence of her son, Edward I, and nearly all the prelates and nobles of England, 9 Sept. Her heart was interred in the church of the Franciscans in London (9–10 Dec.) The monastic chroniclers of the time reproach her for not having resigned her possessions on becoming a nun. But it is probable that she was unable to do this owing to her immense debts. These her son Edward ordered to be paid after her death.

The extreme unpopularity of Queen Eleanor is reflected in nearly all the contemporary annalists. Nor were these unfortunate relations confined to her subjects alone. In 1252 her arrogant conduct provoked her patient husband into an exclamation against feminine pride. Despite the affection which her eldest son, Edward, seems to have constantly shown for her, she is said by one chronicler to have been the cause of the quarrel between him and his father in 1260. Even her affection for her kinsmen is no justification for her waste of English treasure on their behalf. On the other hand, her character presents not a few good points. Though apparently somewhat of an invalid (cf. *Ann. Dunst.* p. 203), she acted with vigour in the great crisis of 1264, and seriously angered the barons of the Cinque ports by hanging some of their partisans about the same time. The influence she exercised over her husband was, perhaps, partly continued over her son Edward I, if it were, as one chronicler asserts, at her prompting that he expelled the Jews from England.

Eleanor's children were: Edward (I of England) [q. v.]; Edmund, afterwards Earl of Lancaster (*b.* 16 Jan. 1245) [see Lancaster, Edmund, Earl of]; Margaret (*b.* 29 Sept. 1240), married Alexander III of Scotland; Beatrice, married John de Dreux, duke of Brittany; Katherine (*b.* 25 Nov. 1253).

[See authorities quoted in the text.] T. A. A.

ELERS, JOHN PHILIP (*fl.* 1690–1730), potter, was the son of Martin Elers, and grandson of Admiral Elers, commander of the fleet at Hamburg, who was a member of a noble Saxon family, and married a lady of the princely house of Baden. Martin Elers quitted his native country and settled in Amsterdam, of which town he became burgomaster, and is said to have entertained the exiled queen, Henrietta Maria. He married in 1650 a daughter of Daniel van Mildert, by whom he had a daughter, married to Sir

William Phipps, and two sons, John Philip, to whom Queen Christina and the elector of Mayence stood sponsors, and David. These two are said to have come to London in the train of the Prince of Orange in 1688, and David set up as a merchant there. It is uncertain what led Elers to the discovery of the fine red clay at Bradwell in Staffordshire suitable for producing red ware in imitation of the oriental hard red pottery which was being imported by the East India companies into England. The brothers may have heard of it from John Dwight, the Fulham potter [q. v.] Somewhere about 1690 Elers settled at a place called Bradwell Wood, near Burslem, a very secluded spot, where he established a manufactory. The productions were stored at a place called Dimsdale, about a mile distant, and the buildings were said to be connected by a speaking tube; the pottery was disposed of by David Elers in London, at his shop in the Poultry. Their special production was a red unglazed pottery, chiefly teapots, of very tasteful shape, with slight raised ornamentations of an oriental character executed with stamps. So anxious were the brothers Elers to preserve their secret, that they employed the stupidest workmen they could obtain, and an idiot to turn the wheel. Great curiosity was excited, and at last a man called Twyford and John Astbury [q. v.] were successful in discovering the secret, the latter by feigning idiocy. It is now generally admitted that the brothers Elers were the introducers of salt-glazing into Staffordshire, though they do not seem to have worked much with it themselves. From the date of the discovery of Elers's secret a marked and wide-spreading change took place in the productions of the surrounding potteries; greater taste and intelligence were shown, and the oriental influence soon developed into a real English style. Authentic specimens of the Elers ware are of extreme rarity. Elers, when the secret was no longer private, quitted Bradwell, and became connected with the glass manufactory at Chelsea, where he assisted in the manufacture of soft porcelain. Subsequently he removed to Dublin, where he set up a glass and china shop. He married Miss Banks, by whom he was father of Paul Elers, who was educated for the law, and married Mary, the daughter and heiress of Edward Hungerford of Blackbourton Court, Oxford. He died in 1781, aged 82, leaving by her, among other children, Maria, the wife of Richard Lovell Edgeworth [q. v.], and mother of Maria Edgeworth, the novelist [q. v.] There is a medallion portrait of John Philip Elers done by Wedgwood, from a painting in the possession of the family, and there are two small mezzotint portraits of Paul Elers and his wife, engraved from the life by Butler Clowes [q. v.]

[Shaw's Hist. of the Staffordshire Potteries; Solon's Art of the old English Potter; Church's English Earthenware; Jewitt's Life of Josiah Wedgwood; Miss Meteyard's Life of Josiah Wedgwood.] L. C.

ELFLEDA or ÆLFLÆD (654–714?), abbess of Whitby. [See under EANFLÆD, *b.* 626.]

ELFLEDA (*d.* 918?), the lady of the Mercians. [See ETHELFLEDA.]

ELFORD, RICHARD (*d.* 1714), vocalist, became famous in London as a singer of sacred music at the beginning of the seventeenth century. In his youth he belonged to the choirs of Lincoln and Durham cathedrals, and came to London to display his fine counter-tenor on the stage. His success at the theatres was small, owing to his awkward and ungainly appearance (HAWKINS quoting Dr. Tudway). Elford was sworn a gentleman of the Chapel Royal on 2 Aug. 1702, 'in an additional place to be added to the establishment,' but there is no mention in the Cheque-book of the addition of 100*l.* to his salary for the excellence of his voice, referred to by several writers. Elford was also appointed lay vicar at St. Paul's Cathedral and Westminster Abbey. His talent is praised by Croft as 'excelling all (as far as is known) that ever went before him, and fit to be imitated by all that came after him, he being in a peculiar manner eminent for his giving a due energy and proper emphasis to the words of his music,' and also by Weldon, who composed six solo anthems for the celebrated counter-tenor. Elford was also admired in profane music; he was chosen to take part in the performance before Queen Anne at St. James's Palace of Eccles's 'Birthday Songs,' in 1703, and was advertised to sing 'some new songs accompanied by the lute' at York Buildings in the same year. No mention of Elford is made by Downes or Genest. The well-known dancer, Mrs. Elford, was in the cast of D'Urfey's 'Wonders of the Sun,' given at the Haymarket in 1706, and this fact, noted by Downes, may have led to the assertion by Hawkins and later historians that Elford sang a part in that play. In Carey's poem, 'On the Death of the late famous Mr. Elford,' published in 1720, his loss is deplored in extravagant terms, and the patronage accorded to Elford by Queen Anne is alluded to. Some songs 'set by Mr. Elford,' 'Brightest Nymph,' 'To thee, O gentle Sleep' (Tamerlane), 'To Chloris all soft charms agree,' and 'Ah! cruel Damon,

cease,' are in the British Museum. Elford died on 29 Oct. 1714. He had a brother a singer in the Dublin Cathedral choir.

[Hawkins's History of Music, 1853, p. 718; Cheque-book of Chapel Royal, ed. Rimbault, pp. 24, 27; Croft's Musica Sacra (1724), preface; Weldon's Divine Harmony (1725), first collection; Daily Courant, 19 March 1703; Downes's Roscius Anglicanus, various editions, lines following the entry of 9 April 1705; Carey's Poems, 1720, p. 22; Eccles's Songs and Symphonies, 1703; Elford's printed Songs, Nos. 98 and 99 in Horton collection, and No. 143 in collection by Walsh, Brit. Mus. Library.]

L. M. M.

ELFORD, Sir WILLIAM (1749–1837), banker, politician, and amateur artist, of Bickham, Buckland Monachorum, Devonshire, born in August 1749, was the elder son of the Rev. Lancelot Elford of Bickham, and Grace, daughter of Alexander Wills of Kingsbridge, Devonshire. His family was one of the oldest in the west of England. He was a partner in the banking firm at Plymouth of Elford, Tingcombe, & Clerk, and was connected in many capacities with the same town. He was mayor of Plymouth in 1797, and recorder from 1798 to February 1833. In politics a tory, he was M.P. for Plymouth from 1796 to 1806, when he was defeated, and brought an unsuccessful petition against his antagonist, Sir C. M. Pole, bart. In July 1807 he was elected M.P. for Rye, but resigned his seat in July 1808. He was lieutenant-colonel of the South Devon militia, and in that capacity accompanied his regiment to Ireland during the Irish rebellion, 1798–9. On 29 Nov. 1800 he was created a baronet. He lived the latter part of his life at the Priory, Totnes, and was recorder of that borough for some years. He died at that place on 30 Nov. 1837, aged 89, and was buried in the parish church, where there is a tablet to his memory. Elford was a friend of William Pitt the younger; frequently visited Bath, where he was noted as a whist-player; was acquainted with many of the leading literary characters and artists of his day; possessed considerable scientific attainments, and in 1790 was elected fellow of the Royal Society and the Linnean Society. A few years before his death he published the results of his investigations as to a substitute for common yeast, and his discoveries excited some attention. Elford was also an artist of great excellence; he was a constant contributor to the Royal Academy exhibitions from 1774 to 1837, and his pictures were marked by great taste and good draughtsmanship. The last exhibited by him was painted in his eighty-ninth year. There are two water colour sketches by him in the print room at the British Museum. His most important picture was 'The White Lady of Avenel,' exhibited in 1822, and now in the possession of his grandson, Colonel Henry Cranstoun Adams of Lion House, Exmouth, and Crapstone, Buckland Monachorum. There is a landscape by Elford at Windsor Castle, which he presented to the prince regent in 1819, and he also presented pictures painted by himself to the university of Oxford and to many of his friends. Elford was twice married; his first wife was Mary, daughter and heiress of the Rev. John Davies of Plympton, who died in 1817, leaving one son, Jonathan Elford, who was M.P. for Westbury for a few months in 1820, married and died in 1823 without issue, and two daughters, Grace Chard, died unmarried 24 Feb. 1856, and Elizabeth, who became the wife of General Sir George Pownoll Adams, K.C.H.; his second wife was Elizabeth, daughter of Humphrey Hall of Manadon, and widow of Lieutenant-colonel Walrond. At Elford's death the baronetcy became extinct. James Northcote, R.A. [q. v.], was an intimate friend of the Elford family, and painted numerous portraits of them, most of which, with others, belong to his grandson, Colonel H. C. Adams, at Exmouth.

[Gent. Mag. 1838, new ser. ix. 206; Burke's Extinct Baronetage; Devonshire Association for the Advancement of Science, Literature, and Art, xviii. 114; Redgrave's Dict. of Artists; Royal Academy Catalogues; information from Colonel H. C. Adams and others.]

L. C.

ELFRIDA. [See Ælfthryth, 945–1000.]

ELGIN, Earls of. [See Bruce, Robert, second Earl, *d.* 1685; Bruce, Thomas, third Earl, 1655?–1741; Bruce, Thomas, seventh Earl, 1766–1841; Bruce, James, eighth Earl, 1811–1863.]

ELGIVA (*fl.* 956), wife of King Eadwig. [See Ælfgifu.]

ELIAS, JOHN (1774–1841), Welsh Calvinistic methodist, was born on 6 May 1774 at a 'small tenement' called Brynllwynbach, in the parish of Abererch, four miles east of Pwllheli in Carnarvonshire. His parents 'were in humble circumstances, but they lived comfortably and respectably.' As a boy he was chiefly influenced by his paternal grandfather, who was a small farmer and weaver. This man taught him to read, and gave him his earliest religious impressions. Becoming very religious, he was constantly convulsed with inward struggles and temptations. His chief difficulty was about Sunday amusements. He at last conquered this supreme temptation, and occupied himself on that day in teaching

children to read. 'Perhaps this was the first Sunday school in Carnarvonshire.' He read every Welsh book he could obtain, and walked ten miles or more for a sermon on Sunday. He gradually became a decided methodist, though he long hesitated from fear of backsliding, even when his faith was so strong that he was only turned from an eighty-mile pilgrimage to Llangeitho by the death of Daniel Rowlands. When about eighteen his religious impressions were deepened during a journey to the Bala association. He took service under a methodist weaver named G. Jones, who lived near Pen y Morva, through whose influence he at last, in September 1793, joined the methodist society at Hendre Howel. On Christmas day 1794 he was 'received a member of the monthly meeting, and allowed the privilege of attempting to preach the gospel.' His fame as an itinerant preacher was spread through Carnarvonshire. He besought the brethren to allow him to accept an invitation to half a year's schooling in Manchester, but was 'sharply rebuked' for the pride which prompted the request. He was permitted, however, to have some months' schooling at the Rev. E. Richardson's school at Carnarvon, where he 'made such progress in English as enabled him to understand the subject-matter of what he was reading in that language,' and 'became tolerably conversant with the Greek and Hebrew scriptures, especially through lexicons.' This was in 1796. On 22 Feb. of that year he married Elizabeth Broadhead, who kept a shop at Llanvechell in Anglesey, where Elias subsequently resided. He had by her four children, two only of whom survived their birth. For the first years of their marriage they had a hard struggle, but latterly the business improved, and Elias was able to leave the entire management to his wife and devote himself exclusively to preaching. Anglesey, the immediate sphere of his operations, was in an exceptionally low moral and religious condition. But his incessant denunciations of 'fornication, wrecking, drunkenness, Sabbath breaking,' and the other characteristic sins of the island, worked a great reformation. 'His preaching at length became the most attractive of the island, so that he was attended by the whole population of the neighbourhood wherever he went, and places of worship hitherto shunned as contemptible were frequented when he occupied them by even respectable people.' The conversion of Anglesey to methodism dates from his work there. But, like all the old Welsh preachers, he wandered far and wide on his mission. He was known all over Wales; he frequently preached at Liverpool; and was equally welcomed in Manchester, Bristol, and London by his fellow-countrymen residing in those cities. The effects of his preaching were extraordinary. His unique power over his audience suggests the comparison with Whitefield, whom he also resembled in his rigid Calvinistic theology. But though rough and untrained he showed more logical capacity than Whitefield. His few printed sermons show little of the power exerted by his 'unearthly tone and supernatural force, his gleaming eyes, his ideas flashing forth like the lightning.' Striking stories are told of his scattering by his eloquence the unhallowed Sunday fair at Rhuddlan; his great speech at a Bible Society's meeting at Beaumaris; and his glowing description of how Lord Anglesey was saved at Waterloo to preside over that assembly. He soon won a foremost place in his connexion, and was one of the first preachers to be ordained at Bala in 1811, when the methodists practically seceded from the established church. He took a prominent part in drawing up the methodists' articles of faith (1823), and in insisting on their necessity. He accumulated a great deal of information on theological and historical subjects, and at the end of his life warmly welcomed the establishment of theological colleges in his denomination. He was hot and violent in his creed, and bitterly opposed to the 'Arminian methodists' for breaking up the unity of doctrine in North Welsh religious bodies. He was a strong tory and loyalist, a great admirer of George III, and an irreconcilable opponent of catholic emancipation. He was especially careful in checking the disorders that in some cases tend to flow from great religious excitement. He made great exertions for the Bible Society, the London Missionary Society, and for Sunday schools. He was an early advocate of total abstinence.

In 1829 Elias's wife died, and on 10 Feb. 1830 he married Lady Bulkeley, the widow of Sir John Bulkeley, a lady whose wealth set him free from all worldly cares, and whose social position did not prevent the union from being one of complete happiness. After this marriage he resided at a house called Vron, near Llangevni, also in Anglesey. In 1832 he had a serious carriage accident, from which he never completely recovered. In 1840 he contracted a fresh sickness when preaching. He died on 8 June 1841. Ten thousand persons, it was believed, attended his funeral in Llanvaes churchyard. 'As a preacher,' cried his enthusiastic medical attendant, 'there has not been his equal since the apostle to the Gentiles.' He was certainly the greatest orator among the

remarkable series of the preachers of early Welsh methodism.

His published writings include: 1. 'Traethawd ar y Sabboth,' 1809, which has gone through several editions. 2. 'Buddioldeb yr iau i bobl ieuaingc, neu bregeth ar Galar. iii. 27,' 1818. 3. 'Teyrnged i goffadwriaeth brenin rhinweddol: Sylwedd pregeth a bregethwyd ar yr achlysur o farwolaeth George y Trydydd,' 1820. 4. 'Marwolaeth gweision ffyddlawn i Dduw yn achlysur i annog y rhai byw i ymwroli y' ngwasanaeth eu Harglwydd; sef, Sylwedd pregeth [on Josh. i. 2] a draddodwyd y' Nghymdeithasfa,' Pwllheli, 1826. 5. 'The Death of a faithful Minister, with a view to the decease of Rev. E. Morris,' the above translated into English, 1826. 6. 'Mawr ddrwg y pechod o ymgaledu o dan freintiau crefyddol; sef, Sylwedd pregeth a draddodwyd y' Nghymdeithasfa,' Llanrwst, 1828. 7. 'Cofiant o fywyd a marwolaeth R. Jones, Dinas; At yr hyn ychwanegwyd pigion o'i lythyrau ac o'i waith prydyddol, Ynghyd a llythyr ats oddiwrth T. Charles,' 1834. 8. 'Annogaeth i'r Cymry i bleidio cadwraeth y Sabbath trwy anfon eirchion i'r Senedd,' Bangor, 1836. 9. 'Pregethau y diweddar Barch. J. Elias wedi eu hysgrifenu mewn llaw fer—gan R. Hughes,' 1849. 10. 'Pregeth i bobl ieuainc,' 1850. 11. 'Traethawd ar Gyfiawnhad Pechadur, yn dangos y ffordd y mae Duw . . . yn cyfiawnhau pechaduriaid,' 1870. 12. 'The Two Families, a Sermon,' twice printed in English.

[Life of John Elias, by Rev. E. Morgan of Syston, who also edited valuable Letters, Essays, and other Papers of John Elias; Owen Jones's Great Preachers of Wales; Richard Parry's Adgofion am J. Elias; Foulkes's Coffadwriaeth y Cyfiawn, pregeth ar yr achlysur o farwolaeth J. Elias (1842); and in Eliasia neu rai sylwadau ar gymeriad areithyddol a phregethwraethol J. Elias (1844).] T. F. T.

**ELIBANK**, Lord (*d.* 1621), Scottish judge. [See Murray, Sir Gideon.]

**ELIBANK**, fifth Baron (1703–1778). [See Murray, Patrick.]

**ELIOCK**, Lord. [See Veitch, James (1712–1793), Scottish judge.]

**ELIOT.** [See also Eliott, Elliot, Elliott, and Elyot.]

**ELIOT, EDWARD**, Lord Eliot (1727–1804), politician, eldest son of Richard Eliot of Port Eliot, Cornwall, who married in March 1726 Harriot, natural daughter of James Craggs, secretary of state, was born in the parish of St. George, Hanover Square, 8 July 1727. In company with Philip Stanhope, the illegitimate son of Lord Chesterfield, he travelled through Holland, Germany, and Switzerland, under the charge of the Rev. Walter Harte. On his return through France he met Lord Charlemont, who found that Eliot's 'excellent understanding, cultivated and improved by the best education, and animated by a mind of the most pleasing cast, rendered him the most agreeable of companions,' and in Hardy's 'Memoirs of Charlemont,' i. 61–8, is a long account of a visit which the young men paid to Montesquieu at his seat near Bordeaux. Among the manuscripts at Port Eliot are numerous letters written by Eliot during this period to his father, twenty letters from the father to his son, ten from Harte, half a dozen from Lord Chesterfield, and three from Philip Stanhope at Leipzig to Eliot in England (*Hist. MSS. Comm.* 1st Rep. p. 41). He inherited the family estates, on the death of his father through consumption, on 19 Nov. 1748, and he married at St. James's, Westminster, on 25 Sept. 1756, Catherine, sole child and heiress of Edward Elliston of Guestingthorpe, Essex, by his wife Catherine Gibbon. Mrs. Eliot was a first cousin of Gibbon, the historian, 'and their three sons,' says Gibbon, 'are my nearest male relations on the father's side.' Eliot was possessed of vast borough influence in Cornwall. According to Bentham, who made his acquaintance at Bowood in 1781, when Eliot had been connected in politics with Lord Shelburne for sixteen years, he was 'knight of the shire and puts in seven borough members for Cornwall.' The constituencies of Liskeard, St. Germans, and Grampound were at this time entirely under his control, and among his nominees were Philip Stanhope, Samuel Salt (immortalised in Charles Lamb's 'Essays of Elia'), Gibbon, and Bryan Edwards. Stanhope was brought in for Liskeard in 1754, 'owing to Mr. Eliot's friendship, in the most friendly manner imaginable,' but his return for St. Germans in 1761 was attended 'de mauvaise grâce,' though he 'might have done it at first in a friendly and handsome manner,' and the price paid on the second occasion was 2,000*l.* Gibbon's election was also an act of 'private friendship, though, as it turned out, much to Eliot's regret.' Eliot himself sat for St. Germans from 1748 to 1768, Liskeard from 1768 to 1774, St. Germans again 1774–5, and Cornwall from 1775 to 1784, when he was created Baron Eliot of St. Germans (30 Jan. 1784). From 1751 to his death he was receiver-general for the Prince of Wales in the duchy of Cornwall, a lucrative post estimated at 2,000*l.* per annum, and from January 1760 to March 1776 he was a commissioner for the board of trade and plantations. The ministry of North was supported by him in the early stages of

the American war, but in March 1776 he voted against the employment of the Hessian troops, and resigned his position at the board of trade. Gibbon, like his patron in politics, supported the Tory ministry at first, and continued to vote with them until the dissolution in 1780, when 'Mr. Eliot was deeply engaged in the measures of opposition, and the electors of Liskeard are commonly of the same opinion as Mr. Eliot.' Seven letters from Gibbon to Eliot, two of which are in defence of his parliamentary conduct, are at Port Eliot (*Hist. MSS. Comm.* 1st Rep. p. 41). It is mentioned in Hansard's 'Parl. Hist.' xx. 621, to Eliot's credit, that when it was proposed to vest in the two universities the sole right of printing almanacks, Carnan, a bookseller, petitioned against the measure, and Erskine spoke in support of the petition with such success that although Eliot had come up from Cornwall at the request of the chancellor of Oxford University to support the bill, he was converted to the opposite side through Erskine's arguments, and publicly acknowledged it in the lobby. The manor of Charlton in Kent came to him through his descent from Craggs in 1765, and on 15 April 1789 he assumed by sign-manual the name and arms of that family. He died at Port Eliot 17 Feb. 1804, and his wife died on 23 Feb. They were both buried at St. Germans on 1 March. The Eliots were among the earliest patrons of Reynolds, and Lord Eliot was 'one of Sir Joshua's most familiar and valued friends,' to whom he sat for his portrait in March 1781 and January 1782, and by whom Lady Eliot's portrait, a kit-cat, was painted in January 1786. He belonged to the Literary Club, and several of his sayings are recorded in 'Boswell.' He brought under Johnson's notice the account of Lord Peterborough in Captain Carleton's 'Memoirs,' and the introduction was repaid with the remark: 'I did not think a young lord could have mentioned to me a book in English history that was not known to me.' Bentham described him as 'a modest, civil, good kind of man, sensible enough, but without those pretensions which one would expect to find in a man whose station in his country is so commanding and political influence so great. He is modest enough in his conversation about politics, but desponding. He says he scarce ever looks into a paper, nor does he, for fear of ill news.' Several of his letters are among the manuscripts of Lord Lansdowne (*Hist. MSS. Comm.* 6th Rep. p. 238).

[Gibbon's Memoirs (1827 ed.), i. 16, 57, 213, 226–7, ii. 75, 123, 125, 138; Chesterfield's Letters (1845 ed.), ii. 355, 364, iv. 337, 394–5, v. 449–50; Bentham's Life (Works x.), 96, 97, 101 Taylor's Sir Joshua Reynolds, ii. 343, 387, 431, 499; Boswell (Hill's ed.), i. 479, iii. 54, iv. 78–9, 326, 332–4; Walpole's Journals, 1771–83, ii. 26; Lysons's Environs, iv. 331, 333, 342; Boase and Courtney's Bibl. Cornub. i. 137, iii. 1171; Genealogy of Eliot and Craggs, Miscell. Geneal. and Herald. ii. 44, and privately printed 1868.]

W. P. C.

**ELIOT, EDWARD GRANVILLE, third EARL OF ST. GERMANS** (1798–1877), diplomatist, was the only son of William, second earl of St. Germans, by his first wife, Lady Georgiana Augusta Leveson-Gower, fourth daughter of the first Marquis of Stafford. He was born 29 Aug. 1798, was educated at Westminster School and Christ Church, Oxford, and was created honorary LL.D. of Dublin in 1843. In January 1824 Lord Eliot, as he was known till 1845, entered parliament for Liskeard, which he represented until the Reform Bill in 1832. Canning appointed him lord of the treasury in his brief administration of 1827, and he retained the office under Goderich and Wellington until 1830. He had been appointed secretary of legation at Madrid in 1823, and at Lisbon in 1824 (DOYLE, *Baronage*). In 1834 he was sent to Spain as envoy extraordinary. The Carlist war was then raging, and Eliot concluded an agreement with the two belligerent forces, by which prisoners on both sides were to be treated according to the laws of civilised war. This treaty, known as the 'Eliot Convention,' effectually put an end to the sanguinary system of reprisals. Within a month of the conclusion of the treaty it was the means of saving the lives of more than six hundred of the royalist troops. The populace of Madrid was furious, believing that it might be the commencement of a policy 'to protocolise' Spain in the manner of Belgium. Upon his return to England in 1837 Eliot, who contested Bodmin unsuccessfully in 1835, was returned to parliament for East Cornwall, which he represented until 1845. England having permitted Spain to enlist soldiers within her territories, Eliot moved an address in the House of Commons in 1838, condemning the policy which had been sanctioned by Lord Palmerston. His speech was much applauded, but the motion was defeated on a division taken by surprise. In 1841 Eliot, who was a conservative in politics, was appointed by Sir Robert Peel chief secretary for Ireland, then in a very disturbed state. Eliot in the session of 1843 introduced an arms bill, which required the registration of firearms, and restricted the importation of arms and ammunition. The measure was obstinately contested at every stage, but eventually became

law. Eliot often addressed the house on Irish questions, with the respect even of opponents. In January 1845 Eliot resigned the Irish chief secretaryship, and on the death of his father succeeded to the peerage as Earl St. Germans. He was appointed postmaster-general by Sir Robert Peel, and held that office till the fall of Peel's administration. The Earl of Aberdeen, on becoming prime minister in December 1852, appointed him lord-lieutenant of Ireland. He held the post during Lord Aberdeen's premiership. He received the queen and the prince consort in 1853 on the opening of the Great Exhibition of Dublin. On 16 Feb. 1855 Palmerston acceded to office as premier, and St. Germans retained in the new government the post of Irish viceroy, but on the reconstruction of the ministry a few days later, retired from office. After his return from Ireland St. Germans was for several years lord steward of the household (1857–8 and 1859–1866). He was afterwards Queen Victoria's confidential adviser, especially on family matters. He was made C.B. in 1848, and G.C.B. in 1857. He accompanied the Prince of Wales on his tour through Canada and the United States in 1860. He never ceased to take a deep interest in public affairs. Though he acted with the liberals on political questions generally, his advice was frequently sought by leaders on the opposite side. He declined to join in the 'No Popery' agitation in 1850, and published his reasons for objecting to it. He spoke seldom, but was generally respected for his fairness and ability; and he was a good landlord to his tenantry in Cornwall. He was deputy-lieutenant of the county (1841) and special deputy-warden of the Stannaries (1852). He died 7 Oct. 1877.

In 1824 he married Lady Jemima Cornwallis, third daughter and coheiress of Charles, second and last marquis Cornwallis, by his wife, the Lady Louisa Gordon, daughter and coheiress of Alexander, fourth duke of Gordon. He had issue three sons and one daughter. Granville Charles Cornwallis, the second son, was a captain in the Coldstream guards, and was killed at Inkerman, 5 Nov. 1854. William Gordon Cornwallis (born 14 Dec. 1829), the eldest son, who became fourth Earl of St. Germans, was summoned to the House of Lords in 1870 in his father's barony of Eliot; was engaged in the diplomatic service till 1865; contested Cricklade in 1865; was liberal M.P. for Devonport from 1866 to 1868, and died 19 March 1881. His brother, Henry Cornwallis Eliot, became fifth earl.

[Ann. Reg. 1877; Times, 8 Oct. 1877; Western Weekly News, 13 Oct. 1877; Hansard's Parliamentary Debates.] G. B. S.

ELIOT, FRANCIS PERCEVAL (1756?–1818), writer on finance, born about 1756, entered the civil service, and was for seventeen years, from 1806 to the time of his death, one of the commissioners of audit at Somerset House. He took a very great interest in the volunteer yeomanry service, was successively major and colonel of the Staffordshire volunteer cavalry, and wrote, with reference to that movement, 'Six Letters on the subject of the Armed Yeomanry,' 1794; new edition, 1797. Eliot died at Portman Street, London, on 23 Aug. 1818. He was married and had a large family. He wrote: 1. 'Demonstration, or Financial Remarks, with occasional Observations on Political Occurrences,' 1807. 2. 'Observations on the Fallacy of the supposed Depreciation of the Paper Currency of the Kingdom, with Reasons for dissenting from the Report of the Bullion Committee,' 1811; new edition, with answers to criticisms, same year. 3. 'Letters on the Political and Financial Situation of the British Empire in the years 1814, 1815, and 1816,' addressed to the Earl of Liverpool, and published in the 'Pamphleteer' of those dates. Eliot was engaged at the time of his death in writing largely for the 'Ægis,' a weekly paper in which he was interested.

[Gent. Mag. October 1818, p. 378; Observations, p. 3; Brit. Mus. Cat.] F. W–r.

ELIOT, GEORGE, pseudonym. [See Cross, Mary Ann, 1819–1880.]

ELIOT, Sir JOHN (1592–1632), patriot, the son of Richard Eliot and his wife Bridget (Carswell) of Port Eliot, near St. Germans in Cornwall, was born on or shortly before 20 April 1592. The impetuosity which was the distinguishing mark of his parliamentary career revealed itself in a boyish outbreak, in which he wounded a neighbour, Mr. Moyle, who had complained to his father of his extravagance. It was also in keeping with his placable disposition that he should be sobered by the incident, and should have craved forgiveness for the wrong which he had done. On 4 Dec. 1607 he matriculated at Exeter College, Oxford (Boase, *Reg. Coll. Exon.* lxix.), where he remained three years, and though he did not take a degree, his parliamentary speeches showed the thoroughness with which he had conducted his studies. His religion was deep-seated, thoroughly protestant in tone, but not careful to take offence at the small ceremonial scandals which vexed the soul of the ordinary puritan, as long as he had reason to think that they did not cover an attempt to reintroduce papal doctrines and practices.

After leaving the university Eliot betook himself to one of the inns of court to master so much of the law as was then considered a necessary part of the education of a gentleman. He afterwards travelled on the continent, where he met George Villiers, then an unknown youth, and took great pleasure in his society. On his return to England in the winter of 1611, he married Rhadagund, daughter of Richard Gedie of Trebursye, Cornwall. In 1614 Eliot sat in the Addled parliament for St. Germans. In 1618 he was knighted, and in 1619, by the favour of the companion of his continental travels, who had now become Marquis of Buckingham and lord high admiral, he was appointed vice-admiral of Devon. He did not sit in the parliament of 1621. In 1623, during the absence of his patron in Spain, he first came into collision with the court. He arrested a pirate named Nutt. Nutt, however, had a protector in Sir George Calvert, the secretary of state, and Eliot was committed to the Marshalsea on some trumped-up charges connected with the arrest. He was only liberated on 23 Dec., more than two months after the return of Buckingham, who had now become a duke.

In the parliament of 1624 Eliot sat for the Cornish borough of Newport. His maiden speech on 27 Feb. at once revealed a power of oratory unlike anything which had been heard before in the House of Commons. It also revealed an independence of character which was less unusual. Eliot sympathised deeply with Buckingham's warlike policy directed against Spain, but he had an idealist's reverence for the House of Commons as the depository of the wisdom of the nation. From first to last he was vehement in sustaining its privileges, sometimes even at the expense of what might at the time seem graver interests. He now asked that the question of freedom of speech which had been raised in the last days of the parliament of 1621 might be finally settled. The house was intent on other matters, and Eliot's proposal was shelved in a committee.

Eliot, as might have been expected, gave his voice for a breach with Spain. On 24 April he called for thanks to the king and prince on their declaration that there should be no conditions for the catholics in the French marriage treaty. Before the prorogation he advocated the impeachment of Middlesex. He was still an adherent of Buckingham, and was marked out for a place in his cortège if he had, as was intended, gone to France, shortly after the accession of Charles I, to fetch the future queen, the Princess Henrietta Maria. On 1 April 1625 he wrote to the duke to assure him that he hoped to become 'wholly devoted to the contemplation of his excellence.' In the parliament of 1625, the first parliament of the new reign, Eliot again represented Newport. On 23 June he spoke for the purity and unity of religion, arguing for the enforcement of the laws against the catholics. It was probably the tolerance shown by Charles to the catholics, in defiance of his promise made to the last parliament, which roused Eliot's suspicions of his government. He took a strong part against Wentworth in the case of a disputed election. On 8 July, when it was known that Buckingham had advised Charles to ask for a grant of money for the war in addition to the two subsidies which had been already voted, Eliot was chosen to remonstrate with the duke, evidently as a person who was still on good terms with him. The arguments which he used to induce Buckingham to abandon the demand which had been made for further subsidies avoided the main point at issue, the necessity or otherwise of a large grant for the service of the war, and may, therefore, give rise to a suspicion that though Eliot already shared the general opinion as to Buckingham's incompetency as a war minister, he did not like to tell him this to his face. On 6 Aug., after the adjournment to Oxford, he appeared for the last time as a mediator, declaring his distrust in a war policy which extended to Denmark, Savoy, Germany, and France, but throwing the blame of the late miscarriages, not on Buckingham, but on the navy commissioners. An attempt which was subsequently made to induce Buckingham to make concessions broke down on the duke's persistence, with Charles's support, in refusing to admit to the direction of affairs counsellors who might have the confidence of the House of Commons. It was this refusal which marks Eliot's final breach with him. Yet, though in the warm debates which followed he had taken up some notes of Sir R. Cotton, and had worked them up into a speech of bitter invective against the duke, he allowed his words to remain unspoken, and contented himself with watching events during the remainder of the session (see GARDINER, *Hist. of England*, 1603–42, v. 425).

In the winter which followed, Eliot was witness of the miserable condition of the men who had returned from the Cadiz voyage, and who, ill-clothed and half-starved, crowded the streets of Plymouth. Accordingly, when he was elected to the new parliament which met in 1626, this time as member for St. Germans, he came to it entirely estranged from the man whom he had for many years regarded with affection. Eliot was not one whose feelings were ever at a moderate heat. He had the

oratorical temperament, and as soon as he distrusted Buckingham he believed him capable of the worst crimes. He could not conceive him as he really was, incapable and vain, yet animated with a sincere desire to serve his country in displaying his own power. He set him down as a traitor who was prepared deliberately to sacrifice national interests in order to enrich and aggrandise himself and his kindred.

Eliot's conviction of Buckingham's misdemeanors was increased by the circumstances under which the parliament of 1626 opened. Charles, in order to rid himself of opposition, had kept at a distance from Westminster those among the members of the last parliament who had most severely criticised his policy by naming them sheriffs of their respective counties. It was therefore upon Eliot, who had been allowed to come to parliament, as having taken no part in that criticism, that the leadership of the new house fell. He began by calling for inquiry into the causes of the recent disaster, and when the committee which conducted the examination came upon traces of the misdeeds of the duke, he was inclined to exaggerate them, sometimes from mere want of knowledge of the circumstances under which Buckingham had acted. He soon came to the conclusion that the favourite, having dragged England into a war with Spain, was now about to drag her into a war with France, simply in order to fill his purse with the tenths of prize goods which were the perquisite of the lord high admiral. On 27 March he made a furious attack on Buckingham, and Charles, having intervened, persuaded the house on 4 April to present a remonstrance, asserting its right to question the highest subjects of the crown. It was a claim to render ministerial responsibility once more a reality, and thereby indirectly to make parliament supreme. He had already persuaded the house to vote a resolution granting subsidies, but to postpone the bringing in of the bill which alone could give legality to the resolution, and thus to dangle before the king's eyes the expectation of receiving supplies of war in order to induce him to abandon Buckingham.

As Charles was not to be persuaded, the impeachment of Buckingham, which had long been threatened, took its course. It was carried to the lords on 8 May by eight managers, of whom Eliot was one. It was on Eliot that devolved on 10 May the duty of summing up the charges, and in doing so he compared Buckingham to Sejanus. On the 11th Eliot was sent to the Tower, together with Sir Dudley Digges. The commons refused to proceed to business till their members were released. Digges was set free on the 16th, and Eliot on the 19th. They were the last members ever imprisoned for words spoken in parliament. As Charles could not stop the impeachment in any other way, he dissolved parliament on 15 June.

When the session was ended Eliot was dismissed from the justiceship of the peace and the vice-admiralty of Devon, and in 1627 was imprisoned in the Gatehouse for refusing to pay his share of the forced loan. He was liberated when it became evident that another parliament must be summoned, and when Charles's third parliament met, 17 March 1628, Eliot sat in it as member for the county of Cornwall. He at once joined in the cry against arbitrary taxation, and made his voice heard from time to time, though during the earlier part of the session the house was more inclined to follow Wentworth, who, though equally firm in his resolution to procure a removal of the subjects' grievances, was less incisive than Eliot in his mode of dealing with the king. On 5 May Wentworth's leadership came to an end, upon Charles's refusal to concede his demands, and Eliot then came to the front, and joined Coke and the lawyers in promoting the Petition of Right, and in refusing to agree to anything short of its full acceptance by the king. When, after the king's first answer, that acceptance appeared unlikely, Eliot called upon the house to draw up a remonstrance, and, being interrupted by the speaker in a hostile allusion to Buckingham, refused to continue a speech in which he was not free to express all his mind. The king for once gave way, and on 7 June gave his assent to the Petition of Right. During the short remainder of the session Eliot continued the assault on Buckingham.

In the session of 1629, after Buckingham's murder, Eliot led the attack upon the Arminians and ceremonialists, who were, as he held, unprotestantising the doctrine and the services of the church. He pointed out that those who professed the opinions against which the House of Commons protested had been chosen for preferment in the church, and he proposed to meet the one-sided favour of the king by an equally one-sided proscription by parliament. He found, however, that it was easier to point out who were to be excluded from office in the church than it was to define the doctrines which were to be alone accepted. The house followed him in summoning to its bar some of the inculpated persons; but before they appeared on the scene a new question arose. The claim of the king to levy provisionally tonnage and poundage without consent of parliament was disputed, and while Pym wished to discuss the legal

question, Eliot preferred first to take in hand a question of privilege which had arisen by the seizure of the goods of a member of the house who had refused to pay the duties. The officers of the customs who had effected the seizure were summoned to the bar, but the king intervened, and directed the adjournment of the house, that an attempt might be made in the interval to discover a compromise. On his direction of a second adjournment on 2 March, the speaker was held down in his chair, while Eliot, amidst increasing tumult, read out three resolutions which were intended to call the attention of the country to the king's proceedings in respect to religion and taxation. The resolutions were actually put by Holles, just as the king arrived to prorogue parliament.

On 4 March Eliot, with eight other members, was sent to the Tower, and on the 10th parliament was dissolved. When on the 18th Eliot was examined as to his conduct, he replied: 'I refuse to answer, because I hold that it is against the privilege of parliament to speak of anything which was done in the house.' Eliot's position was that he was accountable to the house only, and that no power existed with a constitutional right to inquire into his conduct in it. Charles struck at Eliot not merely as a political antagonist, but as the assailant of Buckingham, and in his anger described him as 'an outlawed man, desperate in mind and fortune.'

With all their wish to strike at Eliot and his fellows, the crown lawyers had some difficulty in discovering the best method of procedure. They did not like to accuse them of words spoken in the house, and it was not till October that Attorney-general Heath determined to bring an information against Eliot, Holles, and Valentine in the court of king's bench. On 29 Oct. Eliot was removed to the Marshalsea, a prison specially connected with that court. On 26 Jan. 1630 the three appeared at the bar of the king's bench. The charge against them was not that they had spoken certain words, but that they had formed a conspiracy to resist the king's lawful order, to calumniate the ministers of the crown, and to assault the speaker. The court decided that it had jurisdiction in the case. Eliot simply continued to refuse to acknowledge that jurisdiction, and on 12 Feb. was sentenced, in his absence through illness, to a fine of 2,000*l.*

Eliot was once more sent back to the Tower. A word of acknowledgment that he was in the wrong would have given him his liberty, but for him to make that acknowledgment was to surrender those privileges of parliament which in his eyes were equivalent to the liberties of the nation. He solaced himself in his confinement by writing an account of the first parliament of Charles I, under the title of the 'Negotium Posterorum,' and a political-philosophical treatise, which he styled 'The Monarchy of Man.' Eliot was not a republican. His ideal state was one in which the king governed with very extended powers, but in which he received enlightenment by constantly listening to the advice of parliament. Eliot's revolutionary work, in short, was rather in tendency than in deliberate judgment. The result of his action, if carried on by his successors, would be the subordination of the crown to parliament; but he was an enthusiastic orator rather than a logical thinker, and he was himself unconscious of the complete change in the balance of force which his genius was creating. It was left for Pym to systematise that which had been sketched out by Eliot.

The spring of 1632 saw Eliot in the beginning of a consumption. In a letter to Hampden, written on 29 March, he expressed his abounding cheerfulness in contemplation of God's goodness towards him. In October he petitioned for leave to go into the country for the benefit of his health. As he still refused to acknowledge that he had erred, Charles rejected his petition, and on 27 Nov. he died. The implacable king closed his ears to a request of his son for permission to transport his corpse to Port Eliot. 'Let Sir John Eliot,' he wrote on the petition, 'be buried in the church of that parish where he died.' By his wife (*d.* 1628) Eliot had five sons and four daughters. John, the eldest son, was M.P. for St. Germans in the Short parliament of 1640 as well as from 1660 till 1678, and died in 1685. Elizabeth, the eldest daughter, married Colonel Nathaniel Fiennes.

The following works by Eliot were privately printed for the first time from manuscripts at Port Eliot by Dr. Grosart: 1. 'The Monarchie of Man,' 1879. 2. 'An Apology for Socrates (being a vindication of Sir J. E. by himself),' and 'Negotium Posterorum,' 1881. 3. 'De Jure Majestatis, a Political Treatise of Government,' and the 'Letter-book of Sir John Eliot,' 1882.

[The materials for Eliot's Life are to be found in Forster's Life of Sir John Eliot. For criticisms on that work, see Gardiner's Hist. of England, 1603–42, vols. v–vii. passim.] S. R. G.

**ELIOT, JOHN** (1604–1690), styled 'the Indian Apostle' (T. Thorowgood, *Jews in America*, 1660, p. 24) and by Winslow 'the Indian evangelist,' was born either at Widford, Hertfordshire, where he was baptised on 5 Aug. 1604, or at Nazing, where his father

lived (W. Winters, *Memorials of the Pilgrim Fathers*, 1882, p. 26). He was the son of Bennett Eliot, a yeoman holding land in the parishes of Ware, Widford, Hunsdon, and Eastwick in the same county, who bequeathed by will, dated 5 Nov. 1621, 8*l.* of the profits of these lands for the maintenance of his son John at Cambridge University (*ib.* pp. 39–42). John Eliot entered as a pensioner at Jesus College, 20 March 1619, and took his degree in 1622. He was for some years usher in a school at Little Baddow, near Chelmsford, kept by the Rev. Thomas Hooker, afterwards (1633) pastor of the First Church at Cambridge, Massachusetts. Cotton Mather owned a manuscript account of this school written by Eliot, whose leaning towards nonconformity commenced under Hooker's administration (*Magnalia Christi Americana*, 1702, bk. iii. p. 59). Eliot had taken orders in the church of England, but his opinions led him to quit his native country. He landed at Boston in New England on 4 Nov. 1631 (John Winthrop, *Hist. of New England*, Boston, 1853, i. 76), going over in the same ship with Governor Winthrop's wife and children. Three brothers and three sisters went with him either then or shortly afterwards. 'He adjoyned to the church at Boston, and there exercised in the absens of Mr. Wilson, the pastor of that church, who had gone back to England' (Eliot's own 'Church Record,' reprinted in *Report of the Boston Record Commissioners*, Doc. 114, 1880, and portions in *New England Hist. and Genealog. Register*, vol. xxxiii. 1879). He was so much liked that 'though Boston laboured all they could, both with the congregation of Roxbury and with Mr. Eliot himself, alleging their want of him, and the covenant between them, &c., yet he could not be diverted from accepting the call of Roxbury' (Winthrop, *History*, i. 111). Before leaving England Eliot was engaged to be married to Hanna Mumford or Mountford, who followed him a year after his arrival in the colony, and to whom he was married on 4 Sept. 1632, or rather October, says Savage (*Genealog. Dict.* ii. 109). This was the first marriage recorded in Roxbury. On 5 Nov. following he was established a 'teacher' of the church at Roxbury, an office he continued until his death, and at once began to manifest that love of learning, devotion to religious obligations, and chivalric ardour for the temporal and spiritual welfare of the Indians, which always distinguished him. In 1634, having censured the conduct of the colonial government in concluding a treaty with the Pequots without consulting the whole community, he was called upon publicly to retract his observations. He was a witness against the religious enthusiast, Mrs. Hutchinson, on her trial in November 1637 (T. Hutchinson, *History of the Province of Massachusetts Bay from* 1628 to 1749, 1768, ii. 494). With Richard Mather and his colleague, Thomas Weld, he helped to prepare the English metrical version of the Psalms, printed by Stephen Daye [q. v.] in 1640, and known as the 'Bay Psalm Book,' the first book printed in New England.

Eliot states that he set himself to learn the Indian language with the assistance of 'a pregnant-witted young man, who had been a servant in an English house, who pretty well understood his own language, and had a clear pronunciation' (*The Indian Grammar begun*, 1666, p. 66). He studied two years before he allowed himself to preach. His first pastoral visit to the Indians was on 28 Oct. 1646, at a place afterwards called Nonantum, on the borders of Newton and Watertown, Massachusetts. Here he delivered a long sermon in the native dialect, but prayed in English. Three other meetings were held, and the Indians are reported to have taken a lively interest in the proceedings. A practical step towards the civilisation of his converts was taken by Eliot in establishing settlements, giving them industrial occupations, clearings, houses, and clothes. They ultimately enjoyed some kind of self-government, with the comforts and securities of white citizens. He thought it 'absolutely necessary to carry on civility with religion.' The work was regarded with approval by his brother ministers, and money to found schools was sent by well-wishers even from England. An order of the home parliament was passed on 17 March 1647 requiring the committee on foreign plantations to prepare an ordinance 'for the encouragement and advancement of learning and piety in New England' (Francis, p. 132). An ordinance was passed on 27 July 1649 for the advancement of civilisation and christianity among the Indians, and 'A Corporation for the Promoting and Propagating the Gospel among the Indians of New England' was instituted. The first township of 'praying Indians' was at Natick, where in 1651 a considerable number were established. A dozen more settlements were founded under the care of Eliot, who sought for the support of the general court in his proceedings. While fulfilling his duties at Roxbury he visited Natick once a fortnight, riding horseback across open country. He begged clothing and other necessaries for his pupils. A water-drinker and abhorrer of smoking himself, he did not forbid his converts either wine or tobacco. The papooses always found small gifts in his deep pockets. The medicine men

and sachems were hostile, and King Philip refused to entertain the English missionaries. A considerable sum of money was transmitted to America from the corporation in London. Salaries were paid to preachers (Eliot in 1662 receiving 50*l.*), an Indian college erected, schools founded, and the expenses of printing translations defrayed by the corporation, which was kept informed by Eliot of his progress (see letters in *Mass. Hist. Soc. Proc.*, November 1879, and Birch, *Life of Boyle*, 1772, pp. ccv–xiv). After the Restoration, 'the corporation being dead in law,' Robert Boyle procured a charter re-establishing its rights (Birch, *Life*, p. lxviii). The history of the missionary labours of Eliot and others is detailed in the series of 'Indian tracts' described below.

'The Christian Commonwealth' was printed in London by a friend of the author in 1659. On 18 March 1660 the governor and council in New England found it 'full of seditious principles and notions . . . especially against the government established in their native country' (Francis, p. 210). Eliot recanted before the court, which suppressed the book. The first Indian church was founded at Natick in 1660; the ecclesiastical organisation continued until the death of the last native pastor in 1716.

All this time the great work of Eliot's life, the translation of the Bible, was slowly progressing, in spite of his missionary labours and family cares. His earliest published volume in the Indian language was a catechism, printed in 1653, and five years later a translation of some psalms in metre. The two books are described by Thomas as having been printed at Cambridge by Green, but no copy of either can be traced (*Printing*, i. 65, 66, ii. 311, 312). The version of the whole Bible in the dialect of the Massachusetts Indians was finished by December 1658, and the corporation in London was at the expense of putting the first sheet of the New Testament into type before 7 Sept. 1659. Samuel Green, successor to Stephen Daye, was the first printer, and was afterwards helped by Marmaduke Johnson. By 5 Sept. 1661 the New Testament was completed, and a copy sent by the commissioners to Charles II and others. Two years later the whole Bible was completed, being the first ever printed on the American continent. The commissioners directed that a metrical version of the Psalms should be added. There is a page of 'Catechism' or rules for holy living. The paper is of good quality, of 'pot quarto' size, the type 'full-faced bourgeois on brevier body' (Thomas, ii. 314). Seventeen years afterwards a new edition was called for, and with the help of the Rev. John Cotton of Plymouth Eliot undertook a thorough revision. Green, the printer, and a native journeyman began the New Testament in 1680, and finished it about the end of the following year. The Old Testament was in course of printing from 1682 to 1685. The Psalms and 'Catechism' are included as in the first edition. It was produced at a cheaper price than its predecessor. Some well-used copies are preserved bearing the names of long-forgotten Indian owners. Nine hundred pounds were forwarded by the corporation towards the expenses, to which Eliot himself contributed part of his modest salary. This marvellous monument of laborious piety is of considerable linguistic value, although no one using the language has been living for many years. The first edition is very rare, and good copies have sold for over 200*l.* The second edition is also eagerly sought for by American collectors. Baxter states that after Eliot had sent the king first the New Testament and then the whole Bible in the Indian's language, 'next he would print my "Call to the Unconverted" and the "Practice of Piety." But Mr. Boyle sent him word it would be better taken here if the "Practice of Piety" were printed before anything of mine' (*Reliquiæ Baxterianæ*, 1696, pp. 290–1). The translation of Baxter's 'Call' was, however, printed about the middle of 1664. An abridged version of Bayly's 'Practice of Piety,' a work of extraordinary popularity in its original form, appeared in 1665, as well as Eliot's 'Communion of Churches,' defending the utility of councils or synods; 'although a few copies of this small script are printed,' the preface states 'yet it is not published, only committed privately to some godly and able hands.'

With his sons John (1636–1668) and Joseph (1638–1694) (Sibley, *Harvard Graduates*, Cambr. 1873, i. 476, 530), who helped him in his versions, he had long talked over a proposal to put the dialect of the Indians into grammatical form, and, upon the suggestion of Boyle, printed, in 1666, 'The Indian Grammar begun,' described in the dedication to him and the corporation as 'an essay unto this difficult service . . . some bones and ribs preparatory at least for such a work. It is not worthy the name of a grammar.' The 'Indian Primer' (1669) and 'Logick Primer' (1672) were written for the native proselytes. In 1674 the number of 'praying Indians' was estimated at 3,600 (N. Morton, *New England's Memorial*, Boston, 1826, pp. 407–15). During King Philip's war (1675–6) many fell victims to the suspicion both of their own countrymen as well as of the colonists, although they fought on the side of the English. The progress of christianity among them never

recovered from the blow. In the autumn of 1675 the Natick Indians were removed to Deer Island, 'patiently, humbly, and piously, without complaining against ye English,' says Eliot. In May 1678, when the exiles returned to Natick, one-fourth of all the natives in New England were considered to have been civilised, but their extinction was rapid after Eliot's death. One of his latest acts was to give by deed in 1689 seventy-five acres of land for the teaching of Indians and negroes in Roxbury. Down to 1733 all the town officers of Natick were Indians, who thirty years later were reduced to a single family. At the celebration in 1846 of the two hundredth anniversary of Eliot's first service one young girl was the sole surviving native representative.

'The Harmony of the Gospels' (1678) is a life of Jesus Christ with practical remarks. Eliot's tender solicitude for the natives was unbounded. For those taken prisoners in war he had the same active kindness as for his own converts. Writing to Boyle, 27 Nov. 1683, he requested him to use his influence to redeem some enslaved captives who had been carried to Tangier (*Life*, p. ccx). He was visited by John Dunton [q. v.] in 1685, who states, 'He was pleased to receive me with abundance of respect' (*Life and Errors*, i. 115), and of the Indians, 'I have been an eye-witness of the wonderful success which the gospel of peace has had amongst them' (*ib.* p. 121). Leusden dedicated his Hebrew-English Psalter (1688) to Eliot. Mather, in giving Leusden at Utrecht, 12 July 1687, an account of Eliot's labours, describes him as formerly preaching once a fortnight, 'but now he is weakned with labours and old age, being in the 84th year of his age, and preacheth not to the Indians oftner than once in two months' (*Magnalia*, 1702, bk. iii. pp. 194–5). Eliot himself says to Boyle, 7 July 1688, 'I am drawing home' (Birch, p. ccxiii). The latest of his translations, that of Shepard's 'Sincere Convert,' was printed in 1689, and revised for the press by the Rev. Grindall Rawson, an active missionary among the Indians. Eliot's last words were 'Welcome joy.' He died at Roxbury 20 May 1690, aged 86, and was buried in the parish tomb in the old burying-ground. Monuments to his memory have been erected in the Forest Hills cemetery, Roxbury, in the Indian cemetery at South Natick, at Canton, Mass., and at Newton, near the site of his first Nonantum preaching. His 'dear, faithful, pious, prudent, prayerful wife,' as he called her, died three years before him. They had six children, a daughter and five sons, of whom one alone survived the parents (Savage, *Genealogical Dictionary*, ii. 109–10). This was the Rev. Joseph Eliot, minister of Guilford, Conn., from 1664 to 1694, who graduated at Harvard in 1658, and whose son, Jared (1685–1763), is known as a theologian, physician, agriculturist, author, and friend of Franklin. Other American descendants of John Eliot are Fitzgreene Halleck, the poet (1790–1867), Professor Elisha Mitchell, geologist (1793–1857), Charles Wyllys Elliott, author (1817–1883), and Ethelinda Eliot Beers, poetess (1827–1879).

The authenticity of the portrait belonging to the Whiting family is doubtful. A good engraving from it is in the 'Century Magazine,' May 1883. A chair which belonged to Eliot is preserved in the First Church in Dorchester, Mass. A bureau considered to have been his is described in 'New England Hist. and Gen. Register,' October 1855 and January 1858. The position of his estate and house in Roxbury is pointed out by Drake (*Town of Roxbury*, 1878, pp. 174–5).

'Since the death of the apostle Paul,' proclaims Everett, 'a nobler, truer, and warmer spirit than John Eliot never lived' (*Address at Bloody Brook*, in *Orations*, Boston, 1836, p. 614). This is no modern sentimental rhetoric. Eliot's contemporaries speak of him in enthusiastic terms. 'He that would write of Eliot,' says Mather, 'must write of charity or say nothing;' and Baxter, 'There was no man on earth whom I honour'd above him' (*Magnalia*, bk. iii. p. 210). He was the first to carry the gospel to the red man, and perhaps the earliest who championed the negro. Strangers with whom he came in contact spoke of the peculiar charm of his manners. He united fervent piety and love of learning to burning enthusiasm for evangelisation, these qualities being tempered with worldly wisdom and shrewd common sense. Taking into consideration the nature of his life, his literary activity is remarkable. No name in the early history of New England is more revered than his. Eliot was truly of a saintly type, without fanaticism, spiritual pride, or ambition.

The following is a list of the 'Indian tracts' already referred to. Most of them contain letters of Eliot, and some are wholly from his pen: 1. 'Good Newes from New England, by E[dward] W[inslow],' London, 1624, 4to. 2. 'New England's First Fruits,' London, 1643, 4to (anonymous). 3. 'The Day-breaking, if not the Sun-rising, of the Gospel with the Indians in New England,' London, 1647, 4to (erroneously ascribed to Eliot, says Francis, p. 346). 4. 'The Cleare Sun-shine of the Gospel breaking forth upon the Indians in New England, by T. Shepard,' London, 1648, 4to (contains letter of Eliot;

reprinted in T. Shepard's 'Works,' vol. ii.) 5. 'The Glorious Progress of the Gospel amongst the Indians in New England, by E. Winslow,' London, 1649, 4to (with three letters by Eliot). 6. 'The Light appearing more and more towards the Perfect Day, published by H. Whitfield,' London, 1651, 4to (contains five letters from Eliot). 7. 'Strength out of Weakness, or a Glorious Manifestation of the further Progresse of the Gospel,' London, 1652, 4to (the first published by the 'Corporation;' three editions in the same year; with two letters from Eliot). 8. 'Tears of Repentance, or a further Narrative of the Progress of the Gospel, related by Mr. Eliot and Mr. Mayhew,' London, 1653, 4to (published by the 'Corporation'). 9. 'A late and further Manifestation of the Progress of the Gospel amongst the Indians in New England, related by Mr. John Eliot,' London, 1655, 4to. 10. 'A further Accompt of the Progresse of the Gospel amongst the Indians in New England, by J. Eliot,' London, M. Simmons, 1659, 4to ('This tract I have never seen,' Francis, p. 349). 11. 'A further Account of the Progress of the Gospel amongst the Indians in New England, being a relation of the Confessions made by several Indians sent out by Mr. J. Eliot,' London, J. Macock, 1660, 4to (not the same as No. 10, unmentioned by Marvin or Dexter, copy in Brit. Mus.) 12. 'A Briefe Narrative of the Progress of the Gospel among the Indians, 1670, given in by Mr. Eliot,' London, 1671, 4to ('a small tract of 11 pp. which I have been unable to find ... it was probably the first publication of the Corporation after their charter was confirmed or renewed by Charles II' (Francis, p. 349, reprinted with introduction by W.T.R. Marvin, Boston, 1868, 4to). 13. 'An Historical Account of the Doings and Sufferings of the Christian Indians in New England in 1675–7' (presented to the 'Corporation' by Daniel Gookin, printed in 'Collections of Amer. Antiq. Soc.,' vol. ii., 1836, contains letter from Eliot). 14. 'A Letter about the Present State of Christianity among the Christianized Indians of New England, written to Sir William Ashhurst, governour of the Corporation,' Boston, 1705, 18mo (this may be added to the series). Nos. 1, 4, 5, 6, 7, 8, 9, reprinted in 'Mass. Hist. Soc. Collections,' 1st ser. vol. viii., 2nd ser. vol. ix., 3rd ser. vol. iv., Nos. 2, 3, 4, 5, 10, in Sabin's 'Reprints.'

Eliot's other works are: 1. 'A Catechism in the Indian Language,' Cambridge, S. Green, 1653. (No copy of this is known. The same printer issued a second edition of one thousand copies in 1662, and a third or fourth in 1687, all at the expense of the 'Corporation,' see J. H. Trumbull, *Origin and Early Progress of Indian Missions*, Worc. 1874, from *Proceedings of Amer. Antiq. Soc.* No. 61; and I. Thomas, *Printing in America*, 1874, i. 65, &c. ii. 311, 313). 2. 'Psalms in metre in the Indian Language,' Cambridge, 1658 (no copy known; mentioned by Eliot in a note to the 'Corporation,' 28 Dec. 1628, and in the Treasurer's Account, 16 Sept. 1659, see Trumbull, p. 34). 3. 'The Christian Commonwealth, or the Civil Policy of the Rising Kingdom of Jesus Christ, written before the interruption of the government by Mr. John Eliot, teacher of the church of Christ at Roxbury in New England, and now published (after his consent given) by a servor of the season,' London [1659], 4to (see *Mass. Hist. Soc. Coll.* 3rd ser. vol. ix.) 4. 'The Learned Conjectures of Rev. John Eliot touching the Americans' were included in 'Jews in America,' by T. Thorowgood, London, 1660, 4to. 5. 'A Christian Covenanting Confession' [Cambridge, 1661], small 4to (one page, only two copies known, not alike, see Trumbull, p. 36). 6. 'The New Testament translated into the Indian Language, and ordered to be printed by the Commissioners of the United Colonies in New England at the charge and with the consent of the Corporation in England for the Propagation of the Gospel amongst the Indians in New England,' Cambridge, S. Green and M. Johnson, 1661, 4to (with title-page in English and Indian, 'Wusku Wuttestamentum,' &c., some copies have dedication to Charles II (see Trumbull, pp. 35–6; and Thomas, i. 66 and App.); a second edition of 2,500 copies was printed in 1680–1, at Cambridge, without printer's name, five hundred of them were bound up with the Indian catechism (1 p.) and the remainder issued with the second edition of the complete Bible in 1685). 7. 'Psalms of David in Indian Verse,' Cambridge, 1661–3, 4to (translated from New England version; bound up with No. 8). 8. 'The Holy Bible, containing the Old Testament and the New, translated into the Indian Language, and ordered to be printed by the Commissioners of the United Colonies in New England, at the charge and with the consent of the Corporation in England,' &c., Cambridge, S. Green and M. Johnson, 1663, 4to (with Indian title-page, 'Mamusse Wunneetupanatamwe up-Biblum God,' &c., see Trumbull; O'Callaghan, *American Bibles*; *Hist. Mag.* ii. 306–8, iii. 87–8; a second edition was published at Cambridge by Green in 1685, 4to). 9. 'The Psalter, translated into the Indian Language,' Cambridge, S. Green, 1664, sm. 8vo (150 pp., five hundred copies printed, which Trumbull (p. 38) considers were worked from the forms used for the

Old Testament, and that they were printed in 1663). 10. 'Wehkomaonganooa asquam Peantogig kah asquam Quinnuppegig,' &c., Cambridge, M. Johnson, 1664, 8vo (translation of Baxter's 'Call to the Unconverted,' not one of the one thousand copies printed for the 'Corporation' is known to exist; reissued in 1688). 11. 'Communion of Churches, or the Divine Management of Gospel Churches by the Ordinance of Councils, constituted in order according to the Scriptures,' Cambridge, M. Johnson, 1665, 8vo (very rare; the first American privately printed book). 12. 'Manitowompae Pomantamoonk Sampwshanam Christianoh,' &c., Cambridge, S. Green, 1665, sm. 8vo (translation for the 'Corporation' of Bishop Lewis Bayly's 'Practice of Piety;' again in 1685 and 1687). 13. 'The Book of Genesis and the Gospel of Matthew in the Indian Language,' Cambridge, S. Green, 1665 (mentioned by Thomas (*Printing*. ii. 315), but no copy known). 14. 'The Indian Grammar begun, or an essay to bring the Indian Language into rules,' Cambridge, M. Johnson, 1666, 4to (dedicated to R. Boyle and the 'Corporation,' very scarce, five hundred copies printed; Thomas cannot have seen a copy, as he only (p. 68) mentions an unknown edition of 1664 of about 60 pp.; new edition by P. S. Du Ponceau, Boston, 1822). 15. 'The Indian Primer, or the way of training up youth of India in the knowledge of God,' Cambridge, 1669, 24mo (the only known copy is in the library of the university of Edinburgh, see Trumbull, p. 40). 16. 'Indian Dialogues,' Cambridge, 1671, square 16mo (copies in Bodleian and Lenox Libraries). 17. 'The Logick Primer, some logical notions to initiate the Indians in the knowledge of the rule of reason, and to know how to make use thereof, especially for the instruction of such as are teachers among them, composed for the use of the Praying Indians' [Cambridge] M. J[ohnson], 1672, 32mo (in Indian, with interlinear translation, copies in the Bodleian and the British Museum). 18. 'The Harmony of the Gospels, in the History of the Humiliation and Sufferings of Jesus Christ from his Incarnation to his Death and Burial,' Boston, J. Foster, 1678, 4to. 19. 'A Brief Answer to a small book by John Norcot on Infant Baptism,' Boston, 1679, 8vo (Lenox copy unique). 20. 'Dying Speeches of several Indians,' Cambridge [about 1680], 18mo (Lenox copy unique; reprinted in 'Sabbath at Home,' 1868, p. 333, and partly in Dunton's 'Letters,' Prince Soc. 1867). 21. 'Shepard's Sincere Convert translated into the Indian Language,' Cambridge, 1689, sm. 8vo ('Sampwutteahae Quinnuppekompauaenin,' &c.)

[The best and most complete life is that by C. Francis (Lib. of American Biography, by J. Sparks, vol. v., Boston, 1836); the first is by Cotton Mather, 1691, afterwards incorporated in his Magnalia Christi Americana, 1702; of less importance are the different biographical sketches by R. B. Caverly (Boston, 1882), H. A. S. Dearborn (Roxbury, 1850), M. Moore (Boston, 1822), J. S. Stevens (Cheshunt, 1874). Engravings of portraits, localities, &c., and facsimiles of handwriting are to be seen in J. Winsor's History of America, vol. iii., and Memorial History of Boston, vol. i. (especially chapters on the Indians of Eastern Massachusetts and the Indian tongue and its language). See also Appleton's Cyclopædia of American Biography, 1887, vol. v.; F. S. Anderson's History of the Church of England in the Colonies, 1856, ii. 196, &c.; S. G. Drake's Boston, 1857; Drake's Town of Roxbury, 1878; Biglow's History of Natick, 1830; Orme's Life and Times of Baxter, 1830, 2 vols. For genealogical information see W. Winters's Memorials of the Pilgrim Fathers, 1882 (also Hist. and Gen. Register, 1874, xxviii. 140); W. H. Eliot's Genealogy of the Eliot Family, by Porter, 1854; W. H. Whitmore's Eliot Genealogy, 1856, and in New Engl. Hist. and Gen. Reg. July 1869; Savage's Genealogical Dict. A list of the tracts relating to the Indians is given by Francis (Life, pp. 345–50) and in Trumbull's Origin and Early Progress of Indian Missions in New England, 1874, from Amer. Antiq. Soc. Proc. Bibliographies of Eliot's writings are in J. Dunton's Letters from New England (Prince Soc.), Boston, 1867, pp. 204–6, and in the reprint of Eliot's Brief Narrative by Marvin, 1868, pp. 9–16. See also Thomas's History of Printing in America, 1874, 2 vols.; O'Callaghan's Editions of the Holy Scriptures, printed in America, 1861; Dexter's Congregationalism, 1880; Field's Essay towards an Indian Bibliography, 1873; Sabin's Dictionary of Books relating to America, vi. 134–42; Brinley Catalogue.] H. R. T.

ELIOT, Sir THOMAS (1490 ?–1546), diplomatist and author. [See Elyot.]

ELIOTT, Sir DANIEL (1798–1872), Indian civilian, fourth son of Sir William Eliott, sixth baronet of Stobs, Roxburghshire, was born on 3 March 1798. He was educated at the Edinburgh Academy, and, having received a nomination for the East India Company's civil service, proceeded to Madras in 1817. He soon showed a decided aptitude for the study of Indian languages and Indian law. In 1822 he was appointed deputy Ta mil translator, and in 1823 Maráthá translator to the Madras government, and deputy secretary to the board of revenue. In 1827 he became secretary to the board of revenue, and in 1836 a member of the board. In December 1838 he was nominated, on account of his profound knowledge of the laws and customs of the

Madras presidency, to be the Madras member of the Indian law commission then sitting at Calcutta under the presidency of Macaulay to draw up the Indian codes. On 15 Feb. 1848 he was appointed a member of the council at Madras, and in 1850 became president of the revenue, marine, and college boards of that government, and he returned to England in 1853 on completing his five years in that office. He did not expect to return to India, but when the East India Company decided in 1854 to form a supreme legislative council for all India, Eliott was appointed to represent Madras upon it. He accepted and remained in Calcutta as member of the legislative council until 1859, when he left India finally. After the order of the Star of India was extended in 1866, and divided into three classes, Eliott was the first Madras civilian to become a K.C.S.I. (in 1867). Eliott, who married in 1818 Georgina, daughter of General George Russell of the Bengal army, and left a family of four sons and six daughters, died at The Boltons, West Brompton, on 30 Oct. 1872.

[Times, 2 Nov. 1872; East India Directories; Foster's Baronetage; Hardwicke's Knightage; Prinsep's Madras Civilians.] H. M. S.

ELIOTT, GEORGE AUGUSTUS, first Baron Heathfield (1717–1790), defender of Gibraltar, seventh son of Sir Gilbert Eliott, third baronet, of Stobs, Roxburghshire, was born at Stobs on 25 Dec. 1717. Like most Scotchmen of his period he was educated at the university of Leyden, and he then proceeded, by special permission, to the French military college of La Fère, where he received what was supposed to be the best military education of the time. He first saw service as a volunteer with the Prussian army in the campaigns of 1735 and 1736. When he returned to England he went through a course of instruction at Woolwich, and received his commission in the English army as a field engineer. At this period there was no regular corps of sappers and miners, and engineer officers generally held commissions as well in the cavalry or infantry. Young Eliott was therefore gazetted to the 2nd horse grenadier guards, which afterwards became the 2nd life guards, as a cornet in 1739. His uncle, Colonel James Eliott, then commanded the regiment, and George Eliott was speedily promoted lieutenant and appointed adjutant. He served with this regiment throughout the war of the Austrian succession from 1742 to 1748, was present at the battle of Dettingen, where he was wounded, and at Fontenoy. He purchased his captaincy while on service, in 1745, his majority in 1749, and his lieutenant-colonelcy in 1754, when he resigned his commission as field engineer. George II, who had a great personal liking for Eliott, made him his aide-de-camp in 1756, and when it was decided to equip some regiments of light cavalry after the model of the famous Prussian hussars of Frederick the Great, he was selected to raise one, and was gazetted colonel of the 1st light horse on 10 March 1759. At the head of this regiment Eliott greatly distinguished himself in Germany throughout the campaigns of 1759, 1760, and 1761, and was repeatedly thanked by Prince Ferdinand for his services. He was a military enthusiast, and made his regiment a pattern to the army, and he was particularly noted for the care which he took to make his troopers comfortable in their quarters, though he himself was a perfect Spartan in the field, living on vegetarian diet, and drinking nothing but water. He was promoted major-general in June 1759. He commanded the cavalry as brigadier-general in the descent upon the French coast in 1761, and was sent as second in command to the Earl of Albemarle in the expedition to Cuba. During the fierce fighting and the terrible ravages of disease which decimated the English army in that island, he made himself conspicuous by his valour and constancy. He returned to England in 1763, after the capture of Havana. He was promoted lieutenant-general in 1765. As second in command he received a large share of the prize money of Havana, and with it purchased the estate of Heathfield in Sussex, from which he afterwards took his title. On the conclusion of the seven years' war George III reviewed Eliott's regiment of light horse in Hyde Park, and after expressing his astonishment at its admirable condition and efficiency, asked its colonel what honour he could confer upon it, when the general in courtly fashion begged that it might be called the royal regiment. The regiment was accordingly renamed the 15th, or king's own royal light dragoons, a designation now borne by its successor, the 15th hussars. Eliott was at the close of 1774 appointed commander-in-chief of the forces in Ireland, a post which he held only until 1775, when, there being every prospect that Spain as well as France would, under the arrangement of the *pacte de famille*, take advantage of the rebellion in America to attack England, an experienced governor was needed for the fortress of Gibraltar, and Eliott was selected for the post. The Spaniards had never been reconciled to the possession by the English of Gibraltar; to recover it had been one of the favourite schemes of every prominent Spanish statesman from Alberoni to Wall, and Eliott was

specially instructed to put the fortress into a condition of defence and to be prepared for an attack. He had some time in which to put the defences into good repair, for it was not until 1779 that the Spaniards turned their land blockade of the fortress into a regular siege by sea and land. Drinkwater's history of this famous siege, which lasted for three years, has become an English classic, and in it will be found abundant proofs of the energy and ability of Eliott. All the efforts of the greatest engineers of the time, even D'Arzon's invention of firing red-hot shot, failed to make an impression on the defences, and the assaults on the land side were easily repulsed. Far more formidable to the garrison than the bombardment was the close blockade by sea and land, and in the second year of the siege Eliott's little force was reduced to the utmost extremity of famine. He could not have held out much longer, in spite of all his firmness, had not Rear-admiral Lord Howe by breaking the blockade brought a convoy to the beleaguered garrison after one of the most brilliant naval actions of the war. On the conclusion of peace and the cessation of the siege Eliott returned to England, where he received the rewards which he deserved. He was made a knight of the Bath, and on 14 June 1787 was raised to the peerage as Lord Heathfield, baron of Gibraltar. He died at Aix-la-Chapelle of palsy, two days before he had intended to start for Gibraltar, on 6 July 1790, and was buried in Heathfield Church. He married, on 8 June 1748, Anne Pollexfen, daughter and heiress of Sir Francis Henry Drake, last baronet, of Buckland Abbey, Devonshire. By her he left a daughter Anne and a son, Francis Augustus Eliott, second lord Heathfield, who was colonel successively of the 29th light dragoons (1795–7), the 20th light dragoons (1797–1810), and the 1st or king's dragoon guards (1810 to death), and rose to the rank of general; on his death on 26 Jan. 1813 the peerage became extinct. The first lord's daughter, Anne, married John Trayton Fuller of Ashdown Park, Sussex, whose third son, Thomas, assumed the surnames of Eliott-Drake in 1813 on succeeding to the estates of the Eliotts and Drakes on the second lord's death, and was created a baronet in 1821. The features of the defender of Gibraltar are well known from the magnificent portrait of him by Sir Joshua Reynolds now in the National Gallery.

[Army Lists; Chambers's Eminent Scotsmen; Vizetelly's Georgian Biography; Foster's Baronetage; and especially Drinkwater's Two Sieges of Gibraltar.] H. M. S.

ELIZABETH, queen of Edward IV (1437?–1492), was the daughter of Sir Richard Woodville or Wydeville, afterwards Earl Rivers, by his marriage with Jaquetta, duchess of Bedford, widow of that duke of Bedford who was regent of France during Henry VI's minority. Almost all the Woodville family seem to have combined ambition with a love of chivalry, and the first considerable step in their rise was this marriage of Sir Richard with a dowager duchess who was daughter of Peter de Luxembourg, late count of St. Pol. It took place, or at least was discovered, very early in 1437, having been effected without license from the king of England, and greatly to the disgust of the bride's brother, Louis, then count of St. Pol, and of her uncle, the bishop of Terouenne (Strow, *Annals*, p. 376, ed. 1615). The consequence was that Sir Richard had to pay the king 1,000*l.* for his transgression and for liberty to enjoy the lands of his wife's dowry; but he did valuable service in the French wars, in reward for which he was created Baron Rivers by Henry VI in 1448, long before Edward IV was attracted by the charms of his daughter.

Sir Richard was regarded as the handsomest man in England. His bride, too, was remarkable for her beauty. They had a family of seven sons and six daughters, of whom Elizabeth was the eldest, born probably in 1437, within a year after her parents' marriage (the date 1431 hitherto given is absurd, being four years before the Duke of Bedford's death). Nothing is known of her early life except that we find two letters addressed to her before her first marriage, the one by Richard, duke of York, and the other by the great Earl of Warwick, both in favour of a certain Sir Hugh John, who wished to be her husband (*Archæologia*, xxix. 132). She, however, actually married Sir John Grey, son and heir of Edward Grey, lord Ferrers of Groby, who should have succeeded to his father's title in 1457, but is spoken of by all historians simply as Sir John Grey. After this marriage it appears that she became one of the four ladies of the bedchamber to Margaret of Anjou, in whose wardrobe-book she is mentioned as 'Lady Isabella Grey' (the name Isabella was in those days a mere variation of Elizabeth). Her husband was killed at the second battle of St. Albans in 1461, fighting on the Lancastrian side. She was thus left a widow with two sons, Sir Thomas and Sir Richard Grey, in the very year that Edward IV became king, and the lands which she should have had as her dower appear to have been forfeited or withheld. In her poverty she made personal suit to the king

for their restoration upon his visiting her mother at Grafton [see EDWARD IV].

Edward's first thoughts were to take a dishonourable advantage of his suppliant, but she withstood all offers to be his paramour and so increased his passion by her refusal that, without asking the advice of his councillors, who he knew would oppose his wishes, he made up his mind to marry her. The wedding took place at Grafton early in the morning of 1 May 1464, none being present but the parties themselves, the Duchess of Bedford, the priest, two gentlemen, 'and a young man to help the priest sing.' The fact was very carefully kept secret, and the king, after spending three or four hours with his bride, left her for Stony Stratford, where it was supposed that he had returned to rest after a day's hunting. A day or two later, it is said, he sent a message to Lord Rivers that he would come and pay him a visit, and he was received again at Grafton, where he stayed four days, this time as an avowed guest, though not as an avowed son-in-law, the bride being so secretly brought to his bed that hardly any one knew it except her mother.

The marriage was made known at Michaelmas, with results which principally belong to political history [see EDWARD IV]. The queen's influence was also apparent in the advancement of her own relations. Her sister Margaret was married in October to Thomas, lord Maltravers, who many years after succeeded his father as Earl of Arundel. Another sister, Mary, was married two years later to William, son and heir of Lord Herbert, who after succeeding his father as Earl of Pembroke, exchanged that title for the earldom of Huntingdon. Other sisters also were well provided for in marriage, and Lord Rivers, the queen's father, from being a simple baron was promoted to an earldom. All this excited much envy. But a very justifiable indignation was felt at the marriage procured for her brother John, for the young man, who was only twenty years old, consented to become the fourth husband of Catherine, duchess of Norfolk, a woman of nearly fourscore. That such a match should have led to much unhappiness is only what we might expect, but the words in which this seems to be intimated by William Worcester are enigmatical to modern readers. 'Vindicta Bernardi,' he says, 'inter eosdem postea patuit.'

The queen's relations were exceedingly unpopular, not only with the old nobility, whom they supplanted, but with the common people. This was shown by the manifestos published by the insurgents in Robin of Redesdale's insurrection, and even in the very end of Edward's reign strong indications of the same fact appear in contemporary records (GAIRDNER, *Life of Richard III*, App. pp. 393–4). The queen herself does not appear to have possessed those conciliatory qualities which would have diminished the prejudice entertained against her as an upstart, and it is clear that she and her relations were a great cause of the dissensions which prevailed in Edward's family.

She was crowned at Westminster on Whitsunday, 26 May 1465. The first three children of the marriage were all girls—Elizabeth, Mary, and Cecily. One of the king's physicians named Master Dominick had assured him the queen was about to give him a son on her first confinement; and at her delivery he stood in the second chamber anxious to get the first news. As soon as he heard the child cry he inquired secretly at the chamber door 'what the queen had,' on which he was answered by one of the ladies, 'Whatsoever the queen's grace hath here within, sure it is that a fool standeth there without.'

Except a visit to Norwich with the king in 1469 (*Paston Letters*, ii. 354–5), there is little to record in the domestic life of Elizabeth till the time that her husband was driven abroad in 1470. Just before receiving the news of his flight she had victualled and fortified the Tower against any enemies who might attack it, but hearing that he had fled the kingdom to avoid being made prisoner by the Nevills, she hastily withdrew into the sanctuary at Westminster, where she gave birth to her eldest son [see EDWARD V]. There she remained half a year while Henry VI was restored and her husband attainted, but in April following her husband, having returned, came and delivered her from her confinement and lodged her at Baynard's Castle, where they rested together one night before he quitted London again to fight Warwick at Barnet. Some time after these events she was praised by the speaker of the House of Commons for her 'womanly behaviour and great constancy' while her husband was beyond the sea (*Archæologia*, xxvi. 280).

In September 1471 she went on pilgrimage with the king to Canterbury (*Paston Letters*, iii. 17). In 1472 she appears to have accompanied him on a visit to Oxford, where her brother, Lionel Woodville, who had just been elected chancellor of the university, received them with an oration. Early in 1473 she was in Wales with the prince, her eldest son by the king (*ib.* iii. 83). But the chief events in her life after her husband's restoration were the births of her children. In 1471 she had a daughter, who died young, and was buried at Westminster. Richard,

her second son by King Edward, was born at Shrewsbury on 17 Aug. 1472. A third son, George, who died young, was also born at Shrewsbury, according to an old genealogy, in March 1473 (doubtless 1474 of our reckoning, considering the date of the previous birth). The remaining children were a daughter, Anne, born at Westminster on 2 Nov. 1475, and two other daughters, named, the one Catherine, born before August 1479, and the other Bridget, the youngest of the family, born at Eltham on 10 Nov. 1480 (compare Nicolas, prefatory remarks to *Privy Purse Expenses of Elizabeth of York*; and the *Gent. Mag.* for 1831, vol. ci. pt. i. p. 24).

In 1475, when Edward IV made his will at Sandwich before crossing the sea to invade France, he appointed his wife to be principal executrix, but made no special provision for her beyond her dower, except securing to her some household goods as private property and ordaining that the marriage portions which he bequeathed to his daughters should be conditional on her approval of the marriages contracted by them (*Excerpta Historica*, 369, 378). Soon after this we find evidence of the ill-will borne to her by Clarence, who, when his duchess died in the end of 1476, attributed her death to poison administered by her attendants and sorcery practised by the queen. The interests of the duke and of the queen seem to have been much opposed to each other. The former, after the death of Charles the Bold, duke of Burgundy, in 1477, sought by the medium of his sister, the widowed duchess, to obtain his daughter and heiress, Mary, in marriage. To this Edward was strongly opposed, as the possession of so rich a duchy could not but have made him dangerously powerful. Yet the queen's brother, Anthony, earl Rivers, aspired to the same lady's hand, and Elizabeth, perhaps after Clarence's death, wrote to the Duchess Margaret asking her to favour his suit, which, however, was rejected with disdain by the council of Flanders as totally unsuitable in point of rank.

In 1478, just before the death of Clarence, took place the marriage of the child, Richard, duke of York, the king's second son, then only in his sixth year, with Anne Mowbray, a mere babe in her third year, daughter and heiress of the last Duke of Norfolk, who had died without male issue the year before. It is difficult to say positively that this match was more due to the queen's influence than to Edward's own policy; but it seems to have much in common with the selfish alliances, some of them quite unnatural, procured by the queen for her own relations.

On the death of Edward IV in 1483 strong evidence soon appeared of the jealousy with which Elizabeth and her relations were regarded. Although Edward had on his deathbed conjured the lords about him to forget their dissensions, suspicion at once revived when the queen proposed in council that her son, young Edward V, should come up from Wales with a strong escort. Hastings threatened to retire to Calais, where he was governor, if the escort was greater than was necessary for the prince's safety, and the queen was obliged to promise that it should not exceed two thousand horse. Her son, the Marquis of Dorset, however, being constable of the Tower, equipped some vessels as if for war. The whole Woodville party clearly expected that they would have a struggle to maintain themselves, and when Gloucester and Buckingham, overtaking the young king on his way up to London, arrested his uncle, Rivers, his half-brother, Lord Richard Grey, and their attendants, Vaughan and Hawte, the act seems to have met with the cordial approval, not only of Hastings, but even of the citizens of London.

Elizabeth threw herself into the sanctuary at Westminster, taking with her her second son and her five surviving daughters, and conveying thither in great haste a mass of personal property and furniture, to make easy entrance for which her servants actually broke down the walls which separated the palace from the sanctuary. While this removal was going on, Archbishop Rotherham came to her and endeavoured to allay her fears, assuring her that if they set aside young Edward he would crown his brother, the Duke of York, whom she had with her in the sanctuary. As some sort of security for this, he very improperly placed the great seal for a while in her hands, but he soon repented his indiscretion and sent for it again.

Elizabeth remained in sanctuary during the whole of the brief nominal reign of her son, Edward V. She certainly had little reason to trust the protector Gloucester, who on 13 June, in that celebrated scene in the council chamber in the Tower, very absurdly accused her of conspiring against him with Jane Shore, and practising witchcraft by which his arm was withered. Yet, notwithstanding the violent issue of that day's proceedings in the execution of Hastings, she let herself be persuaded by Cardinal Bourchier the very Monday after to deliver up her only remaining son out of sanctuary to keep company with his brother in the Tower. Then followed, almost immediately, the usurpation of Richard III, and, a little later, the murder of both the young princes whom the usurper had in his power.

That Richard lost, even by his usurpation, a certain amount of popularity which he had enjoyed as protector, is distinctly stated by Fabyan, and from the words of another contemporary writer it is clear that apprehensions were immediately entertained for the safety of the princes. Plans were formed for getting some of their sisters out of sanctuary and conveying them secretly abroad, even before the murder was known or the rebellion of Buckingham had broken out. But Richard surrounded the sanctuary with a guard, and the total failure of Buckingham's rebellion in October extinguished for a time all hope of getting rid of the tyrant. His title, which was founded on the alleged invalidity of Edward IV's marriage, was confirmed by parliament in January 1484, and the queen dowager was officially recognised only as 'dame Elizabeth Grey.' Nevertheless Richard, on 1 March, thought it right to make her a very solemn promise, witnessed by the peers of the realm and the mayor and aldermen of London, that if she and her daughters would come out of sanctuary and submit to him he would make handsome provision for their living and find the young ladies husbands. His object clearly was to make her abandon hope of aid from abroad, for she had already consented to the project for marrying her eldest daughter to the Earl of Richmond, and it was in concert with her that a plan had been laid, which the stormy weather frustrated, for Richmond to invade England in aid of Buckingham. She now apparently had lost hope of Richmond's success, for she not only accepted the usurper's offer and came out of sanctuary with her daughters, but even wrote to her son, the Marquis of Dorset, at Paris, advising him also to desert the Earl of Richmond's cause.

The Earl of Richmond could not but feel this somewhat when, after Bosworth Field, he became king of England; but as he was clearly pledged to marry her daughter, he overlooked for a while what Elizabeth had done in the days of tyranny, and put her, for the first time, in full possession of her rights as queen dowager (*Rolls of Parl.* vi. 288). On 4 March 1486 she received a grant of the main portion of her dower lands which belonged to the duchy of Lancaster, and next day a separate grant for the remainder, under the great seal of England. But within a year what was then granted was again withdrawn from her, for in February 1487, on the breaking out of Simnel's rebellion, Henry VII held a council at Sheen, where it was determined, among other things, that she had forfeited her right to all her property by breaking promise to Henry in his exile and delivering her daughters into Richard's hands. She was, therefore, induced to withdraw into the abbey of Bermondsey, where, as King Edward's widow, she was entitled to apartments formerly reserved for the Earls of Gloucester, and to content herself with a pension of four hundred marks allowed her by the king, which was increased in February 1490 to 400*l.* The lands of her dower were given to her daughter, the queen consort (Campbell, *Materials for a History of Henry VII*, ii. 142, 148, 225, 319; *Patent*, 19 Feb. 5 Hen. VII, m. 16), and she herself sank into a retirement, from which she only emerged on special occasions, leading, as we are informed by a contemporary, 'a wretched and miserable life' (Hall, 431). A project, however, was entertained, not long after her disgrace in 1487, for marrying her to James III of Scotland, who had just become a widower (Rymer, xii. 328); and at the close of 1489 she was with her daughter, the queen, when, soon after the birth of the Princess Margaret, she received in her chamber an embassy from France, headed by their kinsman, Francis, sieur de Luxembourg (Leland, *Collectanea*, iv. 249).

In 1492 her last illness overtook her at Bermondsey, and on 10 April she dictated her will, in which she desired to be buried at Windsor beside her husband, and having, as she expressly says, no worldly goods to bequeath to the queen, her daughter, or her other children, she left them merely her blessing. She died on 8 June, the Friday before Whitsunday, and as it was her own request to have speedy burial with little pomp, her body was conveyed by water to Windsor on the Sunday, without any ringing of bells. There, on the Tuesday following, it was laid beside the body of King Edward in St. George's Chapel, in the presence of all her daughters except the queen, who was then about to be confined.

Such in brief is the story of Elizabeth Woodville, to which some highly romantic details have been added, on no apparent authority, by a learned but fantastic writer of the last century (Prévost) in a biography of Margaret of Anjou. Her marriage with Edward was a romance in itself, but we may safely dismiss the story of her fascinating the Earl of Warwick, and being used by Margaret as a lure to entrap him.

There is preserved in the Record Office a letter signed by Elizabeth when she was queen consort and addressed to Sir William Stonor, warning him against interfering with the game in her forests, even under colour of a commission from the king, her husband.

It certainly conveys the impression that she was a woman who did not easily forego her rights. That which is most to her honour of her recorded acts is the refounding and endowment by her of Queens' College, Cambridge, which her rival, Margaret of Anjou, had founded before her. There is a portrait of her in the hall of this college, which is engraved in Miss Strickland's 'Queens of England.'

[Dugdale's Baronage; Fabyan's Chronicle; Paston Letters; History of the Arrival of Edward IV (Camden Soc.); Warkworth's Chronicle (Camd. Soc.); Polydore Vergil; Hall's Chronicle (ed. 1809); Will. Wyrcester, in Stevenson's Wars of the English in France (Rolls Ser.); Collections of a London Citizen and Three Fifteenth-century Chronicles (Camden Soc.); Archæologia Cantiana, i. 147–9; Campbell's Materials for a History of Henry VII (Rolls Ser.); Arundel MS. 26, f. 29 *b* (Brit. Mus.); Royal Wills, 350; Miss Strickland's Lives of the Queens of England, vol. ii.] J. G.

**ELIZABETH**, queen of Henry VII (1465–1503), of York, the eldest child of Edward IV and Elizabeth Woodville, his queen, was born at Westminster Palace on 11 Feb. 1465. She was baptised in the abbey with much pomp, and had for sponsors her grandmother, the Duchess of York, the Duchess of Bedford, and Warwick, the kingmaker. In 1467 the manor of Great Lynford in Buckinghamshire was granted to her for life, and shortly afterwards 400*l.* a year was assigned to the queen for the expenses of the princesses Elizabeth and Mary. In 1469 Edward arranged that she should marry George Nevill, whom he created Duke of Bedford; but as the bridegroom's father, the Marquis of Montague, turned, like the other Nevills, against the king, the match was set aside, and in 1477 the Duke of Bedford was degraded. In 1475, when Edward was on the point of invading France, he made his will, in which he assigned to his two daughters, Elizabeth and Mary, ten thousand marks each for their marriages, on condition that they allowed themselves to be guided in making them by their mother the queen and by the prince when he came to years of discretion. But only two months later Edward made peace with France, with an express condition that Elizabeth should be married to the dauphin as soon as the parties were of suitable age. In 1478 her dowry was settled, and it was agreed that on her marriage the expenses of conveying her to France should be paid by Louis XI. In 1480, she being then in her sixteenth year, Edward sent Lord Howard and Dr. Langton to France to make further arrangements; but Louis had other objects in view and had no intention of completing the marriage.

Another match is said to have been proposed for Elizabeth at one time, and even urged rather strongly by her father, that is with Henry, earl of Richmond. But the truth appears to be that the earl being then a refugee in Brittany, Edward was very anxious to get him into his hands, and nearly succeeded in persuading the Duke of Brittany to deliver him up, pretending that he had no wish to keep him in prison, but rather to marry him to his own daughter. The suggestion certainly was not made in good faith, for Edward had already engaged his daughter to the dauphin; but the match suggested was probably thought of by some even at this early period as a desirable mode of uniting the claims of Lancaster and York. After the death of Edward IV in April 1483, his widow, with her five daughters and her second son, Richard, threw herself into the sanctuary of Westminster, in fear of her brother-in-law, Richard, duke of Gloucester, who, however, being declared protector, actually induced her to give up her second son to keep company with his brother Edward V. Soon after the two princes disappeared, and there is no reason to doubt were murdered.

In October occurred the Duke of Buckingham's rebellion against Richard III, which was planned in concert with the Countess of Richmond, and which if successful would have made the earl, her son, king two years before he actually came to the throne. It was agreed among the confederates that the earl should marry Elizabeth, who was now, by the death of both her brothers, heiress of Edward IV. Even before the murder took place a project seems to have been entertained of getting her or some of her sisters out of sanctuary in disguise and carried beyond sea for security. But Richard surrounded the monastery with a guard under one John Nesfield, so that no one could enter or leave the sanctuary without permission, and Queen Elizabeth and her daughters remained in confinement for fully ten months without much hope of more comfortable quarters. Meanwhile Richard had called a parliament which confirmed his title to the crown by declaring the whole issue of his brother Edward IV to be bastards. But on 1 March 1484 he gave the ladies a written promise that if they would come out of sanctuary and be guided by him they should not only be sure of their lives and persons, but he would make suitable provision for their living and marry the daughters to 'gentlemen born,' giving each of them landed property to the yearly value of two hundred marks. The lords

spiritual and temporal and the lord mayor and aldermen of London were called to witness this engagement, which was evidently intended to destroy the hopes which the Earl of Richmond built upon his future marriage with Elizabeth of York, and it was so far successful that not only did the ladies leave sanctuary, but the queen dowager abandoned Richmond's cause, while her daughter Elizabeth was treated with so much attention at court that strange rumours arose in consequence. It was noticed particularly that at Christmas following dresses of the same shape and colour were delivered to the queen and to her, from which it was surmised by some that Richard intended getting rid of his queen either by divorce or death, and then marrying his niece. When the queen actually died on 16 March following (1485), a report at once got abroad that this marriage was seriously contemplated. If indeed we are to believe Sir George Buck, a seventeenth-century antiquary who professes to write from documentary evidence, Elizabeth herself had cherished the hope of it for months, and was impatient for the day the queen would die. No one else, however, appears to have seen the document which conveys so serious an imputation, and we cannot think it justified by anything we really know of Elizabeth's conduct or character. The report nevertheless created so much indignation that Richard's own leading councillors induced him publicly to disavow any such intentions before the mayor and citizens of London. Anxious, however, to discourage the Earl of Richmond's hopes, he sent Elizabeth to Sheriff Hutton Castle in Yorkshire, where she remained till the battle of Bosworth was fought in August following.

The account given of Elizabeth's conduct at this time in the 'Song of the Lady Bessy' is no less open to suspicion in some matters than that of the antiquary above mentioned; but it certainly is not altogether fabulous. It exhibits Elizabeth as a paragon of excellence, declares that she utterly loathed the proposal of King Richard to put away his queen and marry her, and sets forth in detail how she induced Lord Stanley to intrigue against the usurper, and how she was, in fact, the chief organiser of the confederacy with the Earl of Richmond. But the poem is important chiefly as having certainly been (at least in its original form, for it has no doubt been a good deal altered in parts) the composition of a contemporary, one Humphrey Brereton, a servant of Lord Stanley, afterwards Earl of Derby; and it is our sole authority for several facts of interest about Elizabeth, recapitulated by Nicolas, as follows, viz.: That she 'was especially commended to the care of Lord Stanley by Edward IV on his deathbed; that she lodged in his house in London after she quitted the sanctuary; that she was privy to the rising in favour of Richmond; that she could write and read both French and Spanish; that Brereton was sent into Cheshire to Stanley's son, Lord Strange, to his brother, and to other relations, entreating them to support Richmond's cause; and that he was the bearer of letters to Henry in Brittany, together with a letter and a ring from Elizabeth to him.' We may add that in one place Elizabeth's golden hair is incidentally referred to, and we have got perhaps the most trustworthy facts in a few words.

After Henry VII had won the battle of Bosworth he sent for Elizabeth. But although it was certainly expected that he would have married her at once, and that she would have been crowned as queen on 30 Oct., the day of his coronation, he deferred marrying her for five months; and some time before he made her his queen it appears that he declared her Duchess of York (*Ven. Cal.* i. No. 506). His own title to the crown, derived through his mother from a bastard son of John of Gaunt legitimated by act of parliament, was not altogether satisfactory; but for that very reason, apparently, he wished parliament to recognise it as sufficient. So the houses met in November, and enacted, without stating any reasons, that the inheritance should 'be, rest and abide' in his person and the heirs of his body; and afterwards, on 11 Dec., the speaker petitioned him that he would be pleased to marry the lady Elizabeth, 'from which by the grace of God many hoped there would arise offspring of the race of kings for the comfort of the whole realm' (*Rolls of Parl.* vi. 270, 278). Thus invited, he actually married her on 18 Jan. following at Westminster, though it would almost seem that he had intended waiting longer still; for as he and Elizabeth were within the prohibited degrees, he applied to Pope Innocent VIII for a dispensation as soon as his title was ratified in parliament; but instead of waiting till he received the document, he took advantage of the presence in England of the Bishop of Imola, a papal legate empowered to grant a limited number of such dispensations, and was actually married six weeks before the expected brief was even issued, for it was dated 2 March. This brief, however, was confirmed by a bull dated 27 March, issued by the pope *motu proprio* without solicitation, excommunicating all who should rebel against Henry. On 23 July another bull was issued to confirm what

was done under the Bishop of Imola's dispensation (Rymer, xii. 294, 297, 313).

It may be judged from the first of these papal instruments—which speaks of Henry's title having been acknowledged in parliament *nemine contradicente*—how anxious Henry was to have the point clearly recognised in the first place, and that it should by no means appear that he owed his seat to his wife. This consideration perhaps influenced him to some extent when he determined to leave her behind him in a progress which he made northwards as far as York in the spring of 1486, and it is supposed to have been at least one cause of his delaying her coronation as queen till November of the following year. It is clear, however, that there were other causes besides this, some of indisputable weight; and there are reasons for doubting somewhat the character commonly ascribed to Henry of a cold and unloving husband.

Elizabeth was brought to bed of her first child, Arthur [q. v.], in September 1486 at Winchester. She founded a chapel in Winchester Cathedral in honour of her safe delivery, but her recovery was retarded for some time by an ague. In a few weeks she was well enough to remove to Greenwich, where she and the king kept a considerable court at the feast of Allhallows (1 Nov.) In March 1487 the king again left her and made a progress without her through Essex, Suffolk, and Norfolk, and thence to Coventry, where he arrived on St. George's eve (22 April), and kept the feast next day. Here the Archbishop of Canterbury and a number of the bishops were assembled, and *in pontificalibus* declared the pope's bull in confirmation of his right to the crown, cursing, moreover, with book, bell, and candle, all those who opposed it. Presently news came that the Earl of Lincoln had landed in Ireland, and that a rebel host might be expected immediately in England. Henry sent for his queen to come to him at Kenilworth, where tidings reached him of the landing of the enemy in Lancashire. The rebels were defeated at the battle of Stoke on 16 June, and the kingdom being now in a more settled state Henry in September despatched letters from Warwick summoning the nobility to attend the coronation of the queen on 25 Nov. following. He and Elizabeth left Warwick for London on 27 Oct., and celebrated the feast of All Saints at St. Albans. Next day (2 Nov.) he reached Barnet, and on the following morning he was met at Haringay Park by the mayor, sheriffs, and aldermen of London on horseback, with some picked men of every company, who conducted them with due honour into the city to St. Paul's, where a 'Te Deum' was sung for his victory. The queen, who must have been sent on before, viewed the procession from a house in St. Mary's Spital without Bishopsgate, where she and the king's mother and some other great persons took up a position unobserved; and after the procession had passed, they went to Greenwich to rest that night.

In preparation for her coronation the queen left Greenwich by water on Friday, 23 Nov., accompanied by the king's mother, and attended by the city authorities in barges richly decorated, of which one in particular, named the 'Bachelor's Barge,' attracted attention by a red dragon spouting fire into the Thames. She landed at the Tower, and was there received by the king, who then created eleven knights of the Bath in honour of the approaching ceremony. Next day after dinner she departed in great state from her chamber, 'her fair yellow hair hanging down plain behind her back,' and her sister Cecily bearing her train; and entering her litter was conveyed in it through the city to Westminster, meeting, of course, with numerous pageants on the way. For a detailed account of these things, and of the coronation itself and the banquet following, the reader is referred to Leland's 'Collectanea,' iv. 217–33.

On 26 Dec. following she received from the king a grant of the lordships and manors of Waltham Magna, Badewe, Mashbury, Dunmow, Lighe, and Farnham in the county of Essex belonging to the duchy of Lancaster, with the offices of feodary and bailiff in the same. This grant, which was to take effect from 20 Feb. preceding, is not a little noteworthy, because the very same manors and offices had been already granted, on 4 March 1486, to her mother, the widowed queen of Edward IV, but had been taken from her in February 1487 on the outbreak of Lambert Simnel's rebellion (Campbell, *Materials for a History of Henry VII*, i. 121, ii. 221). Warrants had also been issued in the spring to the officers of the exchequer to pay over to the use of the queen consort all the issues of the lands lately belonging to the queen dowager (*ib.* ii. 142, 148). The fact that the latter had fallen out of favour does not seem to have dimmed the court festivities that year at Greenwich, and both the king and queen went crowned at the Twelfth-day solemnities (Leland, *Collectanea*, iv. 234–6).

On the Sunday after St. George's day, 1488 she rode in procession at Windsor with her mother-in-law, the Countess of Richmond, in a rich car covered with cloth of gold drawn by six horses, her sister Anne following, dressed in robes of the order, and twenty-one ladies in crimson velvet mounted on white palfreys. In

1489 the queen took her chamber with much ceremony at Westminster on Allhallows eve, and was delivered, 29 Nov., of a daughter, Margaret, destined to be ancestress of the royal line of Great Britain. During her confinement Elizabeth received in her chamber a great embassy from France, headed by Francis, sieur de Luxembourg, a kinsman of her own (*ib.* 239, 249). The next family event was the birth of her second son Henry, afterwards Henry VIII, at Greenwich on 28 June 1491. Next year she had a daughter, Elizabeth, named probably after her mother, Elizabeth Woodville, who died about that time. This child only lived three years, and was buried in Westminster Abbey in September 1495. Then followed Mary, born, according to Sandford, in 1498, but more probably in 1496, who became the queen of Louis XII, king of France; Edmund, born in 1499, who died next year; and Catherine, born in 1503, who also died an infant. An interesting account is given by Erasmus of the children of the family as they were in 1500, when he visited the royal nursery (*Catalogus Erasmi Lucubrationum*, 1523, Basle, f. *a b*).

In 1492 Henry VII invaded France, and formed the siege of Boulogne, but receiving satisfactory offers from the French king soon made peace and returned to England. Henry's poet laureate and historiographer, Bernard Andreas [q. v.], insinuates that the frequent and anxiously affectionate letters addressed to him by his queen had some influence in promoting his early return. And though even Andreas admits that there were more potent reasons, we may presume that the letters were a fact. In the summer of 1495 Elizabeth went with the king into Lancashire, when they visited, at Lathom, the Earl of Derby, whose brother, Sir William Stanley, had not long before been put to death for treason.

In June 1497 we meet with an interesting entry in the privy purse expenses of Henry VII: 'To the queen's grace for garnishing of a salett, 10*l.*,' indicating, apparently, that either with a view to a proposed expedition against Scotland, or when he went to meet the rebels at Blackheath, Elizabeth ornamented his helmet with jewels with her own hands. In October following, when the king had gone westward to meet Perkin Warbeck, the Venetian ambassador reported that he had put his queen and his eldest son in a very strong castle on the coast, with vessels to convey them away if necessary (*Ven. Cal.* vol. i. No. 756). When Perkin and his wife were captured, Henry sent the latter to Elizabeth, who took her into her service.

In 1500 the queen went with Henry to Calais, where they stayed during the greater part of May and June. The long-projected marriage of their son Arthur took place in November 1501; but to the bitter grief of both parents he died on 2 April following. A touching account is preserved of the manner in which they received the news (Leland, *Collectanea*, v. 373–4), and the story, written by a contemporary pen, seems to show that Henry was not altogether such a cold, unsympathetic husband as is commonly supposed.

That the blow told upon Elizabeth's health seems probable from several indications. A payment to her apothecary 'for certain stuff of his occupation' occurs in her privy purse expenses on 9 April 1502, and in the following summer she was ill at Woodstock (*Privy Purse Expenses*, 8, 37). Moreover, it was the last year of her life. But it may be that she was in delicate health before Arthur's death; for in March of the same year, when the only known book of her accounts begins, she appears to have despatched various messengers to perform pilgrimages on her account and make offerings at all the most favoured shrines throughout the country. In January 1503 she was confined once more, this time in the Tower of London, and on 2 Feb. gave birth to her last child, Catherine. Soon after she became dangerously ill, and a special physician was sent for from Gravesend (*ib.* 96). But all was of no avail. She died on her birthday, 11 Feb., at the age of thirty-eight.

There seems always to have been but one opinion as to the gentleness and goodness of Elizabeth. Sir Thomas More wrote an elegy for her. A Spanish envoy reported that she was 'a very noble woman, and much beloved,' adding the further remark that she was kept in subjection by her mother-in-law, the Countess of Richmond. Neither is there any doubt about her beauty, to which testimony still is borne by her effigy in Westminster Abbey, as well as by various portraits. She was rather tall for her sex, and had her mother's fair complexion and long golden hair.

[Fabyan's Chronicle; Hall's Chronicle; Hist. Croylandensis Continuatio, in Fulman's Scriptores; Wilhelmi Wyrcester Annales; Rutland Papers (Camden Soc.); Venetian Calendar, vol. i.; Spanish Calendar, vol. i.; Nicolas's Privy Purse Expenses of Elizabeth of York; Campbell's Materials for a History of Henry VII (Rolls Ser.); Miss Strickland's Queens of England, vol. ii.]

J. G.

ELIZABETH (1533–1603), queen of England and Ireland, was born at Greenwich on 7 Sept. 1533. She was the daughter of

Henry VIII, by Anne Boleyn [q. v.], whose secret marriage had been celebrated in the previous January. Three days after her birth (10 Sept.) she was baptised at the church of the Grey Friars at Greenwich by Stokesley, bishop of London, Cranmer, who had been consecrated archbishop of Canterbury that same year, standing as her godfather. The ritual was that of the Roman church, and the ceremonial was conducted with great pomp and magnificence. Margaret, lady Bryan, mother of the dissolute but gifted Sir Francis Bryan [q. v.], was appointed governess to the young princess, as she had previously been to her sister, the Princess Mary. Lady Bryan proved herself to be a careful and affectionate guardian, who, under circumstances of extraordinary difficulty, consistently kept in view the interests of her ward. During the first two or three years of her infancy the princess was moved about from house to house. Sometimes she was at Greenwich, sometimes at Hatfield, sometimes at the Bishop of Winchester's palace at Chelsea. On Friday, 7 Jan. 1536, Queen Catherine died at Kimbolton. On Friday, 19 May, Queen Anne Boleyn was beheaded. Next day the king married Jane Seymour. On 1 July the parliament declared that the Lady Mary, daughter of the first queen, and the Princess Elizabeth, daughter of the second, were equally illegitimate, and that 'the succession to the throne be now therefore determined to the issue of the marriage with Queen Jane.' Less than six months before (Sunday, 9 Jan.), Henry, in the glee of his heart at Queen Catherine's death, 'clad all over in yellow, from top to toe, except the white feather he had in his bonnet,' had sent for the little princess, who was 'conducted to mass with trumpets and other great triumphs,' and after dinner, 'carrying her in his arms, he showed her first to one and then to another.'

On 12 Oct. 1537 Queen Jane was delivered of a son, and on the 24th she died. There was a male heir to the throne at last. At his christening Elizabeth, then four years old, carried the chrysom, or baptismal robe, and in the procession that followed she passed out of the chapel hand in hand with her sister Mary, eighteen years her senior. Parliament might declare the two illegitimate, but it was for the king to say whether or not he would accept the sentence and give it his fiat. In the years that followed, Elizabeth and the young prince passed much of their childhood together; their education was very carefully looked to, and all authorities agree in saying that Elizabeth exhibited remarkable precocity, acquired without difficulty some knowledge of Latin, French, and Italian, and showed respectable proficiency in music. When Anne of Cleves came over to be married to the king in January 1540, that much injured lady was charmed with the grace and accomplishments of the little princess, and one of the earliest of her letters which has been preserved is addressed to Anne very shortly after the marriage; another eight years later, in the Record Office, shows that kindly and familiar intercourse was kept up between the two, probably till the death of the queen dowager in 1548. The marriage with Anne of Cleves [q. v.] was dissolved on 9 July 1540. Henry married Catherine Howard on the 28th, and beheaded her on 13 Feb. 1543. On 12 July of that same year he married his last wife, Catherine Parr. The new queen was exactly the person best qualified to exercise a beneficial influence upon the princess, now in her tenth year, and there is reason to believe that the daughter learned to love and respect the stepmother, who, it is said, not only proved herself a staunch friend to the royal maiden, but, herself a woman of quite exceptional culture and literary taste, took a deep and intelligent interest in the education of Elizabeth and her brother. During this and the next few years we find her with her sister giving audience to the imperial ambassadors during this summer of 1543, and present at her father's last marriage in July, sometimes residing with the Princess Mary at Haveringatte-Bower, sometimes occupying apartments at Whitehall, sometimes at St. James's, sometimes with her brother at Hatfield, and it must have been during her visits there to the prince that Sir John Cheke, as tutor to the prince, from time to time gave her some instruction. Her own residence from 1544 and a year or two after appears to have been at one of Sir Antony Denny's houses at Cheshunt, and it was here and at Enfield that young William Grindal, the bishop's namesake, was her tutor, and at Enfield, probably, that he died in 1548 (Strype, *Cheke*, p. 9). This young man seems to have taught her more than any one else, though in her frequent visits to her brother she had the benefit of Cheke's advice and tuition, and once while at Ampthill, whither the prince had gone for change of air, Leland, the great bibliophile, happening to come in to visit his old friend, Cheke asked the princess to address the other in Latin, which to Leland's surprise she did upon the spot, thereby extorting from the old scholar a tribute of admiration in four Latin verses, which Strype has duly preserved (p. 32). It was at Enfield, in presence of her brother, that she received the news of her father's death, 28 Jan. 1547.

Edward VI, when he came to the throne, had three uncles, brothers of his mother, Queen Jane: Sir Edward Seymour [q. v.], earl of Hertford, and afterwards duke of Somerset, and 'protector;' Sir Henry, who lived in obscurity, and died in 1578; and Sir Thomas. Sir Thomas, unless Bishop Latimer was a gratuitous defamer, was a man of profligate life, without a conscience, and without a heart, always needy, and insatiably ambitious. He was somewhat past thirty years of age, of no more than average abilities, but shapely and handsome. In the king's will, while the Earl of Hertford was appointed one of the sixteen executors to whom was entrusted the government of the kingdom during the minority of the young prince, Sir Thomas Seymour was named among the twelve who were to form a council to advise the executors when advice should be needed. Seymour was dissatisfied. On 10 Feb. the Earl of Hertford was created Duke of Somerset, and the younger brother Baron Seymour of Sudeley, with a liberal grant of lands to support his title. Next day he was made lord high admiral of England. The admiral was unmarried. Whom should he choose? There were three who were eligible—three, any one of whom might satisfy even his vaulting ambition—the Princess Mary, now just completing her thirty-second year, the Princess Elizabeth, in her fourteenth year, and the queen dowager, an old love, it might be about thirty-three or thirty-four years of age. Would either of the princesses have him? He was sure of the queen, and could always fall back upon her. He shrank from approaching the Princess Mary. On 26 Feb. he addressed a letter to Elizabeth, offering himself as her husband. On the 27th she wrote in reply, refusing her consent to such an alliance, and declaring that 'even when she shall have arrived at years of discretion she wishes to retain her liberty, without entering into any matrimonial engagement' (Miss Strickland, p. 15). On 3 March it is said he was formally betrothed to the queen dowager, and shortly after this the two were married. The queen was living at Chelsea; the young princess made her home with her stepmother. Soon there came rumours that Seymour had availed himself of his position to indulge in familiarities with the princess which would have been unseemly towards a child of six, and were wholly inexcusable towards a young lady whom he had actually offered to make his wife a few weeks before. The queen remonstrated, and finally the princess removed her household and set up her establishment at Hatfield. On 7 Sept. 1548 the queen died, after giving birth to a daughter a week before. She was no sooner buried than her worthless husband began again his advances to the princess. Elizabeth had a hard game to play; it needed all the caution and craft of a practised diplomatist. She stood alone now. Her suitor was an utterly mercenary and unscrupulous man, who was trying to supersede his own brother and gain for himself something like the supreme power in the state. Elizabeth was the personage upon whom all eyes were fixed. Would Seymour win her? On 16 Jan. 1549 the protector ordered the arrest of his brother on a charge of high treason, and committed him to the Tower. But as the princess had been named only too frequently of late, and had been in some way implicated in the doings of her suitor, the principal persons of her household were arrested also, and she herself was kept under surveillance, and, though at Hatfield, she was treated to some extent as a prisoner under restraint. Then followed examinations and confessions on the part of her servants in the Tower—hearsay stories, backstairs gossip, and all the vulgar tattle of waiting-maids and lackeys. Then the princess herself was questioned. There was nothing to be got from her that did not tend to weaken confidence in the so-called evidence that had been carefully compiled. If the protector had ever any design upon the life of Elizabeth, it may be that the love which her brother bore her saved her from danger. Seymour was brought to the block on 20 March 1549. When they told Elizabeth she did not betray emotion. 'This day died a man with much wit and very little judgment,' she said, and passed on, to the wonder of those who were there to watch and listen and report upon her words and looks and manner.

During the year that followed Elizabeth, living sometimes at Cheshunt, sometimes at Hatfield, suffered much from ill-health. She passed her time of retirement in pursuing her studies. Roger Ascham was her tutor then, and Lady Tyrwhitt, her governess, was not unworthy of the title she had gained, a woman of learning and taste, accomplished, wise, and religious in that age of learned ladies. Ascham's account of her studies during this year is somewhat droll: She had read 'almost the whole of Cicero and a great part of Livy,' says the pedagogue, but 'with me,' he adds. Not a line of the poets from anything that appears. 'Select orations of Isocrates and the tragedies of Sophocles' were her Greek pabulum. She had even dipped into patristic learning, but here she had been restricted to extracts from St. Cyprian. They who know Ascham's 'Scolemaster' know what his method was,

and will understand the significance of those two words 'with me;' and they who know St. Cyprian's writings will wonder how the royal maiden could have deserved to have that christian father's work, 'De Disciplina Virginum,' inflicted upon her. A letter which she wrote to her brother during this year has been preserved, in which she rashly ventured to quote 'Orace;' unfortunately the line happens to be one of the proverbs of Publius Syrus, and probably culled, according to the fashion of the day, from some commonplace book. In the spring of 1551 she appeared again in public, and twice during the month of March she rode in state through the streets of London, gladdening the hearts of the citizens by the splendour of her pageantry. On 11 Oct. the Duke of Somerset was arrested and thrown into the Tower. On 22 Jan. 1552 he was beheaded. Again Elizabeth's name is mentioned, and it is said that attempts had been made to induce her to use her influence on one side or the other, but she held herself aloof from both factions. John Dudley, now duke of Northumberland, had stepped into the place of peril and power which Somerset had filled for five years. The health of the young king was declining Elizabeth tried hard to visit her brother as he lay dying, and when the end came she found herself, equally with her elder sister, struck out of the succession to the throne so far as her brother's will and Northumberland's schemes could effect that object. Edward died at Greenwich on the evening of 6 July 1553. Elizabeth was at Hatfield, Mary was at Hunsdon, preparing to leave for London. That same night a messenger, slipping through the doubly guarded gates of the palace, met Mary at Hoddesdon. Mary, with the prompt decision of her race, mounted her horse, and before the morning broke she was beyond the reach of pursuit, safe under the guard of her loyal adherents, and proclaiming herself queen from Kenninghall, the castle of the Howards. Meanwhile commissioners arrived from the Duke of Northumberland to Elizabeth at Hatfield, announcing that Lady Jane Grey had succeeded to the throne, and summoning Elizabeth to court. She pleaded illness; she was unfit for the journey; she could not travel. The Duke of Northumberland and his party had enough upon their hands already; they were content to leave the princess where she was. On 10 July the Lady Jane was proclaimed queen, and made her royal entry into the Tower. On the 13th Northumberland advanced in force against Mary, but soon had to retreat in despair. On the 20th Mary was proclaimed at St. Paul's Cross amid tumultuous rejoicings, and that same day the Lady Jane was stripped of the ensigns of royalty and allowed to retire to Sion House, and Northumberland was thrown into the Tower. On the 29th Elizabeth came riding into London with a huge train, and took up her residence at Somerset House. Next day she passed through Aldgate to meet her sister, and when on 3 Aug. (Wriothesley) the queen made her triumphal entry into the city Elizabeth rode by her side, receiving her full share of the joyful acclamations of the populace. During the next few weeks she seems to have continued residing at Somerset House, though in frequent attendance on Mary. Everywhere and among all classes there was feverish excitement, political and religious. On the 8th Edward VI was buried with some pomp at Westminster. On the 22nd Northumberland was beheaded. On the 24th the old ritual was restored, and the mass sung at St. Paul's and elsewhere. But in London the feeling in favour of the gospellers was very strong, and there was much dissatisfaction at the bringing in of the old order, and especially at the restoration of Bonner to his bishopric. There is a story that Elizabeth for a while inclined to side with the protestant party, and it is said that she actually refused to attend mass at the Queen's Chapel. If it was so, it is at least strange that not a hint of this has reached us except in the letters of Renaud and Noailles. Be it as it may, she certainly appeared at mass on 8 Sept., and on the 30th, when the queen rode from the Tower through the city to her coronation, the Lady Elizabeth and the Lady Anne of Cleves followed her closely 'in another red chariot covered with cloth of silver.' She continued to attend at court. There her position was extremely dangerous; her very legitimacy was almost openly questioned, and when the Duchess of Suffolk was allowed to take precedence of her, as daughter of Mary, sister of Henry VIII, Elizabeth resented the affront and kept her chamber. All kinds of vulgar and mean cabals were made to bring her into discredit, and Paget presumed to wait upon her to inform her of a story that Noailles, the French ambassador, had actually been admitted to private conferences at night in her chamber. The slander received scarce a moment's credence; it seems to have been invented by Renaud, the emperor's ambassador, without the least shadow of foundation in fact.

The next danger was far more serious. Edward Courtenay [q. v.], son of Henry, earl of Devonshire, was of the blood royal, and had been a prisoner in the Tower for nearly fifteen years when Mary came to the throne. He

was handsome, and apparently of taking manners, but he had no sooner been released from the Tower on 3 Aug. 1553 than he gave himself up to a life of the wildest dissipation. The queen treated him with marked favour, but he soon found he had no chance of winning her hand. Then he turned to Elizabeth. The vulgar roué was a puppet in the hands of very cunning plotters. Sir Thomas Wyatt had his plan marked out with clearness. He and his fellow-conspirators would effect a rising, the catholic party should be mastered, Courtenay should marry Elizabeth, and she should be set upon the throne. Would she make common cause with the party of revolt? She behaved with extraordinary wisdom and caution. She would do nothing, say nothing, write nothing which could compromise herself. If they succeeded they could not do without her, if they failed she would not be implicated. The mad and stupid outbreak collapsed, and sickening butchery followed. Gardiner and Renaud thought that nothing had been gained while Elizabeth was allowed to live. The wretched leaders of the miserable rebellion were spared from day to day in the hope of extorting from them some evidence of declaration of Elizabeth's complicity, but there was none forthcoming. Meanwhile she was confined to her apartments in Whitehall, her fate trembling in the balance from time to time. At last on Sunday, 18 March, she was thrown into the Tower. The story of her arrest and her entry into the grim old fortress has been told by Mr. Froude in his very best manner. On 11 April Wyatt met his fate like a man, and with his last words declared Elizabeth innocent of all knowledge of his intended rising. Nevertheless she was kept in the Tower, Gardiner insisting, in season and out of season, that she must needs be sacrificed. It was not so to be. On 19 May she was released from the one prison only to be removed to Woodstock, there to be kept under the custody of Sir Henry Bedingfield (1509?–1583) [q. v.], the same gentleman who had kept watch and ward over Queen Catherine of Arragon at Kimbolton seventeen years before. Sir Henry was a courtier and a gentleman, but he had to obey his stern mistress, and though Elizabeth was under surveillance, and her health suffered from her confinement and the irritation which her captivity occasioned, her daily life was made as tolerable as under the circumstances it could be, and she spent her time pursuing her favourite studies, and in all outward observances of religion she scrupulously conformed to the Roman ritual. So prudently did she conduct herself during this trying time that after six months of detention she was summoned once more to her sister's presence, and at the Christmas festival took her seat at the royal table, and was treated with marked courtesy by King Philip himself, while Mary showed her renewed signs of favour. The queen had hopes of issue now; she could afford to be gracious. While Elizabeth had been languishing at Woodstock Mary had been married on St. James's day (25 July) 1554, and now she persuaded herself that in due time an heir would be born to the throne. Philip was weary of England and his English wife, and on 4 Sept. 1555 he set sail from Dover, and turned his back upon the land and the people that he never ceased to hate (Wriothesley).

All through this horrible year a hideous persecution had been going on. On 7 Sept. Cranmer, Ridley, and Latimer were brought up for trial at Oxford. On 16 Oct. the last two were burnt. Two days later Elizabeth, who during the last few months had been in frequent attendance at court, was allowed to leave London, and took her final departure for her favourite residence at Hatfield. The people crowded to see her. She at any rate, they thought, was not to blame for all the blood that had been shed. They cheered her to the echo as she passed. With her usual prudence she made no response or acknowledgment.

At Hatfield she again resumed her studies. Ascham returned there for a while and read Demosthenes with her. Castiglione gave her lessons in Italian, and Sir Thomas Pope exhibited costly pageants for her amusement, and 'the play of Holofernes' was acted before her, but somewhat coldly received. With Philip away, Mary death-stricken, and Gardiner dead, Elizabeth from this time had only to wait and be still. The next two years of her life were passed in comparative tranquillity. There were stupid attempts at rebellion, Courtenay once more figuring among the plotters (for he had not been thought dangerous enough to make it necessary to slay him when Wyatt and the rest suffered), the ghastly burnings grew fiercer and more frequent, there were famine and misery, proposals of marriage for the hand of the princess first by one then by another. On 18 March 1557 Philip came over to England once more (*ib.*), and Elizabeth seems to have visited her sister during his stay (Strickland, p. 92). A month before she had attended at Whitehall in great state, and in July Philip had departed. On 20 Jan. following Calais was lost, and the English were at last driven out of France, and on that same day the last of Queen Mary's parlia-

ments assembled. There was for a while a flash of indignation which cannot be called loyalty or patriotism. The persecution still went on fiercely and remorselessly, and the people sullenly submitted to what seemed the inevitable. The one hope for a land that God had ceased to guard was the death of the reigning sovereign.

On 17 Nov. 1558, in the grey twilight before sunrise, Mary died. Parliament was sitting. At eight in the morning both houses, as if in expectation of the event, were assembled. A message was sent down from the peers to the lower house requiring the immediate attendance of the commons. Heath, archbishop of York, as chancellor, announced that 'our late sovereign lady Queen Mary' had passed away, and that the lords had determined to proclaim the Lady Elizabeth queen 'without further tract of time.' The thing was done with all due form and ceremony, Sir William Cecil having already prepared the draft of the proclamation which was usual on such occasions. At last it had come!

The nation breathed once more the breath of hope and life. But the outlook and the retrospect as men looked back upon the last six years were enough to fill them with dismay. Death had been striding through the land as if to show he was king indeed. Of late the persecution had fallen upon the lowly, but in the upper ranks what havoc there had been! Cardinal Pole died a few hours after Queen Mary. Nine bishoprics were vacant. Within a month of Mary's decease three more bishops were dead. There was only one duke in England now—Thomas Howard of Norfolk, he too doomed to perish on the block before the new reign was half over. In Jan. 1552 Edward Seymour, duke of Somerset; in August 1553 John Dudley, duke of Northumberland; in February 1554 Henry Grey, duke of Suffolk, had severally perished upon the scaffold. There was not a woman in England more lonely than Queen Elizabeth when she ascended the throne. Her very enemies had died. Gardiner was dead, the Emperor Charles V had died in September, and now Cardinal Pole lay waiting for his obsequies. Her friends and old suitors had died off; Catherine Parr and Anne of Cleves, Seymour and Courtenay, and within six months of her accession Henry II of France and Pope Paul IV, had gone also. Her nearest blood relation was Henry Carey, afterwards Lord Hunsdon, the only child of her mother's sister. The next heir to the throne was Mary Stuart, nine years her junior, now queen of Scotland, and soon to be queen-consort of France. England had just suffered the deepest humiliation which she had known for centuries. She no longer possessed a yard of land upon the continent; the finances of the country were in a condition which might almost be described as desperate. War and famine and pestilence had brought the people to the lowest point of shame and despondency. Meanwhile men seemed absorbed by their religious differences, though for the most part they knew not what they believed. The hideous facts of the Marian persecution, fresh in the memory of the townsmen, wrung from them deep curses against the pope and his supporters; but the wild plunder of the churches and the furious rapacity of the destroyers in King Edward's days were not yet forgotten, nor likely to be for a while.

Elizabeth had completed her twenty-fifth year. Never had royal maiden more need of wisdom, caution, decision, and courage. Never had one in her station received a severer schooling in the arts of dissimulation, reticence, and self-control. Of the domestic affections she had scarcely had experience from her childhood. In her third year her mother had been slain on infamous charges, her father had been always a name of terror, her sister had watched her with the dark suspicion of dislike. Her brother is said to have had some love for her, but in such matters a very little evidence often goes a very long way. There is nothing, absolutely nothing, to show that Elizabeth had a heart, nothing to indicate that she ever for a moment knew the thrill of sentiment, the storms of passion, or the throbs of tenderness. The key to much that is perplexing in her conduct as queen may be found in a careful study of her experience and her discipline as princess and presumptive heir to the throne.

Elizabeth was at Hatfield when her sister died. On 20 Nov. the council met there for the first time; Sir William Cecil was at once appointed chief secretary; his brother-in-law, Sir Nicholas Bacon, his kinsman, Sir Thomas Parry, and Ambrose Carr, who probably was also akin to him (for he too was a Stamford man), were made members of the council; so too were Francis Russell, earl of Bedford, whose father had been lord-admiral in Queen Mary's time, and William, marquis of Northampton, brother of Queen Catherine Parr, and others, whose sentiments favoured the reformers. The queen's utterances on this memorable day have been preserved; they may be authentic, and they may have been strictly her own. The gift of speech she always had, and she always rose to an occasion. On the 23rd the queen commenced her progress to London. On the way the bishops met her, and were permitted to kiss hands, all except Bonner—from him she turned away

as if there had been blood upon his lips. On the 28th she took possession of the Tower; on 5 Dec. she removed to Somerset House, where she attended the sittings of her council from day to day. Meanwhile the two religious parties were watching her every movement, look, and word with feverish excitement. On the 14th Queen Mary was buried at Westminster according to the Roman ritual. Ten days later the obsequies of Charles V were celebrated after the same fashion, and on the 28th again Christopherson, the late bishop of Chichester, was buried with much ceremonial at Christ Church, five of the bishops offering and two of them singing the mass. On the other hand, on 1 Jan., being Sunday, the English litany was read in the London churches in accordance with a royal proclamation, and the epistle and gospel were read in English at mass by order of the lord mayor. Which side was going to win? The bishops were strangely unanimous, but they overestimated their strength. The oath of allegiance contained one clause which had been handed down from Elizabeth's father; it spoke of the sovereign as supreme head of the church. That clause was hateful to a catholic. Heath, the archbishop of York, protested, the other bishops followed him to a man. But the coronation was fixed for 15 Jan. All, it seemed, would refuse to place the crown upon the queen's head. The ceremony was, however, performed by Owen Oglethorpe [q.v.], bishop of Carlisle. The mass was sung as of old. The gospel was read in Latin and English; it was significant—a sign of compromise. (Cf. 'The Coronation of Queen Elizabeth,' by C. G. Bayne, *Engl. Hist. Rev.* Oct. 1907.)

On the 25th the queen opened parliament; again high mass was celebrated at the altar at Westminster, but after it was over Dr. Cox, an exile for religion in Queen Mary's reign, preached the sermon. The parliament had enough upon its hands. On 10 Feb. it was ordered that Mr. Speaker with all the privy council and thirty members of the House of Commons should attend upon the queen to petition her majesty touching her marriage. Her answer is well known. She had already refused the hand of Philip II, and now she declared, what she had declared more than once before, that she had no inclination for marriage, and she ended her speech with the memorable words: 'This shall be for me sufficient, that a marble stone shall declare that a queen, having reigned such a time, died a virgin' (D'Ewes, p. 46). The faithful commons voted money lavishly, gave back to the queen all that Mary had surrendered to the religious orders which she had attempted to revive, confirmed her deposition of the recalcitrant bishops, voted that all the temporalities of vacant sees should be handed over to her during a vacancy; they showed her that she could depend upon them even to the utmost, that she was in fact, though not in name, an absolute sovereign. On 8 May parliament was dissolved, and on the 12th the English service was first said in the Queen's Chapel, four days before the date appointed by act of parliament for it to be used.

Meanwhile Cecil and the council had been exhibiting astonishing activity. Sir Thomas Gresham had been commissioned to negotiate a loan abroad. What money could be got was borrowed at home. Peace was concluded with France on 12 March, on terms far better than could have been expected, and if about the same time Mary Stuart thought proper to assume the royal arms of England, and to induce her puny boy husband to call himself king of France, Scotland, England, and Ireland, the fact would not be forgotten, though the act need not be noticed. On the last day of that same month of March the great controversy between the champions of the old faith and the new took place in Westminster Abbey. The result was by this time felt to be a foregone conclusion. The catholic bishops were sent to the Tower. On 15 May they were all called upon to take the oath of supremacy. All except Kitchin of Llandaff refused, the rest had time given them to reconsider their decision, and they availed themselves of the delay. The court was all astir with festivities from day to day, the queen showing herself in wonderful attire, dazzling her subjects with the splendour of her dresses and her jewellery; there were masques and pageants, and tiltings and plays and banquets; the queen in her progresses going from house to house received magnificent entertainment at the charge of the owners of the several mansions. On 5 Sept. the obsequies of Henry II of France, who had died in July, were celebrated with great pomp in St. Paul's, and the first three of the four bishops-elect, Parker of Canterbury, Scory of Hereford, and Barlow of Chichester, appeared in public in black gowns. Grindal of London, the fourth bishop-elect (Bonner had been deposed), being ill, was absent. Nevertheless, on 1 Nov., to the horror and dismay of the protestants, lighted tapers were seen in broad daylight in the royal chapel, and once more the crucifix in silver was set up upon the altar there. Of late there had come the emissaries of at least three suitors for the hand of the queen. Eric of Sweden, a dissipated young prince, had sent his brother to plead his cause. Adolphus, duke of Hol-

stein, had come in person to urge his own suit. The archduke Charles was warmly supported by all the catholics in England, and not less warmly by Philip of Spain. Elizabeth amused herself with each and all of them, played off one against the other, and dressed up her chapel to give some colour of hope to the archduke, whom De Quadra clearly saw she never intended to marry. But the settlement of the religious difficulty was not to be delayed by freaks like these. On 17 Dec. the church of England was provided with an archbishop of Canterbury once more by the consecration of Matthew Parker at Lambeth. Four days later Edmund Grindal was consecrated bishop of London in the place of Bonner, Cox became bishop of Ely in the place of Thirlby, Sandys was made bishop of Worcester in the place of Pate, and Meyrick succeeded to the vacant see of Bangor, whose revenues were not worth the queen's keeping any longer in her hands. A month after this five more bishops were consecrated; but the wealthy sees of York, Winchester, and Durham had each to wait for another year. The necessities of the time forbade that their income should be lost to the royal exchequer, though their bishops were already deprived.

Thus ended the first year of Elizabeth's reign. It was the first year since the death of Henry VIII which had not been signalised by some serious rebellion, some ghastly massacre, or some national disaster. Already the horizon was clearing on all sides, a feeling of security was growing among all classes, except indeed among the turbulent minority in church and state, the politicians whose hopes lay in some change from the things that were to the things that might be. They had begun to feel that at last the queen was a veritable ruler, her council were her servants, she was no puppet in their hands. Her immense force of will, the masculine vigour of her intellect, her instinct of command, her very duplicity, her restlessness, her insatiable desire to be kept informed of everything that was going on, her pretence of omniscience, her resolve to initiate, or seem to initiate, every movement in church and state, at home and abroad, were each and all factors that had to be taken into account by her ministers, and had already displayed themselves too evidently to allow of their escaping the notice of her council. There was not one of these who did not tremble at her frown as they would have done if they had stood in her father's presence twenty years before. At home there was little or nothing to cause anxiety when the year 1560 opened; abroad Philip II was her ally, and half the young princes of Europe were seeking her hand; but while between Scotland and France there was still the semblance of cordiality, and at any rate community of interest, sentiment, and purpose, Elizabeth could not afford to remain quiet, or she thought she could not.

When James IV of Scotland was slain at Flodden, his son, James V, was a child just two years old. His mother was Margaret, daughter of Henry VII, and therefore sister of Henry VIII. James V died on 18 Dec. 1542, leaving behind him an only daughter, Mary Stuart. Her mother was the bright and gifted Mary of Lorraine, who after the Earl of Arran's desertion of Scotland in 1554 had become regent of the kingdom. Her daughter had been carried off to France in 1548, and been married to the dauphin. On 29 June 1559 the dauphin became king, and Mary Stuart queen-consort of France. The treaty of peace between France, England, and Scotland had been signed at Château Cambresis on 2 April 1559; next day a second treaty was signed between France and Spain. The peace marked an era in European history, though it is more than doubtful whether any one of the contending parties seriously intended to keep the engagements entered into, or felt the smallest confidence in the promises of the others. But France and Spain were united in one common sentiment at least, the desire to resist and beat back the spirit of the age. While Elizabeth read the signs of the times with more foresight and sagacity, she saw that society was fermenting with the reformers' leaven, and that in the contest that was coming the catholics would surely lose the day. Cautiously—we might almost call it cunningly—she took her side with the protestant party in England, Scotland, and France. Cecil was so much one with her in feeling and views, that it is hard to say whether she or he was the originator of all that was attempted; but Elizabeth was far more a creature of moods and caprice than her astute minister. She loved intrigue for its own sake; he resorted to it, and practised it with an end kept clearly before him. It was in July 1559 that Elizabeth seems to have given something like an engagement to support the protestant party in Scotland. In the next few months troops were sent and money in insufficient quantities; then a fleet under Admiral Winter arrived at the Firth of Forth in January 1560; then half-hearted warfare, no one venturing to make a decided move, lest the queen should disown his act. At last Cecil himself went to Scotland (May). On 6 July the treaty of Edinburgh was signed. What had been gained was not much: (1) Mary Stuart was to give up using the arms and title of

queen of England; (2) the French were to quit Scotland; (3) the protestant party were to be delivered from the presence of the foreign auxiliaries, and left to fight their own battle; lastly, and this was perhaps the most important of all (Cecil at Edinburgh, 15 July, *Cal.* Scotland, i. 158; also *Cal.* Hatfield, I. No. 782), Philip II had been taught that Elizabeth could do without him, and could stand alone. Cecil was back again at court in July; in his absence he had lost favour. It seems the queen had a suspicion that he had taken too much upon himself, and that he might have made better terms. But everybody was plotting against him. And each little knot of politicians had its own card to play in the shape of a suitor for the hand of the queen. The Scotch were for pressing her to marry Arran now. She would have none of him, and as for the rest she kept her own counsel.

Ever since she came to the throne Elizabeth's most signal marks of favour were displayed towards Robert Dudley [q. v.], now master of the horse, a member of the privy council, and never absent from his royal mistress's side, although he had been married to Amy Robsart in King Edward's days, and his wife was living. The queen made no secret of her preference for the handsome young courtier. She even overacted the part of love-sick maiden, till the quidnuncs whispered and told infamous tales, and half Europe believed them. There was one man in England who put no faith in her only too demonstrative professions of affection, and that man was Robert Dudley himself. A month after Cecil's return Amy Robsart was found dead (8 Sept. 1560) at Cumnor. There was an inquest, and an attempt to implicate her husband in her unhappy death. The queen saw clearly enough that the attempt to fasten suspicion on Sir Robert was a mere court intrigue; she made no change in her conduct towards the favourite. The familiarities went on as before. One of the most important measures of 1560, and one in which the queen showed great interest, and gave remarkable proof of her versatility, was the reform of the currency and the calling in of the debased coinage of the last three reigns. As early as January 1559 this important reform had been mooted (*Hatfield MSS.* vol. i. Nos. 566, 567), but the scheme then suggested had fallen through. Now a well-considered plan was adopted and executed in a very masterly manner (see *Cal.* Dom. 1547–80, pp. 159–161; Froude, vol. vii. chap. vi.) It was during this year, too, that the abbey of Westminster was converted into a collegiate church. John Feckenham [q. v.], the last abbot, who had been appointed by Queen Mary, was deprived in 1559, and William Bill [q.v.], was installed dean, and instructed to draw up statutes for the new corporation. But the most notable event of the year was the death of Francis II, Mary Stuart's young husband, and the seizing of the reins of government in France by Catherine de' Medici. England was getting more content month by month, and for a year or two the royal suitors for the queen's hand kept from any serious advances. De Quadra had persuaded himself and Philip II that the queen meant to marry Dudley. It is probable that Elizabeth and he understood one another, and were amusing themselves with De Quadra, who took all that he saw or heard *au grand sérieux*. In August 1561 Mary Stuart, eluding the English fleet which had been ordered to watch her and prevent her landing, returned to Scotland, and the great troubles of her life began. In France there was civil war, in Spain persecution, in Scotland almost anarchy; in the Netherlands deep discontent, ready before long to burst into a flame. England was quiet and prosperous; Elizabeth living a gay and merry life, but always vigilant, alert, equal to any emergency, and every now and then startling even to terror such as presumed to take a course of their own. So, when the luckless Lady Catherine Grey ventured upon a clandestine marriage with the Earl of Hertford; or the Countess of Lennox dared to assert herself or to deal in curious arts; or Mary Stuart demanded to have her title to the succession acknowledged; or the pope actually went some way towards sending a nuncio to England to induce, if it might be so, the queen to send a representative to the council of Trent—Lady Catherine, her husband, and the Countess of Lennox were sent to the Tower; Mary Stuart received a curt repulse; the nuncio was not permitted to cross the sea.

Meanwhile Elizabeth had been induced to meddle with the struggle that was going on in France. There the Calvinists and the catholics were at very bitter feud. The civil war was beginning. Condé, the leader of the Calvinists, implored the help of Elizabeth; he offered to surrender to her the towns of Havre and Dieppe as the price of her support and as pledges for the restoration of Calais. She promised, hesitated, delayed; finally, on 4 Oct., Sir Adrian Poynings with three thousand English troops took possession of Havre. Five hundred of these men tried to cut their way into Rouen, which Guise was besieging. A few succeeded, only to perish miserably for the most part, when on 26 Oct. Guise took the place by storm. Next

month Dudley's brother, Ambrose, earl of Warwick [q.v.], took the command at Havre. Then followed the bloody battle of Dreux on 19 Dec., and the peace of Amboise on 25 March 1563. The civil war was at an end. But Elizabeth refused to surrender Havre. She could not bear to part with it, she could not bring herself to pay the price of keeping it, money she never could be persuaded to spend, and a war with France meant enormous cost. But Havre was surrendered at last on 27 July, only after the garrison had suffered frightfully from plague and famine; and Warwick brought back the remnant of his force to England, and with it the pestilence which spread far and wide through the land. There was the less excuse for the parsimony which Elizabeth showed at this juncture, for the parliament which assembled on 12 Jan. had again been liberal, and had voted one subsidy besides two fifteenths and tenths to replenish the exchequer. But one act of this parliament marked an epoch in the history of the reign, and another act of convocation was no less important in its bearing upon the ecclesiastical history of England. The first was the act for forcing the oath of supremacy upon a much larger class than had been compelled to take it heretofore, and visiting persistent refusal with the penalty of death as in cases of treason. The second was the promulgation of the Thirty-nine Articles as formulating the recognised doctrines of the English church. The latter measure concerned the clergy, the former was a sword of Damocles that was suspended over the heads of all classes of the laity, but it is to the credit of the queen that she was averse to putting it in action. The time had not come for using the awful power that this act placed in her hands. Once more during this parliament, and only a few days after it assembled, the faithful commons had presented a humble petition to Elizabeth 'to take to yourself some honourable husband whom it shall please you to join unto in marriage.' They were deeply in earnest this time, for the country had had a serious scare in the previous October, when the queen had been dangerously ill with the small-pox, and her life for some hours had seemed to be trembling in the balance. As before to this petition an evasive answer was returned. About this time the marriage of the Queen of Scots became a subject of debate among the politicians. Elizabeth suggested that her favourite Dudley should become Mary Stuart's husband. It ended by the marriage to Darnley on 29 July 1565. On the wearisome intrigues which had as their object the marriage of Elizabeth herself it is not worth while to dwell. In 1564 the famous visit to Cambridge took place, and it was on this occasion that Elizabeth made her Latin speech, which there is every reason to believe she delivered without any careful preparation. A month later Dudley at last received his patent of nobility, and on 29 Sept. was created Earl of Leicester, with the gift of the manor of Kenilworth. Was Cecil chancellor of Cambridge? Then Leicester should be chancellor of Oxford, and two years after Elizabeth had visited the one university she was received with the same pomp and magnificence at the other. It was during this visit that on 3 Sept. she listened to Edmund Campion and Richard Bristow disputing in the schools, few thinking then that the two would become hereafter the great champions of the catholic party. In Scotland, meanwhile, all was turbulence, violence, and misrule. Rizzio was murdered on 9 March with every circumstance of brutal ferocity, and on 19 June Mary Stuart brought forth a son, and there was an heir male to the throne at last. The parliament met again on 30 Sept. Again there was a petition from the lords that the queen would name her successor, and would consent to take to herself a husband, this time with more earnestness than ever (D'Ewes, p. 105). Elizabeth's answer was as it had always been, that she was averse to marriage in itself, and she would never marry if she could avoid it. But once more the archduke Charles made serious advances, and once more he was encouraged to proceed.

Meanwhile Sir Henry Sidney, Leicester's brother-in-law, had been eating his heart out in Ireland, forced to go there, and forced to stay against his wish and better judgment; and though the commons had again been bountiful, Elizabeth could by no means be persuaded to do the one thing needful, namely to supply men and money and supplies to the deputy, and thus enable him to bring Shaen O'Neil to his senses. She behaved in all this miserable business as meanly as a sovereign of a great nation could behave. She set herself stubbornly against her council even when they were unanimous. She put forth plans of her own, she wrote outrageous letters; and when at last Sidney's brilliant campaign had been carried through with complete success, and was followed in the summer of 1567 by the utter discomfiture of O'Neil, and by his savage murder in a characteristic Irish brawl and massacre, she grudgingly wrote to thank Sidney for his services, as if the acknowledgment had been wrung from her at the last moment. While Sidney was doing his work so well in Ireland,

strange things were happening nearer home. On 2 Jan. 1567 parliament was dissolved. Next month the country was horrified by the news that Darnley, titular king of the Scots, had been barbarously and deliberately murdered, and that the Earl of Bothwell was believed to have been the instigator of the crime. Two months later it was known that Bothwell and Mary Stuart were living together at Dunbar; then that he had divorced his wife; then that the two had been married on 15 May; and then followed the news of the day at Carberry Hill, and on 17 June the imprisonment of 'the mother of debate' in the castle of Lochleven. Meanwhile across the Channel the civil war in France was raging, the catholics were carrying all before them, and in the Netherlands Alva was expected to supersede the regent Margaret. In August 1567 he entered Brussels, and some bloody work began. When the year 1568 opened there were clouds upon the horizon; before it closed Mary Stuart was a captive in England, war with Spain seemed imminent, the English ambassador had been expelled from Spain, the Spanish treasure-ships had been seized, and Elizabeth had declared that she meant to keep the treasure in safe custody; what she would do with it time would show. On 26 Jan. 1569 Mary Stuart was removed from Lord Scrope's castle at Bolton to the care of Lord Shrewsbury at Tutbury (*Hatfield MSS.* i. 395). The Queen of Scots, though under vigilant supervision, had a household of ten ladies and fifty other persons, with ten horses. Liberal as this treatment may seem at first sight, it still remains a question at whose charge this household was kept up. Lord Shrewsbury, it is certain, was full of complaints at the great expense he was put to. Elizabeth, if she ever repaid him, did not do so without much reluctance and many reminders. Mary's husband was still living in Denmark; but he, too, was in safe custody. The marriage between him and the queen was treated as invalid, though there were rumours that a divorce might be necessary, and could be easily obtained. But what was to be done with her? To send her back to Scotland would be, some said, to send her back to certain destruction; some said it would be to make the northern land more French than ever. Certainly it would be to plunge it deeper than ever into sanguinary civil war. On the other hand, to keep her in England, which she had voluntarily fled to as an asylum, was to assure her personal safety at the cost of a thousand risks and dangers which were obvious to any one who could form an estimate of the political outlook of the times wherever one turned.

It was not long (1569) before the first of these dangers showed itself. The Duke of Norfolk was unmarried. If he was not an avowed catholic, at any rate he was regarded as the head of the catholic party, and he was a personage round whom the catholic party would rally; they were still a powerful faction; in the north they were very powerful. Bothwell's name was hardly mentioned. The suspicion which the Casket letters had cast upon Mary's complicity in Darnley's murder might make Norfolk's pillow uncomfortable for him; but as to her having another husband alive at Copenhagen scribbling letters to her day after day (*Cal. State Papers*, Scotland, 1509–89, p. 310, No. 5), that seems hardly to have occurred to him as a matter to concern himself about. So the duke, in a vacillating, half-hearted, languid way, consented to be named as a suitor to the Queen of Scots. Of course Elizabeth heard of it, taxed him with it, threw him into the Tower, found that there was no evidence to convict him of anything more than a matrimonial plot, released him in August 1570, but continued to keep him under supervision. The great northern rebellion—the story of which has been so splendidly told by Mr. Froude—broke out in November. If the catholic party had had competent leaders, the issue might easily have proved calamitous for the country; as it was, the leadership and the energy were all on the other side. Even so there was room for anxiety and much need for promptness of decision, rapidity of action, and entire readiness to cooperate in any course that might be resolved on. But during all the crisis Elizabeth kept up a continual whimpering at the great charges she was being put to. She felt not the smallest anxiety about herself; she was sure that the result would be the discomfiture of the rebels; it was deplorable and vexatious that the cost of scourging them should be so heavy. She would have preferred that her nobles should rush upon these troublesome rioters with their riding-whips, as the Scythians served their mutinous slaves in old times; that would have been cheaper. Her nobles succeeded in quelling the dangerous outbreak in spite of their royal mistress, and when the time of punishment came they were encouraged to recoup themselves at the cost of those who might be implicated in the rising. Nothing in Elizabeth's life is more dreadful than the callous savagery which she permitted, and more than permitted, in the slaughter and pillage that followed the northern rebellion. She heard of it all, and did as her father would have done in the fury of his wrath.

Then there rose a cry that if the pope had

but supported the rebellion and boldly excommunicated the queen the catholics would have answered to the call as one man. Rome has always moved slowly, but Rome was preparing to move now. On 25 Feb. 1570 Pope Pius V issued the bull, 'Regnans in Excelsis,' excommunicating Elizabeth by name, and absolving her subjects from any oath of allegiance that might have been taken to her at any previous time. She had been upon her throne eleven years and three months when this famous sentence was passed, and the importance of the event at the time can hardly be exaggerated. The news was soon known in England, but the bull was not published till 15 May. Then it was found in the morning nailed to the Bishop of London's palace gate, in defiance of queen, parliament, and all the powers that be. John Felton, the poor wretch who had dared to do the deed, was soon taken and soon hung, glorying in the act with his last breath. And yet the immediate effect of the sentence of excommunication was almost absurdly small. In London people were more scornful than in any other way concerned, and when the parliament assembled in April 1571 it proved much more protestant than had ever been known before. There were loud complaints against the laxity with which the laws against the papists had been carried out, and one act, which had passed both houses, though it was aimed at the catholic lords, was too much for the queen in her present mood to give her assent to, and it dropped. But though Elizabeth could be tolerant of beliefs she did not share in, or considerate to a whole order whom it was policy to conciliate, she had no pity for *persons*, whether high or low, who provoked her anger or vengeance. The treacherous capture of John Storey and his execution this year is an instance of her relentless severity where only a single person had to suffer; and the fate of the Duke of Norfolk seems to be best explained by looking upon it as an easy way of getting rid of a timid imbecile who could be sacrificed without any inconveniences being likely to follow, while, if he were allowed to live, he might prove troublesome as an instrument in abler hands.

When Mary Stuart had been two years in England, it seems that Elizabeth had grown tired of keeping her, and would have been glad to be rid of her, if only she could have seen her way to release her. There were some who boldly urged that the Gordian knot would be best unravelled by the executioner's sword; but little was to be gained by that when across the border there was still the little prince, James VI, with at least as good a title to the English crown as his mother's, and who in the hands of the politicians would be a better card to play than Mary Stuart had ever been.

Exactly at this juncture came in another of those complications which make the problems of this reign so intricate, and the course of the chief actors so difficult to explain. Hitherto deliberate plots for the assassination of an English sovereign had very rarely been dreamt of. Now, for the first time, we hear the whisper of such base conspiracies. It was when the Ridolfi plot was growing, and miscreants in high places half over Europe were suggesting this or that scheme for the overthrow of the queen of England, that we first hear of a design for compassing her murder. The ruffian who volunteered to do the deed was no common bravo, but a man of high birth, and an officer who had served with energy under Alva in the Netherlands. This was Chapin Vitelli, marquis of Cretona; he had been sent over in October 1569 to negotiate for the restitution of the treasure which Elizabeth persisted in keeping in her own custody. It is not improbable that even thus early he intended on his own responsibility to carry out the assassination, for he set out with a suite of sixty gentlemen, of whom only five were permitted to proceed further than Dover. From the first the man was regarded with suspicion, and he was dismissed in December, having effected nothing. But when the Ridolfi plot was not only advancing to maturity but seemed likely to result in a real rebellion, Vitelli was once more to the fore. Two months later the Ridolfi plot had been discovered, the Duke of Norfolk was again in the Tower, and on 2 June following (1572) he suffered on the scaffold. For the credit of Elizabeth it should be noted that to the last she shrank from signing the warrant for the execution, and did so only under much pressure, not only of her council but of her parliament. The Ridolfi plot had shown that the sympathies of a large section of the nobility were catholic; the plot meant murder, and had scarcely been discovered in its fulness when it was found that Don Gueran, the Spanish ambassador, had hired another band of cutthroats to assassinate Cecil, and Northumberland was at large across the border. Nevertheless when the parliament presumed to express an opinion as to what her next step ought to be, and strongly urged the stern necessity of getting rid of the difficulty of Mary Stuart by bringing her to the block, Elizabeth forbade them to proceed with their bill of attainder; and when both houses persisted in passing a measure which rendered Mary incapable of succeeding to the throne in the event of her surviving the queen reg-

nant of England, the royal assent was withheld, and the parliament was prorogued.

In September 1567 the civil war again broke out in France. Again the Huguenots were worsted; again there was peace, both sides anxious to gain time. Next year (September, *Cal.* Dom. 1547–80, pp. 3–6) the Cardinal Chatillon, Coligny's brother, slipped away to England to gain the ear of Elizabeth. He seems to have had some money given him for the cause, little enough we may be sure (*Hatfield MSS.* i. 404, No. 1287), but he returned in November with fair promises (Nos. 1207–8). Elizabeth intended to help the Huguenots at Rochelle (*Cal.* Dom. 1547–80, p. 318, No. 92). In the spring of 1569 the war broke out with the old fury. This time Condé was opposed by Henry, duke of Anjou, brother of Charles IX and afterwards Henry III. On 13 March, at the battle of Jarnac, Condé died the death of a hero. Anjou, now in his nineteenth year, won well-deserved laurels. The protestant cause appeared desperate. Coligny and his brother Dandelot alone remained. It was Jeanne d'Albret, wife of Antony, king of Navarre, who gave the cause a new life. When least expected she appeared at Saintes, where the remains of the protestant forces were, with her son, Henry of Navarre, and the boy of fifteen was welcomed as the commander of the Huguenot armies. The peace of St. Germain (8 Aug. 1570) was a pretence of settlement once more, giving the Huguenots a certain measure of toleration and four cities of refuge, of which Rochelle was the most important. The policy of conciliation for a time prevailed. Charles offered his sister Margaret to young Henry of Navarre, and the hand of his brother, the Duke of Anjou, to the queen of England. This was in April 1571. Elizabeth was in her thirty-eighth year, Anjou was twenty. She amused herself with the new negotiations. While they were going on the evil day for the Huguenots was postponed. But Anjou was not the man to be used as a plaything. If he saw his way to a crown and something more, he would sacrifice himself. When he became convinced that the queen meant nothing serious, he threw her over, July 1571. In October Catherine de' Medici, the queen mother, was offering her youngest son, the Duke d'Alençon, as a substitute for his brother. The negotiations dropped for a while, but were renewed in February 1572, and continued from month to month, Catherine de' Medici being desperately in earnest, Elizabeth at this time scarcely pretending to be sincere. On 8 May parliament had assembled; on the 29th the Earl of Northumberland was sold by the Scots, after much higgling about the price to be paid, and delivered into the hands of Lord Hunsdon at Berwick. Hunsdon hated the vile business, and when an order came from the queen that he must carry his prisoner to execution at York he flatly refused to obey. The hateful office fell to another, and on 22 Aug. Northumberland was sacrificed.

The horrible tidings of the massacre of St. Bartholomew, 24 Aug. 1572, reached Elizabeth at Woodstock. At first she refused to give the French ambassador an audience. When she did she received him with impressive solemnity of manner, the whole court being dressed in deep mourning. The lords of the council turned away from the representative of the king of France with coldness and silence; but the ambassador himself actually, at this very audience, ventured to present the queen with a love-letter from the Duke d'Alençon, which we are told she not only accepted but read there and then!

The year of the St. Bartholomew massacre marks an epoch in the life and reign of Queen Elizabeth. With this year begins that long episode in the queen's life which goes by the name of the Alençon marriage. Francis, duke d'Alençon, was a hideous dwarf. In childhood he had escaped from the smallpox with his life, but the foul disease had left him blotched and scarred and stunted. A frightful enlargement at the end of his nose had divided into two, and the wits of the time made themselves merry with his 'double nose,' apt symbol, they said, of his double-facedness. Like all his brothers, he was licentious and unscrupulous. He had little education, and no religious principle, at one time siding with the catholic party, at another posing as a Huguenot leader in France, or accepting the sovereignty of the states of the Netherlands under conditions which he never meant to observe. His pock-marked face and discoloured skin as he dropped into a seat made him look like a frog, and Elizabeth called him, and he cheerfully accepted the name, her 'petite grenouille.' This was the lover whom the queen of England kept hoping and languishing for twelve long years, and whom, when he died, worn out by debauchery, on 9 June 1584, Elizabeth declared she had loved so entirely that she could not in his place accept the hand of the hero, Henry of Navarre. Three times he came to England. She kissed his lips in the presence of the French ambassador, of Walsingham, and of Leicester. In November 1581 she let it go forth to the whole of Europe that she would marry at last. Lord Burghley, in his own hand, drew up a digest of the incidents con-

nected with the courtship, from its beginning in June 1572 till November 1579. We have less cause to regret that he did not continue the narrative; for in the archives of Hatfield there are still preserved more than one hundred love-letters that passed between the two, as amorous as were ever read at a trial for breach of promise. When the negotiations first began Elizabeth was in her fortieth year; when the prince died she was close upon fifty-two. Was it all mere acting? Was it a case of absolute infatuation? This only is certain, that Elizabeth was never so near marrying any one as she was to marrying this persistent suitor, and that if she was playing a part throughout, she overacted that part till she had wellnigh overreached herself. And all this while Leicester, whom men believed she loved, and Hatton, who pretended towards her a fervent passion, were daily at her side, and receiving substantial proofs of her power. They, too, were offering to her the incense of their coarsest flattery, deceiving or being deceived. It is not the least curious feature in her dealings with Alençon that only in his favour did she ever exhibit any generosity as far as money was concerned.

While amusing herself with this extraordinary lover, Elizabeth had no opportunity for idle languishing. In Scotland matters came to a crisis when Edinburgh Castle was surrendered to Sir William Drury in June 1573, with a force which Elizabeth tried hard but vainly to induce the regent Morton [see Douglas, James, *d.* 1581] to pay for. From this day the cause of Mary Stuart in Scotland was utterly hopeless. She was safer in her English captivity than she could ever again hope to be on the other side of the border. A month after the fall of Edinburgh the luckless Walter Devereux, earl of Essex, set sail for Ireland on that wild expedition which proved his ruin. The cost was to be borne partly by the earl, partly by the queen; but he mortgaged his estates heavily to Elizabeth before he started, and when he died he was a broken man. It was, however, in her conduct towards the protestant insurgents in the Netherlands, who had now begun their heroic struggle with the king of Spain, that Elizabeth's dealings were most tortuous. Burghley and the rest of the council were unanimous in desiring that the States should be strenuously supported as the champions of the protestant cause. Burghley had a foreign policy clear and defined. That policy was to weaken the power of Spain and France abroad, and to crush the hopes of the catholics at home by decidedly and consistently taking the side of those who were fighting for liberty of conscience, and were staking their all in a determined struggle with the pope and the Inquisition. Elizabeth herself had no policy; she was absolutely destitute of ambition; she clung to all she had; she never wished for more. War she hated, primarily because of the cost, and that meant an application to parliament for supplies. A war of conquest for the sake of annexing a province or extending her dominions nothing on earth would have induced her to engage in. Leadership had no attraction for her. She put away from her mind all thoughts about the future. She would live and die an island queen. The children of Henry VIII were the only sovereigns of England since the Conquest who had never crossed the Channel. Elizabeth never saw Scotland, Ireland, or Wales; indeed her yearly progresses were as a rule mere visits to the houses of the nobility in the home counties and the midlands. When she reached Bristol in 1574 she offered up special thanks to God for her preservation in that long and dangerous journey (*Lansdowne MSS.* cxv. 45). A detailed itinerary of her movements, such as exists for the reigns of Henry II and King John, would amuse the reader by showing the smallness of the area in which she lived during her seventy years. All this tended to make her narrow in her views of what was going on in the great world outside her. Intensely self-involved she looked at everything as it might affect her own purse and her own convenience, while her magnificent fearlessness kept away all anxieties about the future. But as to committing herself to a great cause she was incapable of understanding what it meant. From Burghley's point of view the revolted provinces were the battle-ground between protestantism and papistry. Elizabeth regarded the Flemings as mere rebels, whom she would have left to settle their own affairs with their sovereign if her council had allowed her. As for the pope or the king of Spain, it would be time enough to trouble herself about them when the one should dare to invade her dominions with his secret emissaries, or the other should try conclusions with her on the coast or in the Channel.

From the moment that William of Nassau was elected stadtholder of the United Provinces in 1572 Elizabeth's feeling towards him was not friendly. In England generally there was profound and enthusiastic sympathy with him in the struggle on which he had embarked. Immense sums were subscribed for his support; he was regarded as the hero on whose success the cause of protestantism depended. Elizabeth regarded him and his Flemings as being engaged in a great rebellion against their lawful sovereign. There

was, however, a danger that if she would not support the United Provinces France might step in; that was to be avoided. She determined to give help, and Sir Humphrey Gilbert landed at Flushing on 9 July 1572 (Wright, i. 425) with a force of volunteers better furnished than ordinarily with arms and money, though the expedition seems to have been fitted out at the expense of the merchants of London. The force was allowed to join the insurgents. Shortly after this Elizabeth had made up her differences with Philip, the dispute about the treasure seized in 1568 had been settled, and in November Sir Humphrey was recalled. Next year Alva was succeeded in the government of the Netherlands by Requesens, and Elizabeth undertook to act as peacemaker between Philip II and the provinces. The Prince of Orange refused to entertain the proposals she made, but when all hope of aid from the French Huguenots disappeared he prevailed upon the States to offer the sovereignty of the Netherlands to Elizabeth herself, as the lineal descendant of Philippa of Hainault, and so the representative of the ancient sovereigns of the land. She appeared to hesitate; finally she refused the tempting offer. Requesens died in July 1575. For seventeen months the provinces were left to be governed by the council of state. Practically there was anarchy. The Spanish troops were left unpaid; they made requisitions upon the miserable people, and plundered town after town with remorseless atrocities. On 3 Nov. they sacked Antwerp. Almost the wealthiest city in Europe was given over to fire and pillage. On that same day a new governor arrived in Luxemburg, Don Juan of Austria, a natural brother of Philip II, and the hero of the battle of Lepanto. He began by dismissing the Spanish army, and ratified the pacification of Ghent; but it was plain that the Netherlands could not be ruled except by the sword. The Spanish and Italian troops returned, and the old horrors began again. In March 1578 Sir John Norris was allowed to cross over to join the Prince of Orange with two thousand men, but again they were mere volunteers; the queen would not commit herself, or contribute to the expense. On 1 Oct. Don Juan died suddenly, and was succeeded by the Duke of Parma, son of the regent Margaret. But Don Juan's mission was not in vain, for it was he who succeeded in dissociating the ten southern provinces from the seven Dutch provinces in the north. The former became united again to Spain, and constitute the modern kingdom of Belgium; the latter, the protestant provinces, now make up the kingdom of Holland.

We have seen that very early in her reign Elizabeth had prohibited under the severest penalties the saying of the mass in public or private, and had made it compulsory for all her subjects to attend the English service in the churches. The Statute of Uniformity came into force on 24 June 1559, but it was allowed to remain for the most part inoperative. The immediate effect, however, was to drive a large number of men of learning and ability into exile, and to strip the university of Oxford of its most brilliant scholars. A colony of them settled at Louvain, and soon set themselves to work to write pungent attacks upon the protestant doctrines and exasperating treatises in the vernacular in defence of the catholic dogmas. These were printed in Flanders, and were sent over to England as opportunity served, much to the annoyance of the queen and the bishops whom she had appointed. In 1563 an act was passed to restrain 'the licentious boldness' of those who of late had presumed to maintain the authority of the bishop of Rome; and the doing so by word or writing was to incur the penalties of præmunire; a repetition of the offence was to be visited by forfeiture and death, as in cases of high treason. It was the puritan parliament that had tried to force the queen's hand by passing this law; but Elizabeth had no intention of pressing it, and in fact it remained almost a dead letter for some years. But as time went on the catholic exiles began to feel that they were getting less and less in touch with the great mass of the catholics at home, and that as the old priests of Queen Mary's days, who had been schooled in the old faith and ritual, died off, the rising generation would gradually become habituated to the new worship and acquiesce in the new theology. It seemed to them of vital importance that England should be supplied with catholic priests who should fill the places of those who died off, and if possible that their numbers should be increased. In 1561 Philip II had founded a university at Douay in Artois, the original object being to discourage young men in the Netherlands from seeking education in France by providing them with as good education at home. The first chancellor was Dr. Richard Smith, a former fellow of Merton and regius professor of divinity at Oxford, one of the refugees. The appointment was significant. But much more significant was the foundation of the English college in the university by William Allen, subsequently known as Cardinal Allen, fellow of Oriel [see Allen, William]. The avowed object of this foundation was to educate young Englishmen for the priesthood, who should be pledged to return to

England, there to pursue their ministrations and act as 'missioners' among the neglected catholics. The progress of the college was rapid enough to prove that it had been wanted. In 1574 the first of the newly ordained priests started upon the English mission, and from that time, year by year, great detachments were sent over, till in 1577 there were as many as twenty-four priests ordained, and next year twenty-two more. Meanwhile the pope's bull of excommunication had been published in 1570, and the parliament had expressed its alarm. In 1571 the famous act was passed which made it an offence punishable with death and forfeiture for any catholic priest to give absolution and 'reconcile' any one to the church of Rome, or for any one to receive such absolution at his hands. So far from this act tending to deter young enthusiasts from entering upon the perilous mission, it is plain that there was a certain fascination for many in the very danger to be faced and the hardships to be endured. In 1576 the feeling against the English in the Netherlands became very bitter. A strong party, by no means exclusively Calvinists, felt keenly that Elizabeth had betrayed them or was ready to betray them to Philip, and at Douay there was a cry raised that the English college was a nest of traitors who were playing false to the cause of the United Provinces. They were Englishmen, they should be expelled from the town. At this time there were no fewer than 120 students in the college. The worldly-wise among the townsmen saw that such an institution must needs be a source of income to the place; for a while they managed to keep down the violence of the multitude, but when the landing of Sir John Norris with the force sent by Elizabeth on 7 Jan. 1578 was followed by the disastrous defeat of Gembloux on the 31st, and the dastardly slaughter of six hundred prisoners in cold blood, the grief and rage of the people of Douay burst forth afresh. Elizabeth, they thought, had betrayed them, and Englishmen were all traitors, whatever their creed. The college was compelled to break up. In August it reassembled at Rheims, though with diminished numbers. Henceforth for a while its home was in the dominions of the king of France, not in those of the king of Spain. The stream of missioners continued to flow steadily across the Channel. Thirteen landed in England in 1578, next year twenty-one crossed over, twenty-nine more in 1580, exclusive of the two jesuit fathers, Parsons and Campion. It was not in the nature of things that such an immigration of proselytisers should not be followed by a revival of catholic sentiment in the country, or that the hopes of the ardent and sanguine among the catholic party should not rise. It is evident that there was a decided catholic revival, and that the comparative leniency shown to the catholic gentry tended to embolden those who had an affection for the old ritual. It was not long before they were awakened to a sense of their danger. A regular system of espionage was begun; the houses of the catholics were watched, and on Palm Sunday 1574 (4 April) a raid was made simultaneously upon three important houses in London, and Lady Morley, Lady Guilford, and Lady Brown, 'with divers other gentlewomen,' were surprised as they were hearing mass, and together with four priests were apprehended to be dealt with 'according to the statute in that case provided.' The four priests appear to have been old 'Queen Mary priests,' not missioners from the seminaries abroad. It was a beginning, but only a beginning.

The spies caught the first seminarist, Cuthbert Mayne, in the autumn of 1577. He was hanged and mangled on 29 Nov., and his host, Francis Tregean, a Cornish gentleman with a good estate, was thrown into prison, where he was kept for twenty-eight years, and sent out of the country to die in exile. In the following February two more of the missioners were taken and hanged at Tyburn, and from this time till the end of the reign the barbarities never ceased. But it was when Parsons and Campion, the first two jesuits who had ever set foot in England, landed in June 1580, that the queen, or at any rate her council, began to be seriously alarmed. There was no question of sedition, no thought of a rebellion, but there was a very great question as to who was to be obeyed in England in religious matters, the pope or the queen. The priests ordained abroad, and persisting in saying mass at home, were guilty of high treason according to the act. They defied the act, and must take the consequences of their temerity. This view of the case narrowed the issue to limits beyond which Elizabeth refused to look. One and all these priestly fanatics professed to honour her as their queen, and confessed that in conscience they were bound to obey her, with one reservation, however—they could not acknowledge her authority as supreme head of the church in things spiritual. Elizabeth would have all or none; the obedience she claimed admitted of no reserve. Liberty of conscience, freedom of worship, she could no more away with than could Philip II or Alva. No special pleading in the world, no attempt to extenuate the acts done on the ground that they were called for by the exigencies of the

hour, can alter the fact that for at least twenty years of Elizabeth's reign torture of the most revolting kind was habitually employed upon wretched men and women, who one after another declared that they prayed for her as their queen, but they could not, they dared not, accept the creed she attempted to impose upon them. During all these years there is no sign that Elizabeth ever felt one throb of pity or ever hesitated to sign a warrant for execution or to deliver over a miserable wretch to be dealt with by the 'rack master.' Campion was brought into her presence for a private interview from a dark and loathsome dungeon; the very next day he was subjected to inhuman torture. Fifteen years later the monster Topcliffe wrote a long letter to the queen setting forth his claim upon her regard, the ground of that claim being that he had helped more catholics to execution than any man in England. The justice of that claim was allowed, and for some years longer he continued at the old trade of vivisection and butchery.

Exactly a month after the death of Alençon William of Orange fell by the hand of an assassin (10 July 1584). In the Netherlands Parma made steady way against the insurgents, and the Dutch provinces seemed to be on the verge of despair. In July 1585 deputies from the States came to England, throwing themselves upon Elizabeth, prepared to make any conditions she might impose as the price of her help. The conditions were very hard ones. The queen was to furnish and pay four thousand men. Flushing, Brill, Ostend, and Rammekins, all coast towns, were to be delivered into her hands till the expenses which the war might cost should be repaid. As usual, the army arrived too late to save Antwerp, and was sent off without stores or a responsible commander. No sooner had the troops gone than Elizabeth wished they had never started, and Leicester was not allowed to leave England to commence operations till more than two months had elapsed. It may be true that he was incompetent; but hampered and thwarted as he was at every turn success was impossible. It may be true that his acceptance of the dignity of governor-general of the provinces (24 Jan. 1586) was an act of revolt against Elizabeth's authority; but her despatching a special envoy to flout him publicly before the States was an outrage without excuse, without precedent. There could be but one end to a campaign under such a commander, left without moral or material support from the queen at home. Leicester returned to England in September. The soldiers were left without pay, they were disbanded by their officers, and returned next year literally in rags and begging their bread, a miserable remnant of the host that had gone forth with hopes of conquest two years before.

The presence of Mary Stuart in England had from the first been embarrassing to Elizabeth. During the first five years of her captivity the Queen of Scots had been a source of unceasing disquiet. She had given no rest to her friends in Scotland and France, she had written to the pope imploring and claiming his intervention, she had laid plans for her escape, she had engaged in, or been believed to be at the bottom of, every treasonable plot; Elizabeth suspected that her coolest statesmen would succumb to her fascinations; but with the death of the Earl of Mar and the storming of Edinburgh Castle all hope of her ever being able to keep a party together in Scotland was at an end. Mary continued to live in somewhat luxurious captivity under the care of Lord Shrewsbury; but she could not live without intriguing, she had nothing else to do. It was by her means that a secret marriage was arranged in 1574 between Lord Charles Stuart, Darnley's brother, and Elizabeth Cavendish, Lady Shrewsbury's daughter by her first husband; the issue of that marriage was the Lady Arabella Stuart [see ARABELLA]. In 1576 the news came that Bothwell had died at Copenhagen—it was uncertain whether in prison or in a madhouse. Then came the trial of Morton, his confession that he had been cognisant of the murder of Darnley and privy to Bothwell's carrying off the queen; and his death upon the scaffold (2 June 1581). Close upon this followed the plot of Parsons and Creighton, the jesuits, the raid of Ruthven, and the wild project of the Duke of Guise for an invasion of the south, while James was to lead an army from the north, and a general rising was to be organised of Mary's supporters in England. Meanwhile the persecution of the wretched catholics waxed hot and increased in cruelty. They who were moved with pity for the sufferers passed from pity to sympathy; there was a growing party of enthusiasts prepared to make sacrifices for the beautiful captive. Her long captivity was spoken of among those who knew little about the facts as a martyrdom for the true faith, her stubborn constancy was declared to be christian heroism At last the great Guise conspiracy—a stupid vague piece of vapouring talk about what might be—became public property. Francis Throckmorton, after enduring the horrible tortures of the rack twice without betraying his friends, broke down at the sight of the

dreaded instrument the third time, and told all he knew. There was serious alarm, for the Earls of Arundel and Northumberland (Henry Percy) were deeply implicated and were thrown into the Tower. A fresh batch of seminary priests were slaughtered. The Spanish ambassador left England in fierce wrath. Diplomatic relations between England and Spain were suspended, and it was soon found that De Guaras, who remained as a kind of Spanish consul to whom the merchants might refer in commercial disputes or questions of difficulty, was carrying on intrigues with the Queen of Scots, and, after being thrown into prison, was sent out of the country and told he might never come back. It was plain that a war with Spain must come sooner or later, and such a war could not but be looked forward to with anxiety. In October 1584 Walsingham and Burghley between them bethought them of a new and special appeal to the loyalty of the country. An 'Instrument of an Association for the preservation of the Queen's Majesty's Royal person' was drawn up with great care and circulated not only among the clergy and nobility, but among freeholders, farmers, and all men of substance in the several counties of England and Wales. It was in fact the first time in our history that anything approaching a *plébiscite* had been attempted which should express a decided vote of confidence in the sovereign. As a matter of course the instrument was signed without demur. The signatories bound themselves under an oath to preserve the queen's person with their substance and their lives, and to 'pursue to utter extermination' all who should attempt to harm her 'or claim succession to the crown by the untimely death of her majesty' (*Cal.* Dom. 1584, p. 210).

There could be no doubt who was aimed at in the clause which mentioned those who should 'claim succession to the crown.' Walsingham took care that the document should be shown to Mary Stuart. She was equal to the occasion, and at once declared her willingness to add her own signature.

The parliament met again on 23 Nov., voted liberal supplies in view of what was felt to be impending, and passed an act which in fact embodied the provisions of the instrument of association and made any person in whose favour an attempt at rebellion or taking the queen's life should be made, personally responsible for the consequences that might ensue, and the issue of such person cut off from succession to the crown. Having passed this act the parliament was again prorogued on 29 March 1585. An incident of a very startling nature had, however, disturbed the equanimity of the members before the parliament was a month old. There was a certain William Parry, a doctor of civil law of some foreign university, who had been returned as member for Queenborough, probably through the interest of Lord Burghley, who had employed Parry in some dubious missions for several years past. He was a man of blasted character, and it is difficult to believe that he was quite sane. A bill had been brought in for increasing the severity with which the seminary priests were to be dealt with, and for recalling, under tremendous penalties, the children of all the catholic gentry who were being educated abroad. When the bill was brought in for the third reading, Parry opposed it in a speech of extraordinary boldness and violence. The house was for the moment electrified, but Parry was given into custody, and his committal was expected to follow. To the surprise of every one the queen ordered his release, and no further notice was taken of his conduct. Six weeks later he was sent to the Tower on a charge of high treason and attempting to compass the death of the queen. He was brought to trial on 25 Feb., pleaded guilty, and was hanged, drawn, and quartered five days later. Whether he was as wicked as was believed, a mere impostor, or a madman or a dupe, it is certain that Parry had been going about for years sounding this man and that among the catholic divines on the question of the lawfulness of assassinating Elizabeth; and though he had entirely failed to obtain any sanction for his intended or pretended crime, and though he was eventually caught in his own trap, yet he succeeded thus far,—that the names of such men as Parsons the jesuit, Cardinal Allen, and even the pope had been mentioned as in some way connected with Parry's doings, and the temper of men's minds was not softened towards Mary Stuart, who was credited with being at the bottom of every new discovery of real or supposed treasons. While the parliament was sitting and deliberating upon an act which really sealed her fate, Mary was transferred from the custody of Lord Shrewsbury to another keeper, and on 20 April she was committed to the custody of Sir Amyas Paulet, a grim and sour puritan, and found herself a close prisoner at Tutbury, rigorously watched day and night, and shut off from all communion with her friends outside. She saw hope passing from her, fretted, chafed, grew desperate, but all in vain. Her son made his own bargain with the queen of England and left his mother to her fate. The confinement at Tutbury told upon her temper and her spirit;

she begged vehemently to be removed elsewhere. In January 1586 Elizabeth transferred her to Chartley in Staffordshire, a house of the Earl of Essex, where she remained till the following September. During these eventful months the vigilant supervision over Mary was relaxed, and as a matter of course intrigue and conspiracy began again and worse than ever.

The Babington plot was initiated [see BABINGTON, ANTHONY; BALLARD, JOHN]. By the instrumentality of Gilbert Gifford (whom Mr. Froude strangely asserts to have been trained by the jesuits, which he certainly was not), Walsingham became as well acquainted with the movements of the plotters as they were themselves; he chose his own time for apprehending them, and was so deliberate in his plan of operations that the whole plot was believed by some to have been concocted by himself (see a letter in *Cal. State Papers*, Dom., Addenda, 1580–1625, p. 223), and is so represented even by Lingard. Gifford was allowed to slip away into France, where he died as a prisoner in the Bastille in 1590 (*Walpole Letters*, x. *n.* 2). The rest, fifteen in number, were put to death with such inhuman barbarities that even in those days the populace were shocked and indignant. There is too much reason to believe that Elizabeth herself suggested this exceptionally horrible treatment of the wretched criminals in one of her outbursts of ferocity.

The wretched men who had taken part in the Babington plot were brought to trial on 13 Sept. On 6 Oct. a commission was issued for the trial of the Queen of Scots. The commissioners assembled at Fotheringay, whither Mary had been removed (on 25 Sept.); the actual trial began on 15 Oct. Mary Stuart was tried upon the late statute, the charge being that she had conspired to procure the invasion of the realm and the death of the queen. Elizabeth had strictly enjoined that on this occasion no sentence should be passed, and though the trial was virtually at an end the court adjourned to meet again in the Star-chamber at Westminster on 25 Oct. On that day the commissioners reassembled and pronounced sentence of death. Parliament assembled on the 29th, and the proceedings in the trial were laid before each house. On 12 Nov. both houses united in a petition to the queen that the sentence should be carried out without delay. Elizabeth returned an ambiguous answer; she could not take the decided step; she hesitated and delayed from week to week; she wished the Queen of Scots were dead with all her heart; she shrank from the shame and disgrace that would attach to her if she brought her to the block. The lords of the council, with Burghley at their head, were unanimous in pressing for the execution. Leicester, away in Holland, wrote letters urging her to it. It must be conceded that Elizabeth stood alone at this dreadful time in feeling any reluctance to carry out the sentence. She knew that the whole responsibility of the act would rest with her if it were carried out, and she tried desperately to shift that responsibility from her own shoulders. There is no trace of any softening towards the Queen of Scots, only a feverish desire to set herself right with the world outside her own kingdom, exactly as her father had for years shrunk from divorcing himself from Catherine of Arragon. When Elizabeth saw that she must either cease to look for the approval of the civilised world or leave undone the deed which she had resolved to do, she sent Mary Stuart to the scaffold and repented, not that the deed was done, but that she had been the doer of it. By far the most dreadful reproach that posterity has to bring upon her is, and must for ever remain the fact, that a week before the execution Elizabeth made one last attempt to induce Sir Amyas Paulet and Sir Drue Drury to kill Mary Stuart privately. Paulet, 'with great grief and bitterness of mind,' made answer to the detestable proposal: 'God forbid,' he wrote, 'that I should make so foul a shipwreck of my conscience or leave so great a blot to my poor posterity, to shed blood without law or warrant' (SIR A. PAULET, *Letter Book*, p. 362). When the tidings came that the warrant Elizabeth had signed had indeed been executed, she overacted her part; her fury was real, but her repudiation of all share in the responsibility of the final tragedy could deceive none of those who to the very last she had vainly hoped might contrive somehow to save her from herself. Davison was the one victim whom she sacrificed to her resentment, the one statesman whom she could afford to degrade. Six days after the execution had become known to the world and had provoked one loud burst of horror and indignation over Europe, Elizabeth, in a letter to James (now by his mother's death undisputed king of Scotland), expresses 'extreme dolour' for the 'miserable accident' that had befallen, and Robert Carey, the bearer of that letter, believed she was sincere. There is little doubt she was. How could she but be grieved that the moral sense of the world condemned her?

While the arrangements for the removal of Mary Stuart from Tutbury to Chartley were being discussed by Sir Amyas Paulet and his correspondents, Sir Francis Drake set

sail from Plymouth (14 Sept. 1585) on his memorable voyage to Spain. The little fleet numbered twenty-five sail all told. It was not the last of those strange ventures in which the queen herself took shares, and which had as their object the committing ravages upon the dominions of Philip and enriching the shareholders. Drake returned 28 July 1586. The expedition hardly paid its expenses, but to Spain and her trade it brought heavy calamity. Meanwhile Elizabeth was dreaming of deserting the Netherlands. She was allowing her small army to waste away inactive and half starved, and actually making or listening to overtures for a peace with Spain on the basis of abandoning the cause of the provinces and surrendering, not to them but to their implacable foe, the cautionary towns that had been handed over to her as the price of her co-operation. While she was halting between two opinions, perplexing her ministers and herself, and trying to outwit every one by turns, Drake was allowed to slip away with a squadron of thirty sail, of which this time six large ships belonged to the queen's navy, with orders to 'impeach the joining together of the king of Spain's fleet,' and otherwise to do them all the harm he could. Drake got off on 2 April 1587. Exactly a week after he had sailed Elizabeth changed her mind, and sent him counter orders. They came too late; Drake was not the man to tarry. On the 19th he made a dash upon Cadiz, burnt and sank thirty-three vessels, and brought away four that were already laden with provisions for the forces that were to invade England, when the great expedition should be ready to start. There was no secret about it now. Philip II had made up his mind at last, and was grimly in earnest.

When Philip II embarked upon the ambitious enterprise of the conquest of England, he had been engaged for thirty years in a vain attempt at making himself absolute ruler of the Netherlands, and as far as the seven northern provinces were concerned he was no nearer than he had ever been to success. The cost of this protracted war had got beyond the power of calculation. Spain had become the poorest country in Europe, and her people the most heavily taxed people in the world. What is most surprising is the fact that Philip himself knew the desperate condition of his finances, and yet never for one moment swerved in his purpose, and never doubted his ability to invade and conquer England, and sweep her navies from the sea. As little did his infatuated subjects doubt the omnipotence of their sovereign. In the pride of his immeasurable self-reliance he was incapable of understanding that while he had been wrecking his finances in bootless warfare, the rest of the world had been benefiting by his blind expenditure. He knew nothing of England's real resources, nothing of that mighty reserve of power which the queen of England could always fall back upon.

A standing army was a thing unknown in England. But the musters constituted a militia ready at any moment to take the field fully armed; while the liability to furnish ships for the defence of the coast, assessed by no means exclusively upon the seaports and the counties most exposed to invasion, guaranteed to the nation at large that a national fleet could be provided at the expense of all in the hour of need, and by the simplest financial machinery. Of the whole number of ships, great and small, which sailed out to meet the Armada, not a third were even paid and victualled by the queen. More than 120 vessels were fitted out by the London merchants and the smaller seaports (Macpherson, *Annals of Commerce*, ii. 185; *Cal.* Dom. 1588, pp. 477, 482), and these were as a rule far better furnished than the queen's ships. The latter were notoriously and scandalously ill-furnished with stores and provisions for the sailors, and it is impossible to lay the blame upon any one but the queen. She would not believe that invasion was seriously intended; she shut her eyes to facts. At a time when it was of supreme importance that there should be no hesitation, no delay, no appearance of stint, there was everywhere niggardliness and trumpery higgling with contractors about the price of supplies. It was not so much that the commissariat broke down, as that there was no commissariat. The queen had gone on from day to day putting off the giving of those orders which involved the spending her money generously. So elaborate had been the arrangements for providing all needful supplies to the Armada, that the number of the victualling and store vessels accompanying the fighting ships proved a serious embarrassment. The queen's ships were without the barest necessaries.

Elizabeth stubbornly refused to open her eyes to the danger, even when the Spanish fleet had been sighted off the coast (*Cal.* Dom. 1588, p. 493). Lord Howard, writing to Walsingham in June, bitterly grieves that 'her majesty will not thoroughly awake . . . in this perilous time.' Here and there offers were sent up by generous volunteers to supply victuals for a month at their own cost (p. 494). Everywhere there was a burning impatience to act upon the offensive, and it was the

unanimous opinion of the most experienced commanders that Spain should be attacked on her own coast, not waited for on the narrow seas. Drake again and again urged this upon the queen and her council; they were only eager to follow his advice, but their hands were tied. Elizabeth meddled, delayed, hesitated. It really looked as if England could only be saved in spite of her. In the third week of July, when a Spanish fleet was reported off the Lizard, Lord Howard 'begs for the love of God' to have some powder and shot sent to him, and this while a running fire was being kept up actually within sight of Plymouth. There were but three weeks' supplies provided, and some of the ships engaged had provisions only for a few days. It was just as bad with the land forces. The army which had been called out specially for the defence of the queen's person had as yet had no commander appointed over it. The fortifications at Gravesend were said to be in a fair condition. Tilbury might be made impregnable, but there was neither powder nor guns, nor any other adequate supplies. On 26 July Leicester writes that four thousand men had assembled at West Tilbury, all animated by a spirit of enthusiastic loyalty, yet again 'great want of victuals; not a barrel of beer nor a loaf of bread after twenty miles march.' On the 27th Leicester took the command of the forces on the Thames. It was on 8 Aug. that Elizabeth arrived at the camp at Tilbury from St. James's, and rode along the lines, sowing the seed of brave and kindly words to the soldiers. But by this time the danger was past, and the Armada had disappeared. From the very first the Spanish ships had done little else than try to get away from their determined assailants. When it was all over one of the captains, writing to Walsingham, exclaims, in the bitterness of his disappointment, 'Her parsimony at home hath bereaved us of the famousest victory that ever our nation had at sea.' The gain to England had been astonishingly small; the loss of life among the starved and neglected sailors was frightful. On 10 Aug. Lord Howard declares to Burghley that 'the Elizabeth Jonas had lost half her crew,' and that 'of all the men brought out by Sir Ric. [Roger?] Townsend, *he has but one man* alive.' Well might the admiral say, 'It is a pitiful sight to see the men die in the streets of Margate.' But the victory was won and the country was safe, and on 20 Aug. Dean Nowell preached a sermon of thanksgiving at St. Paul's, the lord mayor and all the city magnates attending with the usual civic pomp. On 24 Nov. Elizabeth herself went to St. Paul's in state to give thanks for her deliverance (Nichols, *Progresses*, ii. 538). Little more than three weeks after her review of the troops at Tilbury Leicester died at Cornbury, Oxfordshire, on his way to Kenilworth (4 Sept.) No sooner was his death known than the queen seized upon his estate, and sold his effects by public auction in discharge of a debt he owed to the exchequer. It may be that her bitter hate of Leicester's widow furnishes us with some excuse or some explanation of this step.

The romance of Elizabeth's life ends with this year, 1588. She was now fifty-five. There could be no more talk of love and marriage. Death had played sad havoc with her old suitors; Eric of Sweden, Adolphus of Holstein, the Valois princes had all passed away, and now Leicester was dead. Yet if at times the conviction of her loneliness came upon her, or she was brought face to face with the fact that her youth had fled, she put these thoughts from her, and with a haughty vehemence she refused to look forward. If there was a finality about her position which her ministers were for ever trying to provide against, to the very end she declined to concern herself with what might come. Her successor she would never name. Yet the loss of Leicester, her 'sweet Robin,' must have come upon her as a real personal loss from time to time. She and he understood one another; he never presumed too far upon the intimate relations that existed between them.

The exchequer was empty; the cost of keeping up the forces by land and sea had been very heavy; the nation was ready to pay the bill of the past year, and ready too to incur a new one if Spain could be humbled, and danger from that quarter be effectually put a stop to. Parliament met on 4 Feb. 1589, and voted liberal supplies. The payment of the subsidies, tenths, and fifteenths was spread over four years, the people would feel the weight of the taxation very little, they were quite prepared to support the queen in a war of reprisal. Nevertheless Elizabeth would by no means consent to protract the conflict, or to carry it on as her father would have done. If her people entertained towards her person that passionate loyalty which almost rose to the point of blind worship, then it was for them to defend her at their own charges. Elizabeth seems never to have been able to take any other than this narrow view. When the great expedition of Norris and Drake set sail in April 1589, it assumed the character of a mere joint-stock speculation, a huge piratical venture, to which the queen contributed 20,000*l.* and six ships (*Cal.* Dom. Addl. 1580–1603, p. 273). A flimsy excuse was offered for it which could deceive no one. Don Antonio, the claimant

to the throne of Portugal, it was said, was asserting no more than his right, and this fleet of 160 sail (*ib.* p. 275), and carrying a force of more than twenty-three thousand men, was equipped with the object of supporting him in his attempt to recover his kingdom. The Portuguese pretender gained nothing, the adventurers lost heavily, the whole thing was a humiliating disappointment, except in the damage it wrought to Spain. The loss of life was again 'appalling' [see DRAKE, SIR FRANCIS]. Six years later Elizabeth sent out her last and most disastrous expedition to the West Indies and the Spanish main. Drake and Hawkins were associated in the command of the fleet. Neither of them returned. Hawkins died on 11 Nov. 1595 as his ship lay at anchor off Porto Rico; Drake on 28 Jan. following at Porto Bello. Frobisher had died in November 1594. There were none to take their places.

After this time there was no more sending fleets across the Atlantic. It was shrewdly suspected that the king of Spain might be attacked and his treasure-ships intercepted just as easily and much more economically on the coast of Spain and Portugal as four thousand miles away. Drake's last voyage was followed up by the famous Cadiz voyage in 1596 [see DEVEREUX, ROBERT, second EARL OF ESSEX], which brought more glory than profit, and by the Island voyage of 1597, which brought neither profit nor glory. Elizabeth was irritated by the intelligence that the treasure fleet had escaped her navies three years running, and that no gain had come to her exchequer to repay the advances she had made. The last of the naval expeditions was that of 1602. Sir Richard Leveson with Sir William Monson as his vice-admiral was sent off with a fleet of ten ships (*Cal.* Dom. 1602, p. 152), victualled for five months to cruise off the coast of Spain, do all the damage it could, and intercept any vessels returning from the East or West Indian voyage. He fell in with a carrack of fourteen hundred tons, drove her into Lisbon, and managed to cut her out under the guns of the fort and bring her safely into Plymouth in July (*ib.* p. 228). She proved a valuable prize, laden with ebony, spices, and other produce, but treasure there was none. The Portugal trade was with the East Indies. The fleet laden with the produce of the silver mines of Bolivia was always bound for San Lucar. It was a poor return for all the cost, but it was something. With this success the naval history of Elizabeth's reign comes to an end.

We have seen that for the first thirty years of her reign Elizabeth had managed to keep from any very costly interference with the interminable civil wars that were going on in France. The time came at last when she could no longer hold aloof from the fierce struggle. A rapid succession of ghastly surprises, such as only French history can furnish examples of, beginning at the end of the Armada year, brought on a crisis. The murder of the two Guises in December 1588, the death of Catherine de' Medici a fortnight later, and the assassination of Henry III on 1 Aug. 1589, had opened the question who was to succeed to the throne now that the house of Valois had come to an end. Elizabeth was compelled to support the cause of Henry of Navarre, if only to thwart the ambitious designs of Philip. In September 1590 Lord Willoughby de Eresby was sent across the Channel with four thousand men and some supplies of money [see BERTIE, PEREGRINE]. But he returned without effecting anything. Next year Henry IV won the famous battle of Ivry (14 March), but lost more than he gained when the Spaniards under Parma succeeded in relieving Paris. In 1591 he was driven to apply to Elizabeth again, and Robert, earl of Essex, was sent out with four thousand men on 21 July [see DEVEREUX, ROBERT, second EARL OF ESSEX]. Henceforth the part that England played in French affairs was inconsiderable. The dreaded Parma died on 2 Dec. 1592, and when Henry IV apostatised and was received into the church of Rome (23 July 1593) Elizabeth took less interest in French affairs. France and Spain made peace at Vervins (2 May 1598); the edict of Nantes was published three weeks later, and Philip himself died in the following September. The treaty with the Netherlands of August 1598 relieved Elizabeth from all expense in the war that was going on, and put her in the anomalous position of a sovereign pledged to permit the levying of forces in her own kingdom which were to be used abroad (*Fœdera*, xvi. 340). So, only that her own exchequer was not burdened, her subjects might fight the Spaniards on the other side of the Channel at the cost of the States, leaving her to make peace with Spain if the time should come for that.

The administration of Ireland during the reign of the queen is not a pleasant subject to write upon. So far as the queen had any Irish policy it resolved itself into one fixed idea, to which she clung with more than her usual stubborn tenacity of purpose. Ireland was to be assimilated in all respects to England, in law and in religion; and she must be made to pay her own expenses, and, if it might be so, to contribute to the national ex-

chequer. Deputy after deputy was sent over, only to return more or less disgraced and impoverished. The ancient Brehon law was done away with, the ancient religion remained. The story of treachery, bloodshed, wholesale massacres, and ferocity on one side or the other is hideously monotonous. The one single monument of Elizabeth's rule in Ireland which reflects any honour upon her memory is the university of Dublin, which opened its doors in 1593 and admitted the great Ussher, then a boy of thirteen, among its first undergraduates. It was in this very year that the rebellion of Tyrone broke out. For five weary years Ireland was ravaged and plundered by one side and the other with the usual barbarities. On 14 Aug. 1598 things came to a crisis. Tyrone had laid siege to Blackwatertown, a stronghold of some importance, well garrisoned and stubbornly defended, situated about five miles from Armagh. Sir Henry Bagnell, marshal of the queen's army in Ireland, hurried to the relief of the fort with nearly four thousand men. Tyrone turned upon him and utterly defeated the English host. Bagnell himself, a large number of his officers, and more than seven hundred of his men were slain. The completeness and the disgrace of the defeat produced a profound impression (Chamberlain, *Letters*, Camden Soc. 1861). Lord Burghley died just ten days before this disaster.

Of all the stories that have been told of Queen Elizabeth none are more honourable to her memory than those which speak of her kind and gentle treatment of Lord Burghley during his last illness. When her faithful treasurer, to whom she owed so much during his lifelong service, lay dying, the queen visited him again and again. In him she lost the firm supporter on whom she knew she could rely without misgiving, the wise counsellor who was never at fault, the faithful minister whose loyalty was his religion. 'Serve God by serving the queen' were almost the last words he wrote to his son, Sir Robert Cecil, three weeks before he died.

All the old advisers of the queen had died off now. Leicester, Walsingham, Hatton, and now the great Cecil, had all passed away; a very different band had gathered round her. There was no more the old severity and caution and largeness of view, nor was there the old unquestioning submission to her will. The new men were squabbling among themselves for the first place, in the hope that they might acquire ascendency over her, not with the simple desire to serve her loyally. Young Sir Robert Cecil, now about twenty-five years old, was the only man who had inherited the traditions of the old days. Raleigh and Essex were both brilliant, passionate, jealous of each other, with a certain martial ardour and restlessness which they had in common, and a certain craving for adventure, which was the outcome of their romantic temperament.

When Lord Burghley died, Robert, earl of Essex, had been ten years at court. He was in his thirty-first year, and had received from the queen many and signal proofs of her favour. But his arrogance was unbounded, and, though Elizabeth entertained for him a strong feeling of personal interest amounting to affection, he presumed so outrageously upon her indulgence that it is wonderful she bore with him so long. In 1593, at the suggestion of Francis Bacon, Essex threw himself with characteristic energy into the study of foreign affairs, and employed a large staff of 'intelligencers' to furnish him with reports from all parts of Europe. In 1594 he believed that he had discovered a plot against the queen's life. Dr. Lopez, the queen's physician, was accused of having accepted a bribe to poison her. Burghley and Sir Robert Cecil put no faith in it; Elizabeth herself laughed at it; but Essex vehemently persisted in his accusation of the unhappy man, and he was executed on evidence which was shamefully insufficient. Then came the Cadiz and the Island voyages. On his return from the latter Essex found that he had lost ground at court. He became more and more petulant and unmannerly, and a few weeks before Burghley's death he was so unbearably insolent to the queen that she gave him a violent box on the ear. Essex put his hand upon his sword-hilt. It was wellnigh the most dramatic incident in Elizabeth's life.

Raleigh was in disgrace, Essex was irrepressible. Whether he wished it or not may admit of doubt, but in March 1599 Essex was appointed 'lieutenant and governor-general of Ireland' (Devereux, ii. 11). He failed signally. The queen wrote angrily, and on 30 July peremptorily forbade his leaving his post. In September he agreed to a truce with Tyrone. Elizabeth was very indignant, and warned him against coming to any terms with the Irish without her sanction being obtained beforehand. Essex forthwith left Dublin, and on 28 Sept. arrived in London, directly contrary to orders. The flagrant disobedience of orders was utterly indefensible, and a less severe sentence than was passed could hardly have been pronounced. Essex was dismissed from all offices of state, and ordered to remain a prisoner in his own house at the queen's pleasure; this was on 5 June 1600. Immediately after Essex had appeared

in England, he was superseded in his government of Ireland by Charles Blount, eighth lord Mountjoy [q. v.], who succeeded brilliantly where Essex had failed deplorably. Elizabeth lived to hear that the Irish rebellion had been brought to an end, but the formal submission of Tyrone came too late—it was made not to her, but to her successor.

The glory of Elizabeth's reign began to wane with the scattering of the Armada. She had won a position in European politics which none could venture to disregard. At home things were not what they had been. There was far less splendour in her court, its tone was lowered. A certain air of dulness, even of vulgarity, slowly crept over the very pageants and masques and festivities which were presented as homage to her majesty from year to year. Even Spenser's genius could not rise above affectation in addressing her in 1590, and when next year the lake at Cowdray was dragged, and the net emptied at her feet with a very prosaic oration, foolery could hardly go lower. The queen visited Oxford for the second time in 1592; the proceedings were drearily dull, there was no enthusiasm, no gaiety. Very different were the drolleries which were exhibited before her by the gentlemen of Gray's Inn in 1594; then the fun was of the broadest, the jokes and language lavishly coarse, even to grossness. Nevertheless these fantastic entertainments were kept up to the very last. Against the advice of her council she persisted in paying her accustomed visits to the houses of the nobility in the winter of 1602, and it was probably the pitiless north-east wind which prevailed in January 1603, and to which she exposed herself with her usual imprudence, that brought on her last illness. Of all that remarkable band of men who served her so loyally in the times of trial and danger, Thomas Sackville, lord Buckhurst, alone survived her. Ambrose Dudley, earl of Warwick, Leicester's elder brother, and Sir Francis Walsingham died in 1590, Sir Christopher Hatton in 1591, the rugged old Lord Hunsdon and his brother-in-law, Sir Francis Knollys [q.v.], in 1596. Elizabeth made immense demands upon her ministers. It may be doubted whether any of those who enjoyed her greatest favour (with the single exception of Leicester) were at all the richer for their devotion to her person. Walsingham and Hatton died insolvent, Burghley's patrimony was very little increased by all his preferments, and the rivalries in the splendour of the entertainment offered crippled more than one of the wealthiest of the nobility. All this prodigal display was slowly but surely tending to weaken the aristocracy. The wealth of the merchants was rapidly growing, the moneyed class was steadily gaining power. Elizabeth saw what was coming, but she did not love the commons; she was always averse to summon a parliament, and never did so until she was compelled.

Parliament, indeed, was called together only thirteen times in more than forty-four years. During the last thirteen years of her reign it assembled thrice, viz. in 1592, 1597, and 1601. When the house had voted supplies, the sooner it was dissolved the better. It is evident that Elizabeth was in some anxiety as to how the parliament of 1592–1593 would behave, and when the lord-keeper, Puckering, delivered his opening address, he expressly warned the members that they were not expected to make new laws, for there were enough of them already, but to provide for the present necessities. When there arose a discussion upon the question whether all recusants, whatever their creed, should be treated alike, and a stormy religious debate seemed imminent, the queen promptly interposed. Thereupon, as if to console themselves for being silenced where they would have preferred to speak, or to show their dissatisfaction, the members argued this time on the subject of the triple subsidy and the tenths and fifteenths that were asked for. Sir Robert Cecil declared that the last subsidies of 1589 had only yielded 280,000*l.*, against which the queen had spent from her own exchequer 1,030,000*l.* in defensive wars (D'Ewes, p. 483); but the house was either in no good humour or was badly handled, and the vote was only agreed to, and the bill passed after a debate which extended over the unprecedented time of eleven days (*ib.* p. 507). Five years later parliament voted supplies upon the same scale without demur, but during the session an address to the queen was drawn up, protesting against 'the enormous abuse of monopolies.' Just before the dissolution Elizabeth replied through Lord-keeper Egerton with an appeal to 'her loving and dutiful subjects' not to encroach on her prerogative. We are left to infer that the money vote of 1597 was granted, in part at least, 'for the speedy payment of the queen's majesty's debts. In the last parliament some difficulty was experienced. The ground taken by Cecil in 1601 for asking for fresh subsidies was that the Spaniards had landed a force in Ireland. If they are attacked at once, said the practical secretary, it will cost us 100,000*l.*; if we allow them to be reinforced, it will cost us half a million. So the money was voted. But the question of monopolies again came to the front, and it was proposed, in view of the

evasive reply given to the address of 1597, to deal with the question by statute. Cecil and Bacon in behalf of the queen strongly deprecated this course, but after four days' hot debate Elizabeth sent down a message announcing her intention to revoke all grants of monopolies 'that should be found injurious by fair trial at law' (Hallam). This prudent step satisfied the commons, and a collision between them and their sovereign was averted. Having got through a prodigious amount of business of a very miscellaneous character, the commons were sent for on 19 Dec. 1601 to the upper house, and there 'her majesty, under a rich cloth of state,' after receiving their obeisance, dissolved her last parliament, which had dealt more liberally with her than any that had gone before.

The harsh and cruel treatment which the seminary priests and all who favoured them received at the hands of Elizabeth has been already dwelt on. Between 24 July and 29 Nov. 1588 (four months!) twenty-two priests and eleven lay folk, one a woman, were put to death with revolting cruelties under the statute of 27 Eliz. (Tierney, *Dodd*, iii. 163). Though no such wholesale slaughter was perpetrated after this, yet not a year passed without some unhappy creatures being executed, even to within five weeks of the queen's death, when William Richardson, a seminary priest, was 'hanged, bowelled, and quartered' at Tyburn for being found in England contrary to the statute. But in the Armada year the puritans and sectaries began to find out that they too might presume too much upon the toleration which, such as it was, had been hitherto accorded to them. It is one of the many anomalies which we meet with in the history of Elizabeth's reign that, while ample freedom of worship was granted to foreigners, and churches were actually delivered over to them for their use (Moens, *Walloon Church of Norwich*, vol. i. pt. ii. chap. iii.), nonconformity, with the ritual prescribed by law, was punished as a crime when Englishmen were convicted of it. At first the only people who suffered inconvenience for conscience sake among the precisians were the clergy who objected to surplices and square caps, and the cross at baptism, and the ring at the marriage ceremony, with other matters equally trivial. These clergy were deprived of their livings, or suspended, or refused a license to preach in the churches; it is certain, however, that they were not otherwise worried. This only must be understood, that in the church the queen would tolerate no departure from the ritual established by law. Here and there it would happen that the friends of a popular preacher would gather together in private and so a 'conventicle' would be the result, but as no great harm was likely to come of such gatherings the authorities were not very ready to interfere. Separation from church communion had hardly been thought of as yet in England.

It was in 1567 that the first serious interference with a puritan conventicle was heard of. A large number of people had assembled at Plumbers' Hall in London, and while they were engaged in their religious exercises the myrmidons of the law burst in upon them and carried off a dozen or so of the boldest and threw them into prison (Strype, *Parker*, i. 480). This was not a solitary instance, for a year or two after this it appears that there were then many languishing in the London prisons, and that some had actually died in gaol (Mrs. Green, Preface, p. xlv, *Cal.* Dom. Add., 1566–79). As time went on the queen became less and less tolerant of any departure from the prescribed formularies; the puritans began to discover that the statute of 23 Eliz. c. 2 was a double-edged weapon, which might be used against themselves. It was on the charge of publishing seditious libels against the queen's government, which this statute had made a capital offence, that Penry, Udal, Barrow, and Greenwood suffered, though the first two were representatives of those who desired what they considered necessary ecclesiastical reforms; the others protested that the church of England as by law established was essentially corrupt in its constitution, and nothing short of separation from communion with it was imperative upon all true and faithful christians.

In dealing with the two classes of nonconformists, the Romanists and the puritans, the queen's method of procedure was marked by a notable difference. The Romanists refused to take the oath of supremacy, and refused to conform to the ritual by law established, on the ground that in spiritual matters they owed allegiance to the pope of Rome, at whose dictation they withdrew from all communion with the schismatical church of England and its excommunicated 'supreme head;' that is, they set up the authority of a foreign power as antagonistic to the power of the queen of England. This position, in the view which Elizabeth and her council thought proper to take of it, compelled the government to treat the nonconformity of the Romanists as a political offence, and as such it was dealt with by the civil power (see a remarkable speech of the queen reported in *Cal.* Dom. 1601–3, p. 168).

The puritans, on the other hand, railed

against the established religion and the ceremonies insisted on, because by their enactment burdens had been laid upon men's consciences which were more than they could bear. These men set up a court of appeal which they vaguely maintained was to be found in the Bible, and when it was answered that the Bible had been appealed to already, and the interpretation of the Bible had been expressed once for all in the formularies of the church of England, they rejected that interpretation as contradicting certain conclusions at which they had themselves arrived. The puritans thereupon were handed over to the bishops and ecclesiastical courts, and Elizabeth, as far as might be, left the disputants to settle their differences as best they could. The result was that from the catholics the bitter cry arose and continued against the queen and her council, the pursuivants, the judges, and the magistrates. From the puritans came louder and louder clamour against the bishops and the high commission court, and those ecclesiastical functionaries who from time to time worried and imprisoned offenders, silenced ministers, scattered conventicles, threw some zealots into prison, and, in some few instances—they were very few—sent obstinate and violent offenders to the scaffold. Personally, however, Elizabeth, though she hated the puritans and sectaries, took care to throw upon the church courts the odium of dealing with them. There were the formularies established by law, there was the old machinery of the church courts to put into force on occasion, there were the Thirty-nine Articles agreed on in convocation, and confirmed by act of parliament. Further than these the queen would not go. To her mind the question was settled; it should never be opened again. When the religious meetings termed 'prophesyings,' which many of the bishops in their several dioceses had encouraged with good results (Strype, *Annales*, II. i. 133, 472), began to assume the form of mere noisy and mischievous debates, in which the formularies were as often assailed as defended, Elizabeth put a stop to them with a high hand, notwithstanding Archbishop Grindal's expostulation (Strype, *Grindal*, p. 558).

And here it is necessary to remark upon the general attitude of Elizabeth towards the bishops of the church during her reign. The ecclesiastical organisation in England as it existed when Queen Mary died was very anomalous. Before the rupture with the papacy the church in theory was coordinate with the state. As the king was the head of the one, so the pope was the head of the other. By the reconciliation with Rome, which had been brought about in Queen Mary's time, this condition of affairs had been restored; but when Elizabeth succeeded she treated the reconciliation as if it had never taken effect. Thereupon she found herself face to face with the question, 'Who is now the head of the church in England?' It was a question that could not remain unanswered, and it was not long before she found herself compelled to accept the answer which her father had invented, and compelled to adopt the title which he had claimed of supreme head of the church in England. But she never cordially approved of the style. She never willingly interfered in matters ecclesiastical, and she inclined to leave the bishops with a free hand. When Grindal in 1577 refused to put down the prophesyings, he was suspended; but the suspension proved to be extremely inconvenient, and, after having been practically relaxed, it was at last taken off. The archbishop, however, became blind, and thereupon the queen requested him to resign the archbishopric. This he was willing enough to do, but some formal difficulties came in the way, and before the final arrangements could be effected Grindal died. A close parallel to this treatment of the archbishop is afforded in the case of Bishop Cox of Ely. He, too, incurred the queen's displeasure by his obstinate resistance to Sir Christopher Hatton and Roger, lord North, who had set themselves to rob the see of Ely of two of its episcopal houses. But Cox [see Cox, Richard] managed to hold his own after a fashion, though the courtiers made his life a burden to him. He, too, earnestly and repeatedly expressed his willingness to resign his see, but again difficulties came in the way, and he retained his bishopric till his death.

The letter so frequently quoted, professing to be from Queen Elizabeth to Bishop Cox, beginning with the words 'Proud prelate!' is a stupid and impudent forgery, which first saw the light in the 'Annual Register' of 1761. Yet, absurd as the fabrication is, few forgeries have succeeded so well in exercising a malignant influence upon the estimation in which the queen's character has been held by historians.

But if the authority and jurisdiction of the bishops was respected, it was far otherwise with their estates. There Elizabeth's love of money came in to help in shaping her course of action. When a bishopric was vacant the revenues of the see were paid into the royal exchequer till the next consecration, and all the patronage meanwhile was transferred to the queen. When Bishop Cox died

in 1561, no successor was appointed to Ely for eighteen years; the sees of Chichester, Bristol, Worcester, Bath and Wells, and Salisbury were severally kept vacant for terms varying from three to ten years; but the most flagrant case of all was that of Oxford, which for forty-one years of this reign was without any bishop, the income during all this time presumably being paid to the queen's account! Elizabeth's last years were sad years, and as they passed life ceased more and more to have any charm for her. She acted her part with indomitable courage, played at being young when there was hardly any one about her who had not been a child when she was a grown woman, and fought death to the last as if she would by sheer force of will keep him at bay.

After Essex's return in defiance of orders it was evident that he could hope for no further advancement. He could not endure the humiliation, could not acquiesce in a blighted career, though he had only himself to blame, and by his ridiculously abortive attempt at insurrection left the queen no other alternative than to send him to the scaffold. The story of the ring which Essex is said to have sent to the queen after his condemnation, and which was detained by the Countess of Nottingham, is another of those idle and mischievous inventions which have been very widely circulated among the credulous and been repeated by historians [see DEVEREUX, ROBERT, second EARL OF ESSEX]. Essex was beheaded on 25 Feb. 1601. As it had been with the Duke of Norfolk thirty-two years before, so it was now; Elizabeth was reluctant to give Essex to the executioner, but she had scarcely any option; and precisely as it had been at the time of the northern rebellion so was it again ordered that the lives of the nobility and gentry implicated were spared, but immense fines were levied upon them. Unless Chamberlain exaggerated the amounts, the aggregate can have fallen little short of 100,000*l.* (CHAMBERLAIN, *Letters*, pp. 107–10). It has been said that the queen exhibited signs of grief and remorse at the death of Essex. There is little or no evidence of her taking his death much to heart till long after the execution; and it may be doubted whether she dwelt much upon it at the time. In May she held a splendid chapter of the order of the Garter at Windsor, and the Earl of Derby and Lord Burghley (Sir Robert Cecil's elder brother) were installed knights. During the whole of that summer and autumn she was amusing herself after the old fashion. There are few more graphic pictures of her while giving an audience when she was in good humour than is to be found in Sir William Brown's report of this reception by the queen at Sir William Clarke's house in August (*Sydney Papers*, ii. 229–30). She certainly was lively enough then. Next month she snatched away the miniature of Cecil from his niece and danced about with it like a skittish schoolgirl [see CECIL, ROBERT]. During all that year she seems to have been in exuberant spirits, and on 12 Dec. Cecil, in a private letter, rejoices in 'the happy continuance of her majesty's health and prosperity' (*Cal.*, Dom. 1601–3, p. 128). It is not till February 1602 that we first hear of her health beginning to fail; when a correspondent of Sir Dudley Carleton expresses his regret at the queen's 'craziness' (*ib.* p. 156). The account which De Beaumont gives of his interview with her in June is quite incredible (BIRCH, ii. 505). Indeed, De Beaumont's despatches are very untrustworthy, and no dependence can be placed upon his idle gossip when unsupported by corroborative evidence. On 28 April we find her actually dancing with the Duke of Nevers at Richmond; but in August we hear of her again being unwell, though 'the next day she walked abroad in the park [at Burnham] lest any should take notice of it.' It was but a passing indisposition, for the week before she had ridden ten miles on horseback, and hunted too (*ib.* p. 233). More than once during this autumn she was reported as being in good health (NICHOLS, *Progresses*, iii. 597, 600), but when Sir John Harrington was admitted to her presence at the end of December he was shocked to see the change in her. During the second week of the new year she caught a bad cold, but shook it off and was well enough to remove to Richmond on 21 Jan. (1603). On 28 Feb. she sickened again, and on 15 March she was alarmingly ill. She rapidly grew worse, refused all medicine, and took little nourishment but declined to go to bed. The lords of the council were sent for and continued in attendance till the end. Archbishop Whitgift performed the last offices of religion. She became speechless and died very quietly on 24 March, her council standing round her and interpreting a sign she made to mean that she wished James VI of Scotland to succeed her on the throne.

Elizabeth was in her seventieth year when she died. She was the first English sovereign who had attained to such an age, though Henry III and Edward III had reigned for a longer time. She was buried with great magnificence in Westminster Abbey on 28 April. James I erected a noble monument over the grave where her remains lie side by side with those of her sister Mary.

In person Elizabeth was a little over middle height, and when she came to the throne she must have been a beautiful young woman, with a profusion of auburn hair, a broad commanding brow, and regular features that were capable of rapid changes of expression as her hazel eyes flashed with anger or sparkled with merriment. Her numerous portraits are all more or less 'idealised;' they are all described in Mr. F. M. O'Donoghue's 'Descriptive and Classified Catalogue of the Portraits of Queen Elizabeth,' 1894. The most impressive pictures of her which have been engraved are Mark Gerard's portrait at Burleigh House, and that at Ditchley belonging to Viscount Dillon; the former is the frontispiece to Wright's 'Elizabeth and her Times' (vol. i.), and the latter to Mr. O'Donoghue's 'Catalogue' (it is also reproduced in Lee's *Life of Shakespeare*, illustrated library edit. 1899, 1908). Queen Elizabeth was emphatically her father's child. From him she got her immense physical vigour, her magnificent constitution, her powerful intellect, a frame which seemed incapable of fatigue, and a nervous system that rendered her almost insensible to fear or pain. Her life was the life of a man, not of a woman; she could hunt all day, dance or watch masques and pageants all night, till the knees of strong men trembled under them as they wearily waited in attendance upon her person; yet she never seemed to suffer from the immense tension at which she lived. With her amazing energy, her want of all sympathy for weakness, her fierce wilfulness and self-assertion, and a certain coarseness of fibre, it was inevitable that she should be unfeminine. She swore, she spat upon a courtier's coat when it did not please her taste, she beat her gentlewomen soundly, she kissed whom she pleased, she gave Essex a good stinging blow on the face, she called the members of her privy council by all sorts of nicknames; but woe to him who should presume to take liberties with her, forget that she was his queen, or dare by word or deed to cross her when she was bent upon any course. The infamous maiming of John Stubbes for writing a pamphlet against the Anjou marriage is a hideous instance of her occasional ferocity; the lifelong imprisonment of the Earl of Arundel illustrates her vindictiveness. Her early education, hard, prosaic, and masculine as it was, must have been conducted with great care. It was a severe training, but there was nothing in it to soften her, to stimulate her imagination, or to refine her tastes. With the Roman poets she appears to have never had any acquaintance. Latin and French she learnt colloquially, and acquired a perfect command of them; her French letters are better compositions than her English ones. Italian she did not speak with ease, and Greek she probably never was much at home in. The few attempts at English verse which she indulged in are worthless. She was a facile performer upon more than one musical instrument, and in 1599 she sent over Thomas Dallam [q. v.] with an organ which she presented to the sultan Mahomet III, and which took the builder more than a year to set up (*Addit. MSS.* 17480). She had little or no taste for pictorial art, and her passion for dress was barbaric. Her memory was extraordinary. When the ambassador of Sigismund, king of Poland, presented his letters of credence in July 1597, and took occasion to deliver an harangue which provoked her by its impertinence, Elizabeth electrified him and the court by hurling a long speech at him in Latin, rating him roundly for his presumption. It was certainly spoken on the spur of the moment, and when she ended she turned laughingly to her council, half surprised at her own fluency. For literature, as we now understand the term, it is curious that she never appears to have had any taste. Some of Shakespeare's plays were performed in her presence, but she looked upon such matters as pastime—one show was as good as another. Camden notes that once, shortly after the execution of Mary Stuart, she took to reading books, as if it were quite unusual. When she did turn to study it was only a recurring to the authors she had gone through in her girlhood; she translated Boethius and Sallust. She did not even care for learning or learned men. Camden was almost the only one of them in whom she showed any kindly interest; it is doubtful whether Richard Hooker owed to her even the trumpery country living of Bishopsbourne, Kent, where he died unnoticed in 1600. Spenser she seems never to have cared for; she lived quite outside that splendid intellectual activity which began at the close of her reign. Her parsimony was phenomenal. Her hatred of marriage and her irritation and wrath against any one who dared to take a wife at all secretly was almost a craze. Leicester, Essex, Raleigh, Sir Robert Carey, John Donne, and many another, are instances of those whom she could not forgive for simply marrying on the sly (see Hallam, *Const. Hist.* vol. i. ch. iv. p. 174). Yet, when all is said that can be said to prove that she had her weaknesses and her faults, it amounts to no more than this, that she was human; and when all deductions have been made that the most captious criticism can collect, her name will go down to posterity as one of the

great personages in history, the virgin queen, who by sheer force of character gained for herself the credit of all the grand achievements which her people effected in peace or war, whose name was held in something more than honour from Persia to Peru, from Russia to Algiers, who crushed the tremendous power of Spain, broke for ever the spiritual tyranny of Rome, and lifted England into the first rank among the kingdoms of the world.

[The materials for the biography of Elizabeth are very voluminous. Camden's Annals, brought down to the end of 1588, was the first important historical account of the reign, and was published in 1615. It is said to have been undertaken at the suggestion of Lord Burghley. Bishop Francis Godwin's Annales of England are an extension and completion of Camden's, and are at least as valuable. An English translation was published in folio by his son Morgan in 1630. Godwin was an intimate friend of Camden. The earliest life of the queen was that by Gregorio Leti, who appears to have had access to some manuscript sources which have since then disappeared. The original edition was suppressed by authority. A French translation, La Vie d'Elisabeth reine d'Angleterre, was published in 2 vols. 12mo, Amsterdam, 1694. Miss Strickland's Life, with all its shortcomings, is the best personal memoir of the queen. The complementary sketch by Mandell Creighton (1896 and 1899) deals with the queen's career from the political point of view. M. Louis Wiesener's La Jeunesse d'Elisabeth d'Angleterre, 1533–1558 (Paris, 1878; translated into English by C. M. Yonge, 1879), tells the story before she ascended the throne. Mr. Froude's history of the reign to 1588 is indispensable to the historian, though unequal in parts. Queen Elizabeth and her Times, by Thomas Wright, 2 vols. 8vo, 1838, is an attempt to give a picture of the reign from a large number of private letters printed for the first time from the originals in the British Museum and elsewhere. Memoirs of the Reign of Queen Elizabeth from the year 1581 till her death, by Thomas Birch, D.D., 2 vols. 4to, 1754, are based upon the papers of Anthony Bacon and other original records. This is a work of prime importance for the latter half of the reign. Naunton's Fragmenta Regalia, first published in 1694, with the spurious Arcana Aulica professing to be by Sir Francis Walsingham, contains lively sketches and anecdotes, which must be read with caution. The same is true of Sir John Harrington's Brief View. Sir Dudley Digges's Compleat Ambassador, fol. 1655, is the great authority on all that concerns the Anjou marriage (1570–1581). The work was published from papers found in Digges's library after his death. With it should be studied Martin Hume's Courtships of Elizabeth, 1896. For the parliamentary history of the reign D'Ewes's Journals of the Parliaments of Queen Elizabeth is invaluable. Nichols's Progresses illustrate the habits and private life of the queen. The life of Walsingham is the only biography of any of the great statesmen of the reign which is still unwritten [see the sources for these in the volumes of this dictionary under Cecil, Davison, Devereux, Dudley]. Sir Harris Nicolas's Life of Sir Christopher Hatton (1847), Edwards's Life of Sir Walter Ralegh (2 vols. 1868), The Letter-books of Sir Amyas Paulet, Keeper of Mary Queen of Scots, ed. Rev. John Morris, S.J. (1874), deserve to be consulted, as do the many publications bearing upon this reign which have been issued by the Camden Society—The Letters of Elizabeth and James VI (1849), Walsingham's Chronicle (1875–1877), Machyn's Diary and Manningham's Diary (1848)—from all of which some scraps of information have been derived. Tytler's England under the Reigns of Edward VI and Mary contains some curious notices of Elizabeth before she came to the throne. The Burghley, Hardwicke, Sadler, Sydney, and other state papers need only be named. Dr. Forbes's Full View of the Public Transactions in the Reign of Queen Elizabeth, 2 vols. fol. 1740, is an important work, but not of much use to the biographer. Hallam's account of the reign in the Constitutional History is eminently candid and philosophical. Lingard's, though his bias might be supposed to warp his judgment, is a remarkable monument of his critical impartiality, and it may be doubted whether any more succinct and trustworthy history of the time has yet appeared. The Calendar of State Papers relating to Scotland, 1509–1603 (2 vols.), is of occasional assistance. Motley's great works on the Revolt of the Netherlands and the Rise of the Dutch Republic are not quite as exhaustive as is generally assumed. For the French wars Martin is the chief authority. For all that concerns the treatment of the Romanists Tierney's edition of Dodd's Church History, with its valuable appendices of original documents and the very careful Introduction to the Douay Diary, by Mr. Knox, may be referred to. See too One Generation of a Norfolk House, by the present writer, where a long list of authorities is given. For ecclesiastical matters in England Strype stands alone, and his volumes must always remain the great storehouse from which we must draw. Useful research of later date appears in W. H. Frere's English in the reigns of Elizabeth and James I (1904; Stephens and Hunt's Hist. of English Church, vol. v.), and in The Elizabethan Religious Settlement, by Henry Norbert Birt, O.S.B. (1907). But it is from the Calendars of State Papers (Domestic, Spanish, and Venetian), and of Lord Salisbury's papers at Hatfield (Historical Manuscripts Commission), vols. i.–xii., that the chief information is to be derived. In the second volume of the Hatfield calendar a large number of the Alençon love-letters are printed *in extenso*. If the Lansdowne, Cotton, and Harleian MSS. were calendared on the same scale, we should probably have at least another six volumes to consult. The Hist. MSS. Commission has also added to the knowledge of Elizabeth's reign in its Calendar of the Rutland papers at Belvoir (4 vols. 1888–1905).] A. J.

**ELIZABETH** (1635–1650), princess, second daughter of Charles I, was born at St. James's Palace, 28 Dec. 1635. She had not reached the second year of her age when her grandmother, Mary de Medicis, proposed to arrange a match between her and William, only son of Frederick Henry, prince of Orange, but Charles at that time considered such a marriage to be beneath his daughter's rank. When in the spring of 1642 the Princess Mary was betrothed to Prince William, and Henrietta Maria accompanied her to Holland, Elizabeth had to part both from her sister and her mother. For the next few years she led a secluded life, with no other relation than her little brother, Henry, duke of Gloucester. In October 1642, when the commons made provision for her maintenance, it was proposed to cashier the principal members of her household, as being either papists or ill-disposed to the puritans. Greatly distressed at this proposal, Elizabeth ventured an appeal from the commons to the lords, to whom she dictated a touching letter (*Lords' Journals*, vi. 341). Her appeal was partially successful, the change was less sweeping than had been originally contemplated; but to balance this act of complaisance, the poor children had to listen twice on Sunday to the dreary oratory of Stephen Marshall and his kind, besides being catechised in true puritan fashion.

Always a delicate child, Elizabeth in the autumn of 1643, while running across a room, fell and broke her leg, which occasioned a long confinement. In July 1644 change of air was recommended, and the princess and her brother were removed to the residence of Sir John Danvers at Chelsea. During the weary years which she passed in separation from her parents and friends, Elizabeth sought consolation in the study of languages and theology. Her lessons were mostly received from a learned lady, Mrs. Makin, who professed herself competent to teach at least six languages. A tradition represents Elizabeth as being able to read and write Hebrew, Greek, Latin, French, and Italian before she was eight years old. In dedicating to her a learned 'Exposition of the first five chapters of Ezekiel,' published in March 1644–5, the author, William Greenhill, after mentioning various instances of feminine precocity, extols her 'writing out the Lord's Prayer in Greek, some texts of Scripture in Hebrew,' her 'endeavour after the exact knowledge of those holy tongues, with other languages and learned accomplishments,' her 'diligent hearing of the word, careful noting of sermons, understanding answers at the catechising, and frequent questioning about holy things.' Three years later another erudite scholar, Alexander Rowley, in dedicating to the princess a vocabulary of the Hebrew and Greek words used in the Bible, with their explanation in Latin and English, entitled 'The Schollers Companion,' 1648, gives as his reason the 'rare inclination of your highness to the study of the Book of books, and of its two originall languages.' On the death of her governess, the Countess of Dorset, in the spring of 1645, Elizabeth and her brother were transferred to the guardianship of the Earl and Countess of Northumberland, under whose care they passed a happy summer at one of the earl's country residences, probably Syon House, Isleworth, Middlesex. In September, when residing at St. James's, they were joined by the youthful Duke of York, to whom Elizabeth expressed her regret at seeing him in the hands of his father's foes, and repeatedly told him 'that were she a boy she would not long remain a captive, however light or glittering might be the fetters that bound her.' After a separation of five years Elizabeth was permitted to meet her father at Maidenhead, Berkshire, 16 July 1647, and spend two days with him at Caversham. A pretty anecdote is told of her graceful recognition of Fairfax, whom she here saw for the first time. Her gentle bearing towards her own and her father's opponents gained for her the name of 'Temperance.' On Charles being removed to Hampton Court he paid frequent visits to his children, then at Syon House; but after his confinement in Carisbrooke Castle, and their own removal to London, Elizabeth took every opportunity of urging on the Duke of York to escape, according to their father's wish, and it was probably owing to her ingenuity that he was enabled to do so in the guise of a woman on the evening of 21 April 1648. It is doubtful whether Elizabeth became fully acquainted with the events of the fateful autumn and winter of 1648. Her guardian kept her in the country, contrary to custom, during the winter, with a view perhaps of sparing her intelligence of proceedings which he himself refused to countenance. On 22 Jan. 1648–9 Elizabeth, it may be at her father's desire, wrote to the parliament requesting permission to withdraw to Holland, to her sister the Princess of Orange; but amid the pressure of affairs her letter received no attention. During his trial the king inquired of one who had been with his children how his 'young princess did;' the reply was that she was very melancholy; 'and well she may be so,' he replied, 'when she hears what death her old father is coming unto.' After sentence had been passed on the king Elizabeth lay prostrate with grief;

indeed, she was everywhere reported to be dead. The parting interview took place on 29 Jan. When Elizabeth saw her father so sadly changed since they had parted only fifteen months before, she burst into a passion of tears, and it was some time before she could listen calmly to his last instructions. The conversation that ensued has been recorded by herself. 'Most sorrowful was this parting,' writes Sir Thomas Herbert, who was present, 'the young princess shedding tears and crying lamentably, so as moved others to pity that formerly were hard-hearted' (*Two Last Years of Charles I*, ed. 1702, p. 125). Elizabeth was taken back to Syon House. She never recovered from the effects of her father's death. In April she renewed her request to be allowed to join her sister in Holland without success. In June parliament assigned her to the care of the Earl and Countess of Leicester at Penshurst, Kent. Here she was again fortunate in the choice of a tutor, a descendant in the female line of the Sydneys, named Lovel, who proved also a faithful friend. Lady Leicester, while complying in the main with parliamentary instructions, treated her ward with kindness, even tenderness. 'Her forlorn situation, combined with her reputation for learning, her profound melancholy and meek resignation,' remarks her biographer, 'interested many a heart in her fate.' John Quarles, son of Francis Quarles of emblematic fame, dedicated to her in April 1649 his 'Regale Lectum Miseriæ' as to 'that patronesse of Vertue . . . the sorrowfull daughter to our late martyr'd Soveraigne.' A more elaborate panegyric occurs in the dedication by Christopher Wase of a translation of the 'Electra of Sophocles: presented to her Highnesse the Lady Elizabeth; with an Epilogue, shewing the Parallell in two Poems, The Return, and the Restauration,' 1649, to which an anonymous friend of the author, H. P., added some verses strongly expressive of his abhorrence at what he considered to be her unworthy treatment. When in the summer of 1650 the news came of Charles II having landed in Scotland, it was resolved to remove the royal children to Carisbrooke Castle. Horrified at the prospect of passing her days in what had been her father's prison, Elizabeth vainly petitioned the council of state to be allowed to remain at Penshurst on the plea of her bad health (*Cal. State Papers*, Dom. 1650, p. 261). Within less than a week after her arrival at Carisbrooke she was struck down by fever, the result of a wetting, and died on the afternoon of 8 Sept. 1650. On the 24th she was buried in St. Thomas's Church, Newport, in a small vault near the communion-table. For two centuries the initials 'E. S.' cut in that part of the wall nearest to it served to mark the spot; but in 1856 a white marble monument by Marochetti was placed in the church to her memory by command of the queen. Three days before she died the council of state had agreed to recommend the parliament to accede to her request to go to her sister in Holland, and to allow 1,000*l.* a year for her maintenance 'so long as she should behave inoffensively' (*ib.* pp. 327–8).

The only authentic portrait of Elizabeth now known to be in existence is at Syon House. An engraved portrait of her, in the mourning which she never laid aside from the day of her father's death, is prefixed to Wase's translation of the 'Electra;' it is without name, but is believed to be by Francis Barlow. There is also a quarto engraving by Robert Vaughan, representing her at the age of five, at p. 13 of 'The true Effigies of . . . King Charles,' &c., 4to, London, 1641; and another by W. Hollar.

[Green's Lives of the Princesses of England, vi. 335–92; Kelly's Hampshire Directory (1885), p. 1049; Cal. State Papers, Dom. 1649–50; Granger's Biog. Hist. of England (2nd ed.), ii. 100, iii. 4; Bromley's Cat. of Engraved Portraits, p. 67; Evans's Cat. of Engraved Portraits, i. 113, ii. 141; Lowndes's Bibl. Manual (Bohn), i. 415.]

G. G.

**ELIZABETH** (1596–1662), queen of Bohemia, eldest daughter of James VI of Scotland (afterwards James I of England) and his consort Anne of Denmark, was born at Falkland Castle in Fifeshire 19 (according to others 15 or 16) Aug. 1596. To the great indignation of the presbyterian ministers, the care of the infant princess was at first entrusted to Lord Livingstone, soon afterwards Earl of Linlithgow, whose wife was a Roman catholic [see ANNE OF DENMARK], and under his care she and her younger sister, Margaret, were brought up, chiefly at the palace of Linlithgow, during the remainder of their parents' residence in Scotland. At the beginning of June 1603 Elizabeth accompanied her mother on her progress into England, where the Countess of Kildare was immediately appointed governess to the princess. In the course of the remainder of her journey south Elizabeth paid her first visit to Combe Abbey, near Coventry, which was soon afterwards to become her home. The interval she spent at court and at Oatlands in the company of her much-loved brother, Henry, prince of Wales. But when the discovery of the plots known as the Main and the Bye led to the arrest of Lord Cobham, Lady Kildare's second husband, it was decided to relieve her of the

charge of the princess, whose 'keeping and education' were, by a privy seal order dated 19 Oct., committed to the care of Lord Harington and his wife. After a brief sojourn at Lord Harington's family seat, Exton in Rutlandshire, Elizabeth took up her residence at Combe Abbey, the inheritance of Lady Harington, where, with the exception of a few visits to court from the middle of 1606 onwards, she remained continuously till the end of 1608. No guardianship could have been more happily chosen than that to which she had been entrusted. Both Lord Harington and his wife were 'persons eminent for prudence and piety' (see the Character of their son in HARINGTON, *Nugæ Antiquæ*, ed. 1804, ii. 307), and the former with characteristic zeal devoted himself altogether to his new duties. He had a worthy helpmate in his wife; their niece, Lady Anne Dudley, became the princess's intimate friend. Elizabeth's establishment at Combe Abbey included, besides her former mistress-nurse, Lady Dunkerrant (a member of the Linlithgow family), various tutors in languages and in other accomplishments. Several childish notes are preserved from the princess's hand, of which the earliest appears to refer to her recent removal to Combe Abbey. They are written in English, French, or Italian, and addressed in affectionate terms to her father, and more especially to her favourite brother Prince Henry (see the *Letters to King James VI* from the members of his family, printed for the Maitland Club, 1835, and the specimens from *Harl. MS.* 6986 in ELLIS, *Original Letters*, 1st ser. iii. 89–91). The protestant sentiments which Elizabeth throughout her life consistently exhibited were no doubt largely due to the influence of the Haringtons. Combe Abbey lay in the heart of a district on which the conspirators of the Gunpowder plot materially depended. They had agreed that on the very day of the intended demonstration-in-chief at Westminster the young princess should be seized by a body of gentlemen, who were to assemble on the pretext of a hunting match to be held by Sir Everard Digby at Dunchurch, about eight miles distant from Combe Abbey. If the plot succeeded, either Prince Charles or Elizabeth was to be proclaimed sovereign on the principles of the unreformed church. But a warning had reached Combe Abbey just in time from London, and the princess was conveyed by Lord Harington to Coventry, where the townsmen loyally armed in her defence.

From the end of 1608 onwards Elizabeth appears to have frequently resided at court, occupying a special suite of apartments at Hampton Court, or another in the Cockpit at Whitehall, in addition to an establishment which had been formed for her at Kew. She occasionally performed in masks, such as Daniel's 'Tethys's Festival,' acted at Whitehall 5 June 1610, in which she represented the nymph of the Thames. She was already the frequent theme of poetic offerings, though the most charming lines inspired by her beauty, Sir Henry Wotton's tribute to her as the rose among the violets, were not written till after she had become a queen. Soon overtures began to be made to King James for the hand of his daughter. One of the earliest offers came from Charles IX of Sweden on behalf of his son, Gustavus Adolphus, which seems to have formed part of a general scheme of the Swedish king to negotiate a quadruple alliance with England, France, and the States-General (GEIJER, *Geschichte von Schweden*, ii. 352). But the Danish interest at the English court easily prevailed against the proposal. On the other hand, Queen Anne warmly supported a plan hatched towards the end of 1611 for a marriage between Elizabeth and King Philip of Spain, which was openly denounced by the Prince of Wales, and in the end, by the advice of Salisbury, allowed to fall through. A directly opposite policy was suggested by the fears of James that in case of a general European conflict the Hispano-French alliance, ultimately cemented by a double marriage, would unduly depress the balance. James I accordingly, in March 1612, concluded a treaty of alliance with the princes of the German protestant union; and on 16 May following a marriage-contract was signed between Elizabeth and the head of the union, the young Elector Palatine Frederick V. When, 16 Oct. of this year, the palsgrave, as he was called in England, arrived on these shores, he was generally welcomed as a handsome and intelligent young prince, as the nephew of the famous warrior Maurice, prince of Orange, and as himself heir to a great though uncertain future. His approaching marriage was universally regarded as a great political event, since it would connect the English royal family with some of the chief protestant courts in Europe. The cold water thrown on her daughter's happiness by the queen [see ANNE OF DENMARK] of course only strengthened this impression. The young elector had made the acquaintance of Elizabeth, and they had, as may for once be safely asserted, fallen in love with each other, when Henry, prince of Wales, suddenly died (6 Nov.) His sister had not been allowed to see him during the last five days of his life, though she had even attempted to visit him in disguise. His last conscious words had

been, 'Where is my dear sister?' (GARDINER, ii. 158). The funeral was swiftly followed by her wedding. Mrs. Green is of opinion that the stanzas printed (in *Nugæ Antiquæ*, ii. 411) as 'written by the Princess Elizabeth,' and by her 'given to Lord Harington of Exton, her preceptor,' were composed under the influence of her great sorrow. Her wedding was fixed for the first day of the carnival week of 1613. Nearly every prominent writer of the day contributed to the rejoicings, among them experienced authors of masks, such as Chapman, Beaumont, Campion, and Heywood; besides Donne and Wither, and of course university wits innumerable. Ben Jonson was absent in France, but his co-operation was not indispensable to Inigo Jones, and Sir Francis Bacon and John Taylor, the Water-Poet, 'contrived' their devices themselves. But there was some anxiety in the midst of these festivities; nor was it a wholly idle curiosity which noted that there was missing among the representatives of foreign powers invited to the wedding the Spanish ambassador, who 'was, or would be, sick.' (For ample accounts of the wedding festivities and subsequent festivities in England and Germany, and a bibliography of the literature of the subject, see NICHOLS, *Progresses of James I*, ii. 463-626, and the other authorities cited by MRS. GREEN.)

At last, towards the end of April 1613, the young electress and her husband found themselves on board the Prince Royal, and made a joyous entry into Heidelberg 17 June of the same year. For many a day afterwards Elizabeth's life continued to be one of festivities, masquerades, banquets, and huntings. The fashions of life which she brought with her, and the rate of her and her husband's expenditure, effected something like a revolution in the social life of the palatinate (see HÄUSSER, *Pfalz*, i. 270 seqq.) Her personal establishment, numbering 374 souls, was unheard of in its vastness, and her income caused only less astonishment than her extravagance. Her husband had inherited a tendency to self-indulgence, and a love of building in particular. Yet there was much of real refinement in the life of the young electoral couple, who moreover set a consistent example of conjugal affection. On 2 Jan. 1614 their eldest son was born. One sickly life alone stood between this child, Frederick Henry, and the thrones of the three kingdoms; fifteen years afterwards, when his parents were exiles in Holland, he was drowned in his father's presence off Haarlem in the Zuider Zee. Their second son, Charles Lewis (afterwards elector palatine), was born at Heidelberg 24 Dec. 1617, and their eldest daughter, Elizabeth, 26 Dec. 1618. On the death of the Emperor Matthias the Bohemian estates, after deposing Archduke Ferdinand of Styria from the Bohemian throne as successor to which he had been previously accepted, chose in his place the Elector Palatine Frederick V. This occurred 26 Aug., only two days before Ferdinand himself was elected emperor at Frankfort. Frederick afterwards accounted for his acceptance of the Bohemian crown by describing himself as having taken this step in obedience to an inner voice, which he thought spoke the will of God. But it has generally been supposed that it was the Electress Elizabeth who determined her husband's action. The assumption is altogether unsupported by evidence (see OPEL, p. 294; SÖLTL, i. 153; FEDER, *Sophie Churfürstinn von Hannover*, 2). As to her having taken any part in the deliberations which preceded Frederick's acceptance of the crown, we possess the unexceptionable testimony of her granddaughter Elizabeth, duchess of Orleans, the most candid of women, to the fact that at the time of the offer of the Bohemian crown to her husband the electress 'knew nothing whatever about the matter, and in those days thought of nothing but plays, masquerades, and the reading of romances' (see the quotation from her *Letters*, ed. Menzel, ap. HÄUSSER, ii. 311 *n.*) On the other hand, when consulted by the elector before the step was actually taken, she wrote to him that she left the decision in his hands, but at the same time declared her readiness, should he accept, to follow the divine call, and she added that she would willingly in case of need pledge her jewels and everything else she possessed in the world (SÖLTL, u.s.)

Her difficulties began at Prague, where she arrived with her husband 31 Oct. 1619 and was crowned three days after him, 7 Nov. There is no direct proof that she had any share in the mistakes of commission by which King Frederick made his mistakes of omission more glaring. Her court chaplain, Alexander Scapman (PESCHECK, *Geschichte der Gegenreformation in Böhmen*, 1844, i. 381 *n.*), is not stated to have given his sanction to the iconoclasm instigated or encouraged by her husband's spiritual director, Abraham Scultetus (Schulz); in fact, there is nothing to show that she ever adopted Calvinistic views. Though in the days of her exile her children were instructed in the Heidelberg catechism, she had the services of a church of England chaplain (see her *Unpublished Letters* of 1656, ed. Evans, pp. 242-3). Such offence as she gave at Prague was probably due to an inborn levity which she never learnt altogether to restrain; but for political diffi-

culties this would probably have been forgiven.' The hostile annalist (KHEVENHILLER, *Annales Ferdinandei*, ix. 662) relates how after the wives of the citizens at Prague had excited the derision of the young court by their traditional offerings of the triumphs of bakery, they were at pains to avail themselves of the next occasion for presenting a more suitable gift. This was the golden cradle presented for the use of Prince Rupert, Elizabeth's third and perhaps favourite child, born 26 Dec. 1619 amidst rumours and forebodings of the impending struggle.

Naturally enough, when in 1620 this struggle approached its crisis, the queen's spirits occasionally sank, and her husband, writing from his camp, had to exhort her affectionately not to give way to melancholy, but to be prepared for the worst (the letters dated 22 Oct. and 1 Nov. 1620 in BROMLEY'S *Royal Letters*, pp. 7–11, certainly give the impression that at this time Frederick's mood was firmer than his wife's). But when, 8 Nov., the battle of Prague had been fought, and there only remained the question whether the palatinate could be preserved, Elizabeth showed her courage. From Breslau, whither she had accompanied her husband after quitting Prague on the evening of the battle, she wrote to her father praying him to take pity on her and hers, but adding that for herself she had resolved not to desert her husband (see the letter in ELLIS, *Original Letters*, 1st ser. iii. 112–14). The narrative of an Englishman attached to the Bohemian army, or court (*ib.* 114), describes both the king and the queen, 'the queen especially,' as exhibiting great self-control and devotion. By Christmas time 1620 she found a momentary shelter, which her husband's brother-in-law, the Elector George William, would have much preferred to deny her, in the Brandenburg fortress of Küstrin; and here was born, on 16 Jan. 1621, her fifth child, Maurice. On the arrival of her husband at Küstrin, where the queen and her followers had hardly been provided with sufficient food, they had to move on to Berlin. Here they found themselves neither welcome nor secure, though a refuge was offered at the Elector George William's court to their children. Thus it came to pass that the early training of Elizabeth's eldest daughter and namesake (afterwards the learned and pietistic abbess of Herford) fell into the hands of her grandmother, Louisa Juliana, a daughter of the great William Orange, and herself soon afterwards a fugitive at Berlin. Frederick and Elizabeth journeyed on separately to Wolfenbüttel, meeting again in Holland, where, 14 April 1621, they were jointly received by Maurice of Orange in the midst of a brilliant assemblage. But the Stadholder had his hands full, and the hopes of the fugitives were still chiefly directed to England, where their cause was extraordinarily popular. While, however, King James contented himself with sending Lord Digby to Brussels and then to Vienna in order to see that in the hoped-for peace provision might, if possible, be made for the restoration of the palatinate, the protestant union was dissolving itself (April 1621), and the emperor was preparing to order the execution of the ban under which Frederick had been placed by him. The greater part of the palatinate was in the hands of the Spaniards, and the upper palatinate was seized by Maximilian, duke of Bavaria, to whom, not long afterwards, Frederick's electorate was transferred at the conference of princes held at Ratisbon (1622–3).

It was about this time that the Queen of Hearts, by which name, according to a contemporary (James Howell to his father, 19 March 1623, see *Epistolæ Ho-Elianæ*, edition 1754, p. 91), the queen of Bohemia was called 'for her winning princely comportment,' found an unselfishly devoted knight in the person of her cousin, Duke Christian of Brunswick, the administrator of the bishopric of Halberstadt, a young soldier who was her junior by three years. It is possible that he had first met the fugitive queen at Wolfenbüttel, but there is no actual evidence of Christian having ever set eyes upon her before he began his campaigns in her cause. On the other hand, in an extant letter from Elizabeth to her frequent correspondent, the diplomatist Sir Thomas Roe (*cit.* ap. OPEL, 307), she states that 'he hath ingaged himself onelie for my sake in our quarell.' One letter from him to the queen, quoted at length by Mrs. Green, is signed by him as 'your most humblest, most constant, most faithful, most affectionate, and most obedient slave, who loves you, and will love you, infinitely and incessantly to death.' It thus becomes superfluous to inquire very closely into the authenticity of the story of his having placed one of her gloves in his helmet, with a vow that he would return it to her within the walls of her reconquered Bohemian capital; which story it appears cannot be traced further back than 1646 (WITTICH, whose essay on Christian and Elizabeth in the *Zeitschrift für preussische Geschichte, &c.*, 1869, is cited by OPEL, traces it back to the *Annales Trevirenses* of 1670, but according to WESCAMP, *Herzog Christian von Braunschweig und die Stifter Münster und Paderborn*, 1884, these Annals are based on Lotichius, 1670). From

the evidence of his letters one can hardly doubt that the 'madman,' as he was called, had conceived a genuine passion for the unfortunate queen, and that a kindly regard on her part was not wanting in return. In this it is pleasant to know that her husband shared (see Bromley, *Royal Letters*, 20). Christian's efforts were ineffective, but his willingness to serve the cause of Elizabeth had by no means been exhausted when in 1626 a fever put an end to his turbulent life.

Neither the tardy awakening of Elizabeth's father to the manœuvres of Spain, nor the intervention of her uncle, Christian IV of Denmark, brought about the recovery of the palatinate. The accession of her brother, Charles I, brought no help. Frederick and Elizabeth had in the meantime, after remaining for some time at the Hague, found that their supplies ran short, more especially when money was with difficulty obtainable in England. Thus, as their family continued to increase (their seven younger children, of whom Sophia was the last but one, were born in tolerably regular succession between 1623 and 1632), they chiefly resided at Rhenen, a retired place on the Rhine not very far below Arnheim. Evelyn describes their residence there as 'a neate palace or country house, built after the Italian manner as I remember' (*Diary*, s.d. 29 July 1641). Here Elizabeth's ardent nature and quick temper had to learn to command themselves as best they might. The enthusiasm which in these earlier years of her exile she excited in such persons as Dudley Carleton and Sir Henry Wotton, and the mirth occasionally displayed in her very businesslike correspondence with Sir Thomas Roe, prove her spirits to have remained unbroken; to this healthy condition of mind the strong bodily exercise of hunting and riding which she continued to affect may be supposed to have contributed. All her fortitude was needed, for in 1629 she lost her eldest son. Not long afterwards, in 1631 and 1632, the victories of Gustavus Adolphus aroused fresh hopes. But in the vast designs of the Swedish conqueror the restoration of the elector palatine was a merely secondary incident. Frederick's inheritance was liberated from the enemy, but he wrote despondently to his wife, for he was obliged to follow the Swedish king like a vassal without being allowed a separate command. In 1632 Gustavus Adolphus fell at Lützen, and a few days afterwards (29 Nov.) Frederick himself died at Mainz. In the previous year (1631) Elizabeth had lost another of her children, Charlotte, aged three years.

During the sixteen years following upon her loss of her husband her life may be described as a continual effort on behalf of her children. On receiving the news of Frederick's death, Charles I invited his sister to England, but she for the time declined his hospitality, informing him with much dignity that the custom of her late husband's country demanded that during the course of a year she should make no change in her establishment. She, however, strove to induce her brother to use his influence on behalf of the heir to the palatinate, her eldest surviving son, Charles Lewis, for whom in 1633 she levied a small army, and in 1634 she sent him to England to sue for his uncle's alliance (Söltl, ii. 266). But the peace of Prague (1635) again jeopardised the prospects of her house; and notwithstanding all the efforts of Charles Lewis and his mother (which may be pursued in detail in Söltl, vol. ii. bks. iii. and iv.), it was only in the peace of Westphalia (1648) that part of his inheritance, the Rhenish Palatinate, was definitively restored to him as an eighth electorate of the empire. During this period Elizabeth, to whom the States-General had after her husband's death generously continued the allowance made to him, nevertheless found herself in straits which gradually became less and less endurable. The intermittent aid which she received from England finally, under the pressure of the civil war, altogether stopped. The generosity of the house of Orange came to an end when, rather later (1650), the male line of that house was reduced to a single infant; with some of their female relatives of that house the exiled queen and her daughters seem to have been on terms the reverse of pleasant (see *Memoiren der Herzogin Sophie*, Leipzig, 1879, p. 40). As early as 1645 one of her sons describes her court as vexed by rats and mice, but worst of all by creditors; and her daughter Sophia satirically records that her mother's banquets were more luxurious than Cleopatra's, because diamonds as well as pearls had been sacrificed for the providing of them (*ib.* 43). And yet she continued to be the recipient of the bounty of the most faithful of her English friends, Lord Craven, who had first come to the Hague in 1632, and had fought by the side both of her husband and her son Rupert, with whom he had been taken prisoner in the action at Lemgo [see Craven, William, first earl of].

Elizabeth's relations to her children are the theme of warm admiration on the part of some of her biographers; but on this head there is room for scepticism. Her daughter Sophia says that she could not abide young children, to whom she much preferred her dogs and monkeys, so that she made it a practice to have her daughters educated at Leyden till they had fairly grown up

(*Memoiren*, 34). This might be interpreted as malice on the part of Sophia. But except in the case of Rupert, for whom she clearly had a warm affection (see e.g. the letter misdated 1655 in Bromley's *Royal Letters*, 189), little cordiality of tone is observable between herself and the other members of that numerous family for whom she suffered so bravely. A large number of letters remain (see *ib.*) addressed to her by her son Charles Lewis, but he certainly gave her reason enough for discontent, both in his politic morigeration to the Commonwealth men in England and in his cold-blooded treatment of herself after his recovery of the palatinate (as to her opinion of his conduct in 1655 see *Unpublished Letters to Nicholas*, 235). Of her younger sons two became members of the church of Rome, and one of these, Philip, in 1646 incurred her deep resentment by his fatal affray with a Frenchman named De l'Épinay, who was in some way attached to her court, and who was suspected of being her lover. The incident moved Charles Lewis to address a letter to his mother craving forgiveness for his brother and implying a solemn reproof to herself (Bromley, *Royal Letters*, 133), and caused a lifelong breach between the queen and her eldest daughter, Elizabeth ('la Grecque'). Another daughter, Louisa Hollandina, several years afterwards (1658) escaped in secret from her mother's house to become a convert to the church of Rome and an abbess of a tolerably mundane type. The youngest daughter, Sophia, through whom Elizabeth was the ancestress of our Hanoverian line of kings, quitted the maternal roof after a less dramatic fashion, but no less willingly, in 1650 (*Memoiren*, 44. For a convenient summary of the fortunes of the family of Frederick and Elizabeth see Häusser, ii. 509 seqq.)

The death of Charles I deeply moved Elizabeth, who is said ever afterwards to have worn a mourning ring containing a piece of his hair, with a *memento mori*. Two of her sons had fought gallantly in his cause, but her own future, like that of her house, depended on their elder brother, the more politic Charles Lewis, to whom the peace ending the great European war had just restored part of his inheritance. In the peace the emperor had promised a payment of twenty thousand dollars to Elizabeth, and half that sum as a marriage portion to each of her daughters. The Rhenish Palatinate had, however, literally been stripped to the bone; its population was only a fragment of what it had been, and the elector Charles Lewis, who addressed himself loyally to the crying needs of his subjects, had neither money nor pity to spare for his mother. Nothing could be more painful than the correspondence which passed at this time between the elector and his mother (Sölti, ii. 448 seqq.; cf. Bromley, *Royal Letters*, 148–60, et al.) The states, she wrote, had consented to allow her a thousand florins a month till she could relieve them of her presence, but heaven alone knew when this could be accomplished. Her son, she reminded him, had failed to keep his promise of supplying her with money till he could pay her the whole of her jointure. In reply to her bitter complaints he sent a little money and many excuses; and gradually her hopes of seeing the palatinate again vanished into nothing. Thus she had to remain in Holland, a dependent on the patient goodnature of her hosts, deserted by her daughters, but in friendly correspondence with her 'royal' court, exiled like her own. There was probably a good deal of general resemblance between the two courts at this season, when 'reverent Dick Harding' enlivened the queen's leisure and Tom Killigrew made 'rare relations' of Queen Christina of Sweden, whom for a variety of reasons Elizabeth hated almost as heartily as Cromwell himself, to her mind clearly 'the beast in the Revelations' (Letter to Nicholas, 4 Jan. 1655, in Evelyn's *Diary*, edd. Bray and Wheatley, iv. 223).

At last Charles II, whom in 1650 she had wished to marry to her daughter Sophia (*Memoiren*, &c., p. 42), was restored. But Elizabeth had still to wait for many weary months before she was able to follow Charles II to England. Her debts were the first obstacle in the way, though in September 1660 parliament voted her a grant of 10,000*l.*, and in December an additional sum of the same amount. This aid was in all probability largely owing to the exertions of her friend Lord Craven. But no eagerness was manifested at the English court for her reception, and least of all by the selfish king. As late as the beginning of 1661 new overtures were made by Elizabeth to the elector palatine for establishing her at Frankenthal, but they were received as coldly as usual (Bromley, *Royal Letters*, pp. 228–9). In the end, her Dutch creditors consenting, very possibly with a view to expediting the payment of the 20,000*l.* voted to the queen, she announced to the Duke of Ormonde that she had resolved to come to England to congratulate the king upon his coronation. It is clear from this letter, dated 23 May 1661 (and quoted at length in Ellis, *Original Letters*, 1st ser. iii. 115; and by Mrs. Green), that no invitation had reached her from Charles II. When she was already on board,

'betwixt Delft and Delft's haven,' a letter from the king was delivered to her which attempted to delay her journey, but she answered that she could not go back now, but would stay no longer than the king should think fit. She went 'with a resolution to suffer all things constantly,' but with no intention to 'do as poor neece.' At the same time she wrote to Clarendon desiring his help (see her letter to Prince Rupert, ap. Bromley, pp. 188–9, misendorsed 1655). In England no ceremony greeted her arrival about the end of May, and instead of being lodged at court she took up her abode at the mansion hospitably offered her by the Earl of Craven, with its beautiful gardens, in Drury Lane. Charles seems not to have been lacking in politeness towards her. He granted her a pension, and promised that if possible her debts should be paid by parliament. She frequently appeared with the court in public, being on these occasions usually attended by Lord Craven, who acted as her master of the ceremonies (see Pepys, *Diary*, s.d. 17 Aug. 1661; cf. *ib.* 2 July 1661. Pepys had waited on the queen at the Hague, 17 May 1660, when he thought her 'a very debonaire, but a plain lady,' and witnessed her farewell to Charles II, 23 May, when before sailing for England he rechristened the Naseby by his own name). With the elector palatine she appears to have had some unpleasant correspondence concerning their respective rights of property in his father's furniture (Bromley, pp. 222–4); but clearly Prince Rupert, who now enjoyed great popularity in England, continued to show an affectionate interest in his mother. She seems to have had no thought of again quitting England, for on 8 Feb. 1662 she removed to a residence of her own, Leicester House in Leicester Fields. Here she died within less than a week, 13 Feb. 1662, and four days afterwards Evelyn recorded that 'this night was buried in Westminster Abbey the Queen of Bohemia, after all her sorrows and afflictions *being come to die in the arms of her nephew the king*.' Her will named her eldest surviving son as her heir; but the residue of her jewellery (after memorial bequests to each of her children) was bequeathed to her favourite, Prince Rupert, while the papers and family portraits belonging to her she bequeathed to her faithful servant Lord Craven, by whom they were placed at Combe Abbey, which became his own property by purchase.

A closer study of the life of the queen of Bohemia fails to leave the impression that she was a woman of unusual refinement or of unusual depth of character, but in other respects accounts for much of the charm exercised over so many of her contemporaries. As is proved by the numerous letters remaining from her hand, she was a woman of considerable mental vigour and of inexhaustible vivacity, who seems never to have either felt or provoked weariness. She was tenacious both of her affections and of her hatreds; her husband and children found in her a devoted wife and mother, whose life was one long self-sacrifice to their interests. In return, though many princesses have been admired with equal ardour, none has ever been served with more unselfish fidelity than she; it was one thing to excite an enthusiasm such as that which on the morrow of the Bohemian catastrophe is said to have led thirty gentlemen of the Middle Temple to swear on their drawn swords to live or die in her service, and another to inspire a lifelong devotion of deeds in champions so different from one another as Christian of Halberstadt and Lord Craven. Lastly, amidst all the untoward experiences of her career she remained consistently true to the protestant cause which was dear to the great majority of the English nation, and of which that nation long regarded her as a kind of martyr. And it was their attachment to principles thus steadfastly maintained by their ancestress which raised her descendants to her father's throne.

Among the numerous family portraits by Honthorst, the Princess Louisa Hollandina, and others bequeathed by the queen of Bohemia to Lord Craven and still preserved at Combe Abbey, those of herself, in many varieties of size and costume, but all displaying the same marked features, are the most striking and interesting. The picture, however, which is said to represent her and her husband as Venus and Adonis, shows no likeness to their portraits, and is probably misnamed. Other portraits of her are to be found in the National Portrait Gallery, at Herrenhausen and elsewhere; those in the first named are by Mireveldt and Honthorst. The best collection of engraved portraits of her is stated by Mrs. Green to be in the illustrated Granger in the print-room of the British Museum.

[It is very probable that the papers bequeathed by Elizabeth to Lord Craven and now the property of his descendant would throw additional light upon many passages of her life, although they are known to contain no evidence of any secret marriage between the queen and the earl. In the meantime the biography of Elizabeth by Mrs. Everett Green, forming part of her Lives of the Princesses of England (1849–51, reprinted 1854), is an admirable piece of work, based almost entirely upon documentary evidence, in-

cluding the Craven Papers, and treating its subject with so much fulness that it has been thought unnecessary in the above sketch to make special references to it or to the sources which it never fails scrupulously to indicate. Mrs. Green's Life has quite superseded the earlier Memoirs of Elizabeth Stuart, Queen of Bohemia, by Miss Benger (2 vols. 1825). Söltl's Elisabeth Stuart, forming vols. i. and ii. of his Religionskrieg in Deutschland (3 vols. Hamburg, 1840), is valuable, especially for the narrative of the endeavours and negotiations for the recovery of the palatinate down to the peace of Westphalia. Sybel's Historische Zeitschrift, vol. xxiii. (1870), contains an original and very interesting article on the Queen of Bohemia by J. O. Opel. See also vol. ii. of Häusser's Geschichte der rheinischen Pfalz (Heidelberg, 1856), and Gardiner's History of England from the Accession of James I, especially vols. ii. vii. and viii. (new edition). Sir George Bromley's Collection of Original Royal Letters (1787) contains much of the queen's correspondence, especially with her husband and her sons, Charles Lewis and Rupert, but is disfigured by many wrong dates and other blunders. Some of Elizabeth's juvenile letters are contained in the Maitland Club collection (1835) cited above; a series of fifteen letters written by her to Sir Edward Nicholas from 31 Aug. 1654 to 18 Jan. 1655 is printed in vol. iv. of Wheatley's edition of Bray's Diary and Correspondence of John Evelyn (1879); and another series of twenty-five, from the same to the same, 26 April 1655–24 Jan. 1656, was edited by J. Evans for the Society of Antiquaries (1857). Her correspondence with Sir Thomas Roe and the despatches of her secretary Nethersole are among the materials used by Mrs. Green.] A. W. W

ELIZABETH, Princess of England and Landgravine of Hesse-Homburg (1770–1840), artist, seventh child and third daughter of George III and Queen Charlotte, was born at the queen's palace, Buckingham House, on 22 May 1770. She had the usual allowance of 2,000*l.* a year from the king, but was by her own report a bad economist. She early began to use her pencil, and was called 'The Muse.' In 1795 she designed a series of pictures entitled 'The Birth and Triumph of Cupid,' which were engraved by Tomkins, and published by the king at his own expense. In 1796 this series was reissued as 'The Birth and Triumph of Love,' dedicated to the queen, with poetical letterpress by Sir J. B. Burges [q. v.] Dean Vincent made the pictures the theme of his election verses at Westminster School. In 1804 the princess produced, with a frontispiece, 'Cupid turned Volunteer,' 4to, dedicated to Princess Augusta, with a poetical description by Thomas Park, F.S.A. In 1806 appeared 'The Power and Progress of Genius,' in twenty-four sketches, folio, each sketch signed 'Eliza, inv$^t$ and sculp$^t$,' and the princess says in her dedication to the queen that she is venturing before the public alone. In 1808 she established a society at Windsor for giving marriage portions to virtuous girls; shortly after she had her own residence assigned her, The Cottage, Old Windsor. She was always busy in philanthropic work, the patronage of literature, and attendance upon her father.

In 1818, on the evening of 7 April, at Buckingham House, she was married to Frederick Joseph Louis, the hereditary prince of Hesse-Homburg. Parliament voted her 10,000*l.* a year. In June she and her husband left for Germany, where in 1820, on the death of the prince's father, they succeeded as landgrave and landgravine, and established themselves at the family castle. There the princess devoted 6,000*l.* a year of her allowance to the settlement of the difficulties in which the public funds of Hesse-Homburg had become involved. She produced in seven subjects 'The New Doll, or Birthday Gift,' 8vo, and in four subjects 'The Seasons' (the Flower Girl, Milk Girl, Hop Girl, Wood Girl), her work being generally announced as that of 'an illustrious personage.' In 1822, and again in 1823, appeared fresh editions of her 'Love' in octavo, still with Burges's poetry. William Combe, or 'Doctor Syntax' [q. v.], also co-operated with her. In 1829 the landgrave died, and the princess, then dowager landgravine, took up her residence in Hanover, where, by one of the first acts of William IV, a palace was made over to her. In 1831 she paid a visit to England. In 1834, to benefit the poor of Hanover, she permitted a new issue of her 'Genius,' engraved (and considerably altered) by Ramberg, and illustrated by the poetry, in German, of Minna Witte, afterwards Maedler. This work was dedicated by the princess to the Duke of Cambridge in a lithographed autograph letter. The princess's health obliged her to pass many winters at Frankfort-on-the-Maine, and there she died on 10 Jan. 1840, aged 70. She was buried in the mausoleum of the landgraves of Hesse-Homburg. Her library was sold in London by Sotheby & Wilkinson in April 1863. A collection of her 'Letters,' addressed for the most part to Miss L. Swinburne, was edited by P. A. Yorke, 1898.

[Jesse's Memoirs of George III, ii. 531, iii. 134, 280–2, 452; Dict. of Living Authors; Hutton's Bland-Burges Papers, 277, 279, 294, 297, 298; Russell's Moore, ii. 99, vi. 206, viii. 203; Gent. Mag. for 1770, 1788, 1818, 1829, 1840.] J. H.

ELKINGTON, GEORGE RICHARDS (1801–1865), introducer of electro-plating, son of James Elkington, gilt-toy and spectacle

manufacturer, was born 17 Oct. 1801, at St. Paul's Square, Birmingham. In 1815 he was apprenticed to his uncles, Josiah and George Richards, of St. Paul's Square, where he early showed great business capabilities, and was soon taken into partnership. On the death of his uncles, Elkington came into sole possession of their business. His whole life was spent in Birmingham, where he was a governor of King Edward's Grammar School, and was made a borough magistrate in 1856, but was of very unostentatious and retiring habits. He married Mary Auster Balleny, by whom he had five sons and one daughter. He died of paralysis at his residence, Pool Park, Denbighshire, on 22 Sept. 1865.

Elkington showed indomitable energy in introducing, in conjunction with his cousin, Henry Elkington [see below], the industry of electro-plating and electro-gilding. Up to 1840 plated silver goods were made only by rolling or soldering thin sheets of silver upon copper. Wollaston had in 1801 applied the principle of the voltaic pile to the deposition of one metal upon another. Subsequent applications of this principle, by Bessemer (1834), Jacobi (1838), and Spencer of Liverpool (1839) induced the Elkingtons to attempt a practical employment of the method in their trade. In 1836 and 1837 they had taken out patents for 'mercurial gilding;' and a patent of July 1838 first refers to the application of a separate current of electricity. In 1840 John Wright, a Birmingham surgeon, discovered what has since proved to be the best of all liquids for electro-plating —solutions of the cyanides of gold and silver in cyanide of potassium. The Elkingtons took out a patent embodying this process, for which they paid Wright (*d.* 1844) a royalty, and afterwards an annuity to his widow. They also bought a process invented by J. S. Woolrich in August 1842, depending upon Faraday's discovery (1830) of magneto-electricity. In 1842 Josiah Mason [q. v.] became a partner in the firm. The large works in Newhall Street, Birmingham, were completed in 1841, and after a seven years' struggle against the opposition of the older systems, commercial success was attained. The Elkingtons patented their processes in France in 1842, when they were opposed by a M. de Ruolz. A compromise was ultimately made, and the Monthyon Prix of a gold medal and twelve hundred francs divided between De Ruolz and the Elkingtons. In 1881 Sir C. W. Siemens [q. v.], in an address at the Midland Institute, expressed his gratitude to G. R. Elkington for his early and generous encouragement of his improvements. Elkington, with Mason, established large copper-smelting works at Pembrey, South Wales. He was a generous master, and built houses and schools for the persons employed in his business. After his death the business was carried on by his sons.

Henry Elkington (1810–1852), cousin of G. R. Elkington, born in 1810, was the son of John Elkington of Princethorpe, Warwickshire. He was apprenticed to his uncle James, and while so employed invented and patented the pantascopic spectacles. He began to study electro-plating about 1832. He afterwards entered into partnership with his cousin, and was specially useful in the artistic department. He married the sister of G. R. Elkington, and died 26 Oct. 1852. He was buried in the churchyard of Northfield, and a monument was placed in the church. He left one son, who died young.

[Private information from relatives; Times, 5 Dec. 1865; Morning Post, 1862; R. B. Prosser, in Birmingham Weekly Post, 24 July 1880; Journal Society of Arts, 29 Jan. 1864; Bunce's Biography of Josiah Mason (privately printed), 1882; George Gore, in Popular Science Review, April and October 1862; Art Manufactures of Birmingham and Midland Counties in International Exhibition of 1862, by George Wallis; Report by Elkington and De Ruolz in Sturgeon's Ann. of Electricity, 1842; Article by W. Ryland, in Timmins's Birmingham and the Midland Hardware District, 1866; Art of Electro-Metallurgy, by George Gore, 1877; Jurors' Reports, Exhibition of 1851.] W. J. H.

ELLA. [See Ælla.]

ELLA, JOHN (1802–1888), violinist and director of concerts, born at Thirsk 19 Dec. 1802, was intended by his father, Richard Ella, for the law; but his instinct for music was too strong to be resisted, and in 1819 he was taught the violin by M. Fémy, with a view to adopting the musical profession. On 18 Jan. 1821 he made his first appearance as a professional musician in the orchestra of Drury Lane Theatre, 'in preference to quill-driving in an attorney's office,' as he tells us in his 'Musical Sketches.' In the following year he was promoted to the band of the King's Theatre; but it was not until 1826, on the completion of his musical education under Attwood, and subsequently under Fétis in Paris, that he took his place as a member of all the important orchestras of London, such as the Philharmonic, the Ancient Concerts, &c. The Saltoun Club of Instrumentalists and the Società Lirica are said to have been founded by him as early as this period of his life. They were intended for the practice and performance of unfamiliar operatic music. He played in the orchestra on

the occasion of Weber's funeral, 21 June 1826. About this time he was appointed to a subordinate post at the Royal Academy of Music, and became musical editor of the 'Athenæum' and other papers. In 1830 he seems to have given public concerts under the patronage of the Duke of Leinster (*Musical Union Record*). He wrote a 'Victoria March' on the occasion of her majesty's first visit to the city, in November 1837, and this is almost his only experiment as a composer. During his frequent journeys to the continent he made the acquaintance of a large number of foreign musical celebrities, and it is no doubt to this that he owed not merely the catholicity of his taste, but also much of the success of the undertaking with which his name is identified. The set of chamber concerts which he inaugurated, under the name of the 'Musical Union,' and which originated in a weekly meeting at his own house, had a most important effect on the public taste, not so much perhaps directly as through its successor, the Popular Concerts. By the formation of an aristocratic committee, and by making the concerts in some measure social gatherings, for which the privilege of membership could only be obtained by personal introduction, he secured for his scheme a prestige which had been enjoyed by no concerts except the Concerts of Ancient Music. It was infinitely to Ella's credit that under such circumstances the standard of the music performed, and that of the performances, for which he alone was responsible, remained so high as it did throughout the thirty-five years of the Musical Union's existence. The programme always contained at least two concerted instrumental works of a high order, and the compositions chosen showed the director to be marvellously free from narrowness in musical taste. The executants were generally artists of established position, many of whom had not appeared before in England. The annual series consisted of eight afternoon concerts given during the season, at first in Willis's Rooms, and a benefit concert for the director, when vocal music, at other times excluded, was allowed to form part of the programme. Two excellent details of arrangement characterised the concerts, viz. the placing of the artists in the middle of the room, with the audience surrounding them, and the introduction of analytical programmes, not the formidable pamphlets which are now issued under that title, but a few pages of explanatory matter, which were printed and sent out to the subscribers a few days before the concert. The undertaking met with such support that a series of evening concerts, at somewhat lower prices, was started in the early part of 1852, under the title of 'Musical Winter Evenings.' In 1858 both sets of concerts were transferred to Hanover Square Rooms, and in the following year to the newly opened St. James's Hall. In the same year, the Monday Popular Concerts having been set on foot, Ella's evening series was given up. A project for founding a Musical Union Institute, broached in September 1860, was insufficiently supported. Its object was to provide, for the use of musicians, a musical library, a collection of instruments, and rooms for lectures, rehearsals, and concerts, and for a time the institute was advertised as actually existing at Ella's house, 18 Hanover Square. In 1855 he had been appointed musical lecturer to the London Institution, and the substance of three lectures on melody, harmony, and counterpoint was given in the 'Musical Union Record,' i.e. the analytical programme above referred to. Of the many subsequent series delivered by him one only appears to have been published, a set of four on dramatic music (1872). In 1869 he published 'Musical Sketches Abroad and at Home,' a volume of anecdotes, autobiographical and otherwise, bearing on music. The book ran through two editions, and a third, edited by the author's friend, Mr. John Belcher, was published in 1878. A 'Personal Memoir of Meyerbeer, with Analysis of "Les Huguenots,"' is Ella's only important contribution to musical literature besides those we have mentioned. His title of professor was derived from his post at the London Institution. He was honorary member of the Philharmonic Academy of Rome, and of the Philharmonic Society of Paris. The Musical Union ceased to exist in 1880, when the director gave up active work. For the last twenty years of his life he lived at 9 Victoria Square, London, where he died 2 Oct. 1888, after repeated attacks of paralysis. For some years before his death he had been totally blind. He was buried in Brompton cemetery 5 Oct.

[Musical Sketches at Home and Abroad; Musical Union Record, 1845–73; Grove's Dict. of Music, i. 486, ii. 432; obituary notice by Mr. T. L. Southgate in the Musical Standard for 6 Oct. 1888.] J. A. F. M.

ELLACOMBE or ELLICOMBE, HENRY THOMAS (1790–1885), divine and antiquary, son of William Ellicombe, rector of Alphington, Devonshire, was born 15 May 1790, and having graduated B.A. from Oriel College, Oxford, in 1812, applied himself until 1816 to the study of engineering in Chatham Dockyard, under the direction of Brunel.

In 1816 he proceeded to the degree of M.A., and was ordained for the curacy of Cricklade, a Wiltshire parish in the diocese of Gloucester. In the following year, having received priest's orders, he removed to Bitton, Gloucestershire, in the same diocese. He held the curacy till 1835, when he became the vicar. In 1850 he was presented to the rectory of Clyst St. George, Devonshire, being succeeded in his former benefice by his son, the Rev. Canon Ellacombe. He died at Clyst St. George, 30 July 1885, and was buried at Bitton.

Ellacombe restored the church of Bitton in 1822, and built three other churches in the district. In 1843 his parishioners presented him with a testimonial, and stated that he had provided church accommodation for 2,285 worshippers, and schoolrooms for 820 children. After his removal to Clyst St. George he rebuilt the nave of the church, and in 1860 erected a school-house and master's residence.

Ellacombe was the great authority on bells. He likewise invented an ingenious apparatus of chiming hammers, which enables one man to chime all the bells in a steeple. He was a learned antiquary, and a skilful florist and botanist. His chief writings are: 1. 'Practical Remarks on Belfries and Ringers,' Bristol, 1850, 4th edit. 1876. 2. 'The Bells of the Church,' London, 1862. 3. 'History and Antiquities of the Parish of Clyst St. George,' Exeter, 1865. 4. 'Memoir of the Manor of Bitton,' 1867. 5. 'Church Bells of Devon, with a List of those in Cornwall and a Supplement,' Exeter, 1872. 6. 'Church Bells of Somerset,' &c., Exeter, 1875. 7. 'The Voice of the Church Bells,' Exeter, 1875. 8. 'Church Bells of Gloucestershire,' &c., Exeter, 1881. 9. 'History and Antiquities of the Parish of Bitton,' 2 parts, Exeter, 1881–3. These works were privately printed.

[Catalogue of Oxford Graduates (under the name 'Ellicombe'); Church Bells, 7 Aug. 1885; Gloucestershire Notes and Queries, iii. 230; Mozley's Reminiscences, i. 75–81.] B. H. B.

ELLENBOROUGH, Earl of (1790–1871). [See Law, Edward.]

ELLENBOROUGH, Barons. [See Law, Edward, first Baron, 1750–1818; Law, Edward, second Baron, 1790–1871.]

ELLERKER, Sir RALPH (*d.* 1546), warrior, was the eldest son of Sir Ralph Ellerker of Risby, Yorkshire, by Anne, daughter of Sir Thomas Gower of Stittenham. Both father and son were knighted by the Earl of Surrey at Flodden Field. The elder Ellerker took part in the useless Spanish expedition in 1512, was an esquire of the king's body, received a salary as one of the king's spears of honour, and died in 1540. Whether it was he or his son who represented Scarborough in the parliament of 1529 is uncertain. The younger Ellerker was appointed chief steward of the lordships of Cottingham and Rise in 1522, and from that time onward frequently was on the commission of the peace for the East Riding. He was on the royal commission to treat for redress of outrages in the west marches in 1531, when he also served on a commission for the reform of the weirs and fishgarths in Yorkshire. In 1533 he was busy in the north mustering troops and fighting, and in July of that year he was one of the English commissioners who concluded a year's truce with Scotland. He was returned by York county for the parliament of 1541. In 1542 he was head of a commission appointed to survey the waste grounds on the border, to describe the condition of 'all castells, towers, barmekins, and fortresses,' and to advise on the best means for strengthening the defences and peopling the district. The official report of this commission is preserved among the Harleian MSS. (292, ff. 97–123). In the same year Ellerker was one of the council at Calais, and in 1544 he was marshal of the English army in Boulogne when that town was captured. He distinguished himself by taking the crest from the dauphin of France. He returned to England in January 1545–6, but in April was at Boulogne again, and died there in battle in that month. He was buried in the church of St. Mary at Boulogne. He married Joan, daughter of John or Thomas Arden, by whom he had a son, Ralph, who was high-sheriff in 1529, was knighted by Henry VIII on presenting the ensign won in France, and died 1 Aug. 1550.

[Poulson's Hist. of Holderness, i. 394; Thomas's Historical Notes, i. 117; Brewer's Letters and Papers of Henry VIII (Rolls Ser.) i. 967, ii. 872, 1464, iii. 864, 3076, v. 147, 335, 347, 497.] A. V.

ELLERKER, THOMAS (1738–1795), jesuit, born at Hart, near Hartlepool, Durham, on 21 Sept. 1738, entered the Society of Jesus in 1755, and in due course became a professed father. When the order was suppressed in 1773 he accompanied his fellow jesuits to Liège, and thence emigrated with the community in 1794 to Stonyhurst, Lancashire, where he died on 1 May 1795.

Ellerker, who is described by Dr. Oliver as 'one of the ablest professors of theology that the English province ever produced,' was the author of: 1. 'Tractatus Theologicus de Jure et Justitiâ,' 1767, 4to, pp. 248. In the

library at Stonyhurst. 2. 'Tractatus de Incarnatione.'

[Foley's Records, vii. 223; Oliver's Collectanea S. J. p. 85; Gillow's Bibl. Dict.; De Backer, Bibl. des Écrivains de la Compagnie de Jésus (1869), p. 1719.] T. C.

ELLERTON, EDWARD, D.D. (1770–1851), founder of scholarships, son of Richard Ellerton of Downholm, Yorkshire, was born in 1770; was educated at Richmond School; matriculated at Oxford as a member of University College; and graduated B.A. in 1792, and M.A. in 1795. Ellerton was appointed master of Magdalen College school in 1799, became fellow of that college, was proctor in 1804, and proceeded B.D. in 1805, and D.D. in 1815. He was appointed to the perpetual curacy of Horspath, Oxfordshire, in 1814, and to the perpetual curacy of Sevenhampton, Gloucestershire, in 1825, resigning the latter charge early in 1851. For some time also he acted as curate to Routh, the president of Magdalen, at Theale near Reading, a chapelry attached to the rectory of Tilehurst. Ellerton was the founder of many scholarships and prizes. In 1825 he established an annual prize of twenty guineas, open to all members of the university of Oxford who had passed examination for their first degree, the prize to be given for the best English essay on some theological subject. In the earlier part of Pusey's career Ellerton was his close friend, and, in conjunction with Pusey and his brother Philip, he founded in 1832 the Pusey and Ellerton scholarships, three in number, which are open to all members of the university, and are of the annual value of 30*l.* each. Magdalen College also, in which Ellerton had for many years been sole tutor, and very frequently bursar, shared in his benefactions. In addition to other gifts, in 1835 he founded an annual exhibition for the best reader of the lessons in the college chapel; in 1849 an annual exhibition for the best scholar among the choristers; and by his will he founded in Magdalen College two annual exhibitions for students in Hebrew. He further established an exhibition for boys educated at Richmond School. Ellerton was a firm supporter of the principles of the Reformation, and in 1845 published a brief polemical treatise on 'The Evils and Dangers of Tractarianism.' He was lecturer in divinity, and senior fellow of Magdalen College, and perpetual delegate of privileges in Oxford University. He died at his curacy of Theale, 26 Dec. 1851.

[Ann. Reg. 1851; Gent. Mag. 1852.] G. B. S.

ELLERTON, JOHN LODGE, formerly JOHN LODGE (1801–1873), amateur musical composer, son of Adam Lodge of Liverpool, was born in 1801, and sent to Rugby, where his proficiency on the pianoforte became conspicuous. He proceeded to Brasenose College, Oxford, where he graduated B.A. 4 Dec. 1821, and M.A. 16 April 1828. At Oxford, before taking his M.A. degree, he published some songs and quadrilles. Their success induced Lodge to study music seriously, and he placed himself for two years under the tuition of Terriani at Rome for counterpoint, and gained practice in Italian methods by writing seven Italian operas. A tour in Germany in the company of the Earl of Scarborough was followed in August 1837 by his marriage with the sister of the eighth earl, the Lady Harriet Barbara Manners-Sutton, a widow. Frequent visits to Germany enabled Lodge to study the masters of instrumental music to the best advantage, and no fewer than fifty string quartets and similar pieces are among his published works. His Opus 100, a string quintet, was noticed in the 'Neue Zeitschrift für Musik' of May 1850, as being skilfully constructed, though neither original nor attractive. In the meantime his English opera, 'Domenica,' produced 7 June 1838 at Drury Lane, with Miss Cawse, Miss Rainforth, and Messrs. Barker, Compton, and Fraser in the principal parts, had been severely handled in the London press. The absurdities of the libretto had no doubt something to do with the failure of this work, but even the most favourable of Lodge's critics (in the 'Morning Chronicle' of 8 June), while giving due praise to the pure style of the music, adds that it was wanting in variety, vigour, effect, originality, and dramatic feeling. Alfred Bunn ('The Stage both before and behind the Curtain') wrote: 'Mr. Lodge's opera of "Domenica" won't do; he is a good musician, but not equal to writing for the stage; perhaps he holds himself above it.' No record appears of the publication of this or of his other English opera, 'The Bridal of Triermain,' or of his German opera, 'Lucinda.' More successful was his oratorio, 'Paradise Lost,' published in 1857 with pianoforte score, the selection of passages from Milton being made with discrimination. Lodge had already given proof of his literary taste in his poetical writings. He was an occasional guest of the Madrigal Society in 1840, 1841, and 1843, and wrote many glees, two of which gained prizes (1836 and 1838) at the Catch Club. Of his sixty-five songs and nineteen duets a few only became widely known.

Some of Lodge's instrumental music has been given at the summer resorts in Baden

and on the Rhine. His favourite residence was at Winkel, near Rüdesheim, and he frequented Aix-la-Chapelle and other health resorts. About 1845 he assumed the name of Ellerton. It may be inferred from the records of the Musical Union, of which he was a member from 1847 to 1871, that he spent most of the years between 1851 and 1857, and again from 1860 to 1867, abroad or at Bodsilin, Carnarvonshire. John Ella [q.v.], the director of the Musical Union, testified to his culture and attainments upon announcing Ellerton's election to the committee of the season of 1851. He was a sympathetic supporter of Wagner, who wrote to Liszt from London, 10 May 1855, that he had lately found a warm friend in this Englishman. Ellerton died at Connaught Place, Hyde Park, on 3 January 1873.

The list of his published works includes five symphonies, Op. 120 being entitled 'Wald Symphonie,' four orchestral overtures, two masses, seven anthems, a 'Stabat Mater,' seventeen motetts, thirteen sonatas, eleven trios, forty-four quartets, three quintets for various instruments, &c. Also two volumes of poetry, 'The Bridal of Salerno,' a romance in six cantos, with other poems (1845), and 'The Elixir of Youth,' a legend, and other poems (1864).

[Musical World of January 1873, and other German and English papers; Grove's Dictionary, i. 486; Records of the Madrigal Society and of the Musical Union; Oxford Graduates; Briefwechsel zwischen Wagner und Liszt, i. 71; Foster's Alumni Oxon. (Lodge)]. L. M. M.

ELLESMERE, Baron. [See Egerton, Sir Thomas, 1540?–1617.]

ELLESMERE, first Earl of. [See Egerton, Francis, 1800–1857.]

ELLEY, Sir JOHN (*d.* 1839), lieutenant-general, was, according to one statement, a native of Leeds, articled to a London solicitor, who enlisted in the royal horse guards—then better known as the Oxford Blues—for his future advancement in which corps his father found the means. Another, seemingly better authenticated statement, given in 'Biographia Leodiensis,' on the authority of the Rev. John Smithson, incumbent of Headingley, near Leeds, who died in 1835, is that Elley was born in London, where his father kept an eating-house in Furnival's Inn Cellars, Holborn; that he was apprenticed to Mr. John Gelderd of Meanwood Tannery, near Leeds, and was engaged to Anne Gelderd, his master's daughter, and that he attended her funeral at Armley chapel in great grief. Whether this was before or after his enlistment does not appear. Like many other young soldiers, Elley is said to have been very anxious to get out of the service again, but to have been dissuaded therefrom by the Rev. Mr. Smithson. The regimental records show that Elley enlisted in the blues at Leeds 5 Nov. 1789, and that 4 June 1790 he purchased a troop-quartermastership in the regiment, such warrant rank being then obtained by purchase, and on 6 June 1794 a cornetcy. He was acting-adjutant of the four troops of the blues detached to Flanders with the Duke of York, with which he made the campaigns of 1793–5, and was particularly distinguished at the cavalry action at Cateau, 26 April 1794. After his return from the continent he purchased a lieutenancy in the regiment 26 June 1796, and a troop 26 Feb. 1801. He became major 29 Nov. 1804, and lieutenant-colonel 6 March 1808, having purchased every step. He was employed on the staff of General Staveley in the south of England during the invasion alarms of the beginning of the century, and was assistant adjutant-general of cavalry in Spain in 1808–9, when he was present at the affairs of Sahagun, Benevente, &c., and in the retreat to and battle of Corunna. He was appointed to the army in Portugal in the same capacity in 1809 (Gurwood, *Well. Desp.* iii. 337), and made the subsequent campaigns of 1809–14 in the Peninsula and south of France (*ib.* iv. 61, v. 160–2), including the battle of Fuentes de Onoro, the cavalry affair at Llerena (*ib.* v. 595), the battle of Salamanca, where he had two horses killed under him, and received a severe bayonet wound during the charge of Le Marchant's brigade (*ib.* vi. 57, 64), and the battles of Vittoria, Orthez, and Toulouse. As adjutant-general of cavalry he was at Waterloo (where he was again wounded), and according to popular accounts he laid low more than one French cuirassier in single combat. He was made K.C.B., and received numerous foreign decorations, including the fourth class of St. George of Russia. He became a major-general in 1819, governor of Galway in 1826, was employed some years on the staff in the south of Ireland, and appointed colonel 17th lancers in 1829. In 1835 he was returned to parliament for Windsor as a staunch supporter of Sir Robert Peel. He became lieutenant-general in 1837. Elley died at his seat, Cholderton Lodge, near Amesbury, Wiltshire, 23 Jan. 1839, and was buried in the Chapel Royal, Windsor. By his will (personalty sworn under 25,000*l.*) he left two sums of 300*l.* each to be expended on mess-plate for his regiment, a sum of 100*l.* to be distributed among decayed householders in Windsor, and six other legacies of 200*l.* to

300*l.* each to various London charities (see *Gent. Mag.* new ser. xii. 660).

[R. V. Taylor's Biog. Leodiensis, p. 375; Gronow's Anecdotes, iii. 86; Cannon's Hist. Rec. 17th Lancers (succession of colonels); Gurwood's Well. Desp.; Narratives of the Peninsular and Waterloo campaigns, various; Gent. Mag. new ser. xi. 430–1, xii. 660.] H. M. C.

**ELLICE, EDWARD**, the elder (1781–1863), politician, was of an English family which settled in Aberdeenshire about the middle of the seventeenth century. His grandfather established himself as a merchant in New York, and his father, Alexander, taking the English side in the war of independence, removed to Montreal and founded the house of Inglis, Ellice, & Co. He was also managing director of the Hudson's Bay Company, supplied a very large part of the capital with which the whole fur trade was carried on, and established a branch of his firm in London about 1800. Edward, his third son, was born in 1781, and was educated at Winchester. He afterwards studied at Marischal College, Aberdeen, and while there lived in the family of Principal Brown. He matriculated at the university in 1797, and graduated M.A. in 1800, having chiefly studied ancient history, logic, and moral philosophy. He became a clerk in his father's London house, and there acquired his remarkable business habits, and went to Canada in 1803, where he engaged in the fur trade. He happened while in Canada in 1806 to make the first passage in the first steamboat ever launched, the Fulton. In 1805 he became connected with the competing Canadian fur companies, the North-West Company and the X. Y. Company. In this way he was the opponent of the Hudson's Bay Company. In 1820 the colonial secretary, Lord Bathurst, consulted him as to an amalgamation of the companies, which, after a very difficult negotiation, he accomplished 26 March 1821, and on his suggestion an act was passed in 1821 giving the thus constituted Hudson's Bay Company the right of exclusive trade for twenty years. He remained connected with the company till his death, and was then still a deputy-governor. In 1803 he also paid his first visit to the United States, which he repeatedly revisited down to 1859, acquainting himself with the state of politics from time to time. He foresaw for many years the civil war of 1861 and its enormous cost, and deplored the prospect of the conquest of the confederate states. He was, however, so little of a partisan as to entertain impartially Mason, the confederate commissioner, in 1862, and Adams, the United States ambassador, in 1863. Having married in 1809 Lady Hannah Althea Bettesworth, widow of Captain Bettesworth, R.N., and youngest sister of the second Earl Grey, he was thrown into constant contact with the whig party. By her he had one son, Edward [q. v.], afterwards M.P. for the St. Andrews burghs. She died 29 July 1832. He married in 1843 Lady Leicester, widow of the first Earl of Leicester, and third daughter of the fourth Earl of Albemarle. She died in 1844. His views were at first strongly radical, and he was the friend and associate of Sir F. Burdett, Sir J. Cam Hobhouse, and Whitbread; and during his closest alliance with the whig government he was supposed to represent the radical section. He was elected a member of Brooks's Club 3 June 1809, and in 1818, with Peter Moore, defeated Joseph Butterworth and was returned for Coventry. Coventry had an exclusively freeman's franchise, and there being no householder vote as such, a large proportion of the 3,700 voters had to be brought from a distance. The elections were thus enormously costly, but there was no direct bribery. In 1820 he was again returned at the head of the poll. Foreseeing the difficulty of colonial relations with Canada, he supported in 1822 Wilmot's Canadian Government and Trade Bill. He was defeated at Coventry in 1826, but was again successful in 1830. In 1831 he was returned with Sir Henry Lytton Bulwer, and continued to represent the town till his death, receiving the second votes of radicals and conservatives, as well as liberal support. He never canvassed, but during elections, or when his votes had given offence, his habit was to address meetings. In general his constituents allowed him much political latitude. During his first three parliaments he was a follower of Joseph Hume. In Lord Grey's government, in spite of Lord Duncannon's claims from his services as whip to the opposition, he was appointed, November 1830, secretary to the treasury and whip—an arduous post, as he had the principal conduct of the election of 1831, was opposed by a very able tory whip, Holmes, and had large funds to administer. 'He beat the enemy with their own weapons,' says Le Marchant; 'he collected large sums from the leading whigs, with which he purchased several of the nomination boroughs previously represented by tories.' Having a great provincial connection with local liberal leaders, he was widely successful. He was not on the committee of four which prepared the first scheme of reform for the approval of the cabinet, but he vigorously supported it in parliament, especially the parts of it which enfranchised the metropolitan boroughs. 'He had more to do,' says Campbell, 'with carrying the bill than any other man' (*Autobiography*, i. 500). In August 1832 he resigned

his secretaryship, and expressed a strong wish never to hold office again. His business affairs called him to America, and his passage was taken, when Lord Grey by a written entreaty induced him to accept in April 1833 the secretaryship at war with a seat in the cabinet, which he held till Lord Melbourne's resignation in December 1834 (original letter of Earl Grey, dated Downing Street, 27 March 1833). While secretary at war he had urged strongly that appointments in the army should be made directly by the secretary, so as to secure responsibility to parliament; but in this he was steadily opposed by the Duke of Wellington. From 1834 he never held office again, but continued the confidential adviser of liberal governments till his death. His advice in general was for liberals to resign rather than be turned out; and when in opposition, not to be in a hurry to turn out a conservative government. He was influential in forming many ministries, especially Lord Melbourne's second administration. In 1834, while the committee appointed to consider Whittle Harvey's claims to be called to the bar was sitting, he was charged with having employed public funds for election purposes in 1832. The charge, however, was refuted (HANSARD, 21 and 23 July 1834); he had found large sums for the election from his own private fortune upon the failure of party funds (*Greville Memoirs*, 1st ser. iii. 112). In 1836 he was chiefly instrumental in founding the Reform Club, of which he was the first chairman. After the Reform Bill of 1832 he was opposed to further organic change, and condemned Lord John Russell's proposals for further reform. Though he did not agree with Palmerston's foreign policy, especially in 1840, when he and other whigs misled Guizot into supposing that his policy in the East would not be interfered with by England, he supported him as premier. He was intimate with many leading French politicians, especially with Guizot, Thiers, Prosper Mérimée, and Madame de Lieven. In April 1836 he was in Paris, privately urging the French government to send an armed force into Spain, and again in January 1837, after a visit to America, intriguing to set up Thiers against the government of M. Molé (*Raikes's Journal*, ii. 353; *Greville Memoirs*, 3rd ser. iii. 379). In 1855 he was a member of Roebuck's committee to inquire into the administration of the Crimean war; and in 1857 of the Hudson's Bay committee, before which he was also a witness. He was universally known by the nickname, probably invented by Brougham, of 'the Bear'—'for his wiliness,' says Carlyle (CARLYLE, *Reminiscences*, ed. C. Norton, i. 207), 'rather than for any trace of ferocity,' really from his connection with the north-west fur trade. He was a most hospitable and disinterested man, and never sought anything from governments. He declined even the peerage which was the obvious reward of his great party services, and probably the sole acquisition of his political life was the silver inkstand which he retained in accordance with the custom of the time when he gave up the office of secretary at war. Though little of a student, he was well informed, a ready speaker, but not easily stirred to speak, an excellent whip, exempt from the social prejudices of the whigs, popular with the House of Commons, sagacious, and independent. 'Il était,' says P. Mérimée, 'l'un des plus parfaits modèles du gentleman de la vieille roche.' Politics cost him large sacrifices, for he was a busy and successful merchant; the first to pass from the counting-house to the cabinet. He inherited large landed estates in Canada and in the state of New York, and was in early life practically engaged in colonising them. He entertained at Glenquoich in Inverness with a profuse but delightful hospitality, sometimes having more than a thousand guests in a year. He was made a D.C.L. of St. Andrews, and was appointed a deputy-lieutenant of Inverness-shire in 1862. He presided at a public dinner at Inverness held to celebrate the completion of the northern railways on 10 Sept. 1863, and was found dead in his bed at Ardochy, on his estate of Glengarry, from heart disease on 17 Sept., in the following week. He was buried on 23 Sept. at Tor-na-Cairidh, a mound at the end of Loch Garry. His portrait is in the Reform Club.

[Times, 21 Sept. 1863; for his early life Scottish American Journal, 15 Oct. 1863; Greville Memoirs; Raikes's Journal; McCullagh Torrens's Melbourne; Lord Malmesbury's Recollections; Croker Papers; Gent. Mag. 1863; Le Marchant's Lord Althorp; pamphlet, The Hudson's Bay Company: What is it? 1864; Report of the Committee of the House of Commons on the Hudson's Bay Co., 1857; Bryce's Hist. of the Canadian People; Fagan's The Reform Club; Mérimée's Letters to Panizzi and Portraits Historiques, 1874, p. 290; Watkins's Canada.]

J. A. H.

ELLICE, EDWARD, the younger (1810–1880), politician, only son of the Right Hon. Edward Ellice [q. v.], and of his first wife, Lady Hannah Althea Bettesworth, sister of the second Earl Grey, was born in London 19 Aug. 1810. He was educated at Eton and at Trinity College, Cambridge, where he was admitted M.A., without previous degree, as eldest grandson of Earl Grey (GRACE), 2 May 1831. In 1832 he went to Russia in the

diplomatic service as private secretary to Lord Durham, and in 1838 in the same capacity to Canada. In 1834 he married Catharine Jane, daughter of General Balfour of Balbirnie, who died in 1864. He subsequently married Eliza Stewart, widow of Alexander Speirs of Elderslie, and daughter of T. C. Hagart of Bantaskine. At the general election of 1835 he contested Inverness, and was defeated by a tory, but was elected member for Huddersfield at a bye-election in 1837. When parliament was dissolved he was returned by a majority of twenty-nine for St. Andrews burghs, and represented the constituency for forty-two years. Throughout this long career he was a consistent supporter of the liberal politics with which he entered parliament. He supported the abolition of the corn laws and of the navigation laws, and on every occasion maintained the principles of free trade. He gave important aid in the reform of the Scotch poor law and lunacy law, opposed the Maynooth grant, and advocated the disestablishment of the Irish church. In 1855 he published 'The State of the Highlands in 1854,' a pamphlet containing several of his letters to Lord Palmerston on the oppressive method of administering the poor law in the highlands then existing. In 1859 he was attacked in many newspapers (*Daily News*, 24 Jan. 1859) for a proposal that there should be some nominated members in the House of Commons. Having felt a growing want of confidence in Mr. Gladstone, then the leader of the liberal party, he was much astonished when on the morning of 13 Nov. 1869 a letter arrived from that minister, proposing that he should be added to the peerage of the United Kingdom 'as a genuine tribute,' wrote Mr. Gladstone, 'to your character, position, and public services.' He declined the proposed honour. In 1873 he gave long and valuable evidence before a royal commission on the state of the highlands as regards deer, sheep, wire fencing, and the game laws. On 4 Nov. 1879 he published a farewell address to his constituents, and soon after retired from parliament. In the following June he was ill, but his health improved, and he sailed in July for a cruise in his yacht Ita. He died on board off Portland during the night of 2 Aug. 1880, and was buried at Tor-na-cairidh on Lochgarry, Inverness-shire. Early in life he bought with the money left to him by his mother the estate of Glenquoich, Inverness-shire, and some years later he acquired from Lord Ward the adjoining estate of Glengarry. He loved the highlands, and at Invergarry on Loch Oich built a house of extraordinary comfort in a situation which combined all the beauties of mountain, water, and woods. He did all in his power to improve the dwellings of his tenantry, and by planting, fencing, and road-making did much for their comfort. He knew personally every one who lived on his estates, and had great influence with them. When he first went to live at Glenquoich, a freebooter of the Rob Roy type haunted the district, and had a little stronghold on an island in Loch Quoich, which still bears his name. This highlander called on the new proprietor, and sticking his dirk in the table defiantly declared that to be his title to his island. The freebooter soon came to like Ellice, and lived in amity with him till other neighbours, less willing to miss a sheep now and then, stormed the stronghold and placed the highland robber in durance at Fort William. Though Ellice had clear and definite opinions upon all the great political movements of his time, his active political life was engaged chiefly with measures of practical importance, and he consequently occupied a less prominent position as a public man than perhaps might have been his had he chosen party politics for the field of his ambition. His portrait by Richmond is at Invergarry.

[Conolly's Biog. Dict. of Eminent Men of Fife, 1866; Fife Herald, August 1880; Scotsman, August 1880; family papers.] N. M.

ELLICOMBE. [See also ELLACOMBE.]

ELLICOMBE, SIR CHARLES GRENE (1783–1871), general, royal engineers, son of the Rev. William Ellicombe, rector of Alphington, Devonshire, was born in his father's rectory on 3 Aug. 1783, and after receiving his early education at the grammar school at Chudleigh, and at the Royal Military Academy, Woolwich, obtained a commission as first lieutenant in the royal engineers on 1 July 1801. After a year and a half, during which he was employed on the military works and fortifications of Portsmouth, under Major-general Evelegh, he was sent to Ceylon, and was one of the first batch of British engineers stationed there. At that time the colony was in a very disturbed state, which necessitated active military operations, in which Ellicombe had his full share. He was promoted second captain on 1 July 1806, and returned to England at the end of 1807, where he was employed for a time as second engineer at Chatham, and afterwards as commanding engineer of the northern district of England. On 1 May 1811 he was promoted to the rank of first captain, and in the October following joined the army under Wellington in the Peninsula. In January 1812 he was at the siege of Ciudad Rodrigo, where

he was one of the directors of the attack, and accompanied the column of Vandeleur's brigade to the storming of the breach, left of the main breach. In March and April of the same year he was at the last siege of Badajoz. For his services at this siege he received the brevet rank of major on 27 April, having been recommended by Wellington in his despatch of the 10th of that month. Subsequently he was present in the retreat from Burgos and the crossing of the Ebro. The following year he took part in the battle of Vittoria, serving on the staff as major of brigade, and shortly after was detailed for the siege of San Sebastian, through the whole of which (11 July to 8 Sept. 1813) he acted as brigade-major to the corps of royal engineers. For his exertions in the effectual discharge of this onerous duty and his distinguished conduct he was made a brevet lieutenant-colonel 21 Sept. 1813, and under the order of 1 June 1814 was decorated with the gold medal.

He subsequently fought at the passage of the Bidassoa, and also at the battles of the Nivelle and Nive on 10, 11, and 12 Dec. 1813, concluding his war service by sharing in the campaign of 1814, particularly at the passage of the Adour, blockade of Bayonne, and repulse of the sortie from that fortress. At the cessation of hostilities he joined the headquarters of the army at Toulouse, and in July he returned to England. Some thirty-three years afterwards he was awarded for these distinguished services the war medal and five clasps for Ciudad Rodrigo, Badajoz, Vittoria, Nivelle, and Nive.

On 4 June 1815 he was created one of the first companions of the Bath, and for the next six years held an appointment as commanding engineer in the south of England. In 1821 he was made brigade major of the corps, and as such was on the staff of the inspector-general of fortifications at the ordnance office in London, an appointment corresponding to that of the present deputy adjutant-general, and held by an officer of rank. He was selected for the duty on account of his well-known administrative ability and intimate acquaintance with the large range of complicated details connected with the military and scientific business of the corps of royal engineers, and so well did he fulfil the duties for which his energy, clear mind, and untiring activity singularly fitted him, that he retained the appointment until December 1842, or a period of twenty-two years. He had been promoted major-general in 1841, and rose to the rank of full general (1861) and colonel commandant of royal engineers (1856), and on 10 Nov. 1862 to the honour of a knight commander of the Bath. He married in 1822 a daughter of the Rev. E. Peach, rector of Cheam, Surrey. She died in 1860 without issue. On withdrawing from the active duties of his profession Ellicombe settled at Worthing, where he died on 7 June 1871.

[Official Records; Colburn's United Service Magazine, July 1871.] R. H. V.

**ELLICOTT, JOHN** (1706 ?–1772), clockmaker and man of science, son of John Ellicott, clockmaker, by Mary, his wife, was born in or about 1706. The elder Ellicott was apprenticed to John Waters 5 Sept. 1687; made free of the Company of Clockmakers 6 July 1696; chosen on the court of assistants of the company 19 Oct. 1726; and elected junior warden 29 Sept. 1731, and renter warden 29 Sept. 1732 (Overall, *Cat. of Library and Museum of Company of Clockmakers*, p. 100, where the Ellicotts, father, son, and grandson, are confused; Atkins and Overall, *Account of the Company of Clockmakers*, p. 87). He died in June 1733, in the parish of Allhallows, London Wall, administration of his goods being granted in P. C. C. on the 25th of that month to his widow, Mary Ellicott. The son, who carried on business at 17 Sweeting's Alley, Royal Exchange (Kent, *London Directory*, 1738, p. 27; Baldwin, *Guide to London*, 1752, p. 151), gained a great reputation for the beauty and excellence of his workmanship, and was appointed clockmaker to George III. Specimens of his art are much prized. He was also a mathematician of considerable ability. In 1736 he submitted to the Royal Society an improved pyrometer, to be again improved upon by Edward Troughton (Nelthropp, *Treatise on Watchwork*, p. 224). It is figured and described in the 'Philosophical Transactions,' xxxix. 297–9, with which cf. 'Gent. Mag.' xx. 119–22. He was elected F.R.S. 26 Oct. 1738 (Thomson, *Hist. of Royal Soc.*, appendix iv.) The following year he read to the society two papers giving 'An Account of the Influence which two Pendulum Clocks were observed to have upon each other' (*Phil. Trans.* vol. xli. pt. i. pp. 126, 128), two editions of which were afterwards published separately, 4to, London, n.d. Another interesting contribution was a series of three 'Essays towards discovering the Laws of Electricity,' read in 1748, and printed in 'Phil. Trans.' xlv. 195, 203, 213; reissued, with the addition of part of a letter from the Abbé Nollet to Martin Folkes (concerning electricity), 4to, London, 1748. In June 1752 he communicated an account of his invention of a compensated pendulum in 'A Description of Two Methods

by which the Irregularities in the Motion of a Clock, arising from the Influence of Heat and Cold upon the Rod of the Pendulum, may be prevented' (*Phil. Trans.* xlvii. 479–494; cf. *Gent. Mag.* xxiii. 429–30); reprinted separately, 4to, London, 1753. It is a bad but very scientific-looking pendulum, and 'is still used in small French clocks made to show and to sell, though it has long ago been abandoned in England' (Beckett, *Rudimentary Treatise on Clocks and Watches and Bells*, 7th edit. pp. 64–5). His other papers are 'On the Specific Gravity of Diamonds' (*Phil. Trans.* xliii. 468–72; cf. *ib.* xlv. 433–4, 453), and 'Experiments in order to discover the Height to which Rockets may be made to ascend and to what Distance their Height may be seen' (*ib.* xlvi. 578–84; cf. Stukeley, *Diaries and Letters*, Surtees Soc., ii. 374). Some observations by Charles Mason for proving the going of Ellicott's clock at St. Helena, accompanied with remarks by James Short, appeared in the 'Phil. Trans.' for 1762 (lii. 534–42; also Stukeley, loc. cit. iii. 466). Ellicott had made a delineation of the complex line of the moon's motion about the same time as James Ferguson, but he at once acknowledged Ferguson's equal title to the scheme (Nichols, *Lit. Anecd.* ii. 423).

By 1761 he had taken a house at Hackney, where he made observations of the transit of Venus (*Gent. Mag.* xxxi. 318). He died suddenly at Hackney in 1772, aged 67 (*Probate Act Book*, P. C. C., 1772; Bromley, *Cat. of Engraved Portraits*, p. 401). In his will dated 18 Oct. 1771, and proved at London 26 March 1772, he described himself as 'of the parish of St. John, Hackney, watchmaker,' and desired burial 'in the same vault with my late dear wife' (registered in P. C. C., 91, Taverner). He left issue two sons, Edward and John, and three unmarried daughters, Deborah, Mary, and Elizabeth. A daughter died at Hackney, aged 50, in May 1790 (*Gent. Mag.* vol. lx. pt. i. p. 477). Ellicott was a nonconformist, and he bequeathed 20*l.* to the pastor (Palmer), and 10*l.* to the poor of the dissenters' meeting-house in Mare Street, Hackney. A mezzotinto three-quarter length portrait of Ellicott, at the age of sixty-seven, engraved by Robert Dunkarton after Nathaniel Dance, was published in 1772, the year of his death. He is represented sitting. A fine impression, presented to the Clockmakers' Company by his grandson, Edward Ellicott, in 1821, is now at the Guildhall (Overall, loc. cit.) Four of his letters to Dr. Thomas Birch, 1752–16, are preserved in the British Museum, Addit. (Birch) MS. 4305, ff. 139–44; another letter dated 1757 is Addit. MS. 28104, f. 36; see also Addit. MS. 6209, f. 217.

Edward Ellicott, the eldest son, having been admitted to partnership about 1769 (Baldwin, *Guide to London*, 1770, p. 113), succeeded to his father's business, and was likewise appointed clockmaker to the king (*Gent. Mag.* xliv. 537, 538). He died in Great Queen Street, London, 3 Feb. 1791 (*ib.* vol. lxi. pt. i. pp. 187, 277, 379). One of his sons, Edward Ellicott, carried on the business at Sweeting's Alley, and became an active member of his company, being elected junior warden in 1828 and 1829, renter warden in 1830–2, senior warden in 1833, and master in 1834, an office he continued to fill until his death 8 July 1836, at the age of sixty-three (Atkins and Overall, p. 89; *Gent. Mag.* new ser. vi. 219).

[Authorities as above; Atkins and Overall's Some Account of the Company of Clockmakers, p. 165; Nouvelle Biographie Générale, xv. 892, where French authorities are cited; Wood's Curiosities of Clocks and Watches, pp. 137, 138, 347; Nelthropp's Treatise on Watch-work, pp. 92, 100, 224.] G. G.

ELLIOT. [See also Eliot, Eliott, and Elliott.]

ELLIOT, ADAM (*d.* 1700), traveller, was, according to his 'Narrative of my Travails, Captivity, and Escape from Salle, in the Kingdom of Fez,' a member of Caius College, Cambridge, from 1664 to 1668, when he took his B.A. degree. This much is certain about him (*Cantabrigienses Graduati*, p. 129), and the charge subsequently brought against him by his fellow-collegian, Titus Oates, of having been compelled to quit the university in consequence of his debauched living, was evidently false. But the rest of his career is obscure. According to his own account, he travelled about the continent for the next two years, and was returning to England in June 1670, when he was taken captive by the Moors and sold as a slave. His description of his captivity and escape is thrilling, but not necessarily true in every detail. In November Elliot reached England, and for the next two years was a private tutor. In December 1672 he was ordained priest by the Bishop of London. He was then chaplain to Lord Grey of Werke, after which he officiated in Dublin, until in 1679 he was summoned to England as witness in a lawsuit arising out of Lord Grey of Werke's will. He was about to return to Ireland when he was apprehended on the evidence of Oates, who accused him of being a jesuit priest, and an apostate to Mahomedanism. Elliot gained his discharge without

being brought to trial, but was reapprehended in Dublin for abusing Oates, and fined 200*l.* In 1682 he brought an action against Oates for defamation of character, and gained 20*l.* damages. Elliot's 'Apologia pro Vitâ Suâ' was published in the same year; it is sarcastically entitled 'A Modest Vindication of Titus Oates the Salamanca Doctor from Perjury,' and contains the 'Narrative' mentioned above, Oates's depositions, and an account of the trial between him and Elliot. It is evidently more ingenious than veracious, and the 'Narrative' was amusingly burlesqued by Bartholomew Lane, a partisan of Oates, in 'A Vindication of Dr. Titus Oates from two Scurrilous Libels' (1683).

[The Modest Vindication mentioned above.]
L. C. S.

**ELLIOT, Sir CHARLES** (1801–1875), admiral, son of the Right Hon. Hugh Elliot [q.v.], and nephew of Gilbert Elliot, first earl of Minto [q.v.], was born in 1801, probably at Dresden, where his father was then the English minister. He entered the navy in 1815, and in 1816 was midshipman of the Minden at the bombardment of Algiers. After serving in the East Indies and on the coast of Africa, he was made lieutenant on 11 June 1822, and served in that capacity in the Hussar on the Jamaica station. In April 1826 he was promoted to be commander of the hospital ship at Port Royal, and was advanced to post rank on 28 Aug. 1828. From that time he virtually retired from the navy, being actively and almost continuously employed in the service of the foreign or colonial office. From 1830 to 1833 he was protector of slaves in Guiana. In 1834, when commissioners were appointed to superintend affairs of trade in China, Elliot went as their secretary, and in June 1836 became chief superintendent and plenipotentiary. It was just at this time that the Chinese decided on putting a stop to the opium traffic, always illegal; but as the English merchants found it too lucrative readily to give up, smuggling to an enormous extent still continued. Elliot had from the first seen that these conflicting determinations must lead to serious disturbance, and as early as November 1837 had written home advising that a special commission should be sent out to arrange the business. The home government neglected to do this or to send any special instructions. The smuggling went on briskly; the Chinese authorities grew more and more determined, and at last, with threats of violence which there were no means of resisting, demanded that all the opium on the coast should be delivered up to be destroyed. As the only possible means of preventing a general massacre, Elliot ordered the ships to comply with the demand, and opium to the value of upwards of four millions sterling was accordingly surrendered and burnt. All trade was meantime prohibited, and the death of a Chinaman, slain in a casual fight with some English sailors, made a further ground of quarrel. Not only was trade prohibited, but the Chinese were forbidden to bring supplies of any kind to the resident English. This stoppage of supplies was strictly enforced by some war junks, and Elliot, strengthened by the arrival of the Volage frigate, gave orders for these to be dispersed; at the same time he declared the port and river of Canton to be in a state of blockade. In January 1840 active hostilities began, virtually under the direction of Elliot, acting in his civil capacity and in concert with his cousin, Rear-admiral George Elliot [q. v.], and afterwards with Sir James John Gordon Bremer [q. v.], by whom the Bogue forts, commanding the passage of the Canton river, were taken and destroyed; after which Elliot was able to conclude a preliminary treaty with the Chinese local authorities. By both governments was this treaty disavowed. The war began afresh, and the troops were on the point of storming Canton, when Elliot, interposing, admitted it to a ransom of 1,250,000*l.* It was his last action as agent in China, Mr. Pottinger arriving to supersede him.

Elliot was afterwards chargé d'affaires in Texas 1842–6, governor of Bermuda 1846–54, of Trinidad 1854–6, and of St. Helena 1863–9. In 1856 he was nominated a civil K.C.B. His naval promotions during this time were merely honorary, on the retired list; he became rear-admiral 2 May 1855, vice-admiral 15 Jan. 1862, and admiral 12 Sept. 1865. He died at Witteycombe, Exeter, on 9 Sept. 1875.

[O'Byrne's Nav. Biog. Dict.; Times, 15 Sept. 1875; Walpole's Hist. of England, v. 290.]
J. K. L.

**ELLIOT, Sir GEORGE** (1784–1863), admiral, second son of Gilbert Elliot, first earl of Minto [q. v.], was born on 1 Aug. 1784, and entered the navy in 1794 on board the St. George with Captain Foley, whom he successively followed to the Britannia, Goliath, and Elephant. He was thus, as a youngster, present in both of Hotham's actions off Toulon, in the battle of Cape St. Vincent, and in that of the Nile [see Foley, Sir Thomas]. He was promoted to be lieutenant on 12 Aug. 1800, and in 1801 served in the San Josef and St. George, under Lord Nelson's flag, though not having any imme-

diate part in the battle of Copenhagen. In April 1802 he was promoted to be commander, and in May 1803 went out to the Mediterranean as a volunteer with Nelson in the Victory. On 10 July Nelson appointed him to the Termagant sloop, and on 1 Aug. posted him to the Maidstone frigate, though owing to some irregularity the commission was not confirmed till 2 Jan. 1804 (*Nelson Despatches*, v. 150, 184). He was shortly afterwards attached to the squadron off Cadiz, under Sir Richard Strachan, at which time Nelson, in writing to Lord Minto, said: 'I assure you, on my word of honour, that George Elliot is at this moment one of the very best officers in our service, and his ship is in high order' (*ib.* v. 365). During the war Elliot continued actively employed on the home station, in the Mediterranean and the East Indies; at the reduction of Java in August 1811, and in the suppression of the Borneo pirates in June 1813. From 1827 to 1830 he commanded the Victory guardship at Portsmouth, and in Sept. 1830 was nominated a C.B., and on 10 Jan. 1837 was advanced to flag rank. He was M.P. for Roxburghshire 1832–5, when he was defeated; was secretary of the admiralty from 29 Nov. 1830 to Dec. 1834, and a lord commissioner from that time till, in September 1837, he was appointed to the command-in-chief at the Cape of Good Hope. This he held till Feb. 1840, when he was sent on to China, to be at once commander-in-chief and joint plenipotentiary with Captain Charles Elliot [q. v.] His health, however, gave way, and in November he was compelled to invalid. He was commander at the Nore 1848–51, and became, in course of seniority, vice-admiral on 13 May 1847, and admiral on 5 March 1853. He was transferred to the reserved half-pay list in 1855. In Nov. 1862 he was made a K.C.B. He died after a protracted illness in London on 24 June 1863.

He married, in 1810, Eliza Cecilia, daughter of Mr. James Ness of Osgodby in Yorkshire, and had a numerous family; his eldest son, Admiral Sir George Augustus Elliot, K.C.B. (1812–13 Dec. 1901), was commander-in-chief at Portsmouth 1875–8.

[O'Byrne's Nav. Biog. Dict.; Times, 25 June 1863; Nicolas's Nelson Despatches, freq. (see Index at end of vol. vii.)] J. K. L.

ELLIOT, Sir GILBERT, Lord Minto (1651–1718), judge, of the family of Eliot of Craigend, was born in 1651, being the eldest son of Gavin Eliot of Midlem Hill, Roxburghshire. For many years he practised successfully as a writer in Edinburgh. In 1679, when William Veitch, the covenanting minister, who afterwards remained his lifelong friend, was arrested and tried for his nonconformity, Eliot was his agent, and went specially to Lord Shaftesbury to protest against the illegality of the proceedings against Veitch. He succeeded in procuring a royal order to stay the proceedings against Veitch, and thus became well thought of by the whig leaders. While the Earl of Argyll lay in prison he acted for him, and by great promptitude secured his escape before sentence was pronounced upon him. He became deeply implicated in the subsequent plots against James, went over to Holland to prepare for the Earl of Argyll's rising, acted as clerk to the council which the rebels held at Rotterdam, collected funds among the churches of Geneva and Germany for a rising in Scotland, and, returning to Scotland, was actually in arms with the earl. He escaped by flight, but was convicted and suffered forfeiture before the justices on 17 March, and was condemned to death by the court of justiciary on 16 July 1685 (*Acts Scots Parl.* viii. 342, 490, xi. 259, 462; Fountainhall, *Decisions*, i. 366; Wodrow, *Sufferings of Church of Scotland*, iv. 230). Having obtained the royal pardon he applied on 8 Nov. 1687 for admission to the Faculty of Advocates, but failing to pass the required examination, he attempted it again with success on 14 July 1688, and was admitted advocate on 22 Nov. following. Having been active in the Prince of Orange's party, and a member of the deputation from Scotland which invited him to land in England, his forfeiture was rescinded by act of parliament on 22 July 1690, and in 1692 he was knighted and appointed clerk to the privy council. He now enjoyed a large practice, and, though a member, was allowed to plead before parliament (Fountainhall, *Decisions*, i. 475; *Notes*, 230). He was created a baronet in 1700 and a judge of the court of session, in succession to Lord Phesdo, with the title of Lord Minto, on 28 June 1705, and was also a member of the court of justiciary. From 1703 he represented in parliament the county of Roxburgh, and his return was petitioned against in 1710. He was a commissioner of supply in several years from 1696, and opposed the abolition of the separate Scots parliament. He died on 1 May 1718. He was twice married: first, to Helen Stephenson, by whom he had one daughter, and, secondly, to Jean, daughter of Sir Andrew Carre, by whom he had one son, Gilbert (1693–1766), who is separately noticed.

[Brunton and Haig's Senators, p. 480; Burton's Hist. of Scotland; Acts Scots Parl.; Veitch's Memoirs, p. 99; Luttrell's Diary; Carstares State Papers, 625; Life and Letters of Sir Gilbert Elliot, First Earl of Minto, from 1715 to 1806, edited by the Countess of Minto, 1874.] J. A. H

**ELLIOT, Sir GILBERT, Lord Minto** (1693–1766), Scotch judge, only son of Gilbert Elliot, lord Minto (1651–1718), by Jean Carre of Cavers, his second wife, was born in 1693 or 1694. He studied law and was admitted advocate on 26 July 1715. On his father's death in 1718 he succeeded him as second baronet. In 1722 he was elected M.P. for Roxburghshire. He represented that county till 1726, when he was raised to the bench, on the death of Sir Francis Grant of Cullen. Following his father's example, he assumed the courtesy title of Lord Minto. He was named a lord of justiciary on 13 Sept. 1733 in succession to Sir William Calderwood of Polton, and succeeded Charles Erskine of Tinwald as justice clerk on 3 May 1763. He held both these offices at the time of his death, which took place somewhat suddenly at Minto on 16 April 1766.

Elliot was not specially eminent as a judge, but he was widely known and had great influence in his own day. He was an accomplished man, extremely well versed in Italian literature, and an excellent musician. He is said to have first introduced the German flute to Scotland, a doubtful statement also made about his son Gilbert. He was an eager agriculturist, and was one of the members of an Edinburgh 'committee of taste for the improvement of the town.' He was instrumental in introducing many improvements into the county of Roxburgh, and the noble trees that still shade the glens at Minto were planted by him. He was an eager supporter of the Hanoverian succession. During the rising of 1745 a party of the highlanders on the march to England suddenly appeared before the house. His daughter Jean (1727?–1805, authoress of the 'Flowers of the Forest') with great presence of mind rushed to meet the visitors and treated them as welcome guests, while Elliot betook himself in all haste to some near craigs, where he lay concealed among the brushwood. The rebels, satisfied with their hospitable reception, departed without inquiring too carefully after Elliot, who used to say that 'he owed his life' on this occasion to his daughter, a reflection which is somewhat of an unfounded libel on the highlanders.

Elliot married Helen Stewart of Allanbank, by whom he had a large family of sons and daughters. Of these several attained distinction. Gilbert [q. v.] and Jane [q. v.] were eminent in literature. John [q. v.] was the sailor who destroyed Thurot's expedition (28 Feb. 1760). Andrew was the last English governor of New York. He used to tell a story, slight in itself, but characteristic of the time and of his father. Andrew when a boy objected to the boiled mutton which seems to have been the eternal Scotch dinner dish of the period. The judge heard the complaint almost with horror, and ordered the servant to give the lad boiled mutton for breakfast, dinner, and supper till he learned to like it.

[Brunton and Haig's Senators of the College of Justice, p. 500; Lady Minto's Life and Letters of First Earl of Minto (1874), vol. i., Introduction; Anderson's Scottish Nation, ii. 132; Foster's Collectanea Genealogica; Members of Parliament, Scotland; Scots Mag. April 1766, p. 223.] F. W–T.

**ELLIOT, Sir GILBERT**, third baronet of Minto (1722–1777), statesman, philosopher, and poet, son of Sir Gilbert Elliot, second baronet and lord of session (1693–1766) [q.v.], by Helen, daughter of Sir Robert Stuart, baronet, of Allanbank, and a brother of Jane Elliot [q. v.], was born in September 1722, and after attending Dalkeith grammar school entered the university of Edinburgh and subsequently studied at Leyden. Dr. Thomas Somerville, who was minister of Minto parish, mentions that he was 'a distinguished classical scholar' (*Own Life and Times*, p. 120), and he himself states that he 'had read over almost all the classics, both Greek and Latin' (Letter to Hume, 19 Feb. 1751, in Burton's *Life*, i. 326). He was called to the Scotch bar 18 Dec. 1742. His profession proved uncongenial to him (Letter to Baron Mure, 28 June 1742, in *Caldwell Papers*, ii. 28). He was appointed the first sheriff-substitute of Roxburghshire, probably through his father's influence. In 1753 he entered parliament as member for Selkirkshire, was re-elected in 1762, and in 1765 he exchanged Selkirkshire for his native county of Roxburgh, which he represented till his death. In 1756 he became lord of the admiralty, was lord of the treasury 1761–2, was treasurer of the chamber 1762–70, in 1767 keeper of the signet in Scotland, and treasurer of the navy from 1770 to death. On the death of his father in 1766 he succeeded him in the baronetcy. Horace Walpole characterised Sir Gilbert Elliot as 'one of the ablest members of the House of Commons.' The testimony as to his oratorical gifts, though coloured by national partiality, is undeniable. Robertson the historian told Somerville that no one in the house excelled him in 'acuteness of reasoning and practical information,' and Boswell quotes his elocution as a model for Scotch orators. He particularly distinguished himself in the debate on the proposed extension of the militia to Scotland in 1751, and in the discussions on the expulsion of Wilkes from the House of Commons in 1769. At first he was a supporter of the party of Pitt and the Grenvilles,

but afterwards he became an adherent of the party of Lord Bute, whom he endeavoured unsuccessfully to reconcile with Pitt. Latterly he became the special confidant of George III, and if not his adviser and mentor in his political policy, the chief advocate of that policy. On the occasion of the London riots in 1771 he appeared in the House of Commons as the king's special ambassador, and, by an inflammatory speech in regard to the threatened liberties of the house, virtually overruled North and carried a decision to which North was opposed, but to which he could not object. He supported the king in his unhappy policy towards America. When in 1775 a conciliatory motion was introduced to allow the colonies to tax themselves, Elliot, by bringing the royal influence to bear on the Bedford party, secured a large majority against the motion.

Elliot continued to retain his interest in literature and philosophy, and not only enjoyed the acquaintance of the principal literary celebrities of the day in London, but numbered among his special friends the leading members of the literary circle in Edinburgh. He was one of the original members of the Poker Club, instituted in Edinburgh in 1762. Home submitted to him his manuscript of the tragedy of 'Douglas,' Robertson of his 'History of Charles V,' and Hume of his 'Dialogues of Natural Religion.' For these 'Dialogues,' which were written in 1751, Hume wished Elliot to assist him in the part of Cleanthes, which represented to a great extent Elliot's philosophical position. This he declined to do, and on returning the papers wrote a long criticism on the 'Dialogues,' and also of Hume's general theory of impressions and ideas, the rough draft of which was published by Professor Dugald Stewart in the notes to his 'Preliminary Dissertation on the Progress of Philosophy,' contributed to the 'Encyclopædia Britannica,' with the remark that 'this careless fragment exhibits an interesting specimen of the progress made in Scotland among the higher classes seventy years ago, not only in sound philosophy but in purity of style.' It was chiefly on account of Elliot's advice that Hume refrained from publishing the 'Dialogues' during his lifetime. Somerville states that Elliot showed a 'marked disapprobation of the sceptical philosophy.' He was an elder of the kirk of Scotland and a member of the general assembly, though on friendly terms with sceptics. Hume and Baron Mure shared throughout life his special intimacy. In 1764 Hume applied to Elliot to use his influence to secure for him the proper credentials and appointments of secretary to the embassy in Paris In 1764 he consulted Hume regarding the education of his sons there, who, besides selecting for them a suitable academy, was accustomed to visit them regularly, and write their father detailed accounts of their welfare and progress. Horace Walpole made use of the journal of Elliot in his 'Memoirs of George III.' Elliot is said to have left a manuscript volume of poems, but only a few of his verses have been published. He is sometimes wrongly credited with the authorship of the song 'Shepherd Adonis,' which appeared in Ramsay's 'Tea Table Miscellany' in 1724, when he was only two years of age. Equally erroneous is of course also the statement that he was the first to introduce the German flute into his country in 1725, a remark that has also been made about his father. His fame as a song-writer rests upon 'Amynta,' beginning,

My sheep I neglected, I broke my sheep hook,

styled by Sir Walter Scott 'the beautiful pastoral song.' It was printed in the first volume of Yair's 'Charmer,' 1749. In vol. ii. of Johnson's 'Scots Musical Museum' it was, by a mistake of the printer, published under the title 'My Apron Dearie,' that being the name of the tune to which it was set. Elliot's verses on Colonel Gardiner, killed at Prestonpans in 1745, 'Twas at the Hour of Dark Midnight,' were printed in vol. iii. of Johnson's 'Scots Musical Museum' to the tune of 'Sawnie's Pipe.' The 'Fanny' of the song was Colonel Gardiner's daughter Richmond, authoress of 'Anna and Edgar, or Love and Ambition, a Tale,' Edinburgh, 1781. Some stanzas entitled 'Thoughts occasioned by the Funeral of the Earl and Countess of Sutherland in Holyrood House,' published in 'Scots Magazine' 28 Oct. 1766, with the editorial note, 'composed we believe by a person of distinction,' were republished in 'Censura Literaria,' vol. viii., where they are attributed by Sir Edward Bridges to Sir Gilbert Elliot. On account of declining health Elliot went to reside at Marseilles, where he died 11 Jan. 1777. He married in 1746 Agnes, daughter and heiress of Hugh Dalrymple, second son of the first baronet of Hailes, who assumed the additional names of Melgund and Kinnynmound on succeeding to the estates of Melgund in Forfarshire and Kinnynmound in Fife. A sprightly letter of Lady Elliot to Hume is published in Burton's 'Life of Hume' (ii. 446–8). He had six children. His eldest son, Gilbert, first earl of Minto, and his second, Hugh, are separately noticed.

[Life of Gilbert, first earl of Minto, by the Countess of Minto; Burton's Life of Hume; Caldwell Papers (Bannatyne Club); Horace Wal-

pole's Letters; Stenhouse's notes to Johnson's Scots Musical Museum; Somerville's Own Life and Times; Jesse's Reign of George III.]

T. F. H.

ELLIOT, Sir GILBERT, first Earl of Minto (1751–1814), governor-general of India, eldest son of Sir Gilbert Elliot, third baronet, of Minto, in Roxburghshire (1722–1777) [q.v.], by Agnes, daughter of Hugh Dalrymple Murray Kynynmound, was born on 23 April 1751, and was educated first under a private tutor, and afterwards (1764–1766) at the Pension Militaire, Fontainebleau, where he was a schoolfellow of Mirabeau, David Hume, then at Paris, acting as his guardian. The winters of 1766 and 1767 he spent in Edinburgh, attending the lectures on civil law, moral and natural philosophy, humanity, history, and rhetoric. In 1768 he entered Christ Church, Oxford, as a gentleman commoner. Here he seems to have chiefly occupied himself with sport and society. Part of 1770 he spent in Paris, where he attracted the notice of Madame du Deffand and other celebrities, and the vacation of 1773 on the Rhine. In 1769 he had entered Lincoln's Inn, and on 4 May 1774 he was called to the bar. He went the northern circuit, and soon obtained a certain amount of practice. In 1776 he was returned to parliament for Morpeth, and from 1777 to 1784 sat for Roxburghshire. Though a whig, he favoured the American war, and therefore gave a general support to the government. By 1782, however, he had become convinced that the revolt could no longer be suppressed, and went over to the opposition. About this time he made the acquaintance, which afterwards ripened into friendship, of Burke. Towards the end of the year he was compelled by symptoms of pulmonary disease to leave England for Nice, where he wintered, returning to England completely reinstated in health in the following summer. On his return to London he renewed his acquaintance with Mirabeau, then staying in England, whom he entertained at Bath and Minto. Having on the dissolution of parliament (25 March 1784) failed to win a seat, he occupied his leisure in preparing, with Burke, the case against Warren Hastings and Sir Elijah Impey. In September 1786 he was returned to parliament for Berwick. On 8 Feb. 1787 he gave notice of motion on the subject of Impey's conduct while chief justice of Fort William. The motion, however, did not come on until 12 Dec. Elliot then in an eloquent speech opened the case against Sir Elijah Impey [q.v.], charging him with perversion of justice in various instances, and particularly in the case of Maharaja Nuncomar, whom he had sentenced to death for forgery. His motion that his complaint against Sir Elijah Impey be received and laid on the table was carried. The proceedings were protracted until 7 May 1788, when Elliot made a second elaborate speech on the question, being supported by Burke. The debate was adjourned and reopened by Elliot the next day. At the close of an animated discussion the motion was lost by 55 to 73. The case against Impey has recently been subjected to careful examination by Sir James Fitzjames Stephen, in two remarkably able volumes, entitled 'The Story of Nuncomar and the Impeachment of Sir Elijah Impey,' in which it is conclusively proved that there was not a tittle of evidence to support the charges 'insinuated rather than alleged' by Elliot. His attack on Impey raised the reputation of Elliot with his party so high that he was put forward on two occasions as a candidate for the speakership, first on 5 Jan. 1789 against Grenville, and secondly on 9 June following against Addington. On both occasions he was beaten. At the general election of 1790 he was returned for Helston, Cornwall. On 10 May 1791 he moved the repeal of the Test Act, so far as it applied to Scotland, but the motion was lost. On the outbreak of the French revolution Elliot declared energetically against the policy of Fox, and endeavoured to detach the Duke of Portland from the influence of that statesman. On 5 July 1793 he received the degree of D.C.L. from the university of Oxford. In the following September he was appointed civil commissioner at Toulon, where he arrived about the middle of November, and at once opened his commission. By the 20th of the following month, however, Toulon had ceased to be in the possession of the English. Elliot then proceeded to Florence, where he made arrangements for the relief of the refugees from Toulon, and endeavoured to animate the Italian states to a more vigorous resistance to the French. It was now decided, with the consent of the inhabitants, to assume the protectorate of Corsica. Elliot on 19 June 1794 assumed provisionally viceregal powers, though he did not receive his commission from the British government until 1 Oct. He governed constitutionally, opening the parliament of the island on 25 Nov. 1795. By making Pozzo di Borgo president of the council of state, he alienated General Paoli, who conspired for the expulsion of the British from the island, but was himself expelled by Elliot. Elliot's policy was to make Corsica the centre of British influence in the Mediterranean, and his commission invested him with a general control over the movements of the fleet. It was by his direction that Nelson in July 1796 seized the harbour

and forts of Porto Ferraio in the isle of Elba, by way of counterpoise to the recent occupation of Leghorn by the French. In September, however, he received from the Duke of Portland a despatch directing him to withdraw from Corsica, and he accordingly evacuated the island on 26 Oct., and betook himself to Naples, where he met with a splendid reception from the court. Here he remained until 15 Jan. 1797, when he sailed for England, where he landed on 15 March 1798. In the following October he was raised to the peerage by the title of Baron Minto of Minto, in the county of Roxburgh. On 19 March 1799 he delivered in the House of Lords a weighty speech on the union with Ireland, which he supported mainly on the ground that it afforded the only means of effectually controlling the mutual animosities of catholic and protestant. In the following June he was appointed envoy extraordinary and minister plenipotentiary at the court of Vienna, where his strenuous efforts to infuse energy into the conduct of the war with France were unsuccessful. He obtained, indeed, on 20 June 1800 the conclusion of a treaty of alliance, offensive and defensive, by which the emperor engaged, in consideration of a subsidy of 2,000,000*l.*, not to make peace without the consent of his Britannic majesty. This treaty, however, was broken by the treaty of Lunéville on 9 Feb. 1801, and Elliot accordingly was recalled. He arrived in London at the end of November 1801. In February 1803 he was elected a fellow of the Royal Society and also of the Royal Society of Edinburgh. On the formation of the whig ministry in 1806 Elliot received the office of president of the board of control, and was soon after appointed governor-general of India. He sailed from England early in February, and reached Calcutta at the end of July 1807. He found the company's finances in considerable disorder, but by careful management soon converted a deficit into a surplus, and that without resorting to cheeseparing economy. He recognised the importance of respecting the religious views of the natives, and accordingly soon after his arrival established a censorship of the missionary press at the Danish settlement of Serampore, which had long been a source of danger to the state by reason of the scurrilous libels upon the Mahommedan faith and Hindu mythology which issued from it. He also prohibited for a time the practice of employing native converts in preaching work. These judicious measures raised a vehement outcry in England that the governor-general was suppressing the propagation of the christian religion in India, which was entirely unjustified by the facts. In 1808 it became necessary to take measures for establishing order in the recently annexed province of Bundelkhand, which had fallen into a state of complete anarchy. The country was mountainous, and the reduction of the fastnesses in which the robber chieftains who infested it had established themselves cost several campaigns and a considerable expenditure of treasure. The work was, however, successfully completed in 1813. Elliot also found it necessary to despatch a force against Abd-ul-samad Khan, a military adventurer who had possessed himself of Hariana. This expedition was brought to a successful conclusion in 1809. In order to provide for the defence of the peninsula against an anticipated invasion by the French by way of Persia and Afghanistan, Elliot despatched in 1808 three missions to Persia, Lahore, and Cabul respectively, with the view of establishing offensive alliances with those states. The mission to Persia failed by reason of the hectoring tone adopted by the envoy, Colonel Malcolm; that to Lahore, which was managed with the utmost tact by Charles (afterwards Sir Charles) Metcalfe, also failed of its original object, the Raja Ranjit Sing being more occupied with his designs against the Sikhs than with fears of a French invasion. Metcalfe, however, compelled him to sign a treaty ceding his recent acquisitions between the Jumna and the Setlej to the company (25 April 1809). For the mission to Cabul Elliot selected Mountstuart Elphinstone, who on 19 April 1809 concluded a treaty (ratified at Calcutta on 17 June) with Shah Shuja, by which, in consideration of a subsidy, that potentate agreed to resist the advance of any French and Persian force, and to exclude all Frenchmen from his country for ever. This treaty, however, was almost immediately rendered nugatory by the expulsion of Shah Shuja from Cabul by Shah Mahommed. Negotiations were also entered into with Scinde the same year, which ultimately resulted in the conclusion of a treaty of general amity with the ameer of that country and the admission of a resident. The suppression of the dakoits, who for years had infested Lower Bengal, of the pirates of the Persian Gulf, of a mutiny at Madras, and the defence of Berar against a formidable irruption of Pathans under Amir Khan also occupied Elliot's attention during this year. In September he sent a small expedition to Macao to protect that port against the French; but the Chinese declining such protection it was withdrawn. About the same time he annexed the island of Amboyna, and the entire group of the Molucca islands in the following spring.

Towards the end of this year (1810) he wrested the isle of Bourbon and the Mauritius from France, and in the spring of 1811 annexed Java, accompanying the expedition himself. For these services he received the thanks of parliament. He returned to Calcutta towards the end of 1811. Attempts were made from time to time during Elliot's administration to compel the Nawab of Oude to introduce reforms into the oppressive fiscal system of that state, but without success; more energetic steps would probably have been taken to that end had he continued longer in office. He was, however, suddenly superseded in 1813, in order that a place might be found for Lord Moira, a personal friend of the regent. Elliot was at the same time created Viscount Melgund and Earl of Minto (24 Feb. 1813). Lord Moira arrived in October, and Elliot at once left for England, where he arrived in May 1814. His term of office was marked by a substantial advance in the material prosperity of India, as well as by a considerable extension and consolidation of the power of the company. He had long contemplated the introduction of reforms into the legal system, with the object of securing greater efficiency and despatch; but no substantial step was taken in this direction during his administration. Himself a man of considerable and varied literary culture, he took the liveliest interest in the development of education in India, and projected the establishment of colleges for the Mahommedans at Bhangulpore, Juanpore, and elsewhere, and the reform of the Madrissa or Mahommedan college of Calcutta, and the extension of the curriculum of the college of Fort William, of which he was *ex officio* visitor. Elliot's strength, which had shown symptoms of decay during the last few years of his viceroyalty, was severely tried by the fatigues incident to the expedition to Java, and soon after his return to England it entirely broke down. He died at Stevenage, while on his way to Minto, on 21 June 1814, and was buried in Westminster Abbey. Elliot married, on 3 Jan. 1777, Anna Maria, eldest daughter of Sir George Amyand, by whom he had three sons and three daughters. His eldest son, Gilbert, and second son, Admiral Sir George, are separately noticed.

Elliot's speeches in parliament are usually reported at considerable length in Hansard. For his speech to the parliament of Corsica, on opening the session of 1795, see 'Il grazioso Discorso pronunziato da Sua Eccellenza il Vice-re del Regno di Corsica all' Apertura della Camera di Parlamento in Corte li 25 Novembre 1795,' Corte, 4to. His speech on the union with Ireland was also printed and circulated in the shape of a pamphlet, under the title 'The Speech of Lord Minto in the House of Peers, 11 April 1799, on a motion for an address to his Majesty to communicate the resolutions of the two Houses of Parliament respecting an Union between Great Britain and Ireland,' London, 1799, 8vo, and elicited two replies, one from the Right Hon. Patrick Duigenan in 'A Fair Representation of the present Political State of Ireland, in a course of Strictures on two pamphlets,' &c., London, 1799; the other, 'An Examination into the Principles contained in a pamphlet entitled the Speech of Lord Minto, &c. By the Right Hon. Barry, Earl Farnham,' Dublin, 1800, 8vo, 2nd edit. An address given by Elliot on 15 Sept. 1810, in his capacity of visitor of the college of Fort William, will be found in 'Public Disputation of the Students of the College of Fort William in Bengal, before the Right Hon. Lord Minto, Governor-general of Bengal, and Visitor of the College, together with his Lordship's Discourse,' Calcutta, 1811, 8vo.

[Life and Letters of Sir Gilbert Elliot, first Earl of Minto, from 1751 to 1806 . . . edited by his great-niece, the Countess of Minto, London, 1874, 8vo, 3 vols.; Lord Minto in India; Life and Letters of Gilbert Elliot, first Earl of Minto, from 1807 to 14, edited by his great-niece, the Countess of Minto, London, 1880, 8vo; Parl. Hist. xix–xxix, xxxiv; Wilson's Hist. of British India, vol. i.; Gent. Mag. (1814), part ii. 393; Brit. Mus. Cat.] J. M. R.

ELLIOT, GILBERT, second EARL OF MINTO (1782–1859), eldest son of Gilbert Elliot, first earl [q. v.], by his wife Anna Maria, daughter of Sir George Amyand, bart., was born at Lyons on 16 Nov. 1782. He was educated at Edinburgh University and was afterwards trained for the diplomatic service, without, however, any immediate object. In 1806 and 1807 he was member of parliament for Ashburton, Devonshire, and sat for Roxburghshire from 1812 till March 1814, when, on the death of his father, he took his seat in the House of Lords. He had allied himself with the whig party, and on the formation of Lord Grey's ministry was appointed a privy councillor. In August 1832 he went as British ambassador to Berlin, where he remained for two years. His tenure of office had been uneventful, but he was awarded on his return with the G.C.B. On the appointment of Lord Auckland as governor-general of India, Minto succeeded to his post as first lord of the admiralty in September 1835, and continued to preside over naval affairs till the dissolution of Lord Melbourne's second administration in 1841. It was said at the time that his period of office was dis-

tinguished only by the outcry raised at the number of Elliots who found places in the naval service. In Lord John Russell's cabinet of 1846 Minto (whose daughter Russell had married) became lord privy seal, and in the autumn of the following year he was despatched on a diplomatic mission to Italy to ingratiate Sardinia and Tuscany, to assist in the carrying out of the reforms suggested by Pius IX on his accession to the papacy, and generally to report to the home government on Italian affairs. Partly owing, no doubt, to the French revolution of 1848, the tour was an acknowledged failure so far as any practical result was concerned, excepting that he induced the King of Naples to grant the Sicilians a separate parliament (Malmesbury, *Memoirs*, ed. 1885, p. 127); though it was alleged by the papal authorities that Minto had given them to understand that the English government would be favourable to the parcelling out of England into Roman catholic episcopal sees. On his return Minto resumed his ministerial duties till the resignation in 1852 of Lord John Russell, when he finally left office. He continued to sit and vote in the House of Lords, but otherwise took no part in politics. He died, after a long illness, on 31 July 1859, aged 76. He was an indifferent speaker and was undistinguished by administrative capacity, but he possessed considerable influence in affairs of state. He was a fellow of the Royal Society, an elder brother of Trinity House, and deputy-lieutenant for Roxburghshire. He assumed by royal license the additional surnames of Murray and Kynynmound. He married, on 28 Aug. 1806, Mary, eldest daughter of Patrick Brydone of Coldstream, Berwickshire, and by her, who died at Nervi, near Genoa, on 21 July 1853, he was the father of five sons and four daughters. His eldest son, William Hugh (1814–1891), was the third earl, and he was succeeded as fourth earl by his eldest son, Gilbert, viceroy of India from 1905.

[Anderson's Scottish Nation, ii. 132; Gent. Mag. 1859, 3rd ser. vii. 306; Times, 2 Aug. 1859.] A. V.

ELLIOT, Sir HENRY MIERS (1808–1853), Indian civil servant and historian, was the third son, one of the fifteen children, of John Elliot, colonel commandant of the Westminster volunteers, by a daughter of J. C. Lettsom, M.D. Born in 1808 he was educated from the age of ten at Winchester school, and destined for New College, Oxford; but the demand of the East India Company for civilians beyond the numbers regularly trained at Haileybury tempted him to try for an appointment in their service, and he was the first of the 'competition wallahs' to pass an open examination for an immediate post in India. His oriental languages as well as his classics and mathematics proved so good that he was even placed by himself in an honorary class (1826). He was assistant successively to the collector of Bareilli, the political agent at Dehli, and the collector of the southern division of Muradabad; secretary to the Sudder board of revenue for the North-West Provinces; and (1847) secretary to the governor-general in council for the foreign department. In this capacity he accompanied Lord Hardinge to the Panjab and drew up an admirable memoir on its resources. As foreign secretary he also visited the western frontier with Lord Dalhousie, on the occasion of the Sikh war, and negotiated the treaty with the Sikh chiefs relative to the settlement of the Panjab and Gujarat, and received the K.C.B. for his services (1849). Throughout his official career he had devoted his leisure to study. At a very early period he conducted a magazine at Mirat which contained many valuable articles on Indian subjects. With a view to assisting the projected official 'Glossary of Indian Judicial and Revenue Terms,' he published in 1845 at Agra his 'Supplement to the Glossary,' which is rightly described by Professor H. H. Wilson as 'replete with curious and valuable information, especially as regards the tribes and clans of Brahmans and Rajputs.' A second edition appeared in 1860. His chief work, however, was the 'Bibliographical Index to the Historians of Mohammadan India,' in which he proposed to give an analysis of the contents and a criticism of the value of 231 Arabic and Persian historians of India, but of which he only lived to publish the first volume (Calcutta and London, 1849). Failing health compelled him to seek a change of climate, and he died on his way home at Simon's Town, Cape of Good Hope, 20 Dec. 1853, aged 45. He married the daughter of W. Cowell, formerly judge at Bareilli.

Elliot left behind him manuscript collections which were placed in the hands of competent scholars for publication. His historical researches bore fruit in the 'History of India as told by its own Historians,' edited by John Dowson [q.v.], 8 vols. 1866–77, with a 'Sequel,' edited by Sir E. C. Bailey [q.v.], 1886; and it is not too much to say that this magnificent work for the first time establishes the history of India during the Mohammedan period on a sure and trustworthy foundation. Elliot's 'Memoirs of the History, Folklore, and Distribution of the Races of the North-West Provinces' also found an editor in J. Beames, 2 vols. 1869.

[Memoir in vol. i. of the History of India as told by its own Historians, pp. xxviii–ix;

notice by Professor H. H. Wilson in Waller's Imperial Dict. of Univ. Biography; Gent. Mag. new. ser. vol. xli.] S. L.-P.

ELLIOT, HUGH (1752–1830), diplomatist, second son of Sir Gilbert Elliot, third baronet of Stobs, M.P., by Agnes, daughter and heiress of Hugh Dalrymple-Murray-Kynynmound of Melgund, and younger brother of Gilbert, first Earl of Minto, was born on 6 April 1752. He was educated with his elder brother Gilbert, first at home, and then from 1764 to 1766 at the Abbé Choquant's school in Paris, where he struck up a friendship with his fellow-pupil, the great Mirabeau, and accompanied his brother to Christ Church, Oxford, in 1768. After two years at Oxford, he went to the famous military school at Metz, but in 1771 his longing after a military career was checked by the refusal of Lord Barrington, then secretary at war, to confirm the commission which had been granted to him as a child. This was a severe blow to his hopes, and being foiled at home, he went to Vienna in the hope of getting a commission in the Austrian service. In this also he was unsuccessful, but he determined to see war, and served as a volunteer with the Russian army in the campaign of 1772 against the Turks, when, in the words of Romanzow, the Russian general, 'he distinguished himself by a truly British courage.' His father then used his influence to get him a diplomatic appointment, and in 1773, when but one-and-twenty, he was appointed minister plenipotentiary at Munich, and in 1775 representative of the kingdom of Hanover at the diet of Ratisbon as well. He threw up this post in 1776 and returned to England, when his father and brother exerted themselves on his behalf, and in April 1777 he was sent to Berlin as envoy extraordinary and minister plenipotentiary to the court of Prussia. Nothing of great importance happened during his stay at Berlin, but he was recognised as an able diplomatist, and in 1782 he was transferred to Copenhagen. He remained in Denmark for nine years, years of great importance in the history of Denmark, and which finally established Elliot's reputation as a diplomatist. He had every need to exercise his powers, for the King of Denmark, in spite of his relationship to George III, was by no means well disposed towards England, and it was with difficulty that Elliot could carry out Pitt's policy of keeping Denmark in a close political relation with England, in order to counteract the growing power of Russia in the Baltic. In 1791 he was recalled from Copenhagen, and sent on a most secret mission to Paris, of which the details have been hitherto unpublished, but which was almost certainly intended to win over the support of Mirabeau, then the leading statesman of the French assembly, who was an old and intimate friend, and a frequent correspondent of Elliot. After this secret mission he was sent as minister plenipotentiary to Dresden, and remained at the court of Saxony until 1803, when he was transferred to Naples. At his new post he struck up a warm friendship with the queen, the sister of Marie Antoinette, and former friend of Lady Hamilton, and came so far under her influence that he angrily forbade Sir James Henry Craig [q. v.], who was sent to Naples at the head of an English army, to leave Italy, and ordered him to defend the Neapolitan dominions in Italy. Craig wisely refused, and took his army to Sicily, whither the king and queen of Naples speedily fled, and Elliot was recalled from his post. The government decided not to employ him again in diplomacy after this behaviour, but they could not neglect the brother of the powerful Earl of Minto, and in 1809 he was appointed governor of the Leeward Islands. He returned to England in 1813, and in 1814 was sworn of the privy council, and made governor of Madras. His term of office in India lasted until 1820. He lived in retirement until his death on 10 Dec. 1830. He was buried in Westminster Abbey. He was twice married, first in 1780 to Louisa von Kraut, of Berlin, whom he divorced and by whom he had a daughter, and secondly to Margaret Lewis (1770–1819), by whom he had five sons and three daughters. His son by his second wife, Sir Charles, is separately noticed.

[Memoir of the Right Hon. Hugh Elliot, by the Countess of Minto, 1868.] H. M. S.

ELLIOT, JANE or JEAN (1727–1805), poet, third daughter of Sir Gilbert Elliot, second baronet of Minto [q. v.], was born in 1727, at Minto House, the family seat in Teviotdale. It is said that she early gave evidence of unusual penetration and sagacity. On one occasion, when she was about nineteen, she displayed much strength of character and presence of mind, by entertaining with graceful courtesy a party of Jacobites in search of her father as an obnoxious whig. He had had time to escape to the neighbouring crags and conceal himself, and the behaviour of his daughter completely outwitted his pursuers, who withdrew without accomplishing the object of their mission. Sir Gilbert was himself a man of literary tastes. Besides Jane there was another poetical member of the family, her brother Gilbert [q. v.] whose graceful pastoral, 'My sheep I neglected,' is honourably mentioned in the 'Lay of the Last Minstrel.' It was Gilbert who is said

to have suggested to Jane the subject of her exquisite ballad 'The Flowers of the Forest.' The story goes that as they were driving home in the family coach one evening in 1756, they talked of Flodden, and Gilbert wagered 'a pair of gloves or a set of ribbons' against his sister's chances as a writer of a successful ballad on the subject. After this there was silence, and by the time the journey was ended the rough draft of the song was ready. When presently it was published anonymously, and with the most sacred silence on the part of the writer herself and of her friends as to authorship, it won instant success. With the recent example of 'Hardyknute' before them, and in consideration of the quaint pathos and the touching and remote allusions of the ballad, readers were at first inclined to believe that Miss Elliot's 'Flowers of the Forest' was a genuine relic of the past, suddenly and in some miraculous way restored in its perfection. Nor is this to be wondered at, for no ballad in the language is more remarkable for its dramatic propriety and its exhaustive delineation of its theme.

Within a few years after 1756 many changes took place in the family of Minto. Sir Gilbert himself died, and was succeeded by his son Gilbert; other sons were making their way in the world; and Jane Elliot with her mother and sisters left their home and settled in Edinburgh. One glimpse of the ladies in their city home may be taken from Lady Elliot Murray's 'Memoirs.' She visited her relatives in 1772, and found the 'misses,' she says, especially the elder ones, becoming 'perfect beldames in that small society.' Manifestly there was very slight chance of sympathy between the mutually excluding characters suggested by this criticism. According to those who knew her best Jane Elliot was possessed of a certain aristocratic dignity, which would render her, together with her rare intellectual resources, comparatively indifferent to the mere superficial glitter and bustle of social life. After her mother and sisters had died, and she lived alone in the house in Brown Square, Edinburgh, while cautiously coming forward with the fashions, she was slow to break with the past, and was prone to condemn the novelties following in the wake of the French revolution. She is said to have been the last woman in Edinburgh to make regular use of her own sedan-chair. Having lived in the city from 1782 to 1804, Miss Elliot spent her last days amid the scenes of her childhood, and she died either at Minto House or at Mount Teviot, the residence of her younger brother, Admiral John Elliot [q. v.], 29 March 1805.

Jane Elliot is not known to have written any other poem than the 'Flowers of the Forest.' Burns was one of the first to insist that this ballad was a modern composition, and when Sir Walter Scott wrote his 'Border Minstrelsy' he inserted it (in 1803) as 'by a lady of family in Roxburghshire.' Together with Scott, Ramsay of Ochtertyre and Dr. Somerville share the credit of discovering the authorship of the famous ballad.

[Tytler and Watson's Songstresses of Scotland, vol. i.; W. R. Carre's Border Memories; Professor Veitch's History and Poetry of the Scottish Border; Grant Wilson's Poets and Poetry of Scotland, vol. i.; Chambers's Scottish Songs prior to Burns.] T. B.

ELLIOT, JOHN (1725–1782), antiquary, was born in 1725 in the parish of St. John-sub-Castro, Lewes, the son of Obadiah Elliot, proprietor of the brewery still existing in Fisher Street (Lower, *Worthies of Sussex*, p. 329). After learning his rudiments at Lewes grammar school he was articled to an attorney, and eventually secured a good practice, though it would appear that in his earlier years his love for antiquities gave rise to much parental misgiving. When free from parental restraint his business proved equally distracting (Lee [Dunvan], *Hist. of Lewes and Brighthelmstone*, 1795, p. 344), 'and after he had taken unto himself a wife who was a pure regenerated methodist, the good woman's anxiety for his spiritual welfare proved as great a hindrance to the antiquarian investigations as his father's for his temporal prosperity' (*ib.*) Elliot, however, was able to maintain a regular correspondence with several antiquaries of repute, more particularly with Dr. (afterwards Sir William) Burrell [q. v.], and with the Rev. John Watson [q. v.], author of the 'History of the Earls of Warren and Surrey.' To the former he bequeathed his 'manuscript collections of all sorts, bound or unbound, relative to Lewes or Sussex,' which were afterwards incorporated with Burrell's manuscripts, now in the British Museum, while to the latter he furnished much valuable information touching the feudal barony, as may be seen in the 'History' itself (ed. 1782, ii. 245), and in J. G. Nichols's review in Nichols's 'Herald and Genealogist, vii. 201, 204, 205, 207. Elliot, who was elected a fellow of the Society of Antiquaries 7 Dec. 1780 ([Gough,] *List. of Members of Soc. Antiq.* 4to, 1798, p. 33), died suddenly in Southampton Row, Bloomsbury, 28 Feb. 1782, aged 57 (*Gent. Mag.* lii. 150; *Probate Act Book*, P. C. C., 1782), and desired 'to be buried in the vault in St. Michael's churchyard in Lewes with my father and mother.' His will, as 'of the Inner Temple, London, gentleman,'

dated 3 April 1776, with codicil of 31 Oct. 1779, was proved at London on 2 March 1782 (registered in P. C. C., 127, Gostling). By his wife, Margaret Cook of Berwick-upon-Tweed, who survived him, he left no issue. He had brought together a choice antiquarian library at his chambers in the Inner Temple, which he directed to be sold after his death. He never published any of his collections, nor contributed to 'Archæologia.' Those of his manuscripts in the British Museum catalogued separately are 'Notes on Camden's "Britannia,"' Addit. MS. 5703; 'Notes to a Register of Lewes,' Addit. MS. 6351, f. 70; 'Letters to Rev. Robert Austen [a Lewes antiquary], 1774, 1775,' Addit. MS. 6351, ff. 43, 50, 53.

[Authorities cited in the text.] G. G.

**ELLIOT, JOHN** (*d.* 1808), admiral, third son of Sir Gilbert Elliot (*d.* 1766) [q. v.], brother of Sir Gilbert Elliot (1722–1777) [q. v.], and uncle of Gilbert Elliot, first earl of Minto [q. v.], was promoted to the rank of lieutenant on 30 April 1756, and the following year, 5 April 1757, was posted to the Royal William. The appointment was merely nominal, but he was immediately transferred to the Hussar of 28 guns, which, during the latter part of 1757 and the summer of 1758, was attached to the grand fleet under Hawke and Anson. Towards the end of 1758 he commisioned the Æolus, a 32-gun frigate then newly launched, and on 19 March 1759, while cruising on the south coast of Bretagne in company with the Isis of 50 guns, fell in with a squadron of four French frigates in charge of convoy. The convoy and two of the frigates got clear away, chased by the Isis; the two others, Blonde and Mignonne, interposed to prevent the Æolus following. After a sharp action the Mignonne was captured, but the Blonde made good her escape (Beatson, ii. 347). During the year the Æolus continued on the coast of France, under the orders of Sir Edward Hawke, and on 27 Dec. sailed from Quiberon Bay on a cruise, in company with the Intrepid of 64 guns. Bad weather came on; the two ships separated; the Æolus, blown off shore, was unable to work up to the Isle Groix, the appointed rendezvous; and, her provisions running short, she put into Kinsale on 21 Jan. 1760 in order to get a supply. 'I purpose,' Elliot wrote to the admiralty, 'returning off Isle Groix as soon as they can be completed, in further execution of my orders.' Continued bad weather and southerly gales, however, delayed the provisioning and prevented his sailing, so that he was still at Kinsale on 24 Feb., when he received a letter from the lord-lieutenant addressed to 'The Captain or Commanding Officer of His Majesty's ships of war at Kinsale,' informing him of the presence of M. Thurot's squadron of three ships in Belfast Lough, and of their having landed a strong body of troops at Carrickfergus. It was a circular letter, a copy of which was sent express to all the ports on the chance of finding ships of war at some of them. None were stationed on the coast; the Æolus was at Kinsale solely by the accident of the weather; so also were two other 32-gun frigates, the Pallas and Brilliant, which had sought shelter there a few days before. Taking these two ships under his orders, Elliot immediately put to sea, and 'on the evening of the 26th made the entrance of Carrickfergus, but could not get in, the wind being contrary and very bad weather.' Thurot, on his side, having failed in his contemplated dash at Belfast, had re-embarked his men on the 25th, but was detained by the same bad weather, and did not weigh till midnight of the 27th. According to Elliot's official letter, dated in Ramsay Bay on 29 Feb. 1760: 'On the 28th at four in the morning we got sight of them and gave chase. At nine I got up alongside their commodore off the Isle of Mann; and in a few minutes after, the action became general and lasted about an hour and a half, when they all three struck their colours.' Thurot's presence on the coast had caused so much alarm that the news of his capture and death gave rise to excessive and undignified rejoicing. The action, creditable enough in itself, was almost absurdly magnified by popular report, to such an extent, indeed, that even forty-four years after, Nelson, writing to Lord Minto and speaking of Elliot, said: 'His action with Thurot will stand the test with any of our modern victories' (Nicolas, *Nelson Despatches*, v. 366). In point of fact, the French force, though nominally superior, was disintegrated by disaffection, mutiny, and sickness. The ships, too, had been severely strained by the long persistent bad weather to which they had been exposed, and many of their guns had been struck below.

On 7 March the ships and their prizes, having to some extent refitted in Ramsay Bay, sailed for Plymouth, but, meeting with a southerly gale, again put into Kinsale, and finally arrived at Spithead on the 25th. After a short cruise on the coast of France, and the capture of a brig laden with naval stores, which was cut out from under the guns of a battery on Belle Isle, the Æolus returned to Spithead. She was then ordered to be docked, and Elliot was meanwhile appointed to the Gosport of 40 guns, in which he convoyed

the Baltic trade as far as the Sound. On his return he rejoined the Æolus, and was sent to his old cruising ground in the Bay of Biscay. In the spring of 1761 he again came to Spithead, bringing with him a small privateer which he had captured off Cape Finisterre. He was then appointed to the Chichester of 70 guns, and sent out to the Mediterranean, where he remained till the peace. From 1764 to 1771 he successively commanded the Bellona, the Firme, and the Portland as guardships at Plymouth, and in April 1777 he commissioned the Trident of 64 guns. On 22 April he was ordered to wear a broad pennant and to carry over to North America the commissioners appointed to negotiate with the revolted colonies. He arrived at Sandy Hook early in June, and for two months acted as second in command of the station, under Lord Howe. He then quitted the Trident and returned to England. Towards the end of 1779 he commissioned the Edgar of 74 guns, one of the fleet which sailed on 29 Dec., under Sir George Rodney, for the relief of Gibraltar. In the action off Cape St. Vincent on 16 Jan. 1780 the Edgar had a distinguished share; and after the relief of the Rock, and on the departure of the fleet, Elliot remained behind as senior naval officer, but returned to England a few months later, a ship of the Edgar's size being found useless under the existing circumstances. For the next two years she formed part of the Channel fleet under Geary, Darby, or Howe, and on 12 Dec. 1781 was one of the small squadron with which Kempenfelt effected his brilliant capture of French convoy, and, being the leading ship of the line as it passed the French rear, was for a time sharply engaged with the Triomphant [see Kempenfelt, Richard]. In June 1782 Elliot was removed into the Romney, and was under orders to go out to the West Indies, with a broad pennant, when peace was concluded. He was whig M.P. for Cockermouth 1767–8, and colonel of marines from 1779 to 1787. From 1786 to 1789 he was governor and commander-in-chief at Newfoundland, and on 24 Sept. 1787 was advanced to flag rank. On 21 Sept. 1790 he became a vice-admiral, and during the Spanish armament hoisted his flag in the Barfleur. On 16 April 1795 he attained the rank of admiral, but had no further service. His health was broken, and he retired to his seat in Roxburghshire, Mount Teviot, where he died on 20 Sept. 1808.

[Charnock's Biog. Nav. vii. 224; Naval Chronicle, ix. 425; Beatson's Nav. and Mil. Memoirs; Laughton's Studies in Naval History, pp. 342–359; Official Letters in the Public Record Office.] J. K. L.

ELLIOT or Sheldon, NATHANIEL (1705–1780), jesuit, born 1 May 1705, entered the Society of Jesus in 1723 and was admitted to the profession of the four vows in 1741. He adopted the *alias* of Sheldon, his aunt Mary Anne, daughter of John Elliot, esq., of Gatacre Park, Shropshire, being the wife of Ralph Sheldon, esq., of Beoley, Worcestershire. In October 1748 he was appointed rector of the college at St. Omer, having been previously socius to the provincial, Henry Sheldon, his cousin; and from 1756 to 1762 he was rector of the English College at Rome. In 1766 he became rector of the Greater College, Bruges, and later in the same year he was nominated provincial of his order in England. While holding this office he resided in the family of Mr. Nevill at Holt, Leicestershire, where he died on 10 Oct. 1780.

The 'Occasional Letters on the Affairs of the Jesuits in France' was collected and published under his direction, together with 'The Judgment of the Bishops of France concerning the Doctrine, Government, Conduct, and Usefulness of the French Jesuits,' London, 1763, 8vo. He was also the translator of Pinamonti's treatise on 'The Cross in its True Light; or, the Weight of Tribulation lessened,' London, 1775, 12mo.

[Foley's Records, vii. 223; Oliver's Collectanea S. J., p. 85; Gillow's Bibl. Dict.; De Backer's Bibl. des Écrivains de la Compagnie de Jésus (1869), p. 1719.] T. C.

ELLIOT, ROBERT (*fl.* 1822–1833), captain in the royal navy and topographical draughtsman from 1822 to 1824, made a series of sketches, taken on the spot, of views in India, Canton, and the Red Sea. These were worked up by Samuel Prout, Clarkson Stanfield, and others into finished drawings, and were published in parts by Fisher & Co., appearing 1830–3, under the title, 'Views in the East, comprising India, Canton, and the Red Sea, with Historical and Descriptive Letterpress by Emma Roberts.'

[Arnold's Library of the Fine Arts, i. 152; Nagler's Künstler-Lexikon; Universal Catalogue of Books on Art.] L. C.

ELLIOT, Sir WALTER (1803–1887), Indian civil servant and archæologist, born on 16 Jan. 1803, was a son of James Elliot of Wolfelee, Roxburghshire, a member of a junior branch of the old border family of Elliot of Lariston. His early education was conducted partly at private schools and partly at home under a private tutor. In 1818 he was sent to Haileybury College, having obtained a writership in the service of the East India Company at Madras. Reaching India in 1821, he was

appointed to the public service in 1823, first as assistant to the collector and magistrate of Salem, from which office he was shortly afterwards transferred to the Southern Mahratta country, then administered by the government of Madras. In the first year of his service in that part of India he was present at the insurrection at Kittúr, when the political agent, Mr. Thackeray, and three officers of a troop of horse artillery sent thither to maintain order, and a large number of men, were killed; Elliot and Stevenson, a brother assistant, being made prisoners, and detained for several weeks in the hands of the insurgents at great peril of their lives. In the latter part of Elliot's service in the Southern Mahratta country that territory was annexed to the Bombay presidency, and Elliot, in the ordinary course, would have been retransferred to a Madras district, but at the special request of Sir John Malcolm, then governor of Bombay, he was allowed to remain until he left India on furlough in 1833. Leaving Bombay on 11 Dec. in that year in company with Mr. Robert Pringle of the Bombay civil service, Elliot returned to Europe by way of the Red Sea, landing at Kosseir, and riding across the Egyptian desert to Thebes, whence, taking the Nile route as far as Cairo, he crossed into Palestine, and was present, in company with the Hon. Robert Curzon, the author of 'The Monasteries of the Levant,' at the exhibition of the holy fire in the church of the Holy Sepulchre, when so many people were killed (Curzon, *Monasteries of the Levant*, ch. xvi.) After visiting Constantinople, Athens, Corfu, and Rome, he reached England on 5 May 1835. In the autumn of the following year he again embarked for India as private secretary to his relative, Lord Elphinstone, who had been appointed governor of Madras, and the remainder of his Indian service was spent in the Madras presidency.

During the years immediately succeeding Lord Elphinstone's retirement from the government, which took place in 1842, Elliot was employed upon the ordinary duties of a member of the board of revenue; but in 1845 he was deputed to investigate the condition of Guntúr, one of the districts commonly known as the Northern Sirkárs, where there had been a serious falling off in the revenue and a general impoverishment of the people, caused, as Elliot's inquiries proved, by the wasteful extravagance and extortion of the zemindárs, and by the malversation of the native revenue officials. Elliot's recommendations, involving, among other matters, a complete survey and reassessment of the district and the permanent resumption of the defaulting zemindáries, which had been already sold for arrears of revenue and bought in by the government, were sanctioned, although upon terms less liberal to the zemindárs than Elliot had proposed; and at the instance of the court of directors, who pronounced a high encomium upon his work at Guntúr, he was appointed commissioner, with the powers of the board of revenue in all revenue matters, for the administration of the whole of the northern sirkárs. In this responsible charge he remained until 1854, when he was appointed a member of the council of the governor of Madras. He finally retired from the civil service, and left India early in 1860.

As a member of council Elliot's duties, though not more arduous, were of a more varied character than those which had devolved upon him as a revenue officer. Besides the various revenue questions which came before the government there were many subjects of great public interest with which he was eminently qualified to deal. Among these were the question of native education, and such matters as the relations of the British government in India with christian missions on the one hand and with the religious endowments of the Hindus and Muhammadans on the other hand. With the natives he had throughout his service maintained a free and friendly intercourse. Native education was a subject to which he had long paid considerable attention. He had also been throughout his Indian life a cordial friend, and, in his private capacity, a generous supporter of christian missions. In connection with education he was a staunch advocate of the grant-in-aid system. While senior member of council it devolved upon him, owing to the illness of the governor, Lord Harris, to preside on the occasion of the public reading at Madras of the queen's proclamation issued on her majesty's assumption of the direct government of India.

In addition to his labours as a public servant Elliot devoted much time to investigations into the archæology and the natural history of India. At a very early period of his residence in the Southern Mahratta country Elliot commenced his archæological inquiries. Working in concert with a young Brahman who was attached to his office, he mastered the archaic characters in which the old inscriptions were written, and during the remainder of his life in India employed much of his leisure in deciphering and translating the inscriptions found by him in various parts of the country. In zoology, ornithology, and botany he took the keenest interest. In 1837 he published in the 'Journal of the Royal Asiatic Society' a paper on 'Hindu Inscrip-

tions;' and from that time to the end of his life he was a frequent contributor to one or other of the journals which deal with the objects of his favourite researches. The journals named at the foot of this article all contain contributions, some of them numerous contributions, from his pen, the results of accurate and intelligent observation, recorded in a clear and popular style. His most important work is his treatise on the coins of Southern India, published in 1885, when the author was in his eighty-third year, which forms part ii. of the third volume of the 'International Numismata Orientalia,' and contains an interesting account of the ancient races and dynasties of Southern India, derived from the inscriptions and coins which have been discovered. A remarkable fact connected with this treatise, and with all Elliot's later compositions, is that when they were written the author, who had been extremely near-sighted all his life, was all but blind, latterly quite blind, and had to depend upon the pen of an amanuensis to commit them to paper, and upon the eyes of relatives and friends to correct the proofs. His collection of South Indian coins, about four hundred in number, and a collection of carved marbles belonging to a Buddhist tope at Amrávati, which he made when residing in the Guntúr district in 1845, are now deposited in the British Museum, where the marbles are placed on the walls facing, and on each side of, the grand staircase.

During the last twenty-four years of his life Elliot resided principally at his house at Wolfelee, taking an active part in parochial and county business. At his house, which was quite a museum, he was always glad to receive and instruct persons who were engaged in his favourite studies. He possessed a singularly calm and equable temper, and bore with unfailing patience and resignation a deprivation which to most men with his tastes and with his active mind would have been extremely trying. His intellectual vigour remained undiminished literally to the last hour of his life. On the morning of the day of his death, 1 March 1887, he dictated and signed with his own hand a note to Dr. Pope, the eminent Tamil scholar, stating that on the previous day he had read (i.e. heard read) with much appreciation a notice of Dr. Pope's forthcoming edition of the 'Kurral,' and that, notwithstanding loss of sight and advancing years, his 'interest in oriental literature continues unabated,' and inquiring whether his correspondent could suggest any method of utilising certain 'disjecta fragmenta' connected with Francis White Ellis [q. v.], which he had collected many years before. In the evening he died with little or no suffering.

In recognition of his services in India Elliot was created in 1866 a K.C.S.I. In 1877 he was appointed a fellow of the Royal Society, and in 1878 he received from the university of Edinburgh the degree of LL.D. He was a deputy-lieutenant and magistrate for Roxburghshire. In 1839 he was married at Malta to Maria Dorothea, daughter of Sir David Blair, bart., of Blairquhan, Ayrshire, who survives him (1888), and by whom he left three sons and two daughters.

Elliot's principal writings are contained in the following publications: 'Indian Antiquary,' vols. v. vi. vii. xii. xiv. xv. xvi.; 'Madras Journal of Literature and Science,' vols. vii. x. xi. xiii. xv. xix. xx. xxi.; 'Journal of the Royal Asiatic Society,' 1837; 'Journal of the Asiatic Society of Bengal,' 1851; 'Flora Andhrica,' 1859; 'Transactions of the Botanical Society,' 1862, 1871; 'Berwickshire National Club Journal,' 1867, 1872, 1873, 1874, 1878, 1881, 1887; 'Transactions of the International Congress of Prehistoric Archæology at Norwich,' 1868; 'Journal of the Ethnological Society,' 1869, vol. i.; 'Report of the British Association,' 1872; 'Proceedings of the Antiquarian Society of Scotland,' 1874, 1885; 'Athenæum,' 10 April 1875; 'Proceedings of the Zoological Society,' 1880; 'International Numismata Orientalia,' vol. iii. pt. ii.

[Obituary notice by the present writer in the Journal of the Royal Asiatic Society for July 1887, based partly upon information contained in the Records of the Madras Government, and partly upon personal knowledge.] A. J. A.

ELLIOTSON, JOHN (1791–1868), physician, son of a chemist and druggist, was born 29 Oct. 1791 in London. He received his preliminary education as a private pupil of the rector of St. Saviour's, Southwark. He then proceeded to Edinburgh, and subsequently entered Jesus College, Cambridge. He attended the medical and surgical classes of St. Thomas's and Guy's Hospital for three years, after which he was elected one of the assistants at Guy's, which appointment he held for five years. In 1821 he graduated as M.D. At this time he exhibited considerable fondness for the study of the action of medicines. This no doubt led to his therapeutical experiments at a later period, when he frequently alarmed his colleagues at University College Hospital by administering to his patients extravagantly large doses of drugs usually considered as poisonous. His desire to be original led Elliotson into many eccentricities. In 1826 he discarded knee-

breeches and silk stockings, which were then the orthodox dress of physicians, and he was one of the first to wear a beard in this country. In 1831 he was appointed professor of the practice of medicine in the university of London; in this position he distinguished himself by his lectures, which became at once exceedingly popular. To his energy and perseverance the establishment of the University College Hospital was due, and he delivered in 1834 some lectures there which firmly established his reputation as a teacher. In 1829, at the request of the president of the Royal College of Physicians, he delivered before that body the 'Lumley Lectures on the recent Improvements in the Art of distinguishing the various Diseases of the Heart.' These lectures were divided into three parts: first, embracing diseases of the external membrane of the heart; secondly, those of the internal membrane; thirdly, those of the substance of the heart and the aorta. They were published in 1830, and about the same time Elliotson issued several expositions on interesting pathological facts. He also translated Blumenbach's 'Physiology,' to which he added very copious and comprehensive notes. Elliotson was the founder of the Phrenological Society, of which he was the first president. He was also elected president of the Royal Medical and Chirurgical Society of London. At this time, 1837, Elliotson had established his position as one of the ablest thinkers among the physicians of the metropolis. His ever active mind was continually exercised on the new and often strange phenomena of the nervous system. Phrenology claimed much of his time and attention, and he professed to have established some facts in connection with its obscure phenomena. This led him to examine the empirical conditions in connection with disease of the pseudo-science of Mesmer. He became an ardent student of mesmerism, and professed to have convinced himself of the substantial truth of the occult agency and of the abnormal phenomena produced by the manipulations, which excited considerable very unhealthy interest in the minds of a large number of the public. The *séances* at his house were largely attended by the fashionable classes, and results obtained by practising on epileptic patients and designing girls were received by them as miraculous. These exhibitions and the earnest expression of his belief in the reality of mesmerism led to differences between Elliotson, the medical council of University College, and his colleagues in general, which compelled him to resign his professorship in December 1838.

During his connection with hospital practice Elliotson gave the first impulse to the advantages of clinical teaching, and he was the earliest to adopt the practice of auscultation, which he did with singular skill. In 1829 he became Lumleian lecturer, and two years later he became professor of clinical medicine in the then new university of London. He was also the first to use the stethoscope. He had now reached the zenith of his fame. He was without doubt the foremost among the eminent physicians of the day, and his lectures were regularly reported in the 'Lancet,' which added much to their popularity and considerably increased his practice as a consulting physician.

In 1830 Elliotson published his 'Lumleian Lectures,' and his 'Principles and Practice of Medicine' in 1839. Numerous papers were contributed by him to the 'Medical Times' and other professional journals. After the resignation of his appointment in 1838 he only once appeared in his official capacity as a medical teacher, being nominated the Harveian orator in 1846.

Although Elliotson continued to practise mesmerism upon his patients, he refrained from introducing the subject to any of those by whom he was largely consulted. His diagnosis of the nature of disease was as searching and as skilful as it had ever been, and he prescribed with the greatest care and judgment the remedies best suited as curative agents. But if the patient showed an interest in mesmerism, Elliotson at once gave full directions for producing the mesmeric coma, and was ready to recommend it as the only method by which relief was to be obtained.

For several years Elliotson continued the practice of mesmerism, and received at his house crowds, before whom the extravagant phenomena connecting mesmerism with phrenology were exhibited. He established in 1849 a mesmeric hospital, at which numerous cures were said to have been effected. Notwithstanding the severity of the censures passed upon him for his advocacy of mesmerism, the breath of slander never ventured to attack his private character. Thackeray dedicated 'Pendennis' to him (1850) in gratitude for his services, and he received a similar tribute from Dickens (Forster, *Dickens*, ii. 86). Among other things he started a magazine, devoted to records of the effects produced by the practice of mesmerism, called the 'Zoist.' He continued it until the completion of the thirteenth volume.

His health failing him Elliotson was under the necessity of seeking some repose. He found this as a member of the family of Dr. E. S. Symes, who was one of his pupils, and

ever his most devoted friend. There, passing through the stages of decline, he died on 29 July 1868, in Davies Street, Berkeley Square, and was buried in Kensal Green cemetery.

[Cates's Dict. of General Biog. 1881; Walford's Men of the Time; Lancet, 1868; Medical Times; Zoist; personal knowledge.] R. H–T.

ELLIOTT. [See also Eliot, Eliott, and Elliot.]

ELLIOTT, CHARLOTTE (1789–1871), hymn-writer, daughter of Charles Elliott, by Eling, daughter of Henry Venn, sister of Henry Venn Elliott [q.v.] and Edward Bishop Elliott [q. v.], was born 17 March 1789. She showed literary talent, and in her youth wrote humorous verses. After a severe illness in 1821 she became a permanent invalid, and the influence of Cæsar Malan of Geneva, whose acquaintance she made in 1822, induced her to give up all secular pursuits. She wrote many religious poems, which appeared as 'Hymns for a Week,' of which forty thousand copies were sold; 'Hours of Sorrow' (1840 and many later editions), and the 'Invalid's Hymn Book.' The last, privately printed in 1834, included 'Just as I am,' a hymn which has had extraordinary popularity, and been translated 'into almost every living language.' She edited the 'Christian Remembrancer Pocket-book' from 1834 to 1859, contributing many of her own hymns. She lived with her father at Clapham, and then at Brighton. In 1845 she moved to Torquay, but in 1857 returned to Brighton, where she remained till her death, 22 Sept. 1871.

The Religious Tract Society has published 'Selections' from her poems with a memoir by her sister, Mrs. Babington, and 'Leaves from unpublished Journals, Correspondence, and Note-books.'

[Information from the family; Memoir as above; Memoir by 'H. L. L.' prefixed to an illustrated edition of 'Just as I am' (1885).]

ELLIOTT, EBENEZER (1781–1849), the corn-law rhymer, was born at the New Foundry, Masborough, parish of Rotherham, Yorkshire, 17 March 1781. His father's ancestors were border raiders, 'thieves, neither Scotch nor English, who lived on the cattle they stole from both.' His father, known as 'Devil Elliott,' was engaged in the iron trade, was in politics an extreme radical, and in religion an ultra-Calvinist. His mother came from near Huddersfield, where from time immemorial her ancestors had lived on their lot of freehold ground. Her health was bad, and made her life 'one long sigh.' Elliott was one of a family of eleven, of whom eight reached mature life. Elliott was baptised by Tommy Wright, a tinker, of the same religious persuasion as the father. He was first educated at a dame's school, then under Joseph Ramsbotham at Hollis school, where he was 'taught to write and little more.' Various changes of school followed. In his sixth year he had the small-pox, which left him 'fearfully disfigured and six weeks blind.' This increased a natural timidity of disposition and fondness for solitude. About fourteen he began to read extensively on his own account. He kept this up, though early engaged in business, and from sixteen to twenty-three working for his father without any other pecuniary reward than a little pocket-money. In his leisure hours he studied botany, collected plants and flowers, and was delighted at the appearance of 'a beautiful green snake about a yard long, which on the fine Sabbath mornings about ten o'clock seemed to expect me at the top of Primrose Lane.' His love of nature, he says, caused him 'to desert both alehouse and chapel.' When seventeen he wrote his first poem, the 'Vernal Walk,' dedicated to Miss Austen. Other early pieces were 'Second Nuptials' and 'Night, or the Legend of Wharncliffe,' which last was described with some justice by the 'Monthly Review' as the '*Ne plus ultra* of German horror and bombast.' His 'Tales of the Night,' including 'The Exile' and 'Bothwell,' were of more merit, and brought him high commendation from Southey. Then followed at various intervals 'Love,' 'The Letter,' 'They met again,' 'Withered Wild Flowers,' 'Spirits and Men.' This last was an 'epic poem' of the world before the flood, dedicated, 'as evidence of my presumption and my despair,' to James Montgomery the poet. There are occasional passages of genuine inspiration in all these ambitious poems, but the turgid and pseudo-romantic also largely figure there. Imperfections of education and a want of humour fully account for the defects.

More practical and interesting, if more commonplace subjects, soon engaged Elliott's undivided attention. He had married at Rotherham. His wife brought him a small fortune. He invested it in the business, 'already bankrupt beyond redemption,' in which his father had a share (Searle, p. 93). The father had been already unfortunate in trading. His difficulties hastened his wife's death, and he himself died soon after her. Elliott's efforts were unable to retrieve the fortunes of the firm. After some years of strenuous effort he lost every penny he had in the world, and was obliged to live for some time dependent on his wife's sisters. His own misfortunes, as well as

those of his parents, he attributed to the operation of the corn laws. In 1821 his wife's relatives raised a little money, and with this as capital he started in business in the iron trade in Sheffield. On the whole he was very prosperous for a number of years. Some days he made as much as 20*l.* without leaving his counting-house, or even seeing the goods from which he made the profits. His prosperity attained its highest point in 1837, when he ought, he says, to have retired. He lost heavily after that for some time, but was able notwithstanding to settle up his business and leave Sheffield in 1842 with about 6,000*l.* His losses here were again, he thought, due to the manner in which the corn laws impeded his efforts.

At Sheffield Elliott was most active in literature and politics, as well as in commerce. The bust of Shakespeare in his counting-house, the casts of Achilles, Ajax, and Napoleon in his workshop typified the fact that he had other interests besides money-making. He engaged in the reform agitation, but was disappointed at what he thought the small results of the measure. He then engaged actively in the chartist movement, and was present as delegate from Sheffield in the great public meeting held in Palace Yard, Westminster, in 1838. When O'Connor induced the chartists to repudiate the corn law repeal agitation, he withdrew from the chartist movement, for his hatred of the 'bread tax' was all through the deepest principle in his life. He believed it had caused his father's ruin, his own losses and disappointments, both as workman and capitalist; it was ruining the country, and would cause a terrible revolution. Thus all his efforts came to be directed to the repeal agitation. 'Our labour, our skill, our profits, our hopes, our lives, our children's souls are bread taxed,' he exclaims. He scarcely spoke or wrote of anything besides the corn laws. My heart, he writes,

> . . . once soft as woman's tears, is gnarled
> In the gloating on the ills I cannot cure.

It was this state of mind that produced the 'Corn-law Rhymes' (1831), 'Indignatio facit versus.' They are couched in vigorous and direct language, and are full of graphic phrases. The bread tax has 'its maw like the grave;' the poacher 'feeds on partridge because bread is dear;' bad government is

> The deadly *will* that takes
> What labour ought to keep;
> It is the deadly *power* that makes
> Bread dear and labour cheap.

They are free from the straining after effect, and from the rhapsodies, commonplaces, and absurdities which disfigure much of Elliott's other poetry. Representing the feelings of the opposers of the corn laws, the rhymes give us a truer idea of the fierce passion of the time than even the speeches of Cobden and Bright. Animated by somewhat of the same feelings as the 'Corn-law Rhymes' are 'The Ranter,' 'The Village Patriarch' (1829), and 'The Splendid Village,' all vividly describing life among the poor in England. Elliott also wrote 'Keronah, a drama;' a brief and somewhat curious piece on Napoleon Bonaparte, entitled 'Great Folks at Home,' and a large number of miscellaneous poems, including 'Rhymed Rambles.' After his retirement from business in 1841 Elliott lived at Great Houghton, near Barnsley, where he was chiefly occupied in literary pursuits. He died there, having lived to see the hated 'bread tax' abolished, on 1 Dec. 1849, and was buried at Darfield Church. Very shortly before his death his daughter was married to John Watkins, his biographer. Elliott had a family of thirteen children, most of whom, together with his wife, survived him. Elliott was a small, meek-looking man. Though engaged in many almost revolutionary movements, and though once in danger of prosecution, he was really conservative by nature, and brought up two of his sons as clergymen of the established church. It was only under a burning sense of injustice that he acted as he did. 'My feelings,' he says, 'have been hammered until they have become *cold*-short, and are apt to snap and fly off in sarcasms.' But except when roused he was good-natured and pleasant; too much given, his friends thought, to say kind things to the many scribblers who in later days sent their verses to him. 'I do not like to give pain,' he remarked; 'writing will do these poor devils no harm, but good, and save them from worse things.' As a speaker, Elliott was practical and vigorous, though at times given to extravagant statements. A bronze statue, by Burnard of London, subscribed for by the working men of Sheffield, was erected at a cost of 600*l.* in the market-place of that town, in 1854, to the memory of Elliott. Landor wrote a fine ode on the occasion. The statue was afterwards removed to Weston Park.

[Watkins's Life, Poetry, and Letters of Ebenezer Elliott (1850); Searle's Memoir of Ebenezer Elliott (1850); Early Autobiography in Athenæum, 12 Jan. 1850; R. E. Leader's Reminiscences of Old Sheffield (1876). A new and revised edition of Elliott's works, edited by his son, Edwin Elliott, was published in 1876. Portraits are prefixed to Tait's edition (Edinburgh, 1840), and an edition of the Splendid Village, &c., published in 1833. An interesting critique by Carlyle on the Corn-law Rhymes is included in his

Essays, and Professor Dowden has written a few lines about him in T. H. Ward's English Poets, iv. 495–6; see also Notes and Queries, 5th ser. iii. 146, 6th ser. iii. 488, 495; Sheffield Post Office Directory.] F. W–r.

ELLIOTT, EDWARD BISHOP (1793–1875), divine, second son of Charles Elliott by his second wife, Eling, daughter of Henry Venn, and younger brother of Henry Venn Elliott [q. v.], and of Charlotte Elliott [q.v.], was born 24 July 1793. He went to Trinity College, Cambridge, where he graduated as third 'senior optime' in January 1816, and was elected to a fellowship in 1817. In the end of that year he joined his brother Henry at Rome, made a tour to Italy and Greece, and returned to England in the spring of 1819. He wrote the Seatonian prize poems in 1821 and 1822. In 1824 he accepted the vicarage of Tuxford, Nottinghamshire, in the gift of the college. In 1853 he received the prebend of Heytesbury, Wiltshire, and became incumbent of St. Mark's Church, Brighton, opened in 1849 by the exertions of his brother Henry. He died 30 July 1875. He was twice married: (1) on 26 April 1826 to Mary, daughter of J. King of Torwood, Sussex, by whom he had four children: Edward King Elliott, rector of Worthing, Sussex; Henry Venn (died young); Eugenia, married to Rev. A. Synge; and Mary, married to Rev. Clement Cobb. (2) 1 Oct. 1835 to Harriette, daughter of Sir Richard Steele, bart., by whom he had three children: Emily Steele, Anna Maria, married to Rev. R. D. Monro, and Albert Augustus (*d.* 1883). Elliott was a member of the evangelical school, and was active in the discharge of his duties as a parish clergyman and as an advocate of missionary enterprise. He was specially interested in the study of prophecy. His chief work, the result of many years' labour, appeared in 1844 under the title, 'Horæ Apocalypticæ, or a Commentary on the Apocalypse Critical and Historical . . .,' 3 vols. Sir James Stephen, referring to this work in his essay on the 'Clapham Sect,' calls it a 'book of profound learning, singular ingenuity, and almost bewitching interest.' It went through five editions, and has been more than once abridged. Elliott's interpretation agrees generally with that of the protestant commentators who identify the papal power with Antichrist, and expect the millennium to begin before the end of the nineteenth century. It led to several controversies with Dr. Candlish, Dr. Keith, and others. His other works, most of them bearing upon the interpretation of prophecy, are: 1. 'Sermons,' 1836. 2. 'The Question, "What is the Beast?" answered,' 1838. 3. 'Vindiciæ Horariæ' (letters to Dr. Keith), 1848. 4. 'The Downfall of Despotism,' &c., 1853. 5. 'The Delusion of the Tractarian Clergy' (upon the validity of orders), 1856. 6. 'The Warburtonian Lectures from 1849 to 1853,' 1856. 7. 'Apocalypsis Alfordiana' (upon Dean Alford's views of the Apocalypse). 8. 'Confirmation Lectures,' 1865. 9. 'Memoir of the fifth Earl of Aberdeen,' 1867.

[Information from the family; Christian Observer for October, 1875.]

ELLIOTT, GRACE DALRYMPLE (1758?–1823), was the youngest daughter of Hew Dalrymple, an Edinburgh advocate concerned in the great Douglas case, who was an LL.D. in 1771, and died in 1774. Her mother, on being left by her husband, had rejoined her parents, in whose house Grace was born. She was educated in a French convent, was introduced by her father on her return into Edinburgh society, and her beauty made such an impression on Dr. (afterwards Sir) John Elliott [q. v.], an opulent physician, that he made her an offer of marriage, 1771. Though much her senior he was accepted. Elliott mixed in fashionable circles, and his young wife was not proof against their seductions. After repeated intrigues she eloped in 1774 with Lord Valentia, upon which Elliott obtained a divorce with 12,000*l.* damages. Grace was then taken by her brother to a French convent, but seems to have been brought back almost immediately by Lord Cholmondeley, whose visit to Paris in November 1774 may have been made for that purpose. She became known as 'Dolly the tall,' and gave birth, probably about 1782, to a daughter, who was named Georgiana Augusta Frederica Seymour. The Prince of Wales claimed the paternity, albeit Charles Windham and George Selwyn were thought to have pretensions, not to speak of Cholmondeley himself, who appears to have represented to Horace Walpole that the child was his. The prince showed great interest in the girl, but according to Raikes prohibited her on her marriage from quartering the royal arms with the sign of bastardy. The prince probably introduced Mrs. Elliott to the Duke of Orleans (Egalité), who was in England for the third time in 1784, and about 1786 she settled at Paris. The death of Sir John Elliott (1786) may have given her greater freedom of action, and she received, or continued to receive, 200*l.* from his estate, besides having a handsome allowance from the Prince of Wales. Her daughter, brought up in the Cholmondeley family, and married from their house in 1808 to Lord Charles Bentinck at Chester, is said to have paid her several visits in Paris and to have been

noticed by Marie Antoinette. An anonymous tourist of 1788 speaks of Mrs. Elliott as 'an occasional solace' of Orleans. She remained in France all through the revolution, and in 1859 her granddaughter, Georgiana Augusta Frederica Bentinck (1811–1883), only child of Lady Charles, who had died in 1813, offered, against the wish of her family, first to the British Museum and then to the late Mr. Richard Bentley, a manuscript entitled 'Journal of my Life during the French Revolution.' It was stated to have been written about 1801, on Mrs. Elliott's return to England, for the perusal of George III, to whom Sir David Dundas had spoken of her experiences, and Miss Bentinck produced as confirmation of its authenticity her grandmother's miniature by Cosway, as also Orleans's miniature on a snuff-box presented by him to Mrs. Elliott. The manuscript was published by Mr. Bentley without alteration, except division into chapters and paragraphs, and the insertion of a short summary of Mrs. Elliott's life before and after the revolution, apparently based on Miss Bentinck's recollections of her grandmother's conversation or on hearsay. The lapse of time may have impaired these recollections, but when we find equal inaccuracies in the journal itself it is difficult to acquit Mrs. Elliott of habitually embellishing her stories. Her very title is a misnomer, for the work is confessedly a narrative written seven or eight years after the experiences it relates. She is not indeed directly responsible for the statement that she was born about 1765, which would make her nine years of age when divorced, nor for the suggestion that Bonaparte offered her marriage. She professes, however, to have been in four Paris prisons, whereas her name is not on the register of any of them. She describes as the most heartrending scene she ever witnessed the parting at the Carmelites of Custine and his wife, whereas Custine was never at the Carmelites, and his wife was not arrested till two months after his execution. This and other inaccurate stories were perhaps borrowed from a Mrs. Meyler or Miglia, the English widow of an Italian, who was really in captivity with Beauharnais, Josephine, and Santerre. Possibly this Mrs. Miglia was herself as imaginative as her friend. But Mrs. Elliott can be confronted not only by facts and dates but by her own testimony. She gives a highly piquant account of her imprisonment in the same room at Versailles with the octogenarian Dr. Gem, Huskisson's great-uncle, whom she represents as extremely self-possessed, going to bed (for want of candles) at seven, getting up at four to read Locke or Helvetius (in the dark?), and waking her at seven to try and argue her into scepticism. Now in 1796 she told Lord Malmesbury that Gem cried the whole time and was terrified to death, while Gem in his turn spoke to Malmesbury and Swinburne of his fellow-prisoner and her dogs, of which the lady says nothing. Nevertheless the book is very entertaining, and undoubtedly contains much that is true. She may be assumed to be correct when she alleges that she went to Brussels in 1790 to promote Orleans's pretensions to the dukedom of Brabant, and again later on with a message from Marie Antoinette to Monsieur (Louis XVIII). The addendum states that on her return to England the Prince of Wales was again enamoured of her, that she went back to France in 1814, and that in order to remain there she had to adopt a native, whereupon she selected the daughter of Orleans's English groom, born on French soil. This adoption, with its flimsy legal pretext, bears a suspicious resemblance to Madame de Genlis's adoption of Hermione, and we know that Orleans taught his mistresses the art of fabricating pedigrees for their children. Mrs. Elliott spent the last two years of her life at Ville d'Avray, near Sèvres, where she lodged with the mayor, Dupuis. She died there 16 May 1823. The register, written by an illiterate hand, styles her Georgette instead of Grace, and gives her age as sixty-three.

[Journal of my Life, &c.; R. Bentley's Letter in the Times, 28 Jan. 1859; H. Walpole's Letters; Journal of Thomas Raikes; Diaries of Lord Malmesbury; Ville d'Avray Register.] J. G. A.

ELLIOTT, HENRY VENN (1792–1865), divine, born 17 Jan. 1792, was the son of Charles Elliott of Grove House, Clapham, by his second wife, Eling, daughter of Henry Venn, the well-known vicar of Huddersfield. Charles Elliott had eight children by his second marriage; Henry Venn was his eldest son and fourth child; other children were Charlotte Elliott [q. v.] and Edward Bishop Elliott [q. v.] Henry Venn was sent to school, under a Mr. Elwell of Hammersmith, when eight years old. In January 1809 he was transferred to the Rev. H. Jowett of Little Dunham, Norfolk. He went to Trinity College, Cambridge, in October 1810; became a scholar of his college in 1811; and graduated as fourteenth wrangler in 1814, winning also the second chancellor's medal. He was elected to a fellowship of Trinity in October 1816. He had suffered from overwork, and in July 1817 set out to recover his health by a foreign tour, which extended to Greece, Constantinople, and Jerusalem, a journey attended with some risk in those

days. In August 1820 he returned to England. He resided for a time at Cambridge, and was ordained deacon in November 1823 and priest in June 1824. After holding the curacy of Ampton, Suffolk, for two years, he returned to Cambridge in 1825. His father had now moved to Westfield Lodge, Brighton, and soon afterwards built the proprietary chapel of St. Mary's in that town. It was consecrated 18 Jan. 1827. Elliott was appointed the first preacher, and inherited the property upon his father's death, 15 Oct. 1832. For a few years previous to 1832 Elliott held also the priory of St. John's, Wilton, near Salisbury. He took pupils for a time, among whom were Sir Edward North Buxton and the sons of Lord Aberdeen. He was afterwards fully occupied by his various duties. In 1832 he made proposals for the foundation of a school for the daughters of poor clergymen, in imitation of the school founded by his friend Carus Wilson at Cowan's Bridge, Yorkshire, in 1823. The school was opened as St. Mary's Hall on 1 Aug. 1836. Elliott himself gave liberal donations, many of them anonymously, and during the rest of his life took an active part in its management. In September 1849 the new church of St. Mark's, intended to provide for the district of Kemp Town and St. Mary's Hall, was opened, after many obstacles had been overcome by Elliott's energy and liberality. Elliott took a prominent part in providing for the religious needs of Brighton, then rapidly developing. He was a sincere evangelical, and especially anxious for the strict observance of Sunday. In 1852 he spoke at a public meeting against the proposal for opening the Crystal Palace on Sundays, and his remarks were taken to amount to a charge of venality against the 'Times' for defending the measure. He repudiated the intention, but was severely censured for his rash language. Elliott died at Brighton on 24 Jan. 1865.

On 31 Oct. 1833 Elliott married Julia, daughter of John Marshall of Hallsteads, Ulleswater. She was a lady of poetical talent, and one of her religious poems is given in Lord Selborne's 'Book of Praise.' She died of scarlet fever on 3 Nov. 1841, her fifth child, Julius, having been born on 24 Oct. preceding. Her death was followed by those of his mother, 16 April 1843, his favourite sister, Mary, three months later, and his eldest son, Henry Venn, a very promising lad, from the effects of a fall, on 2 June 1848. His second son, Sir Charles Alfred, a distinguished member of the Indian civil service, was created K.C.S.I. in 1887. Julius Marshall, the third son, was killed on the Schreckhorn 27 July 1869. He also left two daughters.

His works consist of a number of separate sermons and a collection of hymns.

[Life by Josiah Bateman, 1868.]

ELLIOTT, JOHN, M.D. (*d.* 1691), adherent of James II, was created M.D. of Cambridge by royal mandate in 1681 (*Cantabr. Graduati*, 1787, p. 129), and incorporated on that degree at Oxford 11 July 1683 (Wood, *Fasti Oxon.*, ed. Bliss, ii. 388, who describes Elliott as a member of Catherine Hall, Cambridge). Having been constituted a fellow of the Royal College of Physicians by the charter of James II, he was admitted as such 25 June 1687, and at the general election of officers for that year he was appointed censor. Elliott, who was one of the few admirers of James II, spoke openly of the Prince of Orange as a traitor and usurper. For publishing and dispersing on 10 June 1689 what purported to be 'A Declaration of His Most Sacred Majesty King James the Second, to all His Loving Subjects in the Kingdom of England,' 'given at Our Court in Dublin Castle the eighth day of May 1689 in the fifth year of our reign,' he, along with Sir Adam Blair, Robert Gray, M.D., and others, was impeached by the commons of high treason and other crimes and offences, and committed to Newgate (*Commons' Journals*, x. 195–6). After appearing at the bar of the House of Lords, counsel were assigned him, and he was formally remanded, 4 July, to await his trial (*Lords' Journals*, xiv. 267). No trial, however, took place. He was detained in custody until 9 April 1690, when, by giving bail to the amount of 10,000*l.*, he regained his liberty (*ib.* xiv. 454, 456, 457). In the following December his bail was, upon his petition, discharged. Letters of administration were granted to his widow Elizabeth 20 Aug. 1691. He is there described as of St. Martin's-in-the-Fields.

[Munk's Coll. of Phys. (1878), i. 474–5; Lords' Journals, xiv. 255–7, 264, 265, 266, 267, 276, &c.; Luttrell's Relation of State Affairs (1857), vols. i. ii.; Cat. of College of Physicians in Brit. Mus.] G. G.

ELLIOTT, Sir JOHN, M.D. (1736–1786), physician, son of a writer to the signet, was born in Edinburgh in 1736, and, after education under Nathaniel Jesse, became assistant to a London apothecary, and after a time sailed as surgeon to a privateer. Having obtained plenty of prize-money in this service, he determined to become a physician, graduated M.D. at St. Andrews 6 Nov. 1759, and was admitted a licentiate of the College of Physicians of London, 30 Sept. 1762. A brother Scot, Sir William Duncan, then

the king's physician, gave him help, and he soon made a large income. In 1776 he was knighted, was created a baronet 25 July 1778, and became physician to the Prince of Wales. When attending the prince during an illness in 1786 'Sir John Elliott told the queen that he had been preaching to the prince against intemperance as any bishop could have done;' to which the queen replied, 'And probably with like success' (Dr. Lort to Bishop Percy, 26 March 1786). On 19 Oct. 1771 he married Grace Dalrymple [see ELLIOTT, GRACE DALRYMPLE], who ran away with Lord Valentia in 1774. Elliott obtained 12,000*l.* damages. He died, 7 Nov. 1786, at Brocket Hall, Hertfordshire, the seat of his friend Lord Melbourne. He was buried in the parish church of Bishops Hatfield, and a tablet to his memory, with lines by Jerningham, was put up by his uncle, William Davidson.

Another JOHN ELLIOTT, M.D. (1747–1787), at one time residing in Gt. Marlborough St., died in Newgate 22 July 1787, while charged with assaulting a niece of Alderman Boydell (cf. *Narrative of Life and Death of John Elliot, M.D.*, 1787; Gent. Mag. 1787, ii. 636–646).

Sir John wrote 'The Medical Pocket-Book, containing a short but plain account of the Symptoms, Causes, and Methods of Cure of the Diseases incident to the Human Body,' Lond. 1781: alphabetically arranged notes, for his own use in practice, proving very limited medical knowledge. His other works are altogether compilations. They are: 1. 'Philosophical Observations on the Senses of Vision and Hearing,' 1780. 2. 'Essays on Physiological Subjects,' 1780. 3. 'Address to the Public on a Subject of the utmost importance to Health,' 1780. 4. 'Fothergill's Works, with Life,' 1781. 5. 'An Account of the Principal Mineral Waters of Great Britain and Ireland,' 1781. 6. 'Elements of the Branches of Natural Philosophy connected with Medicine,' 1782. He also contributed to the Phil. Trans. 'Observations on Affinities of Substances in Spirit of Wine' (lxxvi. 155).

[Munk's Coll. of Phys. 1878, ii. 239; Works; Burke's Extinct and Dormant Baronetcies of England, 1838, p. 181; Clutterbuck's Hist. of County of Hertford, 1821, ii. 371; Nichols's Lit. Illust. viii. 240–1; Notes & Queries, 3rd ser. x. 161–2; Athenæum, 13 July 1895.] N. M.

ELLIOTT or ELLIOT, WILLIAM (1727–1766), engraver, born at Hampton Court in 1727, resided in London in Church Street, Soho, and produced some good landscape engravings, remarkable for their taste and his free and graceful handling of the point. He died in 1766, at the early age of thirty-nine. According to Strutt, he was a man 'of an amiable and benevolent disposition, and greatly beloved by all who knew him.' His chief engravings are the so-called 'View in the Environs of Maestricht,' from the picture by A. Cuyp in the collection of the Marquis of Bute; a 'View of Tivoli' (companion to the above), from the picture by Rosa da Tivoli, in the collection of John Hadley, esq.; 'The Flight into Egypt,' after Poelemburg; 'Kilgarren Castle,' after R. Wilson; 'Spring' and 'Summer,' after J. van Goyen; 'The Setting Sun,' and other landscapes, after J. Pillement; 'The Town and Harbour of Sauzon,' after Serres, and other landscapes after Gaspar Poussin, Paul Sandby, and the Smiths of Chichester. In a series of engravings from drawings by Captain Hervey Smyth of events during the siege of Quebec by General Wolfe in 1759, Elliott engraved 'A View of the Fall of Montmorenci and the Attack made by General Wolfe on the French Intrenchments near Beauport, 31 July 1759.' He exhibited some of his engravings at the Society of Artists from 1761 to 1766.

[Strutt's Dict. of Engravers; Huber et Roost's Manuel des Curieux et des Amateurs de l'Art; Le Blanc's Manuel de l'Amateur d'Estampes; Graves's Dict. of Artists, 1760–1880; Boydell's and Sayer's Catalogues.] L. C.

ELLIOTT, WILLIAM (*d.* 1792), lieutenant in the royal navy and marine painter, gained some repute from his paintings of the naval actions between 1780 and 1790. He first appears as an exhibitor in 1774 at the Free Society of Artists, with 'A Perspective View of the European Factory at Canton in China,' and 'A View of the Green, &c. at Calcutta in Bengal.' At the Royal Academy he first appears as an honorary exhibitor in 1784 with 'A Frigate and Cutter in Chase;' to the same exhibition he subsequently contributed 'The Fleet in Port Royal Harbour, Jamaica, after the Action of 12 June 1781' (1785), 'View of the City of Quebec' (1786), 'Breaking the French Line during Lord Rodney's Action on 12 April 1782' (1787), 'The Fire at Kingston, Jamaica, on 3 Feb. 1782' (1788), 'The Action between H.M.S. Quebec and Le Surveillant' and 'The Action between H.M.S. Serapis and Le Bonhomme' (1789). Elliott was a fellow of the Incorporated Society of Artists, and contributed seven pictures to their exhibition in 1790, and six to that in 1791, in which year he was president of the society. There are two pictures of the English fleet by him in the royal collection at Hampton Court. Elliott (then captain) died at Leeds on 21 July 1792. Some of his pictures were engraved, including 'The Dreadful Situation

of the Halsewell, East Indiaman, 6 Jan. 1786,' which he engraved in aquatint himself.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Catalogues of the Royal Academy, &c.; Nagler's Künstler-Lexikon; Gent. Mag., 1792, lxii. pt. ii. 866.] L. C.

ELLIOTT, Sir WILLIAM HENRY (1792–1874), general, son of Captain John Elliott, R.N., one of the comrades of Captain Cook in his second and third voyages, was born in 1792. He entered the army as an ensign in the 51st King's Own light infantry on 6 Dec. 1809. In January 1811 the 51st joined Lord Wellington's army while encamped within the lines of Torres Vedras, and Elliott's first battle was Fuentes de Onoro. He was present at the capture of Ciudad Rodrigo and of Badajoz, and at the battle of Salamanca, and was promoted lieutenant on 13 Aug. 1812. During the retreat from Burgos he acted as aide-de-camp to Colonel Mitchell, commanding the first brigade of the seventh division, and was wounded in conveying despatches under fire. In June 1813 he was appointed acting aide-de-camp to Major-general Inglis, and served with him at the battles of the Pyrenees, when he was again wounded, and at the Nivelle and Orthes. He was then appointed brigade-major to the first brigade, seventh division, in which capacity he served until the end of the war. Elliott was next present with the 51st at the battle of Waterloo, and he had charge of the scaling-ladders at the siege of Cambrai. He was promoted captain on 9 Nov. 1820. From 1821 to 1834 the 51st was stationed in the Ionian Islands. Elliott was promoted major on 12 July 1831. He was made K.H. in 1837. On 27 June 1838 he was promoted lieutenant-colonel, and he commanded the 51st in Australia, Van Diemen's Land, New Zealand, and at Bangalore, until 1852. In that year his regiment was ordered for service in the second Burmese war, and Elliott was detailed to command the Madras brigade in the first campaign. Under the superintendence of General Godwin, Elliott's brigade led the way in the fierce fighting of 10, 11, and 12 April 1852, in which Rangoon was captured, and in the storm of the Shwe-Dagon pagoda on 14 April. In the second campaign, which began in September 1852, Elliott again had command of a brigade, consisting of his own regiment and two battalions of Madras native infantry, and he co-operated successfully in the capture of Donabyú, the stronghold of the outlaw Myat-toon, who had but a short time before defeated Captain Loch. For these services he received a medal and clasp, was made a C.B., and made commandant at Rangoon. While there he discovered and suppressed on 20 Nov. 1853 a plot which had for its aim the destruction of all the English in Rangoon, and thus saved the city. In 1855 he gave up the colonelcy of the regiment which he had so long commanded, and on 20 Jan. 1857 he was promoted major-general. He never again went on active service, but he was made a K.C.B. in 1862; colonel of the 55th foot in 1861, and of the 51st on 1 June 1862; lieutenant-general on 27 July 1863; G.C.B. in 1870, and general on 25 Oct. 1871. He died at his house, 20 Cambridge Square, London, on 27 March 1874.

[Wheater's Record of the Services of the 51st Regiment; Laurie's Burmese Wars; Annual Register and London Gazettes for 1852–3; Times, 3 April 1874.] H. M. S.

ELLIS, ANTHONY (1690–1761), bishop of St. David's. [See Ellys.]

ELLIS, ARTHUR AYRES (1830–1887), Greek Testament critic, son of Charles Ellis of Birmingham, was born in 1830 at Birmingham, and educated at King Edward's School, under Dr. Lee. He entered Trinity College, Cambridge, as a subsizar in 1848, graduated as ninth in the first class of the classical tripos in 1852, was elected fellow in 1854, and took the degree of M.A. in 1855. He was ordained soon afterwards, and filled the office of junior dean of his college, and that of divinity lecturer at Christ's College. In 1860 he was presented by Trinity College to the vicarage of Stotfold in Bedfordshire, where he remained till his death on 22 March 1887. While resident in college he gave a great deal of attention to Bentley's preparations for his edition of the Greek Testament, and in 1862 he published at Cambridge the volume entitled 'Bentleii Critica Sacra,' which contains a considerable portion of Bentley's notes extracted from his manuscripts in Trinity College Library, with the Abbé Rulotta's collation of the Vatican Codex (B), an edition of the 'Epistle to the Galatians,' given as a specimen of Bentley's intended edition, and an account of his collations.

[Personal knowledge.] H. R. L.

ELLIS, Sir BARROW HELBERT (1823–1887), Anglo-Indian, born in London 24 Jan. 1823, was son of S. Helbert Ellis, a prominent member of the Jewish community in London, by his wife, Fanny, daughter of Samuel Lyons de Symons. Educated at University College School, he matriculated at London University in 1839 and went to Haileybury. There he distinguished himself in all branches of study, and left in 1843 as senior student to enter the civil service of

Bombay. His first appointment in India was as third assistant-collector and magistrate of Ratnagiri; he was promoted to the post of second assistant in 1847, and in 1848 was made commissioner for investigating certain disputed claims upon the Nizam's government.

In 1851 he reached Sindh as assistant-commissioner, became chief commissioner in 1857, succeeding General John Jacob [q. v.], and was made special commissioner for jagirs or alienated lands in the province before leaving Sindh in 1858. In 1859 he was collector and magistrate at Broach, and, after serving as chief secretary of the Bombay government, was nominated an additional member in 1862 and an ordinary member in 1865 of the Bombay council. Five years later he was promoted to the viceroy's council. In 1875 he returned to England, and was made not only K.C.S.I. but a member of the Indian council in London. He retired in due course from the council, on whose deliberations he exerted much influence, in 1885. Ellis died at Evian-les-Bains, Savoy, on 20 June 1887, and was buried in the Jewish cemetery at Willesden, Middlesex, on 28 June following. He was an excellent revenue and settlement officer—'one of the ablest revenue officers of the Bombay Presidency,' in the words of Sir George Birdwood. While at Bombay Ellis was exceptionally popular with all classes of native Indians. He was at all times accessible to them, both in India and England, and the native newspapers eulogised him unstintedly at the time of his death. He left a sum of 2,500*l.* in trust for the poor of Ratnajiri, his first official charge. He was not married. On his retirement from India he took a prominent part in the affairs of the Jewish community of London, being vice-president of the Anglo-Jewish Association and of the Jews' College, where a portrait has been placed. Ellis published a report on education in Sindh (Bombay, 1856), and edited George Stack's 'Dictionary of Sindhi and English' (Bombay, 1855). He was an active member of the Royal Asiatic Society, which he joined in 1876. He founded a prize in Bombay University, and a scholarship there was established in his honour in 1875.

[Memoir by Sir George Birdwood in Journal of the Royal Asiatic Society, new ser. xix. 688; Times, 24 June 1887; Allen's Indian Mail, 28 June 1887; Jewish Chronicle (London), 24 June and 1 July 1887; Brit. Mus. Cat.; Times of India, 27 June 1887.]

ELLIS, CHARLES AUGUSTUS, sixth Baron Howard de Walden and second Baron Seaford (1799–1868), diplomatist, elder son of Charles Rose Ellis, M.P. [q. v.], by Elizabeth Catherine Hervey, only daughter of John Augustus, eldest son of Frederick Augustus Hervey, earl of Bristol and Bishop of Derry, was born on 5 June 1799. On 8 July 1803 he succeeded his great grandfather, the Bishop of Derry, as Lord Howard de Walden. This title represented an ancient barony by writ, created by Queen Elizabeth in 1597, which had passed to the Bishop of Derry as representative through females of the younger daughter of the third Earl of Suffolk, and it now again passed by the female line to Charles Augustus Ellis, while the earldom of Bristol was inherited by the next male heir in the usual course. Lord Howard de Walden was educated at Eton, and on 4 April 1817 he entered the army as an ensign and lieutenant in the Grenadier guards. During the reductions in the strength of the army, made after the evacuation of France, Lord Howard de Walden was placed on half-pay on 25 Dec. 1818. He again entered the Grenadier guards on 6 Jan. 1820, but on 3 Oct. 1822 he was promoted captain in the 8th regiment and placed on half-pay. He took his seat in the House of Lords in 1820, and Canning, when he came into power on the death of the Marquis of Londonderry, showed every disposition to assist the relation of his dearest friend, George Ellis, and the son of one of his most trusted supporters, Charles Rose Ellis. In July 1824 Canning appointed Lord Howard de Walden under-secretary of state for foreign affairs, and in January 1826 sent him as attaché to Lord Stuart de Rothesay in his famous special mission to Rio de Janeiro. After his return from Brazil Lord Howard de Walden married, on 8 Nov. 1828, Lady Lucy Cavendish-Bentinck, fourth daughter of William Henry, fourth duke of Portland. On 2 Oct. 1832 he was appointed minister plenipotentiary and envoy extraordinary to the court of Stockholm. On 22 Nov. 1833 he was transferred in the same capacity to Lisbon. During the thirteen years in which he held this appointment Lord Howard de Walden made his reputation as a diplomatist. He took up his duties while the civil war between the Miguelites and the Pedroites was still raging, and he remained to see more than one pronunciamiento in the streets of Lisbon and Oporto. The queen of Portugal and her advisers were greatly inclined to trust to the English minister, and his influence upon the Portuguese policy and the development of parliamentary government in that country is of the greatest importance in the internal history of Portugal during the present century. For his services to English diplomacy he was made a G.C.B. on 22 July 1838, and for his services to Portugal he was permitted

to receive and wear the grand cross of the Portuguese order of the Tower and Sword in 1841. On 10 Dec. 1846 Lord Howard de Walden, who in the July of the previous year had succeeded his father as second Lord Seaford, was appointed minister plenipotentiary at Brussels, and he remained at that court in that capacity for more than twenty years, enjoying the friendship both of Leopold I and Leopold II of Belgium. He died on 29 Aug. 1868 at his country château of Lesve, near Namur, leaving a family of six sons and two daughters.

[Foreign Office Lists; Foster's Peerage; obituary notices in Times and Illustrated London News, 12 Sept. 1868.] H. M. S.

ELLIS, CHARLES ROSE, first Baron Seaford (1771–1845), was the second son of John Ellis, who was himself second son of George Ellis, sometime chief justice of Jamaica, and descendant of Colonel John Ellis, who settled in that island in 1665, and founded a family there. He was born on 19 Dec. 1771, and, having inherited a large West India property, entered the House of Commons in March 1793, when barely of age, as M.P. for Heytesbury. He was not a brilliant speaker, but through his cousin, George Ellis [q. v.], who was Canning's intimate friend, he became acquainted with that statesman, of whom he remained a consistent follower until the end of his parliamentary career. In 1796 he was elected both for Wareham and Seaford, but preferred to sit for the latter place, and on 2 Aug. 1798 he married Elizabeth Catherine Clifton, only daughter and heiress of John, lord Hervey. About the same period he purchased the estate of Claremont in Surrey, where he exercised a large hospitality, and he was re-elected for Seaford in 1802. His wife died on 21 Jan. 1803, and on 8 July of that year his infant son, Charles Augustus Ellis, succeeded his maternal great-grandfather, Frederick Hervey, earl of Bristol and bishop of Derry, in the ancient barony of Howard de Walden (see Foster, *Peerage*). He lost his seat in 1806, but was elected for East Grinstead in 1807. He was re-elected for Seaford in 1812, and continued to represent that place until his elevation to the peerage in 1826. His importance in the House of Commons rested in his being the acknowledged head of what was known as the West Indian interest, and Canning often found his assistance of great value to him, though his chosen intimate was George Ellis, who was one of the recognised wits of the time, and whose untimely death in 1815 was universally lamented. In 1826 Canning was allowed to nominate a friend for a peerage, and he nominated Ellis, to the surprise of every one, according to Greville, and he was accordingly created Lord Seaford on 16 July 1826. Seaford died on 1 July 1845 at Wood End, near Chichester, and was succeeded in his peerage by his elder son, Lord Howard de Walden, a well-known diplomatist.

[Gent. Mag. October 1845.] H. M. S.

ELLIS, CLEMENT (1630–1700), divine and poet, was born at the episcopal palace of Rose Castle, Carlisle, Cumberland, in 1630. His father, Captain Philip Ellis, had been educated at Queen's College, Oxford, under the tuition of Dr. Barnaby Potter, who, on being raised to the see of Carlisle in March 1628, appointed his old pupil to be his steward. The bishop, who was godfather to Clement, died before the outbreak of the civil war, in January 1641–2, but Captain Ellis kept possession of Rose Castle for the king, and stood a siege for some considerable time. On the castle being taken he was imprisoned for twenty-six weeks and lost most of his estate (*Cal. State Papers*, Dom. 1661–2, pp. 362, 621). Clement became a servitor of Queen's College, Oxford, in 1649, was afterwards a taberdar, and was elected a fellow in 1657 (*ib.* 1656–7, pp. 23, 51, 242, 1657–8, pp. 201, 216). He proceeded B.A. 2 Feb. 1653, M.A. 9 July 1656 (Wood, *Fasti Oxon.*, ed. Bliss, ii. 175, 193). While at Oxford he received several donations towards his subsistence, both before and after taking orders, from unknown hands, with anonymous letters informing him that those sums were in consideration of his father's sufferings, and to encourage his progress in his studies. After the Restoration he had reason to believe that he owed these gifts to Jeremy Taylor and Henry Hammond, as part of the funds entrusted to them for distribution among oppressed loyalists (Wordsworth, *Christian Biography*, 4th edit. iv. 358 *n*). Ellis thought it necessary to welcome Charles in some wretched lines addressed 'To the King's most excellent Majesty, on his happie and miraculous Return to the Government of his Three (now) flourishing Kingdoms,' fol., London, 1660, in which he frankly confessed himself to be 'much a better subject than a poet.' In 1661 he became domestic chaplain to William, marquis (afterwards duke) of Newcastle (*Cal. State Papers*, Dom. 1660–1, p. 502), by whom he was subsequently presented to the rectory of Kirkby-in-Ashfield, Nottinghamshire. In 1693 he was installed a prebendary of Southwell on the presentation of Sharp, archbishop of York. Ellis died 28 June 1700, aged 70. Before 1665 he married Elizabeth, daughter of Sir Thomas

Remington of the East Riding of Yorkshire, by whom he had four sons and one daughter. His wife died in July 1691. Some of Ellis's religious writings, from their unaffected piety and homely vigour of style, enjoyed in their day considerable popularity. That by which he is still remembered is, 'The Gentile Sinner, or England's Brave Gentleman characterized in a Letter to a Friend, both as he is and as he should be,' 8vo, Oxford, 1660. Of this little work, which was written in a fortnight, seven editions were called for during the author's lifetime. Ellis wrote also: 1. 'Piæ Juventuti sacrum. An Elegy on the Death of the most virtuous and hopeful young Gentleman, George Pitt, esq.,' 4to, Oxford, 1658. 2. 'Sermon [on Ps. cxviii. 22, 23, 24], preached 29 May 1661, the Day of his Majesty's Birth and happy Restoration,' before William, marquis of Newcastle, in his house of Welbeck, 4to, Oxford, 1661. 3. 'The Vanity of Scoffing: in a Letter to a Witty Gentleman' (anon.), 4to, London, 1674. 4. 'Catechism, wherein the Learner is at once taught to rehearse and prove all the main Points of the Christian Religion,' &c., 8vo, London, 1674. (Republished, with additions and a life of the author by John Veneer, rector of St. Andrew's, Chichester, 8vo, 1738.) 5. 'Christianity in short; or, the Way to be a good Christian,' 12mo, London (1682). 6. 'The Right Foundation of Quietness, Obedience, and Concord, discovered in two seasonable Discourses [on Prov. xix. 21, and on Phil. ii. 3], shewing (1) The Folly of Man's Decrees. (2) The Stability of God's Counsel. (3) The Practice of true Humility,' 8vo, London, 1684. 7. 'The Communicant's Guide,' 12mo, London, 1685. 8. 'Rest for the Heavy-Laden; promised by . . . Jesus Christ to all sincere believers, practically discoursed upon,' 12mo, London, 1686. 9. 'A Letter to a Friend, reflecting on some Passages in a Letter [by John Sergeant] to the D[ean] of P[aul's, i. e. Edward Stillingfleet] in answer to the arguing part of his first Letter to Mr. G[ooden, which is signed E. S., i.e. Edward Stillingfleet]' (anon.), 4to, London, 1687. 10. 'The Reflecters Defence of his Letter to a Friend [concerning the conference between Edward Stillingfleet and Peter Gooden] against the furious assaults of Mr. J[ohn] S[ergeant] in his second Catholic Letter. In four Dialogues (between J. S., a Roman Catholick, and C., a Catholick Christian)' (anon.), 4to, London, 1688. 11. 'The Protestant Resolved; or, a Discourse shewing the unreasonableness of his turning Roman Catholic for Salvation' (anon.), 4to, London, 1688 (reprinted in vol. i. of 'A Preservative against Popery,' fol., London, 1738, in vol. iv. of the 1848 edition, 8vo, and in vol. iii. of Cardwell's 'Enchiridion,' 8vo, 1837). 12. 'Religion and Loyalty inseperable. A Sermon [on Prov. xxiv. 21] preached at the assizes held at Nottingham, 5 Sept. 1690,' 4to, London, 1691. 13. 'The Necessity of serious Consideration and Speedy Repentance, as the only way to be safe, both living and dying,' 8vo, London, 1691. 14. 'The Folly of Atheism demonstrated to the capacity of the most unlearned Reader,' 8vo, London, 1692. 15. 'The Lambs of Christ fed with sincere Milk of the Word, in a short Scripture Catechism,' 8vo, London, 1692. 16. 'The Christian Hearer's first Lesson. A sermon [on 1 Cor. iii. 7] preached at St. Mary's Church in Nottingham, 4 Oct. 1694,' 4to, London, 1694. 17. 'The Sum of Christianity,' 3rd edit., 8vo, London, 1703 (reprinted in vol. i. of Wordsworth's 'Christian Institutes,' 8vo, 1839). 18. 'Three Discourses; one on the Parable of Dives and Lazarus [Luke xvi. 19–31]; the second on that of the Unjust Steward [Luke xvi. 1–9], and the third on that of the Ten Virgins [Matt. xxv. 1–12]. With a Preface, giving some account of the Author's Writings and Life' (edited by Thomas Ellis, the son), 8vo, London, 1704. 19. 'The Self-Deceiver plainly discover'd to himself, or the serious Christian instructed in his duty to God . . . In some private Conferences between a minister and his Parishioner,' 8vo, London, 1731. Ellis likewise compiled a grammar for the use of his children, entituled 'Magnum in Parvo, an English guide to the Latin Tongue.' According to Noble his portrait at the age of sixty-eight was prefixed to his 'Three Discourses' (*Continuation of Granger*, ii. 141; Granger, *Biog. Hist. of England*, 2nd ed., iii. 299–300).

[Wood's Athenæ Oxon. (Bliss), iv. 516–17; Veneer's Life; Granger's Letters, p. 133.] G. G.

ELLIS, EDMUND (*fl.* 1707), divine and poet. [See Elys.]

ELLIS, EDWIN (1844–1878), musician, received his professional training from his father, and appeared when a boy of seven as solo violinist at Cremorne Gardens. He joined the orchestras of the Princess's and Adelphi theatres, becoming general musical director at the Adelphi about 1867, and composing a great quantity of music suitable to the dramas given there. Ellis also did some good work with the band of the Queen's Theatre, Liverpool, whither he had been sent for change of air. His health, however, did not improve, and he died aged 35, at St. Thomas's Hospital, 20 Oct. 1878. In a letter

to the 'Era' of 10 Nov. the same year, Charles Reade paid a cordial tribute to the memory of this 'dramatic musician and amiable man,' recalling to the mind of the playgoing public the vigilant delicacy with which Ellis accompanied a mixed scene of action and dialogue. His published compositions consisted of selections for small orchestra from Flotow's 'Alessandro Stradella,' Thomas's 'Caïd,' and Offenbach's 'Belle Hélène,' besides a few songs to words by Mr. Blanchard and others.

[Athenæum, 1878, ii. 697; Era, 1878, 41, 2094; printed music in the British Museum Library; private information.] L. M. M.

ELLIS, FRANCIS WHYTE (*d.* 1819), orientalist, became a writer in the East India Company's service at Madras in 1796. He was promoted to the offices of assistant-under secretary, deputy-secretary, and secretary to the board of revenue in 1798, 1801, and 1802 respectively. In 1806 he was appointed judge of the zillah of Masulipatam; in 1809 collector of land customs in the Madras presidency, and in 1810 collector of Madras. He died at Ramnad of cholera on 10 March 1819. Ellis made his reputation as a Tamil and Sanskrit scholar. About 1816 he printed at Madras a small portion of 'The Sacred Kurral of Tiruvalluva-Nâyanâr,' with an English translation and elaborate commentary (304 pp.) The Rev. Dr. G. U. Pope, who issued a new edition of the 'Sacred Kurral' in 1886, and reprinted Ellis's as well as Beschi's versions, described Ellis as 'an oriental scholar of extraordinary ability.' To the 'Asiatic Researches' (vol. xiv. Calcutta) Ellis contributed an account of a large collection of Sanskrit manuscripts found at Pondicherry. These were shown to be compositions of Jesuit missionaries, who had embodied under the title of 'Vedas' their religious doctrines and much legendary history in classical Sanskrit verse, with a view to palming them off on the natives of the Dekhan as the work of the Rishis and Munis, the inspired authors of their scriptures. According to Professor Wilson Ellis also wrote 'three valuable dissertations on the Tamil, Telugu, and Malayalim languages.' The Telugu dissertation was printed in A. D. Campbell's 'Telugu Grammar' (1816?). Manuscript notes survive to show that in early life Ellis tried to trace analogies between the South Indian and Hebrew languages. Among his papers is a marvellously skilful explanation of the Travancore inscription, the oldest specimen of the Tamil language in existence.

Ellis was deeply interested in the history and social condition of the natives of India, and was an expert on both subjects. 'A reply [by Ellis] to the first seventeen questions stated in a letter from the secretary to government in the revenue department, dated 2 Aug. 1814, relative to Mirâsi right,' is one of the three treatises on Mirâsi right printed by Charles Philip Brown [q. v.] in his volume on the subject issued in 1852. In 1828 Ellis drew up a paper entitled 'Desiderata and Enquiries connected with the Presidency of Madras,' which was widely circulated after it had been translated into all the vernaculars. It dealt with the collection of information on all subjects, from 'language and literature' to arts, manufactures, and natural history. Ellis left his papers—philological and political—to Sir Walter Elliot, on whose death they passed to Dr. Pope. Dr. Pope has placed them in the Bodleian Library at Oxford.

[Prinsep's Madras Civilians, 1886; Rev. G. U. Pope's Sacred Kurral, 1886; Brit. Mus. Cat.; Prof. H. H. Wilson in Imp. Dict. of Biog.; Athenæum, 1875, i. 489; information from the Rev. Dr. Pope of Oxford.]

ELLIS, GEORGE (1753–1815), author, the only and posthumous son of George Ellis (*d.* 1753), member of the house of assembly of St. George (Grenada, West Indies), by Susanna Charlotte, daughter of Samuel Long, member of the council of Jamaica, was born in 1753. He made his début in literature as the author of some mock heroic couplets on Bath, its beauties and amusements, published anonymously in 1777, 4to. In 1778 appeared 'Poetical Tales by Sir Gregory Gander,' a 12mo volume which was at once attributed to Ellis and had much vogue. Horace Walpole calls the tales 'pretty verses' (*Letter to the Earl of Strafford*, 24 June 1783). Sir Gilbert Elliot, first earl of Minto, had 'never read anything so clever, so lively, and so light.' Years afterwards Scott refers to them in the introduction to the fifth canto of 'Marmion,' which is addressed to Ellis. In 1783 Horace Walpole (ut supra) notes as a sign of the anglomania prevailing in France that Ellis was 'a favourite' at Versailles. Ellis was one of the contributors to the 'Rolliad,' and in particular is said to have written the severe attack on Pitt beginning 'Pert without fire, without experience sage,' in the second number of the first part. In December 1784 he accompanied Sir James Harris, afterwards Lord Malmesbury, on his mission to the Hague, and was employed by him in diplomatic business, thus gaining an insight into the secret springs of the Dutch revolution of 1785–7, of which he wrote a history, published anonymously in 1789, and translated by 'Monsieur,' afterwards Louis XVIII,

into French. A 'Memoir of a Map of the Countries comprehended between the Black Sea and the Caspian,' published anonymously in 1788, has also been ascribed to Ellis. In 1790 he published a volume of selections from our early poetical literature, entitled 'Specimens of the Early English Poets,' which obtained a well-merited reputation as one of the most judicious of such compilations. It was issued in an enlarged form, with an historical sketch of the progress of English poetry prefixed, in 1801, and again in 1803, 3 vols. 8vo; a fourth edition appeared in 1811, a fifth in 1845, a sixth in 1851. In 1791 Ellis made a tour in Germany and Italy with Lord and Lady Malmesbury. He entered parliament in 1796 as junior member for Seaford, one of the Cinque ports, his cousin, Charles Rose Ellis [q. v.], afterwards Baron Seaford, being the senior member. He never spoke in the house, and did not stand for re-election. He accompanied Lord Malmesbury to the conference at Lille in 1797, and wrote a long letter to Canning defending the English plenipotentiary's conduct of the negotiations. Shortly after his return to England he was introduced to Pitt, and in concert with Canning founded the 'Anti-Jacobin.' His connection with the 'Rolliad,' however, though condoned, was not forgotten, and once in Pitt's presence he was pressed to give some account of it. He hesitated and showed some embarrassment, which Pitt promptly dispelled by the urbane and gracious manner in which he turned to him with the words of Dido to Æneas: 'Immo age, et a prima dic, hospes, origine nobis' (*Æn.* i. 753). Ellis appears to have been a constant contributor to the 'Anti-Jacobin.' He also edited in 1796, with a preface, notes, and appendix, Gregory Lewis Way's translations of select 'Fabliaux' of the twelfth and thirteenth centuries, taken from the collection of Legrand d'Aussy; a second edition appeared in 1800, and a third in 1815, 3 vols. 8vo. In 1801 he made the acquaintance of Scott, an acquaintance which soon ripened into an intimacy only terminated by death. A portion of the voluminous correspondence which passed between them will be found in Lockhart's 'Life of Scott,' from which also we learn that on his visits to London Scott was accustomed to stay with Ellis at his house at Sunninghill, near Ascot. 'Mr. Ellis,' says Scott, 'was the first converser I ever knew; his patience and good breeding made me often ashamed of myself going off at score upon some favourite topic' (*Diary*, 29 Aug. 1826). In 1805 Ellis published 'Specimens of Early English Romances in Metre,' 3 vols. 8vo, a second edition of which appeared in 1811, 3 vols. cr. 8vo. The work was also edited by J. O. Halliwell, F.R.S., in 1848. Ellis wrote the review of the 'Lady of the Lake' in the 'Quarterly Review,' May 1811. He began, but did not live to finish, an edition of the diary of his friend William Windham. The introductory sketch of Windham was, however, complete, and will be found in Mrs. Henry Baring's edition of the diary, published in 1866. Ellis was a fellow of the Royal Society and of the Society of Antiquaries. His labours on the early poetical dramatic literature of England obtained for him the designation of the Tressan and the St. Palaye of England. He married on 10 Sept. 1800 Anne, daughter of Sir Peter Parker, first baronet of Basingbourn, admiral of the fleet, and died without issue on 10 April 1815.

[Burke's Peerage (Howard de Walden—family of Ellis); Life and Letters of Sir Gilbert Elliot, first Earl of Minto, i. 189–90, 388–402; Lists of Members of Parliament (Official Return of); Diaries and Corresp. of the first Earl of Malmesbury, iii. 429 et seq.; Gent. Mag. 1815, pt. i. p. 371; Brit. Mus. Cat.; Lond. Libr. Cat.]

J. M. R.

ELLIS, GEORGE JAMES WELBORE AGAR-, first Baron Dover (1797–1833), was the only son of Henry Welbore Agar-Ellis, second Viscount Clifden, by his wife, Lady Caroline Spencer, eldest daughter of George, third duke of Marlborough. He was born in Upper Brook Street, London, on 14 Jan. 1797, and was sent as a town boy to Westminster School in 1811, but did not remain there long. He afterwards went to Christ Church, Oxford, where he graduated B.A. on 27 June 1816, and M.A. on 21 April 1819. At the general election in June 1818, shortly after he had completed his twenty-first year, Agar-Ellis was elected to parliament as one of the members for the borough of Heytesbury. In March 1820 he was returned for Seaford, and on 30 April 1822 he seconded Canning's motion for leave to bring in a bill to relieve the Roman catholic peers from the disabilities then imposed upon them with regard to the right of sitting and voting in the House of Lords (*Parl. Debates*, new ser. vii. 214). In a discussion on the estimates for the grant to the British Museum in July 1823 Agar-Ellis stated his intention of moving for a grant in the next session to be applied to the purchase of the Angerstein collection of pictures, and towards the formation of a national gallery (*ib.* ix. 1359). The government, however, adopted his suggestion, and in the following year the collection was purchased for 60,000*l.* (*ib.* xi. 101). These pictures, which were thirty-eight in number, were selected chiefly by Sir Thomas

Lawrence, and, together with those which had been presented by Sir G. Beaumont, formed the nucleus of the collection now in Trafalgar Square. At the general election in June 1826 Agar-Ellis was returned for the borough of Ludgershall, and in March 1827 spoke in the House of Commons in favour of the petition of the Roman catholic bishops of Ireland (*ib.* xvi. 793–5). In July 1830 he was elected one of the members for Okehampton. Upon Lord Grey becoming prime minister in the place of the Duke of Wellington, Agar-Ellis was sworn a member of the privy council on 22 Nov. 1830, and was appointed chief commissioner of woods and forests by patent dated 13 Dec. 1830. He was, however, compelled by ill-health to resign this office within two months of his appointment, and was succeeded by Viscount Duncannon on 11 Feb. 1831. Agar-Ellis was created Baron Dover in the peerage of the United Kingdom on 20 June 1831, and died at Dover House, Whitehall, on 10 July 1833, in his thirty-seventh year. He was buried in the family vault in St. Mary's Church, Twickenham, on the 17th of the same month. Though he did not take a very conspicuous part in the debates on the great political questions of the day, he was a consistent supporter of liberal principles, as well as an earnest advocate of everything which tended to the improvement of the people. He was a generous patron of the fine arts, and formed a valuable collection of paintings by English artists. In the review of his edition of Walpole's 'Letters' Macaulay wrote: 'The editing of these volumes was the last of the useful and modest services rendered to literature by a nobleman of amiable manners, of untarnished public and private character, and of cultivated mind' (*Edinburgh Review*, October 1833, p. 227).

He was a trustee of the British Museum and of the National Gallery, a commissioner of the public records, and a member of several learned societies. In 1832, upon the resignation of Thomas Burgess [q.v.], the bishop of Salisbury, Dover was elected president of the Royal Society of Literature. He married at Chiswick, on 7 March 1822, Lady Georgiana Howard, second daughter of George, sixth earl of Carlisle, by whom he had four sons and three daughters. His widow survived him many years, and died, aged 55, on 17 March 1860. He was succeeded in the barony of Dover by his eldest son, Henry, who, upon the death of his grandfather on 13 July 1836, also became third Viscount Clifden and third Baron Mendip. A portrait of Dover, by Sir Thomas Lawrence, was exhibited at the British Gallery in 1833. An engraving by E. Scriven, after another portrait by T. Phillips, R.A., was published in Fisher's 'National Portrait Gallery,' and a mezzotint by W. Ward, A.R.A., after a portrait by John Jackson, R.A., was published in 1833. Besides several articles in the 'Edinburgh' and 'Quarterly' Reviews, as well as in the annuals and other magazines, Dover wrote the following works: 1. 'Catalogue of the Principal Pictures in Flanders and Holland' (anon.), London, 1822, 8vo. 2. 'The True History of the State Prisoner, commonly called The Iron Mask, extracted from documents in the French archives,' London, 1826, 8vo. It was afterwards translated into French and published in Paris in 1830. 3. 'Historical Inquiries respecting the Character of Edward Hyde, Earl of Clarendon, Lord Chancellor of England,' London, 1827, 8vo. 4. 'The Ellis Correspondence. Letters written during the years 1686, 1687, 1688, and addressed to John Ellis, Esq., Secretary to the Commissioners of His Majesty's Revenue in Ireland. . . . Edited from the originals, with notes and a preface, by the Hon. George Agar Ellis,' London, 1829, 8vo, 2 vols. 5. 'Life of Frederick the Second, King of Prussia,' London, 1832, 8vo, 2 vols. 6. 'Dissertation on the Manner and Period of the Death of Richard II, King of England,' &c., London, 1832, 4to. 7. 'Dissertation on the Gowrie Conspiracy, 1600,' &c., London, 1833, 4to. 8. 'Letters of Horace Walpole, Earl of Orford, to Sir Horace Mann, British Envoy at the Court of Tuscany. Now first published from the originals in the possession of the Earl of Waldegrave. Edited [with sketch of the life of Horace Walpole] by Lord Dover,' London, 1833, 8vo, 3 vols. 9. 'Lives of Eminent Sovereigns of Modern Europe.' This was written by Lord Dover for his son. It was left in manuscript and published after the author's death. The fourth edition is dated 1853, London, 12mo.

[Alumni Westmon. (1852), p. 408; Cat. of Oxford Graduates (1851), p. 211; Pedigree in the Ellis Correspondence (1829), i. xxiii; Gent. Mag. 1797, vol. lxvii. pt. i. p. 163, 1822, vol. xcii. pt. i. p. 272, 1833, vol. ciii. pt. ii. pp. 177–8, 1836 (new ser.), vi. 219, 1860 (new ser.), viii. 527; Cobbett's Memorials of Twickenham (1872), p. 78; Burke's Peerage (1886), p. 298; Haydn's Book of Dignities (1851), pp. 143, 194; London Gazettes for 1830, pt. ii. pp. 2449, 2539; Official Return of Lists of Members of Parliament, pt. ii. pp. 279, 294, 308, 317; Allibone's Dict. of Eng. Lit. (1859), i. 553; Martin's Bibl. Cat. of Privately Printed Books (1854), pp. 277, 422; Brit. Mus. Cat.] G. F. R. B.

ELLIS, HENRY (1721–1806), traveller, hydrographer, and colonial governor, returned from Italy in 1746, just in time to find an

expedition to search for a north-west passage on the point of sailing. Of his antecedents we know nothing, except that he speaks of himself as at that time 'accustomed to a seafaring life,' but 'without experience of northern seas and northern climates,' and some years later as 'having traversed a great part of the globe' (*Annual Register*, 1760, p. 92). He appears to have been in easy circumstances; his name stands in the list of subscribers to the north-west expedition, and he had sufficient interest to get attached to it, nominally as agent for the committee, and really as hydrographer, surveyor, and mineralogist. The expedition, consisting of two vessels, the Dobbs galley of 180 and California of 150 tons, left Gravesend on 20 May 1746, joined the Hudson's Bay convoy in Hollesley Bay, and finally sailed from Yarmouth on the 31st. They parted from the convoy on 18 June, made Resolution Island on 8 July, and after a tedious passage through Hudson's Straits rounded Cape Digges on 8 Aug., and on the 11th 'made the land on the west side the Welcome, in lat. 64° N.' Bad weather drove them to the southward, and prevented their doing anything more that season. They wintered in Hayes River, in a creek about three miles above Fort York, where a quarrel with the agent of the Hudson's Bay Company gave an unwonted piquancy to the dark and weary days. They suffered much from scurvy, the prevalence of which Ellis attributes to their having got two kegs of brandy from Fort York for their Christmas merrymaking, and in a minor degree to the 'governor' not permitting the Indians to supply them with fresh provisions. On 29 May 1747 the ice broke up, and they were able to warp to the mouth of their creek; on 9 June they got down to Fort York. There they were allowed to get some provisions and stores, and on the 24th cleared the river and 'stood to the northward on the discovery.' On 1 July each of the two ships sent away her long-boat, but, owing apparently to some ill-feeling between the two captains, without any prearranged plan for working in concert. The consequence was that they separately went over the same ground, discovering, naming, and examining the several creeks and inlets on the west side of Hudson's Bay, the double examination perhaps compensating for the confusion arising from the double naming. Before the season closed in they had satisfied themselves that the only possible exit from Hudson's Bay on the west must be through the Welcome, and that very probably there was no way out except that on the east, by which they had come in. The result may not seem much; but as it served to put an end to the idea that the passage must lie through Hudson's Bay it was, at least, so much gain to accurate knowledge. After 21 Aug. the weather broke, and they decided in council 'to bear away for England without further delay.' On the 29th they entered Hudson's Straits passed Resolution Island on 9 Sept., and arrived at Yarmouth on 14 Oct. Ellis's share in the work of the expedition had really been very slender, but the reputation of it has been commonly assigned to him by reason of the narrative which he published the following year under the title 'A Voyage to Hudson's Bay, by the Dobbs Galley and California in the years 1746 and 1747, for Discovering a North-West Passage' (8vo, 1748); a work which with many valuable observations on tides, on the vagaries of the compass, and on the customs of the Eskimos, a people then practically unknown, mingles a great deal of speculation on the certain existence of the passage, on magnetism, on fogs, on rust, and other matters, all more or less ingenious, but now known to be wildly erroneous. Such as it was, the book commended its author to the scientific workers of the day, and on 8 Feb. 1748–9 he was elected a fellow of the Royal Society.

Possibly in acknowledgment (as is said) of his scientific labours, but more probably by some family interest, he was afterwards successively governor of Georgia (from 1758 to 1761) and of Nova Scotia (from 1761 to 1763). He seems to have spent his later years as a wanderer on the continent, was at Marseilles in 1775, and died at Naples on 21 Jan. 1806.

Besides his 'Narrative of the North-West Voyage,' he wrote in a separate form 'Considerations on the Great Advantages which would arise of the North-West Passage' (Lond. 1750, 4to), and contributed papers to the 'Philosophical Transactions' on 'Dr. Hale's Ventilators,' on 'Temperature of the Sea' (1751), and on 'Heat of the Weather in Georgia' (1758); the last of which is reprinted in the 'Annual Register' for 1760.

[Ellis's works as above; Account of a Voyage to the North-West, &c., by the Clerk of the California (Lond. 1748, 2 vols. 8vo), is another and to some extent antagonistic narrative; Biographie Universelle; Allgemeine Encyclopädie.]

J. K. L.

ELLIS, Sir HENRY (1777–1855), diplomatist, was born in 1777, and at an early age entered upon a public career. After performing various minor services, in 1814 he was sent out to Persia as minister plenipotentiary *ad interim*, and returned from that country in the following year, having success-

fully negotiated a treaty of peace. In 1816 he accompanied Earl Amherst in his embassy to China, in the capacity of third commissioner. A mission to China was then so rare an event in the history of Europe, that Ellis published in 1817 an authorised narrative of the journey and transactions of the embassy [see AMHERST, WILLIAM PITT]. On their return from China in the Alceste, Amherst and Ellis were wrecked. They were forced to make for Java in an open boat, and reached Batavia after a perilous voyage of several hundred miles. Ellis reported that an impression could only be produced at Pekin by a knowledge of the strength of England, rather than by pompous embassies. Ellis, who was tory M.P. for Boston 1820–1, was commissioner of customs 1824–5, was clerk of the pells from 1825 until the abolition of that office in 1834, and commissioner of the board of control 1830–5. In 1830 he issued a 'Series of Letters on the East India Question,' addressed to the members of the two houses of parliament. In the earlier part of his career Ellis had been for six years in the civil service of the East India Company; and at the Bengal presidency he held the post of private secretary to the president of the board of control when the acts regulating the territorial government and trade of the East India Company were passed (1812–14). He had thus much experience of the subject, and recommended the abandonment of exclusive privileges by the company and a considerate treatment of the company by the English government. In July 1835 Ellis was appointed ambassador to Persia, but he relinquished that appointment in November of the following year. He was despatched on an extraordinary and special mission to the Brazils in August 1842, and at the close of 1848 he was appointed by the British government to attend the conference at Brussels on the affairs of Italy. Ellis was made a privy councillor in 1832, and in 1848 was created a K.C.B. On his retirement from the diplomatic service he was awarded a pension of 1,400*l.* per annum, together with a second pension for the abolished office of clerk of the pells. He died at Brighton, 28 Sept. 1855.

[Ann. Reg. 1855; Gent. Mag. 1855; Ellis's works cited above.] G. B. S.

ELLIS, SIR HENRY (1777–1869), principal librarian of the British Museum, born in London on 29 Nov. 1777, was educated at Merchant Taylors' School, where his brother, the Rev. John Joseph Ellis, was assistant-master for forty years. In 1796, having gained one of the Merchant Taylors' exhibitions at St. John's College, he matriculated at Oxford, and in 1798, by the interest of his friend Price, Bodleian librarian, was appointed one of the two assistants in the Bodleian Library, the other being his subsequent colleague in the museum, the Rev. H. H. Baber. In the same year he published at the age of twenty-one his 'History of St. Leonard's, Shoreditch, and Liberty of Norton Folgate,' an earnest of the laborious industry and the zeal for antiquarian pursuits which were to distinguish him all his life. He took the degree of B.C.L. in 1802. He was a fellow of St. John's till 1805. In 1800 he was appointed a temporary assistant in the library of the British Museum, and in 1805 he became assistant-keeper of printed books under the Rev. W. Beloe, The unfortunate robbery of prints which cost Beloe his appointment in the following year [see BELOE, WILLIAM; DIGHTON, ROBERT] raised Ellis most unexpectedly to the headship of the department, Baber, his former senior at the Bodleian, becoming his assistant. His promotion coincided with a period of increased activity at the museum. Already, in 1802, three attendants had been appointed to relieve the officers of the duty of conducting visitors over the establishment; and in 1807 the trustees, finding that this relief had not occasioned any remarkable increase of official labour, took serious steps to expedite the compilation of new and more accurate catalogues. The printed catalogue of the library was at that time comprised in two folio volumes, full of inaccuracies, but provided with a manuscript supplement, and to a considerable extent revised and corrected in manuscript by Beloe's predecessor, the Rev. S. Harper. Ellis and Baber commenced their work of reconstruction in March 1807, and completed it in December 1819. The length of the operation may be partly accounted for by Ellis's transfer to the department of manuscripts in 1812; he continued, however, to attend to the catalogue for some time afterwards, and completed the portion he had originally undertaken, being from A to F and from P to R inclusive, Baber doing all the rest. According to his own statement he derived great assistance from the learned Bishop Dampier; his portion of the catalogue, nevertheless, has been most severely criticised by his successor Panizzi; and it cannot be denied that errors have been pointed out damaging not only to his character for scholarship, but to his better established reputation for industry. It must be remembered, on the other hand, that the standard of catalogue-making was by no means high at the period, that Ellis worked nearly single-handed, and that his catalogue is, after all, a great improvement on its predecessor, and

is even now, from its simplicity and brevity, frequently found useful by visitors to the reading-room. He had meanwhile, besides removing to the manuscripts department, accepted (1814) the then almost sinecure office of secretary to the museum, and in the same year he became secretary to the Society of Antiquaries. His diligence in this post was most exemplary; during the forty years for which he held it he only missed two meetings, and his contributions to the 'Archæologia' are exceedingly numerous. His catalogue of the society's manuscripts was published in 1816; in the same year he edited the 'Additamenta' to Domesday Book. His general introduction to this national record, written in 1813, was published in a separate form in 1833. It is unquestionably the most valuable of his antiquarian labours, and a work of very great importance. He also, in conjunction with Caley and others, edited Dugdale's 'Monasticon' between 1817 and 1833, and turned his position as head of the manuscript department to account in the publication of 'Original Letters illustrative of English History,' mostly drawn from originals in the museum. Three series of this invaluable collection appeared, in 1824, 1827, and 1846 respectively. The first is in three volumes, the others each in four. None of his publications is so well known, and it is as important to the historical student as delightful to the general reader. He also drew up, as secretary, several useful guides to the various departments of the museum. In 1827 Planta, the principal librarian [q. v.], died, and Ellis, who had for nine years taken a large share of his duties, naturally expected to succeed him. When, however, in compliance with the act of parliament, two names for the vacancy were submitted to the crown, that of Henry Fynes Clinton [q. v.], the renowned chronologist, a protégé of Archbishop Manners Sutton, was placed before Ellis. It is said that Ellis was actually named first, but that an unauthorised change was effected. It is also said that Ellis obtained redress by pursuing the carriage of the royal physician, Sir William Knighton, and enlisting his good offices with the king. It is certain that for the only time in the history of the museum the name first submitted was set aside, and that Ellis obtained the office, 20 Dec. 1827. In 1832 he was made a knight of Hanover, an honour which he shared with Herschel, Madden, and others, and he was knighted next year. The museum, unfortunately, was then at a low ebb, both as regarded public favour and public usefulness. Ellis, who might have presided creditably over an institution which he had found in a high state of efficiency, was not the man to raise it out of a low one. His administrative faculties, which had served him well during a period of mere routine, were inadequate to cope with the rapidly augmenting demands of the country and the inevitable, almost involuntary, increase of the institution. His views, though natural enough at the beginning of the century, seemed strangely illiberal in the era of the Reform Bill; he told the parliamentary committee of 1835 that if the museum were not closed for three weeks in the autumn, 'the place would positively become unwholesome,' and that it would never do to open it on Saturdays, when 'the most mischievous part of the population was abroad.' He possessed, indeed, few qualifications for the chief office except industry and kindness of heart, and the latter very essential quality certainly went too far with him. After the revelations of the parliamentary committee of 1835–6 the trustees could but recognise the necessity for a thorough change of management, which they endeavoured to obtain by devolving the most laborious of the principal librarian's duties on the secretary, who suddenly became the most important officer in the museum. During his ascendency, Ellis, though as ever industrious, active, loquacious, and seemingly unconscious of any change in his position, was virtually superseded as chief officer; and when the committee of 1848–9 made an end of this anomalous state of things by uniting the offices of secretary and principal librarian, the time for any effectual exercise of authority on his part had long gone by. Panizzi was the real ruler of the museum, and it says much for Ellis's placability that he should have so cordially accepted the direction of one who had assailed him with a contemptuous acerbity which would have been inconceivable if the condition of the museum at the time had not been absolutely anarchical. Excellent health and the absence of any machinery for compulsory retirement kept Ellis at his post until February 1856, when he resigned on a pension, and lived thirteen years more close to the museum, full of geniality, urbanity, and anecdote to the last. He was director of the Society of Antiquaries 1853–7. He died at his house in Bedford Square 15 Jan. 1869. A diligent antiquary and an amiable man, he could scarcely be blamed if the altered circumstances of his times rendered him unequal to a post which at an earlier period he would have filled with distinction.

[Obituary notices in Athenæum, Notes and Queries, and Illustrated News; Edwards's Founders of the British Museum; Robinson's

History of Merchant Taylors' School; Reports of British Museum Committees, 1835 and 1849.]
R. G.

ELLIS, Sir HENRY WALTON (1783–1815), colonel, was son of Major-general Joyner Ellis, and grandson of J. Joyner of Berkeley, Gloucestershire. Major-general Joyner Ellis took the name Ellis in consequence of his adoption by 'Governor' Henry Ellis [q. v.], lieutenant-governor of Georgia, 1758, who resided for some time at Lansdowne Place, Bath, and died at Naples in 1806. Joyner Ellis served successively in the 18th, old 89th, and 41st foot, became lieutenant-colonel 23rd royal Welsh fusileers in 1793, major-general 1798, and died 1804. He represented the city of Worcester in parliament for some years. By his wife, whose maiden name was Walton, he had several children, the eldest of whom, Henry Walton Ellis, was born at Worcester in 1783, and immediately appointed to an ensigncy in the 89th foot, of which Joyner Ellis was major. The regiment, which had been chiefly recruited about Worcester, was disbanded at the peace a few months later, and the baby was put on half-pay; but brought on full pay again as an ensign, at the age of five, in the 41st foot, of which Joyner Ellis had been appointed major on its reorganisation in 1787. Young Ellis became a lieutenant 41st foot in 1792, and captain 23rd fusileers 20 Jan. 1796. Joining the latter corps, a boy-captain of barely fourteen, he served with it in the descent on Ostend in 1798, in North Holland in 1799 (wounded), in the Channel, at Ferrol and in the Mediterranean in 1800, in Egypt in 1801 (wounded, gold medal and rank of major), in Hanover in 1805, and at Copenhagen in 1807. A youthful veteran of twenty-five, he succeeded to the command of the first battalion of his regiment, without purchase, in Nova Scotia in 1808, and commanded it in the expedition against Martinique in 1809, where at the siege of Fort Bourbon he offered to take the flints out of his men's firelocks and carry the works with his fusileers at the point of the bayonet, a daring enterprise, which the commander-in-chief, Sir George Beckwith [q. v.], refused to sanction (see Cannon, *Hist. Rec. 23rd Fusileers*, pp. 132–134). He proceeded with his battalion to Portugal in 1810, and commanded it through the succeeding campaigns in the Peninsula and south of France, during which he repeatedly distinguished himself, particularly at Albuera on the occasion of the historic charge of the fusileer brigade, at the siege of Badajos in 1812 (wounded), and in the desperate fighting at the pass of Roncesvalles, in the Pyrenees, 28 July 1813 (*ib.* pp. 146–147). For his Peninsular services he was promoted to colonel and made a K.C.B. Under his command the royal Welsh fusileers joined the Duke of Wellington's army on the field of Waterloo the night before the battle, having made a forced march from Grammont. They were in reserve during the greater part of 18 June, but were brought up into the front line on the left later in the day, and received several French charges in square. Here Ellis received a musket-ball through the right breast. Feeling faint he rode out of the square towards the rear, but in getting over a little ditch fell from his horse and sustained further injuries. He was carried to a neighbouring hovel and his wounds dressed. In the evening of the 19th, after the army had moved on, the hut took fire. Ellis was rescued with great difficulty by Assistant-surgeon Munro of his regiment, but not before he had received severe burns, to which he succumbed on the morning of 20 June 1815. He was buried at Waterloo. The officers and men of the royal Welsh fusileers subsequently placed a monument to his memory in Worcester Cathedral at a cost of 1,200*l.*

Ellis never married (*Notices of the Ellises*, p. 154). He left two sons, to whom the Duke of Wellington gave commissions. Of these the younger, Henry, died young on passage home from India. The elder, Francis Joyner Ellis, died a major in the 62nd foot at Moulmein in 1840. On his death the name of Ellis was assumed by a surviving brother of Major-general John Joyner Ellis, William Joyner, many years coroner of Gloucestershire.

[Ellis's Notices of the Ellises of England and France, 1855–66 (printed privately), pp. 138, 154; Annual Army Lists, in most of which the name is incorrectly given as Henry 'Watson' Ellis; Cannon's Hist. Rec. 23rd Royal Welsh Fusileers; Napier's Hist. Peninsular War; London Gazettes, various.]
H. M. C.

ELLIS, HUMPHREY, D.D. (*d.* 1676), catholic divine, whose true name was Waring, belonged to a family 'of great antiquity and good account,' and finished his theological studies at the English College at Douay. On 25 Aug. 1628 he was sent from Douay, with nine other students, under the care of the Rev. Joseph Harvey, to take possession of the English College which had just been founded at Lisbon. There he pursued his theological studies under Thomas White [q. v.], *alias* Blackloe, and by degrees became professor of philosophy and divinity, doctor in the latter faculty, and president of the

college. Afterwards he returned to England, and was elected dean of the chapter at the general assembly held in November 1657, but he did not take the oath attached to the office until 14 Oct. 1660, although in the meantime he acted in the capacity of dean. By his brethren of the chapter he was highly esteemed, but his position naturally rendered him obnoxious to the jesuits and Franciscans, who were strongly opposed to the introduction of a bishop. The Abate Claudius Agretti, canon of Bruges and minister-apostolic in Belgium, who was sent by the pope on a special mission to examine into the condition of ecclesiastical affairs in England in 1669, stated in his report that Ellis was extremely anxious for the confirmation of the chapter, and was even willing that his holiness should create a new dean and chapter, omitting all the existing members. Agretti doubted, however, whether they would really assent to this sacrifice. He described Ellis as 'noble, esteemed, learned, and moderate, but withal tinged with Blackloeism.' Ellis died in July 1676.

[Dodd's Church Hist. iii. 295; Sergeant's Account of the Chapter erected by William, bishop of Chalcedon, ed. Turnbull, pp. 83, 98; Gillow's Bibl. Dict.; Brady's Episcopal Succession, iii. 110, 126.] T. C.

ELLIS, JAMES (1763?–1830), antiquary, son of William Ellis, a glover, of Hexham, was born about January 1763. He practised as a solicitor in Hexham, and then at Newcastle. He was the author of some verses referred to in Richardson's 'Table Book,' and had an extensive knowledge of Border history. He communicated materials on the latter subject to Sir Walter Scott, who was sometimes his guest at Otterburne Hall in Northumberland, a mansion which Ellis had purchased. Scott calls him 'a learned antiquary.' Ellis died 25 (or 26) March 1830.

[M. A. Richardson's Local Historian's Table Book, iv. 52–4.] W. W.

ELLIS, JOHN (1599?–1665), divine, born at Llandecwyn, Merionethshire, in or about 1599, entered Hart Hall, Oxford, in 1617, where, 'going through with infinite industry the several classes of logic and philosophy,' he proceeded B.A. 27 Feb. 1621, M.A. 29 April 1625 (Wood, *Fasti Oxon.*, ed. Bliss, i. 397, 422). Three years later, having taken orders, he was elected fellow of Jesus College, and became B.D. 9 May 1632 (*ib.* i. 466). On going to Scotland soon afterwards he was admitted D.D. in the university of St. Andrews 'on the day before the calends of August' 1634, and on 21 Oct. following was incorporated at Oxford (*ib.* i. 477). Having before that time married Rebekhah, daughter of John Pettie of Stoke-Talmage, Oxfordshire, he was presented to the rectory of the neighbouring parish of Wheatfield, which he held until 1647, 'or thereabouts,' when he obtained the rectory of Dolgelly, Merionethshire. There he died in 1665, having, says Wood, 'sided with all parties and taken all oaths.' He was buried in the churchyard. His works are: 1. 'Commentarium in Obadiam Prophetam,' 8vo, London, 1641. 2. 'Clavis Fidei, seu brevia quædam in Symbolum Apostolicum dictata scholaribus Aulæ Cervinæ in Academia Oxoniensi publicis prælectionibus proposita,' 12mo, Oxford, 1643. It was translated into English by William Fowler, 'a composer in the art of printing,' 8vo, Cambridge, 1669, and by H. Handley, 8vo, London, 1842. 3. 'Defensio Fidei: seu Responsio succincta ad Argumenta quibus impugnari solet Confessio Anglicana, unà cum nova Articulorum Versione,' 12mo, London, 1660 (a 2nd edit. as 'Articulorum xxxix Ecclesiæ Anglicanæ Defensio,' &c., together with the Lambeth Articles, appeared many years after Ellis's death, 12mo, Cambridge, 1694, and was often reprinted. An English version, by J. L. of Sutton Court, was published, 8vo, London, 1700).

[Wood's Athenæ Oxon. (Bliss), iii. 709.] G. G.

ELLIS, JOHN (1606?–1681), author of 'Vindiciæ Catholicæ,' was probably descended from a younger son of the family which was long seated at Kiddall Hall, Berwick-in-Elmet, West Riding of Yorkshire. He was fellow and B.D. of St. Catharine Hall, Cambridge, university proctor, and chaplain to Archbishop Abbot. At the commencement of the civil war he took sides with the parliament and was appointed to preach the fast sermon on 22 Feb. 1643. It was published as 'The Sole Path to a Sound Peace, recommended to the Honourable House of Commons in a Sermon [on Mic. v. 5]. . . . By John Ellis, Jun., Preacher of the Word at Cambridge,' 4to, London, 1643. His next work was eagerly read and discussed, 'Vindiciæ Catholicæ, or the Rights of Particular Churches rescued: and asserted against that meer . . . Notion of one Catholick, Visible, Governing Church: the foundation of the . . . Presbyterie: wherein . . . all the Arguments for it, produced by the Rev. Apollonius, M. Hudson, M. Noyes, the London Ministers, and others, are examined and dissolved,' 4to, London, 1647, dedicated 'to the Parliament of England and Assembly of Divines.' Samuel Hudson replied with 'A Vindication' in 1650.

By 1659, when holding the third portion of the rectory of Waddesdon, Buckinghamshire, Ellis had thought fit to change sides. In the preface to a little work entitled 'The Pastor and the Clerk; or a Debate (real) concerning Infant-Baptisme,' published in June of that year, he took occasion to 'retract and recall, repent of and bewayl whatsoever he had either spoken or written for the fomenting the late unnatural divisions in the State and Church . . . particularly what he had said of the one in a "Sermon" . . . as also what he had disputed for the other in a Book entituled "Vindiciæ Catholicæ," in answer to Mr. Hudson's "Essence of Catholick visible Church."' He also announced his 'Retractations and Repentings' on the title-page. As a reward of his apostasy he was allowed to retain his living at the Restoration, and was presented by the king to the first and second portions of Waddesdon, 24 Oct. and 8 Nov. 1661, thus becoming sole rector. He was violently attacked by his former brethren, especially by Henry Hickman in his 'Apologia pro Ministris in Anglia (vulgo) Nonconformists,' 1664. Ellis died at Waddesdon on 3 Nov. 1681, aged 75, and was buried on the 8th in the north side of the chancel of the church, within the altar rails (Lipscomb, *Buckinghamshire*, i. 496, 502, 506, 508). By his wife Susanna, daughter of William Welbore of Cambridge, he had eleven children; John, William, Philip, and Welbore, all separately noticed, and five other children survived him. Mrs. Ellis died at Cambridge on 29 April 1700, aged 77 (a copy of her will is in Addit. MS. 28932, f. 15). A few of Ellis's letters to his children and Dr. Oldys, dated 1673, 1675, and 1680, are preserved in the British Museum (Addit. MS. 28930, ff. 32, 34, 52, 153). Wood's editor, who strenuously defends Ellis's return to conformity, gives him the character of 'a very pious and learned man.'

[Ellis Correspondence, ed. Hon. G. J. W. Agar Ellis, 1829; Wood's Athenæ Oxon. ed. Bliss, iii. 710–11, iv. 371–2; Addit. MS. 28937.]

G. G.

ELLIS, JOHN (1643?–1738), under-secretary of state, born in or about 1643, was the eldest son of John Ellis, author of 'Vindiciæ Catholicæ' [q. v.], by his wife Susannah, daughter of William Welbore of Cambridge (pedigree in the *Ellis Correspondence*, 1829, i. xxiii). He received his education at Westminster School, whence he was elected student of Christ Church, Oxford, in 1664 (Welch, *Alumni Westmon.* 1852, p. 159). At college he met Humphrey Prideaux [q. v.], with whom he formed a lifelong friendship. Ellis did not take a degree, but obtained employment in the secretary of state's office. In March 1672 he was under Sir Joseph Williamson in the paper office, Whitehall. On 31 Jan. 1673–4 he was summoned before the House of Lords (*Addit. MS.* 28875, f. 10), but no allusion is made to him in the 'Journal' of that day. On the promotion of Williamson to be secretary of state in the autumn of 1674 Ellis lost his situation, and remained idle for several months, during which he had thoughts of becoming a proctor at Doctors' Commons. He obtained, however, the appointment of secretary to Sir Leoline Jenkins, one of the envoys chosen to attend the conference at Nimeguen, Holland, and set out thither 20 Dec. 1675 (*ib.* 28953, f. 16). He was employed in this capacity until September 1677. His doings during this busy period of his life may be read in his 'Journal of Proceedings of the Nimeguen Conference, 1674–1677' (*ib.* 28953), and 'Note Book at Nimeguen, 1675–6' (*ib.* 28954). From 1678 to 1680 Ellis acted as secretary to Thomas, earl of Ossory. At the beginning of 1680 he again made a journey into Holland to lay before the States-General the claims of Lord Ossory to the rank of general, which the latter had received from the Prince of Orange. He was successful in obtaining the necessary confirmation. After the death of Ossory in August 1680 Ellis became secretary to his father, James, duke of Ormonde, then lord-lieutenant of Ireland. In October 1682 he received the appointment of secretary to the commissioners of the revenue of Ireland, in which post he continued until the revolution. Having left Dublin for England early in 1689, doubtless to satisfy himself with which party it would be safest to side, his place at the Irish treasury was filled up by some one on the spot, and he was forced to spend nearly a year in idleness. Towards the end of 1689 he became secretary to the young Duke of Ormonde, as he had been before to his father, the Earl of Ossory. Two years later he was one of the commissioners of transports, and finally under-secretary of state in May 1695. He filled for ten years the office of under-secretary to four successive secretaries of state (Luttrell, *Relation of State Affairs*, 1857, iii. 468, iv. 316, 705, v. 127, 129, 169); but, owing to some misunderstanding with his then chief, Sir Charles Hedges, he resigned in May 1705 (*ib.* v. 555). If credit can be given to his own account, Ellis was a favourite with William III, who bestowed on him the place of comptroller of the mint, worth 500*l.* a year, 23 May 1701, 'as to an old acquaintance,' he having been with the king 'when he besieged the city of Maestricht, and afterwards in the campaign where he beat the

Marshal of Luxembourg at the battle of Mons or St. Denis (*Egerton MS.* 929, f. 148; LUTTRELL, v. 48). Ellis's history borders dangerously on fiction. The office was confirmed to him in the next reign by letters patent of 11 June 1702 (*Addit. MS.* 28946, ff. 151, 153). In 1711 he was deprived of it by Harley, and he accordingly petitioned to be reinstated at the accession of George I (*Egerton MS.* 929, f. 148).

Ellis sat for Harwich, Essex, in the parliaments of 1702–5 and 1705–8 (*Lists of Members of Parliament*, pt. ii. p. 3), and in 1710 unsuccessfully contested Rye, Sussex (SMITH, *Parliaments of England*, ii. 90; LUTTRELL, vi. 686, 688). He died unmarried at his house in Pall Mall 8 July 1738, having attained the patriarchal age of ninety-five (*Gent. Mag.* viii. 380; *Hist. Reg.* xxiii., Chron. Diary, p. 27). By making good use of his opportunities while in office he had contrived to amass enormous wealth. His will of 2 March 1733 was proved at London 15 July 1738 (registered in P. C. C., 173, Brodrepp). He gave 50*l.* towards the buildings in Peckwater quadrangle at Christ Church, Oxford. To his brother, Sir William Ellis [q. v.], he had lent on his own showing 1,231*l.* principal money, in consideration of which debt he received a grant of the former's forfeited estate in Ireland from William III. The estate, 'which was encumber'd to near its value,' having been 'resumed' and vested in trustees by the Act of Resumption (11 and 12 Will. III) 'before he had received any benefit by it,' Ellis in the next reign petitioned parliament for a bill of relief, and obtained it in May 1702 (*The Case of Mr. John Ellis*, s. sh. folio, London, 1702; *John Ellis appellant, John Whinery respondent. The Respondent's Case*, folio, London, 1720; *Commons' Journals*, xiii. 556, 841–2, 855, 890, 893, 897). He died possessed of the estate.

Ellis left a large collection of letters addressed to him on both public and private matters, from which we may judge him to have been a man of excellent business habits, industrious, good-tempered, and obliging. Two volumes of his correspondence during 1686, 1687, and 1688 were edited in 1829 from the Additional (Birch) MS. 4194, by the Hon. G. J. W. Agar-Ellis [q. v.], afterwards Lord Dover, the descendant of his brother Welbore Ellis. Attention had already been drawn to the value of the manuscript by Sir Henry Ellis, who published some extracts in vol. iv., 2nd ser., of his 'Original Letters.' In 1872 the trustees of the British Museum purchased from the Earl of Macclesfield a voluminous collection of Ellis's official and private correspondence and papers extending from 1643 to 1720, now numbered Addit. MSS. 28875–956. Deeds relating to his family, 1669–98, are Addit. Charters 19517–39. The letters from Humphrey Prideaux (Addit. MS. 28929), ranging from 1674 to 1722, but unfortunately with many gaps, were edited for the Camden Society in 1875 by Sir Edward Maunde Thompson. Ellis's letters to George Stepney, 1700–8, are in Addit. MSS. 7074, f. 1, 7078, ff. 5, 35, 41, 92; a letter to Adam de Cardonnel of 6 Oct. 1702 is Addit. MS. 7074, f. 154, and at f. 159 of the same collection is preserved a letter to Charles Whitworth, the resident at Ratisbon, dated 17 Nov. 1702. Others of his letters are mentioned in the 'Reports of the Historical Manuscripts Commission.'

Ellis was one of the many lovers of the Duchess of Cleveland. His intrigue is mysteriously alluded to in six lines of Pope's 'Sober Advice from Horace,' from which it would seem that, having offended the duchess by boasting of the intimacy, he was, at her instigation, reduced to the condition of Atys (POPE, *Works*, ed. Warton, 1797, vi. 45). In a poem called 'The Town Life' he is singled out from certain disreputable company as 'that epitome of lewdness, Ellys' (*Poems on Affairs of State*, ed. 1703–7, i. 192). There is also allusion to him in 'The Session of the Poets' (*ib.* i. 210).

[Ellis's Introduction to the Ellis Correspondence, 1829; Thompson's Preface (pp. vi–viii) and Notes to Letters of H. Prideaux to J. Ellis (Camd. Soc. new ser. 15); authorities cited in the text.] G. G.

ELLIS, JOHN (1701–1757), portrait painter. [See ELLYS.]

ELLIS, JOHN (1710?–1776), naturalist, whom Linnæus termed a 'bright star of natural history' and 'the main support of natural history in England,' was born in Ireland about 1710. This is admitted by Sir J. E. Smith (*Linnæan Correspondence*, i. 79), in correction of his previous statement in Rees's 'Encyclopædia' that Ellis was a native of London. Ellis was in business as a merchant in London, with, it is stated, but little success, until in 1764 he obtained the appointment of agent for West Florida, to which was added in 1770 the agency for Dominica. This brought him many correspondents, and he used his opportunities to import various American seeds. In 1754 he became a fellow of the Royal Society, and in the following year established his reputation as one of the most acute observers of his time by the publication of 'An Essay towards the Natural History of the Corallines,' London,

4to. This work was translated into French in the following year; and though his views were opposed by Dr. Job Baster and but imperfectly comprehended by Linnæus, he established by it the animal nature of this group of organisms. In 1768 the Copley medal of the Royal Society was awarded to Ellis for these researches. In 1770 he published 'Directions for bringing over Seeds and Plants from the East Indies. . . . To which is added the figure and description of a new sensitive plant called *Dionæa muscipula*,' in which he accurately describes the mechanism of what we now know to be an insectivorous plant. In the fifty-first volume of the 'Philosophical Transactions' he described the new genera *Halesia* and *Gardenia*, and in the sixtieth volume the genus *Gordonia*, on which a letter to Linnæus was published, with one to Aiton on a new species of *Illicium* in 1771. These were followed in 1774 and 1775 by descriptions of the coffee-tree, the mangostan, and the breadfruit, all alike marked by that thoroughness from which it has happened that none of his genera have been superseded. This fate, however, having befallen one dedicated to him by Dr. Patrick Browne, Linnæus named a group of boraginaceous plants *Ellisia* in his honour. Various papers by him in the 'Philosophical Transactions' are supplementary to his 'Natural History of Corallines,' his first collection of which animals was placed in the British Museum; but much matter which he had collected was published by his friend Solander after his death as 'The Natural History of many uncommon Zoophytes collected by John Ellis, arranged and described by D.C. Solander,' London, 1786. Ellis died in London, 15 Oct. 1776, leaving a daughter, Martha, afterwards Mrs. Alexander Watt, by whom her father's correspondence was entrusted to Sir J. E. Smith.

[Rees; Linnæan Correspondence, i. 79; Nichols's Lit. Anecd. ix. 531; Loudon's Arboretum Britannicum, p. 70.] G. S. B.

**ELLIS**, JOHN (1698–1790), scrivener and political writer, son of James and Susannah Ellis, was born in the parish of St. Clement Danes, London, 22 March 1698. His father was of an eccentric and roving disposition, a good swordsman, and very agile, but unable, from his narrow means, to provide his children with a proper education. John was first sent to a wretched day-school in Dogwell Court, Whitefriars, with a brother and two sisters, and was afterwards removed to another, not much superior, in Wine Office Court, Fleet Street. Here he learned the rudiments of grammar, chiefly by his own industry, and is said while at school to have translated a Latin poem of Payne Fisher entitled 'Marston Moore, sive de obsidione prœlioque Eboracensi carmen lib. 6,' 1650, 4to, which was afterwards published in 1750 (Watt, *Bibl. Brit.*) His mother, Susannah Philpot, was a fanatical dissenter, and the strictness of her discipline in his early years caused him to entertain throughout his life a strong aversion to sectaries. He began his business career as clerk or apprentice to Mr. John Taverner, a scrivener in Threadneedle Street, and improved his knowledge of Latin by listening to the assistance which his master gave in his school-exercises to his son, who was a pupil at Merchant Taylors' School. On the death of his master Ellis succeeded to the business in partnership with young Taverner, whose idleness and imprudence involved him for a long period in considerable anxiety and loss. The proper business of a scrivener was to make charters and deeds concerning lands and tenements and all other writings which by law are required to be sealed, and Ellis, who outlived every member of the profession, was equally respected by his clients, personal acquaintances, and literary friends. Among the earliest of these were Dr. King of Oxford and his pupil Lord Orrery, with whom he frequently exchanged visits. He also corresponded on intimate terms with the Rev. N. Fayting, master of Merchant Taylors' School, rector of St. Martin Outwich, and prebendary of Lincoln, their letters being frequently in verse. In 1742–3 he made a poetical translation of Dr. King's 'Templum Libertatis,' which, however, like most of his literary efforts, was not printed. Another intimate friend was Moses Mendez, who addressed to him a poetical epistle describing a journey to Ireland, which, with Ellis's reply, also in verse, was printed in a 'Collection of Poems,' published in 1767.

Chief among the circle of his literary friends and admirers was Dr. Johnson, who once said to Boswell, 'It is wonderful, sir, what is to be found in London. The most literary conversation that I ever enjoyed was at the table of Jack Ellis, a money-scrivener behind the Royal Exchange, with whom I used to dine generally once a week.' Ellis, though not ambitious of publication, did not discontinue writing verses for more than seventy years, and used frequently to recite with energy and vivacity poems of a hundred lines after the age of eighty-eight years. His principal work was a translation of 'Ovid's Epistles,' which Johnson frequently recommended him to publish, but his modesty would not allow it. The few pieces he published were: 1. 'The South Sea Dream,' a poem in Hudibrastic verse,

1720. 2. A verse translation from Latin of a rather broad jeu d'esprit entitled 'The Surprise, or the Gentleman turned Apothecary,' 1739, 12mo, originally written in French prose. 3. A travesty of Maphæus, published in 1758 with the following title:

> 'The Canto added by Maphæus
> To Virgil's twelve books of Æneas,
> From the original Bombastic,
> Done into English Hudibrastic,
> With notes beneath, and Latin text,
> In every other page annext.'

He also contributed several small pieces to Dodsley's 'Collection of Poems by several hands,' 6 vols., 1763, which were printed with his name in the sixth volume of the work. One of these, 'The Cheat's Apology,' was set to music and sung by Vernon at Vauxhall with much success. A short allegorical poem, 'Tartana, or the Plaidie,' was printed in 1782 in the 'European Magazine' (ii. 151, 234). A number of his verses, composed at various times for Boydell, Bowles, and other printsellers, were also printed. Besides many unpublished poems he left behind him versions of Æsop and Cato, and of portions of Ovid's 'Metamorphoses.' According to an unpublished poem addressed to Ellis by Moses Mendez, printed by 'W. C.' in 'Notes and Queries' (4th ser. vii. 5), he used to attend at the Cock tavern in Threadneedle Street every Friday evening at eight o'clock to enjoy the society of his literary friends; his cheerful and amiable disposition and large fund of anecdotes, which he told with great effect, making him a very agreeable companion.

Ellis took an active part in the affairs of the Scriveners' Company, of which he was four times master. His portrait was painted in 1781 by T. Frye, at the expense of the company, to be hung in their hall, and was also engraved for them by W. Pether, he being in his eighty-third year. Ellis was also for forty years an active member of the corporation of London, being elected a common councilman for Broad Street ward in 1750, and afterwards appointed alderman's deputy. The duties of the latter post he actively discharged until his resignation on St. Thomas's day 1790, not many days before his death. In January 1765 he was an unsuccessful candidate for the office of chamberlain of London. Ellis was never married, and, being of temperate and cheerful habits, lived to an advanced age. Up to his eighty-fifth year he used frequently to walk thirty miles a day. Boswell, who visited him 4 Oct. 1790, in his ninety-third year, found his judgment distinct and clear and his memory 'able to serve him very well after a little recollection' (*Life of Johnson*, ed. Hill, iii. 21). In the last year of his life his circumstances were reduced by the bankruptcy of a person whom he had generously assisted, but his friends speedily relieved him. He died 31 Dec. 1790, and was buried 5 Jan. 1791 in the church of St. Bartholomew by the Exchange. He lived for many years in Black Swan Court, and afterwards in Capel Court, Bartholomew Lane. A letter from him to Dr. Johnson, printed in the 'European Magazine,' describes a remarkable alteration in his eyesight, which occurred in his eighty-sixth year, while on a short visit to Margate.

[An excellent account of Ellis is contributed by his friend, Isaac Reed, to the European Magazine for 1792, xxi. 3–5, 125–8, with portrait; Scriveners' Company's Records; Nichols's Lit. Anecd. 18th Cent., iii. 409.] C. W–H.

ELLIS, JOHN (1789–1862), member of parliament and railway chairman, was born in 1789 at Sharman's Lodge, near Leicester, where his father, Joseph Ellis, was a farmer. From 1807 to 1847 he was a very successful farmer at Beaumont Leys, also near Leicester. During the latter part of that time he had also a business in Leicester. In 1830 he made the acquaintance of George Stephenson, and afterwards took a prominent part in promoting the Leicester and Swannington railway. In 1836 he gave important evidence before a select committee of the House of Commons on agricultural distress. He was member of parliament for the borough of Leicester from 1848 until 1852, when he retired. From 1849 to 1858 he was chairman of the Midland railway. Throughout life he was a liberal in politics. He came of an old quaker family, still well known around Leicester, of which borough he was an alderman. He was also a justice of the peace for the county, and was prominently connected with many public matters, both of a local and general nature. He died at Belgrave, near Leicester, on 26 Oct. 1862.

[Private information; also Charlotte Ellis's Sketch of one Branch of the Ellis Family (Leicester, privately printed).] M. C–r.

ELLIS, PHILIP, in religion MICHAEL (1652–1726), catholic prelate, born in 1652, was the third son of the Rev. John Ellis, author of 'Vindiciæ Catholicæ' [q. v.], by Susannah, daughter of William Welbore, esq., of Cambridge. His eldest brother, John Ellis [q. v.], became under-secretary of state to William III; the second son, Sir William Ellis (*d.* 1734), was secretary of state to James II; and Welbore Ellis [q.v.], the fourth son and next brother to Philip, was appointed protestant bishop of Killala and afterwards

of Meath. Philip was admitted into Westminster School on the foundation in 1667 (Welch, *Alumni Westmon.* ed. Phillimore, p. 163). The editor of the 'Ellis Correspondence' (i. 18) incorrectly asserts that while there 'Philip was kidnapped by the jesuits, and brought up by them in the Roman catholic religion in their college of St. Omer.' The truth is that, after his conversion to catholicism, he proceeded to the Benedictine convent of St. Gregory at Douay, where he was professed 30 Nov. 1670 (Weldon, *Chronicle*, append. p. 11). For many years he was not heard of by his family, and perhaps he might never have been discovered but for the circumstance of his being called 'Jolly Phil' at Douay, as he had been at Westminster (*Gent. Mag.* xxxix. 328). Having finished his studies he was ordained priest and sent to labour upon the mission in England. His abilities recommended him to the notice of James II, who appointed him one of his chaplains and preachers.

In 1687 Innocent XI divided England into four ecclesiastical districts, and allowed James to nominate persons to govern them. Ellis was accordingly appointed, by letters apostolic dated 30 Jan. 1687–8, the first vicar-apostolic of the western district, and was consecrated on 6 May 1688 by Ferdinand d'Adda, archbishop of Amasia, *in partibus*, at St. James's, where the king had founded a convent of fourteen Benedictine monks. He received the see of Aureliopolis, *in partibus*, for his title. Like the other vicars-apostolic he had a salary of 1,000*l.* a year out of the royal exchequer, and 500*l.* when he entered on his office. In the second week of July 1688 he confirmed a number of youths, some of whom were converts, in the new chapel of the Savoy. His name is subscribed to the 'Pastoral Letter of the four Catholic Bishops to the Lay-Catholics of England,' issued in 1688. It is doubted whether he ever visited his diocese, for on the breaking out of the revolution in November 1688 he was arrested and imprisoned in Newgate (Macaulay, *Hist. of England*, ed. 1858, ii. 565). He soon regained his liberty, however, and repaired to the court of St. Germain. Shortly afterwards he proceeded to Rome, where he formed a close friendship with Cardinal Howard.

After Sir John Lytcott's return from Rome James II had no one to represent him at the papal court, and Cardinal Howard and Bishop Ellis in 1693, without being invested with a public character, promoted his interests and corresponded with his ministers (Macpherson, *Original Papers*, i. 469, 531). Ellis was never able to return to England to take charge of his vicariate. Writing on 18 Jan. 1702 to Bishop Gifford, who in his absence administered the ecclesiastical affairs of the western district, he said that some years previously persons well acquainted with the aspect of the English court were of opinion that a license to return would not be denied to him, but James II would not allow him to ask for one. Subsequently, when his 'old master' was not so averse to his return, 'the face of things was much changed, and the permission, though not denied, yet not granted, but rather deferred' (Brady, *Episcopal Succession*, iii. 286). In or before 1705 Ellis resigned his vicariate into the hands of Clement XI, who on 3 Oct. 1708 appointed him to the bishopric of Segni in the State of the Church. There he founded a diocesan seminary and substantially repaired and embellished the episcopal palace. The acts of a synod of his clergy held in the cathedral of Segni in November 1710 were highly approved by Clement XI, who ordered them to be printed and published. Ellis died on 16 Nov. 1726, and was buried in the church attached to the seminary, to which he bequeathed the bulk of his property. Pope Leo XII gave Ellis's library and ring to Bishop Baines for the use of his successors in the western district.

Several sermons preached by him before the king and queen (1685–7) were separately published at London, and some of them are included in 'A Collection of Catholick Sermons,' 2 vols. London, 1741. In the sermon preached before the king 13 Nov. 1686 he announced that the English Benedictine congregation had authorised him to declare absolute renunciation on their part to all titles or rights which might possibly be inherent in them to possessions formerly in their hands (Weldon, *Chronicle*, p. 229). Ellis's correspondence with Cardinal Gualterio (1712–20) is in the British Museum (Addit. MS. 20310), and several of his letters, dated Rome, 1695, are in possession of the Bishop of Southwark (*Hist. MSS. Commission*, 3rd Rep. Append. p. 233).

His portrait, engraved by Henry Meyer, from the original picture in the possession of Viscount Clifden, is prefixed to the first vol. of the 'Ellis Correspondence,' edited by the Hon. George Agar Ellis, 2 vols. London, 1829.

[Dodd's Church Hist. iii. 467; Wood's Athenæ Oxon. (Bliss), iii. 709–10; Welch's Alumni Westmon. (Phillimore), 164; Snow's Obituary, 95; Weldon's Chronicle, 139, 231, 238; Panzani's Memoirs, 365, 373; Addit. MS. 28931, ff. 3, 15; Luttrell's Hist. Relation of State Affairs, i. 439, 443, 451, 486; Flanagan's Hist.

of the Church in England, ii. 354, 357; Rambler (1851), vii. 313; Gillow's Bibl. Dict. and corrections thereof; Ellis Correspondence; Oliver's Catholic Religion in Cornwall. 294, 511; Notes and Queries, 1st ser. vi. 125, 298, 400, vii. 242, 2nd ser. iii. 406, 432, 518, 5th ser. ix. 268, 454; Granger's Biog. Hist. of Engl. 5th ed. vi. 109 *n.*; Palmer's Life of Cardinal Howard, 203, 206, 210; Catholic Directory (1888), p. 58.] T. C.

ELLIS, Sir RICHARD (1688?-1742), theological writer. [See Ellys.]

ELLIS, ROBERT (Cynddelw) (1810-1875), baptist minister and Welsh poet, was born on 3 Feb. 1810, in Ty'n-y-meini, in the parish of Llanrhaiadr yn Mochnant, Denbighshire. He went to school for two months to Llanwyddelen and for one month to Llanarmon. His only other education was at the Sunday school. When he had grown up to manhood, and had begun preaching, he went for some months to one John Williams of Llansilin, whose biography he afterwards wrote. Here he read, among other things, Watts 'On the Mind' and 'On Logic.' The teacher's remarks and questions on these works stimulated Ellis's mind. His thirst for knowledge was henceforth insatiable. He read everything that came in his way, and his library became ultimately perhaps one of the largest and most valuable private libraries in the Principality. He had no fear of reputed heretics. In the words of his biographer, 'the names of Stuart Mill, Huxley, Matthew Arnold, &c., were no terror to him; but he ventured out with them, listened to them, weighed them, and formed his own opinion of them.' On 5 Oct. 1834 he began preaching, and in May 1837 he settled as minister of Llanelian and Llanddulas; in 1838 we find him in Glynceiriog, Denbighshire; in Sirhowy, Monmouthshire, 1847; and in Carnarvon, 1862-75. Ellis died on 20 Aug. 1875, while on a preaching tour, at his brother-in-law's house at Gartheryr. As a preacher he is said to have been learned rather than popular, though as a public lecturer he was both popular and learned. Iolo Morganwg, Carnhuanawc, and Thomas Stephens may have gone deeper into antiquarian subjects, but Ellis showed more skill in popularising them. The subjects of some of these lectures were ancient Welsh wisdom, Welsh proverbs, Welsh laws, &c.

His published works are: 1. 'Lectures on Baptism,' 1841. 2. 'An Ode (Awdl) on the Resurrection,' 1849; 2nd edition, 1852. 3. 'Tafol y Beirdd, an Essay on Welsh Prosody,' 1852. 4. 'The Principles of Biblical Exegesis,' 1854. 5. 'Exposition of the Bible,' which began to appear in parts in June 1855, and was still going on when he died. 6. 'An Elegy (Awdl Farwnad) on Gwrwst,' 1856. 7. 'Memoir of Dr. Ellis Evans,' 1864. 8. 'Geiriadur Cymraeg Cymreig,' 1868. 9. 'Memoir of John Williams,' 1871. 10. Portions of 'Hanes y Brytaniaid a'r Cymry' (Mackenzie), 1870-1. 11. 'Catecism y Bedyddwyr, Holwyddoreg ar Fywyd Crist, Manion Hynafiaethol, Awdl ar Ddystawrwydd,' 1873. Second edition of Rees Jones's 'Gorchestion Beirdd Cymru,' first published in 1773, with extensive and valuable notes (date of preface, 1861); 2nd edition of Dr. W. O. Pughe's 'Dafydd ab Gwilym,' with a valuable introduction; his last published work was on the Atonement. Besides these he wrote largely for the periodical literature of the day, some of his best articles being found in the 'Traethodydd,' 'Geiriadur Beiblaidd a Duwinyddol Mathetes,' 'Gwyddoniadur,' 'Geirlyfr Bywgraffiadol Foulkes,' &c.

His poetical works, published in 1877, were edited by Ioan Arfon, and bound with them was his biography prepared for the Wrexham Eisteddfod by the Rev. J. Spinther James.

[James's Biography, as above.] R. J. J.

ELLIS, ROBERT (1820?-1885), classical scholar, was admitted a member of St. John's College, Cambridge, 9 April 1836, elected a scholar 5 Nov. 1839, and graduated B.A. as fifth wrangler in 1840, obtaining a fellowship 30 March 1841 (*College Register of Admissions*). He took his M.A. degree in 1843, and was ordained two years later. In 1850 he commenced B.D. He vacated his fellowship by his marriage, 2 April 1872, at Meolbrace, near Shrewsbury, to Jane, daughter of Francis France of Nobold, Shropshire (*Eddowes's Shrewsbury Journal*, 10 April 1872). He died, 20 Dec. 1885, at 3 Higher Summerlands, Exeter, aged 65 (*Times*, 23 Dec. 1885). He is chiefly known by his sharp controversy with William John Law [q. v.], which raged from 1854 to 1856, on the route followed by Hannibal in his passage of the Alps. Ellis had investigated the subject during excursions in the Alps in July 1852 and in April and May 1853. His works are as follows: 1. 'A Treatise on Hannibal's Passage of the Alps, in which his route is traced over the Little Mount Cenis,' 8vo, Cambridge [printed], London, 1853. On this subject he wrote besides two elaborate dissertations in December 1855 and in March 1856 in 'The Journal of Classical and Sacred Philology' (ii. 308-29, iii. 1-34), which are entitled 'Observations on Mr. Law's "Criticism of Mr. Ellis's new Theory concerning

the Route of Hannibal."' 2. 'Contributions to the Ethnography of Italy and Greece,' 8vo, London, 1858. 3. 'The Armenian Origin of the Etruscans,' 8vo, London, 1861. 4. 'An Enquiry into the Ancient Routes between Italy and Gaul; with an examination of the Theory of Hannibal's Passage of the Alps by the Little St. Bernard,' 8vo, Cambridge, 1867. 5. 'The Asiatic Affinities of the Old Italians,' 8vo, London, 1870. 6. 'On Numerals as Signs of Primeval Unity among Mankind,' 8vo, London, 1873. 7. 'Peruvia Scythica. The Quichua Language of Peru; its derivation from Central Asia with the American Languages in general, and with the Turanian and Iberian Languages of the Old World,' &c., 8vo, London, 1875. 8. 'Etruscan Numerals,' 8vo, London, 1876. 9. 'Sources of the Etruscan and Basque Languages' [with a preface by Mrs. Jane Ellis], 8vo, London, 1886.

[A notice of Ellis appeared shortly after his death in the Eagle, a magazine supported by members of St. John's College.] G. G.

ELLIS, ROBERT LESLIE (1817–1859), man of science and letters, son of Francis Ellis of Bath, was born at Bath on 25 Aug. 1817. He was educated first by private tutors at home, and then by the Rev. James Challis, rector of Papworth Everard, Cambridgeshire, and afterwards Plumian professor at Cambridge. Of his early promise a remarkable account is given by Sir W. Napier, who describes him at fourteen as 'such a proud, bright, clever, beautiful boy,' and speaks of his astonishment at the boy's information, thought, and originality. He entered Trinity College, Cambridge, in 1836, graduated as senior wrangler in 1840, was elected fellow in October of the same year, and proceeded M.A. in 1843. He resided in college during the years he held his fellowship, giving his attention chiefly, though by no means entirely, to mathematical subjects. On the occasion of the British Association holding its annual meeting in Cambridge in 1845, he undertook a report on the recent progress of analysis, which appeared in the volume of the association published in 1846. Soon after this, in conjunction with Mr. D. D. Heath and Mr. J. Spedding, he undertook to edit the works of Bacon, his especial share being to edit and annotate the philosophical section of his works. His wide reading and great powers are fully evidenced from what he has done in the edition, but ill-health prevented the carrying out of what he had proposed for himself. His health had never been good, and in 1847 threatened to give way altogether. He tried Malvern and then Nice. After leaving Nice, he was attacked at San Remo by rheumatic fever, caught probably at Mentone, and returned to England with difficulty a confirmed invalid. His last years from 1853 to 1859 were spent at Anstey Hall, Trumpington, where he had the comfort of the society of his Cambridge friends, and especially that of Professor Grote, the vicar. The disease gained on him gradually, compelling him to keep his bed, and at last depriving him of sight. He continued, however, to dictate memoirs on mathematical and other subjects, till nearly the end. His death occurred on 12 May 1859, and he was buried in Trumpington churchyard.

During his residence in Trinity College he edited the 'Cambridge Mathematical Journal' for a part of its career, and on the death of his friend, D. F. Gregory, contributed a memoir of him to its pages. His scattered memoirs were collected and edited by his friend, Mr. W. Walton, in 1863. How wide his range of knowledge was may be seen by the titles of a few only of the papers in this volume. Among them are papers on 'Roman Aqueducts,' on the 'Form of Bees' Cells,' on the 'Formation of a Chinese Dictionary,' on 'Vegetable Spirals,' on 'Comparative Metrology,' on Boole's 'Laws of Thought,' on Diez's 'Etymologisches Wörterbuch der romanischen Sprachen,' on the 'Value of Roman Money,' &c. His memory was very extraordinary, and those who remember his conversational powers before (and even after) his illness can testify to their charm and to the exquisite taste which characterised all he said.

[Memoir by H. Goodwin (now bishop of Carlisle) prefixed to Walton's edition of Ellis's Remains; Notes, privately printed, by J. P. Norris (now archdeacon of Bristol); Bruce's Life of Sir W. Napier (1864), ii. 460–2; personal knowledge.] H. R. L.

ELLIS, Sir SAMUEL BURDON (1787–1865), general, son of Captain Charles Ellis, R.N., entered the royal marine light infantry as a second lieutenant on 1 Jan. 1804. He was at once sent on board ship, and, after first seeing service in Sir Robert Calder's action off Cape Finisterre, was present at the battle of Trafalgar, and was promoted lieutenant in 1806. He was present in the Walcheren expedition in 1809 and in the capture of Guadeloupe in 1810, and being on board the Nymphe was employed off the coast, first of Spain and then of southern France during the latter years of the Peninsular war. He specially distinguished himself in the operations which the navy took in helping to form the siege of Bayonne, after

Wellington's victory of the Nive and Soult's retreat on Toulouse. His ship was then ordered to the North American coast, where she captured the American frigate the President after a fierce fight, during which Ellis particularly distinguished himself, being the first man to board the enemy. On the conclusion of peace Ellis had no further opportunity to see service, and it was not until 15 Nov. 1826, when he had been more than twenty years in the marines, that he was promoted captain. It was not until many more years had passed, during which Ellis was employed in many different ships, that he again saw service in the capture of Fort Manora, which commands the entrance to the harbour of Kurrachee in Scinde, in 1839. He next commanded the marines employed in the Persian Gulf, and was mentioned in despatches for his services in bringing off the political resident at Bushire during a riot there, and saving his life. When the Chinese war broke out in 1840 he had the good fortune to be employed on the China station, and for his services in command of a battalion of marines at the capture of Chusan on 5 July 1840, and at the battle of Chuenpee on 7 Jan. 1841, he was promoted major by brevet on 6 May 1841. Before the news of his promotion reached him he had still further distinguished himself with his marines in the bombardment of the Bogue forts; he commanded the advance on Canton, and the services of his men were so great at the storming of the Canton forts on 26 May 1841, that he was promoted lieutenant-colonel by brevet, antedated to that day, and made a C.B. He then commanded a battalion of marines at Ningpo and Chusan until the conclusion of the war, when he returned to England. He was promoted colonel on 3 Nov. 1851, and commanded the Chatham division of the royal marines until he became major-general on 20 June 1855. He was promoted lieutenant-general in 1857, made a K.C.B. in 1860, promoted general in 1862, and died at Old Charlton on 10 March 1865, after having been for more than sixty years an officer of marines, aged 78.

[Hart's Army List; Gent. Mag. April 1865.]
H. M. S.

**ELLIS, SARAH STICKNEY** (*d.* 1872), author. [See under Ellis, William, 1795–1872.]

**ELLIS, THOMAS** (1625–1673), Welsh antiquary, the son of Griffith Ellis of Dolbemaen, Carnarvonshire, was born at that place in 1625. At the age of fifteen he was entered at Jesus College, Oxford, and took the B.A. degree in 1644. In the same year he is stated by Wood to have borne arms for the king in the garrison at Oxford. A letter containing 'The exact and full Relation of the last Fight between the King's forces and Sir William Waller,' which describes the battle at Cropredy Bridge and is signed Thomas Ellis, was published in July of this year; but the writer belonged to the parliamentary army. Ellis proceeded to the M.A. degree on 23 Jan. 1646, and was elected a fellow of his college, where he continued to reside as a tutor. On the resignation of Dr. F. Mansell he confidently expected to succeed him as principal of Jesus, but, being disappointed in this hope, he threw up his tutorial work, and, though still remaining at Oxford, lived in retirement. In 1665 Ellis, who had taken the B.D. degree on 17 Oct. 1661, became rector of St. Mary's, Dolgelly, Merionethshire, succeeding his kinsman, Dr. John Ellis. While still at Oxford he had devoted himself largely to the study of Welsh antiquity, and had made himself a recognised authority on the subject. At the request of Robert Vaughan, who purposed publishing a revised and enlarged edition of Powell's 'History of Cambria,' but who was unable to find time for the work, Ellis undertook to carry it on, incorporating his own notes with Vaughan's additions and corrections. One hundred and twenty-eight sheets of the book had been printed by Hall of Oxford, when Ellis refused to proceed, alleging that all the materials with which he had been supplied by Vaughan had been already utilised by Percie Enderbie in his 'Cambria Triumphans.' As the latter work was published in 1661 and the sheets of Ellis's book are dated 1663, it is curious that he did not make the discovery earlier. Persisting in the belief that he had been anticipated in his researches, Ellis published nothing further. In 1775, however, there was issued, together with a 'History of the Island of Anglesey' by H. Rowlands, 'Memoirs of Owen Glendowr, being a well-compiled History of the Transactions during the whole war, originally written by Mr. Thomas Ellis, and now faithfully copied out of a manuscript in the Library of Jesus College.' Ellis died in the spring of 1673 at his birthplace, Dolbemaen, and was there buried.

[Wood's Athenæ Oxon. ed. Bliss, iii. 992; Fasti, ii. 70, 91, 250; Williams's Eminent Welshmen.]
A. V.

**ELLIS, THOMAS FLOWER** (1796–1861), law reporter, born in 1796, was educated at Trinity College, Cambridge, where he graduated in 1818, and was elected a fellow. He was a brilliant scholar, though only a senior optime in the mathematical tripos. He became a member of Lincoln's

Inn, and was called to the bar in February 1824, and for some years went the northern circuit. Here he first became acquainted with Macaulay, whose intimate friend he ever afterwards remained. So attached were they, that when Macaulay went to India, Ellis wrote to him that, 'next to his wife, he was the person for whom he felt the most thorough attachment, and in whom he placed the most unlimited confidence.' In later life they visited the continent together every autumn, and he was an executor of Macaulay's will. After his friend died the light seemed to have gone out of Ellis's life, but he occupied himself in preparing for publication the posthumous collection of Macaulay's essays. In 1831 he was a commissioner under the Reform Bill to determine the boundaries of parliamentary boroughs in Wales. In early life he enjoyed much practice. He was from 1839 till death attorney-general for the Duchy of Lancaster, and had 'Palatine silk;' and in 1839 he succeeded Armstrong as recorder of Leeds. He was, about 1830, a contributor to the 'Edinburgh Review,' was a member of the Useful Knowledge Society, and revised several of its publications. He is best known as part author of three excellent series of law reports: 'Adolphus and Ellis,' 1835–42; 'Ellis and Blackburn,' 1853–8; and 'Ellis and Ellis,' published after his death. He died at his house, 15 Bedford Place, Russell Square, 5 April 1861. His wife died in March 1839; and he had two children, Francis and Marian.

[Trevelyan's Life of Macaulay; Knight's Passages of a Working Life, ii. 126; Gent. Mag. 1861; Law Times, 27 April 1861.] J. A. H.

ELLIS, WELBORE (1651?–1734), bishop of Meath and a privy councillor in Ireland, descended from an ancient family at Kiddall Hall, Yorkshire, was the fourth son of the Rev. John Ellis (1606?–1681) [q. v.], rector of Waddesdon, and author of 'Vindiciæ Catholicæ.' He was educated at Westminster School and at Christ Church, Oxford, where he graduated B.A. in 1684, M.A. 1687, and B.D. and D.D. by diploma 1697. He likewise received in 1732 the *ad eundem* degree of D.D. from Trinity College, Dublin. His three brothers, Sir William (1642?–1730), John (1645–1738), and Philip (1653–1726), are separately noticed. Welbore Ellis became a prebendary of Winchester in 1696. He was promoted in 1705, by patent dated 22 Sept., to the bishopric of Kildare, with the deanery of Christ Church, Dublin, *in commendam*, and was translated, 13 March 1731, to the premier bishopric of Meath, with a seat in the Irish privy council. He married Diana, daughter of Sir John Briscoe, knt., of Boughton, Northamptonshire, and Amberley Castle, Sussex, and had, with other issue, Welbore, afterwards Lord Mendip [q. v.] He died on 1 Jan. 1733–4, and was buried with great ceremony in the cathedral of Christ Church, Dublin, where a monument was 'erected by his only surviving son, the Right Hon. Welbore Ellis.' The funeral procession included the boys of the Bluecoat Hospital, to which he had bequeathed 100*l.* (*Cooper MS.*, quoted by Bishop Mant). A portrait of Ellis is preserved in the hall of Christ Church, Oxford. His publications are: 1. 'The Dean of Dublin, Plaintiff, Archbishop of Dublin, Defendant, upon a Writ of Error—the Defendant's Case,' London, 1724. 2. 'The Lord Bishop of Kildare, Dean of the Church of the Holy Trinity of Dublin, Plaintiff in Error. The Lord Archbishop of Dublin Defendant in Error. The Plaintiff in Error's Case,' London, 1724.

[The Ellis Correspondence; Alumni Westmonast. 189–90; Wood's Athenæ (Bliss), iii. 711; Catalogue of Oxford Graduates; Sir James Ware's Works, ed. Harris, i. 164, 396; Cotton's Fasti Ecclesiæ Hibernicæ, ii. 45, 234, iii. 122, v. 90, 143; Bishop Mant's History of the Church of Ireland, ii. 175, 528.] B. H. B.

ELLIS, WELBORE, first Baron Mendip (1713–1802), younger son of the Right Rev. Dr. Welbore Ellis, bishop of Meath [q. v.], by his wife, Diana, daughter of Sir John Briscoe of Boughton, Northamptonshire, was born at Kildare on 15 Dec. 1713, and was educated at Westminster School, where he was admitted on the foundation as head of his election in 1728, and was elected to a studentship at Christ Church, Oxford, in 1732. He graduated B.A. 5 June 1736, and at the general election in May 1741 contested the borough of Cricklade. A double return was made for this constituency, but ultimately the seat was assigned to Ellis by an order of the House of Commons on 24 Dec. 1741. In November 1744 and again in October 1745 Ellis seconded the address to the throne (*Parl. Hist.* xiii. 991–2, 1331–3). In February 1747 he was appointed a lord of the admiralty, in Henry Pelham's administration, in the place of George Grenville, who was promoted to the treasury board, and was returned as one of the members for the joint boroughs of Weymouth and Melcombe Regis at the general election in July of the same year. He continued in office after Pelham's death in March 1754, and was re-elected for Weymouth in the following month, but resigning his seat at the admiralty in December 1755 was appointed one of the vice-treasurers of Ireland. On 20 March 1760

Ellis was sworn a member of the privy council. At the general election in March 1761 he was returned with Wilkes for the borough of Aylesbury, and resigning the post of vice-treasurer was appointed secretary at war on 17 Dec. 1762 in the place of Charles Townshend. Upon the formation of the Rockingham ministry in July 1765 Ellis resigned the latter office, and again became joint vice-treasurer of Ireland, a post which he held until September 1766, when he was succeeded by Isaac Barré. At the general election in March 1768 Ellis was elected one of the members for Petersfield, and though he strongly protested against Lord North's motion for the repeal of the American tea duty on 5 March 1770 (*ib.* xvi. 874), he was for the third time appointed joint vice-treasurer of Ireland on 21 April following. In the early months of 1771 Ellis took the principal part in the proceedings in the House of Commons against Lord Mayor Crosby [q. v.] and Alderman Oliver for obstructing the execution of the orders of the house, and it was upon his motion that they were both committed to the Tower (*ib.* vol. xvii. passim). At the general election in October 1774 he was returned for his old constituency of Weymouth, and having resigned the office of vice-treasurer in March was appointed treasurer of the navy on 12 June 1777. Ellis was again returned for Weymouth at the general election in September 1780, and at the close of Lord North's administration became on 11 Feb. 1782 the secretary of state for America, in the place of Lord George Germaine, who upon his retirement was created Viscount Sackville. His tenure of this office, which was the last he ever held under the crown, was brief, for he resigned upon the accession of Lord Rockingham to power in the following month. He continued, however, to take a considerable part in the debates of the house, and in May 1783 spoke against Pitt's resolution for reform (*ib.* xxiii. 864–5). He was again returned for Weymouth in March 1784, and twice in 1789 proposed Sir Gilbert Elliot for the speakership without success (*ib.* xxvii. 905–6, xxviii. 149–50). He failed to secure a seat at the general election in June 1790, but was returned for Petersfield at a bye election in April of the following year. Ellis, who had supported the coalition ministry, continued to oppose Pitt until 1793, when, alarmed at the progress of the French revolution, he seceded from the opposition. On the Duke of Portland becoming secretary of state in Pitt's administration Ellis was created, on 13 Aug. 1794, Baron Mendip of Mendip in the county of Somerset with remainder in default of issue to the heirs male of his sister Anne, the wife of Henry Agar of Gowran. No speech of his in the House of Lords is reported in the 'Parliamentary History.' He died at his house in Brook Street, Hanover Square, on 2 Feb. 1802 in his eighty-ninth year, and was buried at Westminster Abbey on the following Sunday in the north transept. Ellis married, first, on 18 Nov. 1747, Elizabeth, the only daughter of the Hon. Sir William Stanhope, K.B., second son of Philip, third earl of Chesterfield. She died on 1 Aug. 1761. In her right he acquired the possession of Pope's villa at Twickenham, which had been bought by her father after Pope's death in 1744. On 20 July 1765 he married, secondly, Anne, the eldest daughter of Hans Stanley of Paultons, near Romsey, Hampshire. She survived him nearly two years, and died at Twickenham on 7 Dec. 1803, in her seventy-ninth year. There were no issue of either marriage, and the barony of Mendip, in accordance with the special limitations of the patent, descended to his sister's grandson, Henry Welbore Agar, second Viscount Clifden, who thereupon assumed the additional surname of Ellis. Junius spoke of Ellis in no flattering terms, and referred to him as 'little mannikin Ellis' and 'Grildrig' (Bohn's edit. i. 288, 349); and Macaulay, in his 'Sketch of William Pitt,' sneers at him as 'an ancient placeman, who had been drawing salary almost every quarter since the days of Henry Pelham' (*Miscellaneous Writings*, 1860, ii. 316). His neighbour, Horace Walpole, was never tired of jeering at him; at one time he calls him Fox's 'Jackal,' and at another 'Forlorn Hope Ellis.' 'Wisdom,' he writes to the Countess of Ossory, 'I left forty years ago to Welbore Ellis, and must not pretend to rival him now when he is grown so rich by the semblance of it' (Walpole, *Letters*, vii. 264), and again, 'Connections make themselves, whether one will or not, but nobody can make one be a minister against one's will, unless one is of as little consequence as [Welbore] Ellis' (*ib.* viii. 169). In his amusing comparison of Barrington's character with that of Ellis, Walpole states that the latter 'had a fluency that was precise too, but it was a stream that flowed so smoothly and so shallow that it seemed to design to let every pebble it passed over be distinguished' (*Memoirs of the Reign of George II*, ii. 142). But though Ellis was not possessed of any great talents, he was readily recognised as a useful man in the house. When he entered parliament he attached himself to Henry Fox, afterwards Lord Holland, who upon becoming secretary of state in 1755 stipulated that some higher

place should be found for Ellis in the administration. Throughout his long parliamentary career Ellis consistently held to his political principles, and at the same time preserved the integrity of his character. But he was totally unfitted to fill such an important post as that of the American secretary, and the ambiguous 'Confession of Faith' which he made on entering upon the duties of that office was most severely criticised by Burke (*Parl. Hist.* xxiii. 1032–41). Ellis was created a D.C.L. of the university of Oxford on 7 July 1773, and was appointed a trustee of the British Museum in 1780. He was also a fellow of the Royal Society. His library is said to have been one of the most valuable private collections in the kingdom. His portrait, painted by Gainsborough in 1763, is now at Christ Church, Oxford; it was exhibited at the second loan collection of national portraits in 1867 (*Catalogue*, No. 489).

[Alumni Westmon. (1852), pp. 189, 297, 304–305; Cat. of Oxford Graduates (1851), p. 212; Collins's Peerage (1812), viii. 360–2; The Georgian Era (1832), i. 540; Gent. Mag. 1747, xvii. 544, 1802, vol. lxxii. pt. i. pp. 187–9, 1803, vol. lxxiii. pt. ii. p. 1192; Lord Mahon's Hist. of England, v. 401, 434, vii. 196, 201; Walpole's Memoirs of George II (1846), ii. 44, 141–2, 153; Walpole's Letters (Cunningham's edit.), iv. 94, 178, viii. 147, 262; pedigree given in the Ellis Correspondence (1829), i. xxiii; Chester's Registers of Westminster Abbey (1876), pp. 467, 469; Journals of the House of Commons, xxiv. 27, 36, 39, 40; Official Return of Lists of Members of Parliament, pt. ii. 93, 100, 112, 123, 142, 151, 164, 178, 193; Haydn's Book of Dignities.] G. F. R. B.

ELLIS, Sir WILLIAM (1609–1680), judge, second son of Sir Thomas Ellis of Grantham, Lincolnshire, and probably nephew of Sir William Ellis, one of the council of the north in 1619, born in 1609, was admitted to Christ's College, Cambridge, in 1623, graduating B.A. in 1626–7. Having entered Gray's Inn on 6 Nov. 1627 young Ellis was called to the bar on 9 Feb. 1634. He represented Boston, Lincolnshire, in the Short parliament of 1640, and also in the Long parliament. His name does not appear in Rushworth's list (*Hist. Coll.* vii. 1355) of the members excluded by Colonel Pride on 6 Dec. 1648; but it is not unlikely that he was one of those 'others from the Inns of Court' who 'had liberty granted to go to their chambers on their parole' on the 12th, as he was readmitted to the House of Commons on 4 June 1649 (*ib.* 1361). On 24 May 1654 he was appointed solicitor-general. Shortly afterwards he was elected an ancient of his inn. As solicitor-general he took part in the prosecution of Gerhard, Vowell, and Somerset Fox on the charge of corresponding with Charles Stuart and conspiring to assassinate the Protector. The trial took place in June 1654. Gerhard and Vowell were convicted and beheaded. The same year he was again returned to parliament for Boston, and in 1656 for Grantham. He was a member of the committee appointed to frame statutes for Durham College in March 1655-6. In June 1658 he was engaged in the prosecution of Dr. Hewet and John Mordant, charged with levying war against the Protector. Hewet was found guilty and Mordant acquitted. One of Cromwell's latest acts was to sign a patent creating Ellis a baronet, but it is doubtful whether it passed the great seal. He was continued in the office of solicitor-general by Richard Cromwell. At the election in January 1658–9 he retained his seat for Grantham. In the protracted debate on the competency of the Scottish members he spoke at length in support of their claims (18 March 1658–9), observing that the 'argument that the Act of Union is no good law, this argument makes way for Charles Stuart' (Burton, *Diary*, iv. 181). Re-elected for Grantham in 1660 he was excluded from the house on the score of his opinions. In autumn 1664 he was appointed reader at Gray's Inn, of which he had been elected a bencher in 1659; on 26 Aug. 1669 he took the degree of serjeant-at-law, and on 10 April 1671 he was advanced to the rank of king's serjeant and knighted. He was raised to the bench in 1673, taking his seat in the court of common pleas on the first day of Hilary term. The only case of public interest which came before him during his tenure of office was that of Barnardiston *v.* Swaine (*State Trials*, vi. 1070), an election case. Sir Samuel Barnardiston and Lord Huntingtower contested the county of Suffolk in 1673. Barnardiston having the majority of votes, Lord Huntingtower induced the sheriff to falsify the return, and took his seat in the house. There the case was decided by an election committee, and Barnardiston declared elected. Accordingly he sued Lord Huntingtower for 'trespass on the case,' and recovered 1,000*l.* damages in the king's bench. The case was, however, removed on writ of error to the exchequer chamber, where the majority, Ellis and Atkins dissenting, reversed the judgment of the king's bench. Ellis was removed in 1676, without reason assigned, but reinstated on 5 May 1679, having been returned to parliament for Boston in the preceding February. He died on 3 Dec. 1680 at his chambers in Serjeants' Inn, according to Sir Thomas Ray-

mond, 'grandævus senectute, viz. ætat. 71.' His arms are emblazoned in the bay window of Gray's Inn Hall.

[Cal. State Papers, Dom. (1640–1) p. 310, (1655–6) p. 218; Grad. Cant.; Douthwaite's Gray's Inn; Willis's Not. Parl. iii. 233, 246, 263, 276; Lists of Members of Parliament (official return of); 4th Rep. Dep.-Keeper Pat. Rec. App. ii. 190; Foss's Lives of the Judges; Wood's Fasti (Bliss), i. 446; Noble's Cromwell, i. 437, 442; Parl. Hist. iv. 4, 1080; Sir Thomas Raymond's Rep. 217, 251, 407.] J. M. R.

**ELLIS, Sir WILLIAM** (*d.* 1732), secretary of state, second son of John Ellis (1606?–1681) [q. v.], was educated on the foundation of Westminster, whence he was elected to a studentship at Christ Church, Oxford, in 1665, and proceeded B.A. 19 June 1669. He lost his studentship for accepting the degree of M.A. 'per literas regias' at Cambridge in 1671, without having first obtained his grace in his own college; and, despite the intercession of the Prince of Orange, in whose train he had visited Cambridge, was never restored. In 1678 he was appointed, along with his brother, Welbore Ellis, customer, comptroller and searcher for the provinces of Leinster and Munster (*Addit. MS.* 21135, f. 53), and while holding this lucrative sinecure acquired considerable property in Ireland (*ib.* 28930, 28938, 28940, 28941, 28946). He acted as secretary to Richard, earl of Tyrconnel, on the latter's appointment to the lord-lieutenancy of Ireland in 1686, and was knighted. At the revolution he elected to follow the fortunes of the house of Stuart. Accompanying James to Ireland he was placed on his privy council and appointed one of the assessors for the city and county of Dublin in April 1690 (D'Alton, *King James's Irish Army List*, 2nd ed. i. 33, ii. 692, where he is confounded with Sir William Ellis, 'solicitor-general for Ireland in 1657 and one of the baronets created by Cromwell'). He was attainted in 1691, and his elder brother, John [q. v.], to whom he owed money, gained possession of his Irish property. He afterwards became secretary to James in his exile at St. Germain, and on his death in 1701 acted as treasurer to his son, the Old Pretender. Ellis died a protestant at Rome in the autumn of 1732, aged between 85 and 90 (*Gent. Mag.* ii. 930). His letters to his brother John and others (1674–1689) are in the British Museum, Addit. MSS. 28930–1, 28875–6; those to Cardinal Gualterio (1719–27) will be found in Addit. MSS. 20310, 31267.

[Ellis Correspondence, ed. Hon. G. J. W. Agar Ellis, 1829; Welch's Alumni Westmon. 1852, p. 161; Wood's Athenæ Oxon. ed. Bliss, iii. 711; Gent. Mag. xxxix. 328; Oxford Graduates, 1851, p. 212; Cambridge Graduates, 1787, p. 130.] G. G.

**ELLIS, WILLIAM** (*d.* 1758), was a writer on agriculture, of whom little save his books has survived. He is supposed to have been born about 1700, received an ordinary education, and began life as a plain farmer. For nearly fifty years he held a farm at Little Gaddesden, Hertfordshire, on which, however, he made no pretence to scientific agriculture. His early works brought him into 'repute,' and many applications were made to him by landed proprietors in all parts of the country to visit and report on their farms. Thus he travelled over the north of England in order to give those who complied with his terms the benefit of his experience. Ellis seems to have been a shrewd man of business, for he soon added to his income by frequently travelling as an agent for seeds and seller of farming implements; in short he was ready to execute any sort of country business at a fixed price. Many eager farmers, led by his fame and his books, proceeded to visit Ellis's farm, but found, to their surprise and disappointment, that he did not carry out any of the views which he advocated in print, that his implements were old-fashioned, and that his land was neglected and in bad condition. This report speedily reacted on the sale of his books. They had introduced many new methods of treating manure, sheep and turnips, and lucerne, but now their reputation began to decline. Ellis perceived with sorrow that he was outliving his fame.

The success which his work on timber obtained (it ran through three editions in less than three years) tempted Osborne, the bookseller, to engage him as a writer, and Ellis produced with much fecundity volume after volume. Gradually he advanced to monthly works and more voluminous productions, in which, to fill up his stipulated number of pages, he was driven to introduce those ridiculous anecdotes and unnecessary details which have so much marred his writings. So long as Ellis proceeded according to his own rule (Preface to *Farriery*), 'I always considered experience as the only touchstone of truth, and by that unerring rule every particular here advanced has been sufficiently tried,' all was well, and his books were valued accordingly. But the editor of his last book was compelled before printing it to exclude many foolish stories of gipsies, thieves, and the like, also many absurd nostrums and receipts, evidently only inserted to fill space. Ellis's books have become useless, from the advance in agricultural science.

Ellis's works consist of: 1. 'Chiltern and Vale Farming,' 1733. 2. 'New Experiments in Husbandry for the Month of April,' 1736. 3. 'The Timber-Tree Improved,' 1738. These last two are tracts. 4. 'The Shepherd's Sure Guide,' 1749; full of fatuous anecdotes of sheep and dogs. 5. 'The Modern Husbandman,' 8 vols., 1750. This treats of the farmer's year month by month and of rural economy in general; it is Ellis's best work, though such a sentence as 'Be yourself the first man up in a morning for sounding at your door your harvest horn to call your men at four o'clock,' contrasts amusingly with the writer's own practice according to those who went to visit him at Little Gaddesden. 6. 'The Country Housewife's Family Companion,' 1750. 7. 'The Practical Farmer,' 1759; an abbreviation of No. 5. 8. 'Every Farmer his own Farrier,' 1759. 9. 'Husbandry Abridged and Methodized,' 2 vols., 1772.

[Life prefixed to No. 9 above; Brit. Mus. Cat.; Ellis's own works.] M. G. W.

**ELLIS, WILLIAM** (1747–1810), engraver, born in London in 1747, was the son of a writing engraver, and was placed as a pupil with W. Woollett [q.v.] He produced some fine plates in the style of that celebrated engraver, some being executed in conjunction with him, viz. the two portraits of Rubens and his wife, published in 1774; 'A River Scene with a Windmill,' after S. Ruysdael, published in 1777; 'Solitude,' after R. Wilson, R.A., published in 1778; and two scenes from the 'Vicar of Wakefield,' after T. Hearne, published in 1780, and exhibited at the Society of Artists in that year. Ellis engraved several topographical views after Paul Sandby and T. Hearne, a set of 'The Seasons,' after Hearne, and some plates for the 'Ladies' Magazine.' In 1800 he aquatinted a set of engravings of 'Views of the Memorable Victory of the Nile,' engraved by F. Chesham from paintings by W. Anderson. Some of his engravings, e.g. a landscape, 'Peasants Dancing,' after Berchem, are signed 'William and Elizabeth Ellis,' and a plate of 'The Solitary Traveller,' after J. Pye, is stated to be etched by Elizabeth Ellis alone. She was no doubt his wife, and assisted him in his art. Ellis died in 1810, as is shown from the inscription on a plate representing 'A South View of the City of Exeter, from a Drawing taken at Shooting Marsh by the late Mr. William Ellis,' published 24 Nov. 1810, in aid of his five orphan children. In 1814 there was published a set of 'Twenty-nine Views illustrative of the Rev. Daniel Lysons's Environs of London, drawn and engraved by William Ellis.'

[Redgrave's Dict. of Artists; Le Blanc's Manuel de l'Amateur d'Estampes; Fagan's Catalogue Raisonné of the engraved works of William Woollett; Lowndes's Bibl. Man.] L. C.

**ELLIS, WILLIAM** (1794–1872), missionary, born in London 29 Aug. 1794, of parents in straitened circumstances, was bred a gardener, but, coming under deep religious impressions, offered himself as a foreign missionary to the London Missionary Society; was accepted, trained, and ordained in 1815 for the office, and appointed first to South Africa, but afterwards to the South Sea Islands. Leaving England in 1816, along with his wife, he arrived in 1817 at Eimeo, one of the Georgian or Windward islands, and in the following year commenced a new mission at Huahine. In 1822 he removed to Oahu, one of the Sandwich group, but had to leave it owing to his wife's health; returned to England in 1825, visiting America by the way. As a Polynesian missionary he combined great spiritual earnestness with mechanical skill, and likewise with a profound interest in scientific and antiquarian research. While in England he published a 'Tour through Hawaii,' and thereafter his 'Polynesian Researches.' The 'Researches' excited great interest; the book was reviewed in the 'Quarterly Review' by Southey, whose judgment was given in the words, 'A more interesting book we have never perused.' The publication of this work went far to redeem the character of missionaries in the eyes of some who had thought of them all as ignorant and narrow-minded men. In 1830 he was appointed assistant foreign secretary to the London Missionary Society, and soon after chief foreign secretary. Among other literary employments he became editor of an annual called 'The Christian Keepsake,' which brought him into connection with many literary friends.

His first wife having died in 1835 after many years of great suffering, he married in 1837 Miss Sarah Stickney, a lady who acquired considerable literary fame, chiefly in connection with a work entitled 'The Poetry of Life,' and works on the women of England in their various relations. Miss Stickney had been brought up a member of the Society of Friends, but not caring to accept all their principles and rules, she had left that body and become a member of the congregational church. Her husband and she enjoyed five-and-thirty years of married life, marked by great congeniality of taste and pursuit, both in religion and general culture. The list of her books appended to this notice attests the variety of her accomplishments

and her great literary activity. Among the practical objects in which she and her husband were deeply interested was the promotion of temperance, and their zeal in this cause took a very practical form, several persons given to drunkenness being taken in hand and encouraged by every contrivance of affectionate solicitude to turn from their evil ways. Mrs. Ellis likewise instituted a school for young ladies—Rawdon House, to which she gave the benefit of her personal superintendence. Her object was to apply the principles illustrated in her books (*The Women of England*, &c.) to the moral training, the formation of character, and in some degree the domestic duties of young ladies. Other means were devised for improving the intellectual condition of young women of the lower classes. She had studied art both in theory and in practice, and her character and attainments gave her a position of no ordinary influence.

The profoundest interest of both her and her husband, however, was all the while in the cause of christian missions. While Ellis was secretary of the London Missionary Society the affairs of Madagascar began to create interest, both in connection with the persecution of the christian converts under Queen Ranavolona, and the interference of the French in the affairs of the island. Ellis was requested by the directors of the society to prepare a 'History of Madagascar,' which appeared in 2 vols. in 1838. In 1844 he was obliged, owing to ill-health, to resign the post of secretary. In the same year he published the first volume of a 'History of the London Missionary Society.' In 1847 he was invited to take the pastoral charge of an independent congregation at Hoddesdon in Hertfordshire, where he and his family had been residing for some time.

In 1852 the affairs of Madagascar had reached such a crisis that Ellis was requested by the directors of the society to visit the island, in order to ascertain and improve the condition of the christians. When he arrived in 1853 he was not allowed to proceed to the capital. He retired for a time to Mauritius; visited Madagascar a second time, and was again refused access to the capital. Before he arrived in England communications reached him indicating that a change had come over the authorities, and conveying their invitation to him to visit them. Without hesitation he retraced his steps, and paid his third visit in 1856. Yet even now the queen would not allow him to extend his visit beyond a month, and though he was able to learn a good deal, he could not do what he had desired either for the country or the christian cause. Soon after his return from this third visit the queen died, and matters assumed quite a different appearance. In 1861 Ellis set out on his fourth, and by far his longest and most satisfactory visit to Madagascar, and remained in the island till 1865. The events that followed are well known. In 1868 a christian queen came to the throne, advised by christian counsellors. Persecution being exchanged for encouragement, an immense addition to the number of persons professing christianity took place. The continuance of the plots of the French created great difficulties in the political government. Ellis was able to give advice by which these difficulties were in a great measure overcome. Both church matters and state matters were settled on a basis which provided for self-government, constitutional liberty, and the freedom of the church. When he returned to England in 1865 he received an extraordinary welcome. A great part of his time was spent in going from place to place and delivering lectures and addresses. Three books, entitled 'Three Visits to Madagascar' (1858), 'Madagascar Revisited' (1867), and 'The Martyr Church of Madagascar' (1870), gave full particulars of the whole movement.

In the beginning of June 1872 he caught cold on a railway journey and died on the 9th of the month. Scarcely had he been buried, when Mrs. Ellis was seized with precisely the same form of ailment, and died on the 16th.

The principal works of Ellis have been already noticed. Those published by Mrs. Ellis were the following: 1. 'The Poetry of Life,' 2 vols. 2. 'Conversations on Human Nature.' 3. 'Home, or the Iron Rule,' 3 vols. 4. 'The Women of England.' 5. 'Sons of the Soil,' a poem. 6. 'The Daughters of England.' 7. 'The Wives of England.' 8. 'The Mothers of England.' 9. 'Family Secrets,' 3 vols. 10. 'A Summer and a Winter in the Pyrenees.' 11. 'A Voice from the Vintage.' 12. 'Pictures of Private Life.' 13. 'The Young Ladies' Reader.' 14. 'Look to the End,' 2 vols. 15. 'The Island Queen,' a poem. 16. 'Temper and Temperament,' 2 vols. 17. 'Prevention better than Cure.' 18. 'Rawdon House.' 19. 'Fireside Tales.' 20. 'Social Distinction,' 3 vols. 21. 'My Brother.' 22. 'The Beautiful in Nature and Art.' 23. 'Northern Roses,' 3 vols. 24. 'Education of Character.' 25. 'Education of the Heart.' 26. 'The Morning Call, a table-book of Literature and Art,' 4 vols.

[Memoir of Rev. William Ellis, by his son, John E. Ellis, 1873; Register of Missionaries, &c., of the London Missionary Society, by J. O. Whitehouse, 1886.] W. G. B.

ELLIS, WILLIAM (1800–1881), economist, was born in January 1800. His father, Andrew Ellis Ellis, an underwriter at Lloyd's, was the descendant of a French refugee family named De Vezian, and took the name Ellis shortly after the son's birth. His mother was Maria Sophia Fazio, of Italian extraction. He was educated at a school in Bromley, and at the age of fourteen became his father's assistant at Lloyd's. In 1824, on the foundation of the Indemnity Marine Insurance Company, he became assistant-underwriter. In 1827 he was appointed chief manager of the company, and held that position for many years, until on his retirement he was elected director. He was a most energetic and successful man of business, never taking a holiday for thirty years. He found time, however, to write many books and take an active part in teaching. He was interested in economic speculations, and joined the Utilitarian Society formed by John Stuart Mill, a body never exceeding ten in number, and lasting only from the winter of 1822–3 to 1826. His fellow-members included William Eyton Tooke, son of the economical writer, and John Arthur Roebuck. He joined Mill in another informal club for the discussion of economic questions about 1825–30, and was one of those who 'originated new speculations.' Ellis was through life a member of the school of economists led by Mill, and became conspicuous for what Mill calls his 'apostolic exertions for the improvement of education.' He was especially impressed by the importance of teaching political economy to children. He endeavoured to enforce this theory with great simplicity and earnestness, both in writing and by practice. In 1846 he tried a conversation class upon economic subjects in a British school. His success encouraged him to form a class of schoolmasters. In 1848 he founded the first Birkbeck school. In 1852 he had founded five of these schools at his own expense, naming them after George Birkbeck [q. v.] At one time there were ten of these schools. He appointed trustees and provided endowments, but only two now remain (1888). The Peckham school had at one time eight hundred pupils. He afterwards helped to found, and was a governor of, the school of the Middle-class Corporation, to which he contributed munificently until his death. At the request of the prince consort he gave lectures to the royal children at Buckingham Palace. Some lectures written by him were read in several towns at the expense of Brougham. He wrote a series of text-books for the advancement of his favourite science. The best known was 'Lessons on the Phenomena of Industrial Life, edited by Dean Dawes.

His chief works are: 1. 'Outlines of Social Economy,' 1846. 2. 'Education as a means of Preventing Destitution,' 1851. 3. 'A Layman's Contribution to the Knowledge and Practice of Religion in Common Life,' 1857 (really an exposition of economical principles). 4. 'Where must we look for the further Prevention of Crime?' 1857. 5. 'Philo-Socrates' (a series of papers), 1861. 6. 'Introduction to the Study of the Social Sciences,' 1863 (a lecture at University College). 7. 'Thoughts on the Future of the Human Race,' 1866. 8. 'What stops the Way? or the two great difficulties,' 1868. Ellis also contributed the article upon 'Marine Insurance' to the first edition of McCulloch's 'Commercial Dictionary.' Some of his books have been translated and two of them were introduced into the primary schools in France. He died, aged 81, on 18 Feb. 1881. He married in 1825 Mary, third daughter of the historian Sharon Turner. She died in 1870, and he survived his two sons.

[Ethel E. Ellis's Memoir, 1888; E. K. Blyth's Life, 1889; Times, 22 Feb. 1881; Athenæum, 1881, pt. i. p. 336; Good Words for August 1881; J. S. Mill's Autobiography, pp. 81, 121, 125; W. Rogers's Reminiscences (1888), p. 86; Bain's James Mill, pp. 182, 389, 392; Walford's Insurance Cyclopædia; art. by George Combe [q. v.] in Westminster Review for July 1852.]

ELLIS, WYNNE (1790–1875), picture collector, son of Thomas Ellis, by Elizabeth Ordway of Barkway, Hertfordshire, was born at Oundle, Northamptonshire, in July 1790, and after receiving a good education came to London. In 1812 he became a haberdasher, hosier, and mercer at 16 Ludgate Street, city of London, where he gradually created the largest silk business in London, adding house to house as opportunity occurred of purchasing the property around him, and passing from the retail to a wholesale business in 1830. After his retirement in 1871 his firm assumed the title of John Howell & Co.

In 1831 he withdrew his candidature for the aldermanic ward of Castle Baynard to contest the parliamentary representation of Leicester. As an advanced liberal he sat for Leicester from 4 May 1831 to 29 Dec. 1834, and again from 22 March 1839 to 23 July 1847. He was an advocate for the total repeal of the corn laws, of free trade generally, of reform in bankruptcy, and of greater freedom in the law of partnership. In the committees of the House of Commons he exercised considerable influence. He was a J.P. both for Hertfordshire and Kent, and was pricked to serve as sheriff for the latter county, but was excused in consideration of his having

discharged corresponding duties for Hertfordshire in 1851–2. He purchased the manor of Ponsborne Park, Hertfordshire, in 1836, but sold it in May 1875. He also owned Tankerton Tower, near Canterbury. He had an intense dislike to betting, horseracing, and gambling, though he was a lover of manly sports. He made an extensive collection of ancient and modern pictures, many of which are described in Waagen's 'Treasures of Art,' ii. 293–8. He married in 1814 Mary Maria, daughter of John Smith of Lincoln. She died in 1872, and was buried in a mausoleum designed by Barry, and built in Whitstable churchyard. Near this her husband soon after erected almshouses to her memory. He died at his residence, 30 Cadogan Place, Sloane Street, London, 20 Nov. 1875, and was buried with his wife at Whitstable. By his will he left very numerous legacies to charitable and religious institutions, including 50,000*l.* to the trustees of the Simeon Fund. His personalty was proved under 600,000*l.* on 8 Jan. 1876. His ancient pictures, 402 in number, he left to the English nation, but of these the trustees of the National Gallery selected only 44, which have since been exhibited as the Wynne Ellis collection. The remainder of these ancient pictures, with his modern pictures, water-colour drawings, porcelain, decorative furniture, marbles, &c., were disposed of at Christie, Manson, & Wood's in five days' sale in May, June, and July 1876, when the total proceeds were 56,098*l.* 2*s.* 3*d.* In the sale of 6 May Gainsborough's portrait of Elizabeth, duchess of Devonshire, was purchased by Thomas Agnew & Sons for 10,605*l.* The Agnews exhibited the painting at their rooms, 39B Old Bond Street, London, where on the night of 26 May the canvas was cut out and stolen. It was finally recovered in Chicago in 1901 and purchased by Mr. J. Pierpont Morgan.

[Warehousemen and Drapers' Trade Journal, 27 Nov. 1875, p. 618, 11 Dec. p. 641, and 25 Dec. p. 660; Illustrated London News, 8 Jan. 1876, pp. 35, 37, 38 with portrait, 13 May, p. 475, 20 May, p. 500, and 3 June, p. 550; Times, 25 Nov. 1875, 5, 8, 19, 22, 27, 29 May, 20 June, 18 and 19 July 1876; Cussans's Hertfordshire (1874), ii. part iii. 271; Annual Register, 1876, p. 402, and Chronicle, p. 51.] G. C. B.

ELLISTON, HENRY TWISELTON (1801?–1864), musical composer and inventor, born in or about 1801, was the second son of Robert William Elliston [q. v.], and resided during most of his life at Leamington, where his father had formerly leased the theatre. Having decided on adopting music as his profession, he received a careful training, and became a sound theoretical musician, and an able performer on the organ and several other instruments. On his father presenting an organ to the parish church of Leamington, Elliston was elected organist, and held the post till his death. In the subsequent enlargement of the organ he exhibited considerable mechanical ingenuity, and invented a transposing piano on a new and simple plan. He was an early member of the choral society of Leamington, and whilst he was associated with it the society produced the 'Messiah' and other great works during a three days' musical festival. Elliston himself built the music hall in Bath Street. With his brother William, who emigrated to Australia, he established the County Library. During the time that he and his brother were in partnership they gave concerts on an extensive scale. Subsequently Elliston was lessee of the royal assembly rooms. Beyond some admired church services he composed little. In September 1863 he was appointed librarian of the free public library at Leamington. He died at Leamington 19 April 1864, aged 63, and was buried in the cemetery.

[Gent. Mag. 3rd ser. xvi. 807–8.] G. G.

ELLISTON, ROBERT WILLIAM (1774–1831), actor, was born 7 April 1774 in Orange Street, Bloomsbury, where his father, Robert Elliston, who subsequently removed to Charles Street, Long Acre, was in business as a watchmaker. His grandfather was a farmer at Gedgrave, near Orford, Suffolk. Robert Elliston the elder was a man of indolent habits and low pursuits, and the charge of the education of his son at St. Paul's School, London, devolved upon his brother, William Elliston, LL.D., master of Sidney College, Cambridge. The youth, who passed his holidays in Cambridge with his uncle, Dr. Elliston, or with his uncle by marriage, the Rev. Thomas Martyn, professor of botany at Sidney College, was intended for the church. While at school about 1790 at an evening academy kept by a Madame Cotterille, at which he studied French, he made in a private building a species of histrionic essay, playing Pyrrhus in 'The Distressed Mother,' to the Phœnix of Charles Mathews, and Chamont in 'The Orphan.' More ambitious efforts followed at the Lyceum Rooms, where he enacted Young Norval, Pierre, and other characters in tragedy. Early in 1791 he ran away from home with an introduction to Dimond, manager of the Bath Theatre. Failing to obtain an engagement he accepted a situation as clerk to a lottery office. On 14 April 1791, according to Genest, who describes him 'as a young gentleman, his first appearance on any stage,' he played Tressel in 'Richard III' at the Bath Theatre. This character he repeated with the

same company at Bristol on the 25th. On the 28th he acted at Bath Arviragus in 'Cymbeline.' Raymond fixes his first appearance at 21 April 1792 (*Life of Elliston*, i. 39). An engagement was then accepted from Tate Wilkinson of the York circuit, and Elliston appeared at Leeds in 1792 as Dorilas in 'Merope.' Dissatisfied with the parts assigned him, he apologised for his escapade to Dr. Elliston, and was taken back into favour. In May 1793 he returned to London and made the acquaintance of Dr. Farmer and George Steevens, by the latter of whom he was introduced to John Kemble, who, July 1793, with the idea of giving him an engagement at Drury Lane, recommended him to study Romeo. As the new theatre was not ready, Elliston reappeared at Bath 26 Sept. 1793 in Romeo. He now sprang into favour, playing at Bath or Bristol a large number of characters in tragedy and comedy. In Bath Elliston eloped with and married, about June 1796, a Miss Rundall, a teacher of dancing, by whom he had a large family, and who, in the height of his success, continued her occupation. On 25 June 1796, by permission of Dimond, to whom he was engaged for three years, Elliston made what was probably his first appearance in London, playing at the Haymarket, under Colman, Octavian in 'The Mountaineers,' and Vapour in Prince Hoare's musical farce 'My Grandmother.' 'The Iron Chest,' the failure of which at Drury Lane, 12 March 1796, had elicited Colman's famous preface attacking Kemble, was revived at the Haymarket 29 Aug., when Elliston obtained warm recognition in Kemble's character of Sir Edward Mortimer. He also played Romeo. On 21 Sept. 1796 (Raymond, 1797) at Covent Garden, still by permission of Dimond, he appeared for one night only as Sheva in 'The Jew.' At the same house he played Young Norval and Philaster. The curious arrangement by which Dimond of Bath allowed him to appear in London once a fortnight subjected the actor to some ridicule. Bath remained his headquarters, all the leading business being gradually assigned him. He played by command before George III at Windsor, and also appeared at Weymouth, where by playing on the violin he awoke the king, who in the afternoon had retired into the royal box and fallen asleep. He also delivered at Wells and elsewhere an entertainment with songs, &c., written for him by Thomas Dibdin. During his frequent visits to London he had become a member of several clubs and acquired habits of gambling and dissipation. During the recess at Bath he managed the small theatres at Wells and Shepton Mallet. Having vainly taken some steps towards obtaining a patent for a new London theatre, and made a fruitless application to the vice-chancellor of Oxford for permission to open a theatre in that city, he accepted an engagement from Colman at the Haymarket, at which house he appeared 16 May 1803 in 'No Prelude,' which Genest assigns to Elliston and Waldron, and in 'The Jew' as Sheva, his old associate Mathews making as Jabal his first appearance in London. At the Haymarket he played during the summer seasons of 1803, 1804, 1805, and 1811. His début at Drury Lane took place 20 Sept. 1804 as Rolla in 'Pizarro.' He remained a member of the Drury Lane company until 1809, returned to it 1812–15 and again 1819–26. During the period last named he was lessee and manager of the theatre, from which in 1826 he retired ruined. His characters included most leading parts in the ancient and modern repertories of the two theatres. Among the many original parts in works by Dimond, Dibdin, Kenney, and other dramatists he played at Drury Lane, the most important are Fitzharding in Tobin's 'The Curfew,' 19 Feb. 1807, and Lothair in 'Adelgitha,' by 'Monk' Lewis, 30 April 1807. So great was the popularity of Elliston that he was compelled for his benefit, 10 Sept. 1804, to take the King's Theatre, and the public breaking through all obstacles rushed in without paying, and crowded the house in all parts, including the stage (Oulton, *History of the Theatres of London*, iii. 55–7). At the close of the season of 1808–9 at Drury Lane Elliston entered upon the management of the Royal Circus, which he subsequently called the Surrey Theatre. At the time when the theatre opened, Easter 1809, Elliston was engaged with the Drury Lane company, then, in consequence of the destruction of their theatre by fire, playing at the Lyceum. He did not appear accordingly at the Surrey until 16 June 1809, when he played Macheath in a burletta founded on the 'Beggar's Opera,' itself a burlesque. The next performance was as Macbeth, in a burletta on that tragedy. The following season, the theatre having been converted into the Surrey, Miss Sally Booth [q. v.] appeared in a burletta founded on the 'Beaux' Stratagem,' in which Elliston was Archer. While the house was closed Elliston meanwhile had undertaken the management of the theatres at Manchester and Birmingham, and had opened in 1811, in John Street, Bristol, a 'Literary Association' connected with a shop for the sale of secondhand books. A bloodless duel with De Camp the actor belongs to September 1812. On 19 April 1813, while still retaining the Surrey, he opened, under the

title of Little Drury Lane, the Olympic Pavilion, which in the following month was closed by order of the lord chamberlain. In December it was reopened as the Olympic. Elliston also managed for a season the Leicester theatre, and undertook other theatrical or quasi-theatrical speculations. When the new theatre in Drury Lane reopened 10 Oct. 1812, Elliston spoke Byron's prologue and acted Hamlet. After refusing the management of Drury Lane, which was offered him by the committee, he secured, in a competition with Kean, Dibdin, Arnold, and others, the lesseeship of the house. His management was spirited. He made at the outset an application to Mrs. Siddons, who refused to be drawn from her retirement, engaged, in addition to other actors, Kean, Pope, Holland, Dowton, Munden, Harley, Oxberry, Knight, Braham, Mrs. West, Mrs. Egerton, Mrs. Glover, Miss Kelly, Mrs. Edwin, and subsequently Madame Vestris, and applied for dramas to Sir Walter Scott, Maturin, and other authors of repute. Drury Lane opened under Elliston's management, 4 Oct. 1819, with 'Wild Oats,' in which he played Rover. Kean during the season appeared for the first time as Lear and Jaffier; versions of novels of Scott were produced, and Madame Vestris obtained a success in the revival of 'Don Giovanni' in London. After closing 8 July 1820, the theatre reopened 15 Aug. for a series of farewell performances of Kean before that actor's departure to America, and did not finally close until 16 Sept. The principal event of the following season was the production, 25 April 1821, in the face of much opposition, of Lord Byron's 'Marino Faliero.' Towards the close of the season, which lasted through the summer, Kean reappeared. Young was engaged in 1822–3, and Macready, who appeared as Virginius, in 1823–4. Kean also played occasionally, but many causes combined to render his appearances casual and uncertain. To Elliston's engagement of Clarkson Stanfield and David Roberts Drury Lane owed the reputation for scenery it long enjoyed. At the close of the season 1825–1826 Elliston, unable to meet the claims of the committee of Drury Lane, was compelled to resign the theatre, the management of which was for a time entrusted to his son, and on 10 Dec. 1826 he appeared as a bankrupt. Mrs. Elliston had died 1 April 1821 in her forty-sixth year, and been buried in St. George's burial-ground, Bayswater. In January 1823 Elliston had an epileptic seizure. A second attack, the nature of which is not defined, left him, in August 1825, 'a helpless, decrepit, tottering old man' (*Life* by Raymond). On 11 May 1826 he appeared at Drury Lane as Falstaff in the 'First Part of King Henry IV.' He showed signs of exhaustion, and in the fifth act fell flat on the stage. This was his last appearance at Drury Lane. After quitting this house Elliston became once more lessee of the Surrey, at which he appeared Whit-Monday 1827 as 'The Three Singles,' playing a triple character, in which he was in turns a collegian, a Frenchman, and a fool. Falstaff and other characters followed, the result being financially successful. The engagement of T. P. Cooke and the production in 1829 of Douglas Jerrold's 'Black-Eyed Susan' were features in his management of the Surrey. At this time he had recovered a portion of his old spirits, and was still 'the first comedian of his day.' His health was, however, shattered. On 24 June 1831 he played Sheva in 'The Jew,' and struggled with difficulty through the character. This was his last performance. He had an apoplectic seizure 6 July 1831, and on the 8th, at 6.30 a.m., at Great Surrey Street, Blackfriars, he died. Elliston is buried in a vault in St. John's Church, Waterloo Road. A marble slab, with a Latin epitaph by his son-in-law, Nicholas Torre, was placed in August 1833 on the south side of the church.

Few actors have occupied a more important place than Elliston, and few have exhibited more diversified talent or a more perplexing individuality. In the main he was an honest, well-meaning man. His weakness in the presence of temptation led him into terrible irregularities; his animal spirits and habits of intoxication combined made him the hero of the most preposterous adventures; and his assumption of dignity, and his marvellous system of puffing, cast upon one of the first of actors a reputation not far from that of a 'charlatan.' In his management of Drury Lane he acquired the respect of a portion at least of his contemporaries, the general estimate being that he sacrificed his own fortune, which he states in a note to the preface to 'The Flying Dutchman' to have been 30,000*l.*, to the interests of the proprietors, by whom he was treated with ingratitude. It was in the management of minor and provincial theatres, into which he recklessly plunged, that he played the preposterous or diverting pranks which cling to his memory. Pages might be filled with the record of his pretensions and his absurdities. His merits as an actor cannot be challenged. The rhapsody 'To the Shade of Elliston,' beginning 'Joyousest of once embodied spirits,' and the praise of his various performances, are among the most familiar of Lamb's utterances concerning the stage. Leigh Hunt declares Elliston 'the only genius that has approached that great

man (Garrick) in universality of imitation,' and speaks of him (1807) as 'the second tragedian on the stage,' and the 'best lover on the stage both in tragedy and comedy.' Macready, sparing as he is of praise to rivals, in giving a striking account of Elliston's last performance at Drury Lane (*Reminiscences*, i. 307–8), writes a high encomium of his versatility and power. The 'London Magazine and Theatrical Inquisitor,' iii. 515, says his comic genius was irresistible. It was the very apotheosis of fun, sworn brother 'to all frolicsomeness,' but adds that in his later years he had fallen into 'a coarse buffoonery of manner;' and Byron says he could conceive nothing better than Elliston in gentlemanly comedy and in some parts of tragedy. Vapid in 'The Dramatist,' Doricourt, Charles Surface, Rover in 'Wild Oats,' and Ranger in the 'Suspicious Husband,' are a few of the comic characters in which he had no equal. Among his serious parts the best were Hamlet, Orestes, Romeo, Hotspur, Amintor. In addition to 'No Prelude' before mentioned Elliston wrote the 'Venetian Outlaw,' 8vo, 1805, acted at Drury Lane 26 April 1805, the author playing the part of Vivaldi. It is dedicated from Elliston's residence, 13 North Street, Westminster, to the king, is fairly workmanlike, and is, according to a postscript by Elliston to the printed edition, an adaptation of Abelin's 'Le Grand Bandit ou l'Homme à trois Masques,' a piece played at the Duke's Theatre, Brunswick. He wrote a preface to the 'Flying Dutchman, or the Spectral Ship,' a three-act drama played at the Surrey, and included in the third volume of Richardson's 'New Minor Theatre,' 12mo, 1828, et seq., and two letters, one of them being a reply to a memorial to the lord chamberlain against the Olympic and the Sans Pareil theatres, presented by the managements of Drury Lane and Covent Garden. These are printed in octavo, London, 1818, with the memorial, and are in the British Museum under 'Drury Lane.' An acting edition of 'Coriolanus,' London, 1820, is said to be altered by R. W. Elliston. A preface to Poole's 'Married and Single,' 8vo, 1824, contains an attack upon him. No. 2 in the Mathews collection of paintings at the Garrick Club is a portrait by Henry Singleton, R.A., of Elliston as Octavian in 'The Mountaineers.' Mathews, in the 'Catalogue,' writes, 'A most fascinating, brilliant actor.' Other portraits by De Wilde, as Duke Aranza in 'The Honeymoon,' and by Harlowe show him a handsome, bright-looking man. He is charged with being a little of a fop, but was a good conversationalist, and without being witty had a fund of humour. He had a gift of facile oratory which he frequently abused. On the strength of this he contemplated at different times entering parliament and the church. His habit of addressing the public frequently with most mendacious intentions subjected him to much well-deserved ridicule. Those extravagances which most embroiled him with a portion of the public were forgiven him by another portion as due to waywardness of humour rather than any other cause. Among the contents of a curiosity shop was once preserved a series of his cancelled cheques issued while manager of Drury Lane. The progressive unsteadiness and illegibility of the writing furnished a curious commentary on the drunken habits of the writer.

[Raymond's Memoirs of Elliston, 2 vols. 1845; Genest's Account of the Stage; Moore's Life of Byron, 1822; Baker, Reed, and Jones's Biographia Dramatica; Mathews's Anecdotes of Actors; Sir F. Pollock's Macready's Reminiscences; New Monthly Magazine; London Magazine; Monthly Mirror; Theatrical Inquisitor, passim; Leigh Hunt's Critical Essays on the Performers of the London Theatres; Charles Lamb's Works; Thomas Dibdin's Reminiscences; Hazlitt's Criticisms and Dramatic Essays on the English Stage.] J. K.

ELLMAN, JOHN (1753–1832), agriculturist, the son of Richard and Elizabeth Ellman, was born at Hartfield, Sussex, 17 Oct. 1753. His father, who was a farmer, removed to Glynde in 1761, and on his death in 1780, Ellman succeeded to his farm, which under his management quickly assumed a position second to none in the county. He turned his attention particularly to improving the breed of Southdown sheep, and by careful selection of animals for breeding purposes obtained such successful results that, in spite of much jealousy and detraction, he fully established the high merits of the Southdown breed, which had before been scarcely recognised. Unlike his rival Robert Bakewell (1725–1795) [q. v.], Ellman was perfectly frank and open about his methods, and was always ready to give advice to any one who cared to ask for it. Consequently, when the success of his breeding became known, his assistance was eagerly sought, and among those who more frequently visited his farm or corresponded with him were the Duke of Bedford, the Earl of Albemarle, Lord Somerville, who introduced him to George III, and Lords Egremont, Sligo, Darnley, Londonderry, Sheffield, and Chichester. In 1786 he founded, together with Lord Sheffield, Lewes wool fair, and it was at his suggestion that Lord Egremont formed the Sussex Agricultural Association, for the improvement of cattle and the encouragement of industry and skill among the labouring poor. He also

took a leading part in the institution of the Smithfield Cattle Show, and on the death of Richard Astley was made 'father' of the show, an office he held for many years. He was a frequent prize-winner both in London and Sussex, and won with such ease that he presently refrained from exhibiting or withdrew his sheep while the judging was in progress, so that they might not detract from the appearance of the others. He was also successful with his cattle, and in 1819 the board of agriculture awarded him the gold medal for the best cultivated farm in Sussex. In 1800 a silver cup was presented to him by the landowners of Sussex, and five years later the Duke of Bedford gave him a silver vase as a mark of his personal esteem. To the board of agriculture Ellman rendered considerable service, and several contributions by him will be found in their 'Transactions.' He also largely gave assistance to Arthur Young in compiling his voluminous 'Annals of Agriculture,' contributed frequently to the 'Farmers' Journal,' and corresponded with an agricultural association at Rouen, some of his communications to which were published by the Société d'Amélioration des Laines. He wrote the article 'Sheep' in Baxter's 'Library of Agricultural and Horticultural Knowledge,' and revised other papers in the same work. Outside of agriculture Ellman interested himself largely in county affairs. He was a commissioner of taxes, and as expenditor of Lewes and Laughton levels, he carried out a difficult scheme for the improvement of navigation on the Ouse. The reconstruction of Newhaven harbour was also largely due to his energy. In his own village of Glynde he maintained a school for labourers' children at his own expense, and he refused to allow the licensing of any public-house there. He strongly insisted, however, on the vital importance of beer to farm labourers, and afforded facilities for home brewing. The unmarried labourers in his employ he lodged in his house, and on their marriage was accustomed to provide them with a plot of grass land for a cow and pig, and a certain amount of arable; but he was opposed to any allotment system on a larger scale. In 1829 Ellman retired from active work, and his celebrated flock was sold by auction. The rest of his life he resided alternately at High Cross, Uckfield, a small estate of his own, and in Albion Street, Lewes, where he died on 22 Nov. 1832. He was twice married, first on 27 Jan. 1783 to Elizabeth Spencer, by whom he had one son John, also a very successful farmer; secondly to Constantia Davies, daughter of the vicar of Glynde, who had a numerous family, and survived him. Ellman's portrait was painted by Lonsdaile for presentation to his wife on his retirement from the farm, and has been engraved.

[Memoir of Ellman prefixed to vol. ii. of Baxter's Library of Practical Agriculture, 4th edit. 1851; Lower's Sussex Worthies, p. 84; Young's Annals of Agriculture, passim; the paper 'Gleanings on an Excursion to Lewes Fair' in vol. xvii. contains a description at length of Ellman's improvements in his flock and cattle.] A. V.

**ELLWOOD, THOMAS** (1639–1713), quaker and friend of Milton, born at Crowell, Oxfordshire, in October 1639, was younger son of Walter Ellwood, by his wife, Elizabeth Potman, 'both well descended but of declining families.' He had two sisters and a brother, all older than himself. From 1642 to 1646 the family lived in London. At seven Thomas went to the free school at Thame and proved himself 'full of spirit' and fond of 'a waggish prank.' He was removed at an early age to save expense, became an expert in all field sports, and afterwards reproached himself with much thoughtless dissipation. But his worst crime seems to have been an endeavour to run a ruffian, who insulted his father, through the body with a rapier. His brother and mother both died in his youth. In the autumn of 1659 a change came over him. He and his father paid a visit to Isaac Pennington, son of Alderman Isaac Pennington, the regicide, who lived at the Grange, Chalfont St. Peters, Buckinghamshire. Pennington's wife, Mary, widow of Sir William Springett, had been intimate with the Ellwoods while they lived in London, and her daughter Gulielma had often been Thomas's playmate in Lincoln's Inn Fields. Young Ellwood and his father found that the Penningtons had lately become quakers—a sect of which little had then been heard. Desirous to learn something of the quaker doctrine, a second visit of some days' duration was paid in December 1659, when Thomas attended a quakers' meeting at a neighbouring farmhouse and made the acquaintance of Edward Burrough [q. v.] and James Nayler [q. v.] Burrough's preaching conquered Ellwood, and after attending a second quakers' meeting at High Wycombe he joined the new sect and adopted their modes of dress and speech. His father strongly resented his son's conversion, thrashed him for wearing his hat in his presence, and kept him a prisoner in his house through the winter of 1660. At Easter the Penningtons managed to remove him to Chalfont St. Peters, where he stayed till Whitsuntide. He attended quakers' meetings with great assiduity, and late in 1660 was divinely inspired, according to his own account, to write

and print an attack on the established clergy entitled 'An Alarm to the Priests.' He afterwards visited London and met George Fox the younger.

About November 1660 Ellwood invited a quaker of Oxford named Thomas Loe to attend a meeting at Crowell. Loe was at the moment in prison in Oxford Castle, and Ellwood's letter fell into the hands of Lord Falkland, lord-lieutenant of the county. A party of horse was sent to arrest him; he was taken before two justices of the peace at Weston, refused to take the oaths of allegiance and supremacy, and was imprisoned for some months at Oxford in the house of the city marshal, a linendraper in High Street named Galloway. His father procured his release and vainly tried to keep him from quakers' meetings for the future. In April 1661 the elder Ellwood and his two daughters left Crowell to live in London; at Michaelmas the son sold by his father's directions all the cattle and dismissed the servants. For a time he lived in complete solitude. He often visited Aylesbury gaol, where many of his quaker friends were in prison. At a quakers' meeting held at Pennington's house he was, for a second time, arrested, but was soon discharged. For no apparent reason he was immediately afterwards arrested as a rogue and vagabond by the watch at Beaconsfield while walking home from Chalfont St. Peters, but was released after one night's detention.

Early in 1662 Ellwood was attacked by smallpox, and on his recovery went to London for purposes of study. His friend Pennington consulted Dr. Paget in the matter, and Paget arranged that he should read with the poet Milton, who 'lived now a private and retired life in [Jewin Street] London, and having wholly lost his sight kept always a man to read to him.' Ellwood obtained lodgings in Aldersgate, near Milton's house, and went 'every day in the afternoon, excepting on the first day of the week, and sitting by [the poet] in his dining-room read to him in such books in the Latin tongue as he pleased to hear me read.' Milton taught Ellwood the foreign mode of pronouncing Latin. After six weeks' application Ellwood fell ill, went to Wycombe to recruit, and returned in October 1662. On the 26th of that month he was arrested at a quakers' meeting held at the Bull and Mouth in Aldersgate, and was confined till December in the old Bridewell in Fleet Street. At first he was so ill supplied with money that he was in danger of starvation, but his father and the Penningtons forwarded him a few pounds, and he made 'night waistcoats of red and yellow flannel' for a hosier of Cheapside. On 19 Dec. he was taken before the recorder at the Old Bailey, declined to take the oath of allegiance, and was committed to Newgate. His plea of illegal detention was overruled. In Newgate he was 'thrust into the common side' to share the society of 'the meanest sort of felons and pickpockets.' The unsanitary condition of the prison caused the death of a quaker, one of Ellwood's many companions. At the inquest the foreman of the jury expressed deep disgust at the prisoners' treatment. Ellwood was consequently removed to the old Bridewell, where he lived under easy discipline till his discharge in January 1662–3.

From that date till 1669 Ellwood resided with the Penningtons as Latin tutor to their young children, and he managed their estates in Kent and Sussex. He consented to the sale of Crowell by his father, and thus acquired a little ready money. In June 1665 he hired a cottage for Milton at Chalfont St. Giles, where the poet lived while the plague raged in London. On 1 July he was arrested while attending a quaker's funeral at Amersham, and spent a month in Aylesbury gaol. On his discharge he paid Milton a visit, and the poet lent him the manuscript of 'Paradise Lost.' Ellwood, when returning the paper, remarked, 'Thou hast said much of "Paradise Lost," but what hast thou to say of "Paradise Found"?' When Ellwood called on Milton in London in the autumn, he was shown the second poem, called 'Paradise Regained,' and Milton added, 'This is owing to you, for you put it into my head by the question you put to me at Chalfont, which before I had not thought of.' Pennington was in prison at Aylesbury for nine months during 1665 and 1666; his household was broken up, and Ellwood stayed with his pupils at Aylesbury, Bristol, and Amersham. From 13 March 1665–6 till 25 June Ellwood was himself imprisoned once again at Wycombe for attending a meeting at Hedgerley, Buckinghamshire. On 28 Oct. 1669 he was married according to quaker rites to a quakeress named Mary Ellis. On her death in 1708 she was stated to be eighty-five years old, and was therefore Ellwood's senior by sixteen years. His father resented the ceremony, and declined to make any provision for his son, contrary to a previous promise. Meanwhile Ellwood actively engaged in controversy both within and without the quaker community, and grew intimate with the quaker leaders, Fox and Penn. The latter married his friend, Gulielma Springett. In 1668 he lent assistance to George Fox in his attempt to crush John Perrot, leader of a body of dissentient

quakers, who insisted on wearing their hats during worship, and he travelled with Fox through the west of England on an organising expedition. In 1670 he was present at a debate at High Wycombe between Jeremy Ives, a baptist, and William Penn. When the Conventicle Act became law in July 1670, and the quakers were at the mercy of corrupt informers, Ellwood energetically sought to circumvent their tricks, and proceeded against two named Aris and Lacy for perjury. In 1674 he was busily engaged in a controversy with Thomas Hicks, a baptist, who had written against quakerism. Ellwood issued many broadsides charging Hicks with forgery. He also wrote much against tithes from 1678 onwards, and attacked with great bitterness one William Rogers, who in 1682 ignored the authority of Penn and Fox, and denied their right to control the quaker community. Ellwood's account of his own life ceased in July 1683, when he was protesting against the injustice of treating quakers' meetings as riotous assemblies, and had himself just been threatened with prosecution for seditious libel because he had warned the constables to beware of informers. His father died about 1684 at Holton, and Ellwood was charged by his enemies with absenting himself from his funeral. But he behaved dutifully, according to his own account, to the last. He lived in retirement at Amersham for the greater part of his remaining years, writing constantly against internal divisions in the quaker ranks, and denouncing with especial vigour in 1694 the heresy of George Keith. In 1690 he edited the journal of his friend, George Fox, and was long engaged on a history of the Old Testament. In 1707 and 1708 distraints were levied on him for the non-payment of tithes. His wife, 'a solid, weighty woman' (according to Ellwood's biographer), died 5 or 9 April 1708, and he himself died 1 March 1713–14, at his house, Hunger Hill, Amersham. Both were buried in the Friends' burying-place at New Jordan, Chalfont St. Giles.

His numerous works include the following: 1. 'An Alarm to the Priests,' 1660. 2. 'A Fresh Pursuit,' 1674, and 'Forgery no Christianity,' 1674, two tracts attacking Thomas Hicks, the baptist. 3. 'The Foundation of Tithes shaken,' 1678; 2nd edition, 1720. 4. 'An Antidote against the Infection of William Rogers' Book,' 1682. 5. 'A Caution to Constables . . . concerned in the execution of the Conventicle Act,' 1683. 6. 'A Discourse concerning Riots,' 1683. 7. 'A Seasonable Dissuasive from Persecution,' 1683. 8. 'Rogero Mastix,' 1685. 9. 'An Epistle to Friends,' 1686. 10. 'The Account from Wickham,' 1689. 11. 'Thomas Ellwood's Answer to . . . Leonard Key,' 1693? 12. 'Deceit Discovered,' 1693. 13. 'A Fair Examination of a Foul Paper,' 1693, deals with the heresies of Rogers, John Raunce, and Leonard Key, who issued scandalous statements about Ellwood. 14. 'A Reply to an Answer lately published to [William Penn's] "Brief Examination and State of Liberty,"' 1691. 15. 'An Epistle to Friends . . . warning them of George Keith,' 1694. 16. 'A Further Discovery of that Spirit of Contention . . . in George Keith,' 1694. 17. 'Truth Defended,' 1695. 18. 'An Answer to George Keith's Narrative,' 1696, deals with George Keith's dissenting views. 19. 'A sober Reply on behalf of the People called Quakers to two petitions against them,' 1699 and 1700. 20. 'The Glorious Brightness of the Gospel Day,' 1707. 21. 'Sacred History, or the Historical Part of the Holy Scriptures of the Old Testament,' 1705, fol. 22. 'Sacred History, or the Historical Part of the New Testament,' 1709. Both these works were reprinted together in 1720, 1778, 1794, and (New York) 1834. 23. 'Davideis: a Sacred Poem in Five Books,' 1712, 1722, 1727, 1749, 1763, 1796, begun before 1688, and before the author had read Cowley's 'Davideis.' 24. 'A Collection of Poems on various subjects,' n.d. 25. 'The History of the Life of Thomas Ellwood . . . written by his own hand,' first published in 1714, with a supplement by J[oseph] W[yeth], continuing the work from 1683, where the autobiography stops abruptly, till the date of Ellwood's death in 1713–14. A number of testimonies are prefixed: 'An Answer to some Objections of a Moderate Enquirer,' i.e. Robert Snow, and an 'Account of Tythes in General,' appear towards the close. Ten other pieces are enumerated at the end of the volume, in a list of manuscripts 'left behind him.' The autobiography, which includes many hymns and religious verses, has been reprinted many times (2nd edition, 1714; 3rd edition, 1765; 4th edition, 1791; 5th edition, 1825; 6th edition, 1855; 1st American ed. Philadelphia 1775). It was included in Morley's 'Universal Library,' 1885, and was re-edited by C. G. Crump in 1900. Testimonies by Ellwood concerning Isaac Pennington (1681), George Fox (1694), and Oliver Sansom (1710), are published in the respective lives. A volume in Ellwood's handwriting, belonging to Anna Huntley of High Wycombe, includes an elegy on Milton.

[Ellwood's Autobiography described above; Smith's Friends' Books; Masson's Life of Milton; Bickley's George Fox (1884); Maria Webb's Penns and Penningtons, 1867.] S. L.

ELLYS, ANTHONY (1690–1761), bishop of St. David's, born at Yarmouth in Norfolk, was baptised on 8 June 1690. His father and grandfather were respectable merchants in that town, and in their turn mayors of the borough. He was educated at Clare Hall, Cambridge, where he graduated B.A. in 1712, M.A. in 1716, and D.D. in 1728, on the occasion of a royal visit to that university. He became a fellow of his college and took holy orders. In 1719, his father then being mayor, the Yarmouth corporation appointed him minister of St. George's Chapel in his native town. On account of his excellent chances of other promotion the customary salary was doubled. But in a year he found more lucrative openings. He became in 1721 a chaplain to Lord-chancellor Macclesfield, in 1724 vicar of St. Olave's, Jewry, and prebendary of Gloucester, and in 1729 vicar of Great Marlow also, without surrendering any of his earlier preferments. In 1736 he published 'A Plea for the Sacramental Test as best Security for the Church established, and very conducive to the Welfare of the State.' In 1752 he published anonymously some 'Remarks on Mr. Hume's Essay concerning Miracles,' which, though 'written in a sensible and genteel manner,' 'did not excite the attention they deserved.' In October 1752 he was appointed bishop of St. David's, and consecrated on 28 Jan. in the following year (Stubbs, *Reg. Sacrum Angl.* p. 117). His appointment was by some attributed to the reputation which he had gained as being engaged on a great work in defence of the protestant reformation. Some objected to the nomination of an upholder of the Test Act as 'detrimental to liberty.' But Archbishop Herring, to whose advice Ellys's preferment was due, replied that the 'stick had been bent rather too far on the side of liberty,' and that it was time to 'give it now a bent to the contrary side.' Moreover, George II had urged the archbishop not to allow the 'evening of his days' to be 'disquieted by church affairs,' and Herring 'did his best to make things easy.' Yet Ellys was a 'moderate whig,' though his whiggism is described as tempered by 'a zealous attachment to our ecclesiastical establishment.' Ellys continued to hold his prebend and his city living *in commendam*, and he is praised for the regularity with which he went 'every Sunday morning in the winter season' from his house in Queen Square to preach to his parishioners. He gave so little countenance to the scheme of John Jones of Welwyn for establishing a seminary for clerical education in his diocese that the books offered by Jones to the bishop were transferred to the presbyterian academy at Carmarthen (Nichols, *Lit. Anecd.* i. 625, 631). But the 'Defence of the Reformation' never appeared from the press, and this want of energy or confidence seems to have disgusted the bishop's friends and patrons. He published nothing more in his lifetime but a few sermons, preached on special occasions before the lords, the commons, and the Society for the Propagation of the Gospel. He died at Gloucester on 16 Jan. 1761, and was buried in the south aisle of that cathedral. His age is erroneously described on his monument as sixty-eight. He married Anne, eldest daughter of Sir Stephen Anderson of Eyworth, Bedfordshire, and left one daughter, who married unhappily and became insane. Dr. Dodd wrote some verses on his death, and a manuscript volume of poems by his widow, mostly on the same subject, is still extant. After his death his friends published his 'Tracts on the Liberty spiritual and temporal of the Protestants of England,' which was either a fragment or the whole of the long-expected great work. The first part, which appeared in 1763, was for the greater part a polemic against popery, though his plea for the test was also reprinted in it. The second part, issued in 1765, was a treatise on constitutional liberty, which shows a certain amount of historical knowledge and great zeal for the revolution settlement.

[Nichols's Literary Anecdotes, i. 625, 631, ii. 414, 454, 720, 725, iv. 481; Biographia Britannica (Kippis); Notes and Queries, 1st ser. v. 386; Monthly Review, xxix. 117–34; Gent. Mag. (1796), lxvi. 737, 1012; Lipscomb's Buckinghamshire, iii. 601; Graduati Cantab.; Brit. Mus. Cat. of Printed Books.] T. F. T.

ELLYS or ELLIS, JOHN (1701–1757), portrait-painter, born in March 1700–1, was, when about fifteen years old, placed for instruction under Sir James Thornhill, with whom he did not stay long, and for a short time under Johann Rudolph Schmutz. He subsequently became an imitator of John Vanderbank, and was a student with Hogarth and others in the academy started in October 1720 by Cheron and Vanderbank in St. Martin's Lane. After a few years Ellys and Hogarth succeeded to the directorship of this academy, and maintained their connection with it for about thirty years. When young Ellys obtained a special warrant to copy any pictures at the royal palaces for study, and copied several pictures by Vandyck, Kneller, Lely, and others. He was a zealous adherent of the Kneller school of portrait-painting, and resented the departure from it inaugurated by Sir Joshua Reynolds. He eventually succeeded to Vanderbank's house and practice, and having already purchased from Moses

Vanderbank a share of the place of tapestry-maker to the crown, eventually obtained that position also. Ellys was consulted and employed by Sir Robert Walpole in the formation of his celebrated collection of pictures, and among other similar charges was especially sent over to Holland to purchase from the Princess of Friesland the great picture of 'The Virgin and Angels' by Vandyck, now in the Hermitage Gallery at St. Petersburg with the rest of the Houghton collection. For these services Ellys was rewarded by Walpole with the sinecure of master keeper of the lions in the Tower, which he held up to his death. He had, in October 1736, succeeded Philip Mercier as principal painter to Frederick, prince of Wales. He was a member of the committee of artists appointed in 1755 to frame a plan for constructing a royal academy, but did not survive to see any result of their efforts, as he died on 14 Sept. 1757. Ellys, who was usually known as 'Jack Ellys,' was a good and careful portrait-painter of the rather uninteresting school to which he belonged. There is a good portrait group of Lord Whitworth and his nephew, dated 1727, by him at Knole in Kent. Many of his portraits were engraved by John Faber, jun. Among these were Lavinia Fenton, duchess of Bolton, James Figg, the famous pugilist, Frederick, prince of Wales, Henry Medley, George Oldham, Lord Mayor Humphrey Parsons, William Wake, archbishop of Canterbury, Thomas Walker, the actor, as Captain Macheath, Robert Wilks, the actor, and George Stanhope, dean of Canterbury. The last named was also engraved by J. Sympson. Among engravings by other artists from Ellys's portraits were Kitty Clive, by J. Tinney; Sir Charles Wager, by G. White; and Edmund Gibson, bishop of London, by G. Vertue.

[Redgrave's Dict. of Artists; Vertue MSS. (Brit. Mus. Addit. MSS. 23068 &c.); Gent. Mag. 1757, xxvii. 436; Chaloner Smith's British Mezzotinto Portraits.] L. C.

**ELLYS, Sir RICHARD** (1688?–1742), theological writer, was younger son of Sir William Ellys of Wyham and grandson of the first baronet, Sir Thomas (created 1660). His mother was Isabella, daughter of Richard Hampden, chancellor of the exchequer, and granddaughter of John Hampden. Ellys, who was born about 1688, was educated abroad, probably in Holland. His tutor regarded him as the equal in Greek scholarship of almost any professor, and he was also acquainted with Hebrew. Throughout his life he corresponded with continental scholars, by whom he was much esteemed (see Gronovius's dedication to Ellys of his edition of Ælian's 'Varia Historia,' and the Wetsteins' edition of Suicer's 'Thesaurus,' to which he had contributed the use of a manuscript of Suicer in his possession). He was especially intimate with Maittaire, who, in his 'Senilia,' addressed several pieces of Latin verse to him. His learning took the direction of biblical criticism and bore fruit in his 'Fortuita Sacra; quibus subiicitur Commentarius de Cymbalis' (Rotterdam, 1727), the first part of which consists of a critical commentary in Latin on doubtful passages in the Greek Testament, and the second of a curious treatise on cymbals, also in Latin. In 1727 Ellys was elected for the third and last time member of parliament for Boston, Lincolnshire, having been previously returned at a bye-election in 1719 and in 1722, and in the same year he succeeded his father (*d.* 6 Oct.) in the title and his estate of Nocton, Lincolnshire. (It is stated in Collins's *Baronetage*, vol. iii. pt. i. p. 89, apparently on the authority of Ellys himself, that he twice represented Grantham in parliament, but it does not so appear from the official 'Returns,' though Sir William Ellys represented that borough from 1715 to 1724.) Ellys now devoted himself to antiquarian research and amassed at Nocton a fine library. On 24 June 1742 an account of this library and some curiosities lately added thereto formed the day's transactions of the Gentlemen's Society at Spalding, of which Ellys had been elected a member on 12 March 1729. Ellys held strong religious opinions. He had been an Arminian, but was a decided Calvinist in 1730, and when living in London (Bolton Street, Piccadilly) he was a member of Calamy's congregation, and after Calamy's death of Bradbury's. He steadfastly befriended Thomas Boston [q. v.], whose treatise on Hebrew accents, 'Tractatus Stigmologicus,' was dedicated to him. He maintained his family's traditional hospitality. His father had kept open house at Nocton for all comers, and every day twelve dishes were prepared whether or no any guests came to partake of them. Ellys allowed 800*l.* per annum to a steward for the maintenance of the same custom. Ellys was twice married: first to Elizabeth, daughter and coheiress of Sir Edwin Hussey, bart.; and, secondly, to Susan, daughter and coheiress of Thomas Gould, who outlived him, and, re-marrying with Sir Francis Dashwood, died Lady Despencer on 19 Jan. 1769. By neither wife, however, did he have issue, and the disposition of his property excited much interest. Sir Charles Hanbury Williams, in his satire, 'Peter and my Lord

Quidam,' says that the chief competitors for his inheritance were 'Horace,' that is Horatio Walpole, who wrote a Latin ode in Ellys's honour and gave him his portrait, and Hampden, that is Richard Hampden, who had married Ellys's sister. On the death of Ellys (21 Feb. 1742) it was found that his estates were entailed on his second wife, and after her death or marriage on the families of Hobart and Trevor, into whose possession they ultimately passed. His cousin, William Strode of Barnington, Somersetshire, was heir-at-law and vainly contested the will. Ellys's library was removed from Nocton to Blickling, Norfolk, a seat then of the Hobarts, now of the Marquis of Lothian.

[Notes and Queries, 3rd ser. vi. 183 (contributed by Professor J. E. B. Mayor), x. 128, 156; Gent. Mag. 1812, pt. ii. p. 447, 1813, pt. i. p. 29; Bogue and Bennet's Hist. of Dissenters, iv. 6; Collins's Baronetage, as above; Burke's Extinct Baronetage, p. 181; Chalmers's Biog. Dict. sub voc.; Memoirs of Life of Thomas Boston, by himself, pp. 46, 487 (the appendix contains several letters passing between Ellys and Boston); Nichols's Lit. Anecd. vi. 13, 138.] A. V.

**ELMER** (*d.* 1137), ascetic writer. [See ETHELMAER.]

**ELMER** (*d.* 1260), bishop of Winchester. [See AYMER DE VALENCE.]

**ELMER, JOHN** (1521–1594), bishop of London. [See AYLMER.]

**ELMER, STEPHEN** (*d.* 1796), painter, resided at Farnham in Surrey, where he was a maltster. He turned his hand to painting, and developed a special power in depicting still-life and dead game, and was perhaps the most successful painter in this line that England has produced. He was a member of the Free Society of Artists in 1763, and exhibited numerous pictures up to 1772, when he first began to exhibit at the Royal Academy, of which he was elected an associate in that year. From that time to 1795, the year before his death, he contributed a great number of pictures, which were very popular, and were painted in a bold, free manner, and with great truth to nature. He did not confine himself entirely to still life, but occasionally painted genre pictures, such as 'The Miser' (engraved by B. Granger), 'The Politician' (engraved by T. Ryder), scripture pieces, such as 'The Last Supper,' formerly over the altar, but now in the vestry of Farnham Church, and portraits. Some of his still-life pictures were engraved by J. Scott, J. F. Miller, C. Turner, and others. Elmer died and was buried at Farnham in 1796. He does not appear to have been married, but left his property, including a large collection of his own paintings, to his nephew. The latter were collected, and exhibited at the great room in the Haymarket in the spring of 1799, under the title of 'Elmer's Sportsman's Exhibition.' Some of these were disposed of for good prices, and the remainder were removed to Gerrard Street, Soho, where they were accidentally destroyed by fire on 6 Feb. 1801.

WILLIAM ELMER, usually called the son of the above, but more probably his nephew, was a painter of the same class of subject. He practised in Ireland, and occasionally exhibited at the Royal Academy between 1783 and 1799. There is a small mezzotint portrait of him as a schoolboy, dated 26 June 1772, and engraved by Butler Clowes [q.v.]

[Redgrave's Dict. of Artists; Edwards's Anecdotes of Painting; Sandby's Hist. of the Royal Academy; Royal Academy Catalogues; information from the Rev. Canon Philip Hoste.] L. C.

**ELMES, HARVEY LONSDALE** (1813–1847), architect, was the son and pupil of James Elmes [q. v.] In 1836 a competition was advertised for designs for the erection of St. George's Hall in Liverpool. Elmes, though quite young, was advised by his friend, B. R. Haydon, to compete, and was successful among eighty-five other candidates. This success was followed up by the acceptance of his designs for the assize courts and the Collegiate Institution in the same town, and the county lunatic asylum at West Derby. St. George's Hall was commenced in 1838, and in 1846 the prince consort, on his visit to Liverpool, was so pleased with it that he presented Elmes with a gold medal. Elmes died of consumption in Jamaica on 26 Nov. 1847, aged 34, leaving a widow and child. A subscription of 1,400*l.* was raised for them. The completion of St. George's Hall was entrusted to C. R. Cockerell, R.A. [q. v.], who expressed his admiration of the work. Elmes exhibited some of his architectural drawings at the Royal Academy.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Builder, 3 Jan. and 5 Feb. 1848.] L. C.

**ELMES, JAMES** (1782–1862), architect and antiquary, son of Samuel Elmes, was born in London 15 Oct. 1782, admitted into Merchant Taylors' School in April 1796, and subsequently became a pupil of George Gibson, and a student of the Royal Academy, where he gained the silver medal for an architectural design in 1804. Between 1808 and 1814 he exhibited designs at the Royal Academy, was vice-president of the Royal Architectural Society in 1809, and surveyor of the port of London—posts which loss of

sight compelled him to relinquish in 1848. He designed and erected a good many buildings in the metropolis, but devoted most of his attention to the literature of art. He was a frequent contributor to architectural and antiquarian periodicals, and from 1816 to 1820 was editor of 'The Annals of the Fine Arts,' the first periodical work of its kind. In this Elmes was the constant champion of his friend B. R. Haydon [q. v.], and of the Elgin marbles. Many of Haydon's papers were printed by Elmes, who through Haydon made the acquaintance of Keats; the latter's odes 'To the Nightingale' and 'On a Grecian Urn,' and also his sonnets 'To Haydon' and 'On seeing the Elgin Marbles,' first appeared in the 'Annals;' also Wordsworth's sonnets 'Upon the Sight of a Beautiful Picture' and 'To B. R. Haydon, Esq.' Late in life Elmes employed his pen upon theological topics, writing upon the 'Hebrew Poetry of the Middle Ages,' and compiling a 'Harmony of the Gospels.' He died at Greenwich 2 April 1862, and was buried at Charlton, having outlived his son, Harvey Lonsdale Elmes [q. v.], an architect of great promise.

Elmes's chief works are: 1. 'Hints on the Improvement of Prisons,' 1817, 4to; a popular treatise on dilapidations (3rd ed. 1829). 2. 'Lectures on Architecture,' 1823, 8vo. 3. 'Memoirs of the Life and Works of Sir Christopher Wren,' 1823, 4to (enlarged ed. 8vo, 1852). 4. 'The Arts and Artists,' 3 vols. 12mo, 1825. 5. 'A Bibliographical Dictionary of the Fine Arts,' 8vo, 1826. Also 'Elmes's Quarterly Review' and 'Thomas Clarkson, a Monograph.' His latest work was 'The Gospel of our Lord Jesus Christ rendered into one narrative,' 1856, 12mo.

[Redgrave's Dict. of Artists, 137; Gent. Mag. 3rd ser. xii. 784; The Builder, 19 April 1862; Robinson's Reg. of Merchant Taylors' School; Brit. Mus. Cat.] C. J. R.

**ELMHAM, THOMAS** (*d.* 1428?), historian, Benedictine monk of St. Augustine's, Canterbury, was probably a native of North Elmham in Norfolk. He was treasurer of his society in 1407, in which year he was arrested at the suit of one Henry Somerset for excessive zeal in the discharge of his duties. His action seems, however, to have been subsequently affirmed. Before many years he had joined the Cluniac order, and was prior of Lenton in Nottinghamshire by 11 June 1414. Elmham was a royal chaplain, and in the spring of 1415 was employed on the king's business at Westminster (Duckett, *Charters and Records of Cluni*, ii. 15, 21). As chaplain he served in the French war of 1415, being present at Agincourt. Of that campaign he wrote the description carrying events to 1415, which is known as 'Gesta Henrici Quinti.' This was long described anonymously as 'the chaplain's life,' and is a first-rate authority (published by English Hist. Soc. 1850; cf. Lenz, *König Sigismund und Heinrich der Fünfte*, p. 14). In 1416 he was appointed vicar-general for England and Scotland, and ten years later commissary-general for all vacant benefices belonging to the Cluniac order in England, Scotland, and Ireland. In the latter year he resigned his office at Lenton, a certain John Elmham receiving it in his stead. The supposition that Elmham may have survived to 1440 rests upon the erroneous ascription to him of another writer's 'Vita Henrici Quinti' edited by Hearne.

The works ascribed to Thomas Elmham are: 1. 'Historia Monasterii Sancti Augustini Cantuariensis,' extending from the coming of St. Augustine to England down to A.D. 806, and from 1087 to 1418, giving a series of charters extending to 1191. The work (exclusive of its charters) is based on the earlier chronicle, now lost, of Thomas Sprott. 2. 'Gesta Henrici Quinti' ('the chaplain's life'), which is to be distinguished from the 'Vita et Gesta Henrici Quinti,' which was edited by Hearne in 1727, and has been erroneously assigned to Elmham (cf. *Athenæum*, 23 Aug. 1902; Kingsford, *Henry V*, p. 6). 3. 'Liber Metricus de Henrico V^to^,' apparently a supplement to the previous book. The verses which serve as a prœmium to the 'Liber Metricus' form an acrostic 'Thomas Elmham.' The concluding verses, which also spell the writer's name with the additional word Monachus and the letters N. L., appear, in a very slightly altered form, in the 'Historia Monasterii.'

The 'History of St. Augustine's' contains no mention of the author's name. Internal evidence, however, shows that he was a monk of the monastery, was connected with the East-Anglian counties, and probably with North Elmham itself, and was writing probably after the revolt of Owen Glendower and the death of Archbishop Arundel (20 Feb. 1414). As the chronological table prefixed to the work ends in 1418, while the last three or four years are in a different hand, Mr. Hardwick concludes that he ended his work in 1414, the year when we know from other sources that Elmham became prior of Lenton. The 'Historia' was edited by Hardwick (Rolls Series, 1858), 'Gesta Henrici V' ('the chaplain's life') by Giles (1848) and for English Hist. Soc. (1850), and the 'Liber Metricus' by C. A. Cole (Rolls Series, 1858).

[Authorities cited above.] T. A. A.

**ELMORE, ALFRED** (1815–1881), painter, born at Clonakilty, co. Cork, in 1815,

when nineteen exhibited his first picture at the Royal Academy. At the exhibition of the British Institution in 1838 his 'Crucifixion' occupied a prominent place, and in the succeeding year he made a second appearance at the Academy with 'The Martyrdom of Becket.' Both these pictures are now in one of the catholic churches in Dublin, the 'Becket' being a bequest to the church by Mr. O'Donnell, for whom it was painted. 'Rienzi in the Forum,' produced in 1844, and several Italian pictures exhibited at the British Institution, were the result of a visit paid by the artist to Italy. Elmore's Italian experiences and study accentuated his feeling for semi-historical subjects, and his representation of the 'Origin of the Guelph and Ghibelline Quarrel,' exhibited in 1845, established his reputation as an historical painter. The work was sold for 300*l.*, and it also gained him his entrance as an associate into the Royal Academy. Among the later important works by this artist were: 'The Fainting of Hero,' from 'Much Ado about Nothing,' executed in 1846; 'The Invention of the Stocking Loom,' a picture which achieved great popularity, 1847; 'The Deathbed of Robert, King of Naples, the Wise and Good,' 1848; 'Religious Controversy in the Time of Louis XIV,' 1849; 'Griselda,' 1850; and 'Hotspur and the Fop,' 1851. Elmore was adequately represented at the International Exhibitions of London 1851 and 1862, and at the Paris Exhibitions of 1855 and 1878. Among the more popular of the works thus exhibited were 'Mary Queen of Scots,' 'After the Fall,' and 'Lucretia Borgia.' Elmore was elected an academician in 1857. He died in London, 24 Jan. 1881.

[Ann. Reg. 1881; Men of the Time, 10th edit.] G. B. S.

ELMSLEY or ELMSLY, PETER (1736–1802), bookseller, was born in Aberdeenshire in 1736, and succeeded Paul Vaillant (1716–1802), whose family had carried on a foreign bookselling business in the Strand, opposite Southampton Street, since 1686. He, with Cadell, Dodsley, and others, formed the literary club of booksellers who produced many important works, including Johnson's 'Lives of the Poets.' Gibbon writes to Lord Sheffield, 2 Oct. 1793: 'My first evening was passed at home in a very agreeable *tête-à-tête* with my friend Elmsley,' and the following month he speaks of lodging in a 'house of Elmsley's' in St. James's Street (*Memoirs*, 1814, pp. 408, 411). Elmsly was intimate with Wilkes, and directed the sale of his library. Miss Wilkes ordered that 'all her manuscripts, of whatever kind, . . . be faithfully delivered to Mr. Elmsly,' but he died before her (*Gent. Mag.* lxxii. pt. i. 467). To the usual Scottish schooling Elmsly added a large fund of information acquired by his own exertions in after life. He knew French well. His business career was honourable and prosperous, and many of the leading book collectors and literary men of the day were on friendly terms with him. A short time before his death he gave up his business to a shopman, David Bremner, who soon died, and was succeeded by Messrs. James Payne & J. Mackinlay, the one the youngest son of Thomas Payne of the Mews-gate, the other one of Elmsly's assistants.

Elmsley died at Brighton, 3 May 1802, in his sixty-seventh year. His remains were conveyed to his house in Sloane Street, London, and were buried at Marylebone 10 May. He left a widow. A handsome share of his large fortune fell to his nephew, the Rev. Peter Elmsley, D.D. (1773–1825) [q. v.]

[Gent. Mag. lxxii. pt. i. 477, xcv. pt. i. 375; Nichols's Lit. Anecd. iii. 310, v. 325, vi. 441, viii. 558–9, ix. 478–9; Timperley's Encyclopædia, 1842, pp. 746, 811.] H. R. T.

ELMSLEY, PETER (1773–1825), classical scholar, born in 1773, was educated at Hampstead, at Westminster, and at Christ Church College, Oxford, where he graduated B.A. 1794, M.A. 1797, B.D. 30 Oct. 1823, D.D. 7 Nov. 1823. He left the university without a fellowship, but with a reputation for great learning. He took orders and was presented in 1798 to Little Horkesley in Essex, which he held till his death. He inherited a fortune from his uncle, Peter Elmsley [q.v.], the bookseller. About 1802 he lived in Edinburgh, and was intimate with the founders of the 'Edinburgh Review,' to which he contributed the articles on Heyne's 'Homer,' Schweighaeuser's 'Athenæus,' Blomfield's 'Prometheus,' and Porson's 'Hecuba.' He was also a contributor to the 'Quarterly Review.' From 1807 till 1816 he lived at St. Mary Cray. Mrs. Grote, in the life of her husband, George Grote, the historian, says that Elmsley was in love with her, and by a false assertion that she was engaged to some one nearly prevented the marriage with Grote. After 1816 he resided chiefly at Oxford. He visited France and Italy several times to collate manuscripts of the classics, and spent the winter of 1818 in the Laurentian Library at Florence. In 1819 he was engaged with Sir Humphry Davy in superintending the development of the papyri from Herculaneum. In 1823 he was appointed principal of St. Alban Hall, Oxford, and Camden professor of ancient history in the

university. He held both appointments till his death, which took place, from heart disease, at Alban Hall on 8 March 1825. Elmsley is best known for his critical labours on Sophocles and Euripides. Editors who have worked in the same field have praised his judicious and painstaking method and his diligence in bringing together authorities for purposes of illustration. He published: 1. Aristophanes, 'Acharnians,' 1809, 8vo. 2. Euripides, 'Omnia Opera,' 1821, 8vo; also various plays of Euripides, separately, between 1806 and 1822. 3. Sophocles, 'Œdipus Tyrannus,' 1809, 12mo; also 1811, 8vo, and 1821, 8vo. 4. Sophocles, 'Œdipus Coloneus,' 1823, 8vo. (Compare also 'Elmsleiana Critica,' Cambr. 1833, 8vo, and 'Scholia' on Sophocles, ed. Gaisford, Oxford, 1825, 8vo.)

[Gent. Mag. 1825, vol. xcv. pt. i. pp. 284, 374–7; Cat. Oxf. Grad.; Brit. Mus. Cat.] W. W.

ELPHEGE (954–1012), archbishop of Canterbury. [See ÆLFHEAH.]

ELPHINSTON, JAMES (1721–1809), educationalist, the son of the Rev. William Elphinston, an episcopalian clergyman of Edinburgh, was born on 6 Dec. 1721. He was educated at the high school and university of Edinburgh, and in his seventeenth year became tutor to Lord Blantyre, and later to Lord Dalhousie. On coming of age he accompanied Thomas Carte [q.v.], the historian, on a tour through Holland, and made a stay at Paris long enough to become proficient in the French language. Returning to Edinburgh he became private tutor to the son of Mr. Murray of Abercairney. In 1750, on the appearance of the 'Rambler,' he superintended an edition which was published in Edinburgh, affixing English translations of the mottoes. This work earned him the thanks of Johnson, who became his occasional correspondent. In 1751 he married a Miss Gordon, niece of General Gordon of Auchintoul, Banffshire, and two years later removed to London and established a school at Brompton, where he 'educated young gentlemen under sixteen at 25*l.* a year, and above that age in proportion.' In 1753 he published 'An Analysis of the French and English Languages' (2 vols. 12mo) and 'Religion,' a poetical translation from the French of the younger Racine, which he followed up four years afterwards with an indifferent rendering of Fénelon's 'Fables.' In 1763, having removed his school to Kensington to a site recently occupied by Baron Grant's mansion, he published 'Education, a Poem, in Four Books,' a composition devoid of merit, and apparently designed as an advertisement of his academy. For the use of his pupils he brought out 'The Principles of English Grammar Digested, or English Grammar reduced to Analogy' (2 vols. 8vo, 1765), a diffuse work, lacking in system, but a second edition was called for in 1766. He gave up school in 1776. It was probably not successful. Dr. A. Carlyle writes of a friend (*Autobiogr.* p. 493): 'He had overcome many disadvantages of his education, for he had been sent to a Jacobite seminary of one Elphinston at Kensington, where his mind was starved, and his body also.' Johnson, however, who dined with Elphinston at his school more than once, remarked more favourably: 'I would not put a boy to him whom I intended for a man of learning; but for the sons of citizens who are to learn a little, get good morals, and then go to trade, he may do very well' (BOSWELL, ed. Hill, ii. 171). In 1778 Elphinston, who, after a lecturing tour in Edinburgh and Glasgow, had settled in Edward Street, Cavendish Square, published 'An Universal History,' translated from the French of Bossuet, and in the same year appeared a 'Specimen of the Translations of Epigrams of Martial,' in a preface to which he informed the public that he was only waiting for subscriptions to be taken up before he published a complete translation of Martial. It was four years later before the whole work, a handsome quarto, made its appearance, and was received with ridicule. Garrick declared it the most extraordinary of all translations ever attempted, and told Johnson, who had lacked the courage to do the like, that he had advised Elphinston not to publish it. Elphinston's brother-in-law, Strahan the printer, sent him a subscription of 50*l.*, and offered to double the amount if he would refrain from publishing (*ib.* iii. 258). Beattie spoke of the book as 'a whole quarto of nonsense and gibberish;' and Burns addressed the author in the following epigram (Letter to Clarinda, 21 Jan. 1788):—

O thou whom poesy abhors,
Whom prose has turned out of doors!
Heardst thou that groan? proceed no further;
'Twas laurell'd Martial roaring murther.

Elphinston retaliated on the critics, who had uniformly and with justice laughed at all his publications, with 'The Hypercritic' (1783), in which he endeavoured to show their malice. He refrained, however, from any further strictly literary ventures, and devoted himself for the remainder of his life to evolving a fantastic system of quasiphonetic spelling. He endeavoured to set forth his views on this subject in 'Propriety ascertained in her Picture, or Inglish Speech and Spelling under mutual guides' (2 vols. 4to, n.d. but 1787)

and in 'Inglish Orthoggraphy epittomized, and Propriety's Pocket Diccionary' (8vo, 1790). The spelling adopted in these works is purely arbitrary; 'the,' for example, appears as 'dhe,' 'whole' as 'hoal,' 'which' as 'hwich,' 'single' as 'singuel,' 'portion' as 'poartion,' and 'occasion' as 'occazzion.' In 1791 there further appeared 'Forty years' Correspondence between Geniusses ov boath Sexes and James Elphinston, in 6 pocket volumes, foar ov oridginal letters, two ov poetry,' in which all the letters of himself and his friends appeared with the spelling altered in accordance with the new system. Two further volumes of correspondence appeared in 1794. Elphinston died at Hammersmith on 8 Oct. 1809. His first wife having died in 1778, he re-married, 6 Oct. 1785, Mary Clementina Charlotte Falconer, a niece of the bishop of that name, by whom he had a son. Johnson said of him: 'He has a great deal of good about him, but he is also very defective in some respects; his inner part is good, but his outward part is mighty awkward' (Boswell, ii. 171). Of his eccentric manner Dallas, his biographer in the 'Gentleman's Magazine,' gives the following instance: 'When any ladies were in company whose sleeves were at a distance from their elbows, or whose bosoms were at all exposed, he would fidget from place to place, look askance with a slight convulsion of his left eye, and never rest till he approached some of them, and, pointing to their arms, say, "Oh, yes, indeed! it is very pretty, but it betrays more fashion than modesty!" or some similar phrase; after which he became very good humoured.' Elphinston was also probably the 'old acquaintance' of whom Johnson said: 'He is fit for a travelling governor. He knows French very well. He is a man of good principles, and there should be no danger that a young gentleman should catch his manner, for it is so very bad that it must be avoided;' and of whom he remarked on another occasion: 'He has the most inverted understanding of any man whom I have ever known.' Besides the works mentioned above, Elphinston published 'A Collection of Poems from the best Authors,' 1764; 'Animadversions upon [Lord Kames's] Elements of Criticism,' 1771; and 'Verses, English, French, and Latin, presented to the King of Denmark,' 1768; and Bossuet's 'Universal History,' 1778.

[Anderson's Scottish Nation, ii. 139; Boswell's Life of S. Johnson, ed. Hill, as above, and i. 210, ii. 226, iii. 364; Elphinston's Works and Correspondence; Gent. Mag. 1809, pt. ii., containing life and specimens of his letters; Nichols's Literary Illustrations, vii. 657.] A. V.

ELPHINSTON, JOHN (1722–1785), captain in the royal navy, rear-admiral in the Russian service, on passing his examination for the rank of lieutenant, on 11 July 1745, was certified to have 'been to sea upwards of six years, part whereof in merchants' service to the Mediterranean.' He was promoted to be lieutenant 23 Aug. 1746; and in May 1757 to be commander of the Salamander fireship, in which, in the summer of 1758, he served under Commodore Howe in the expeditions against St. Malo, Cherbourg, and St. Cas; in which last unfortunate affair, while assisting at the re-embarking of the troops, he was taken prisoner. On being exchanged he was advanced to post rank, and appointed to command the Eurus of 20 guns 1 Feb. 1759, in which he accompanied the fleet under Sir Charles Saunders to North America, and was present during the operations which resulted in the capture of Quebec. In April 1760 he was transferred to the Richmond of 32 guns, in which, towards the close of the year, he returned to England, and in February 1761 drove ashore near the Hague and destroyed the Félicité, a French frigate of 32 guns, but apparently in private service. In the beginning of 1762 the Richmond carried out orders to Rear-admiral Rodney in the West Indies, warning him of the contemplated expedition against Havana (Beatson, ii. 532), and directing him to make his arrangements accordingly. The fleet under Sir George Pocock assembled at Martinique and sailed thence on 6 May. On the 26th it was off the east end of Cuba, when Sir George determined on taking the northern route through the Old Straits of Bahama, which, though hazardous and difficult navigation, is much shorter than that by the south coast. 'Luckily,' he wrote, 'the next day the Richmond joined us. She had been down the Old Straits to Cayo-Sal, and Captain Elphinston had been very diligent and careful in his remarks going through and returning back, having taken sketches of the land and Cayos on both sides. He kept ahead of the fleet, and led us through very well' (*ib.* 540). During the siege of Havana Elphinston was actively employed as superintendent of the transport service; and after the capitulation was appointed to the Infante of 70 guns, one of the prizes, which he commanded till the conclusion of peace (*ib.* iii. 432). He afterwards commanded the Firm of 60 guns as a guardship at Plymouth for three years (1764–7), and in 1769 accepted a commission as rear-admiral in the Russian navy. In that capacity he sailed from Cronstadt for the Mediterranean, in the latter end of the year, in command of a squadron of

four ships of the line, with some frigates and smaller vessels; and being detained at Copenhagen by the insubordinate conduct of his officers, left that place only just in time to avoid being caught in the ice. The ships, being but badly found, suffered much damage in the stormy weather of the North Sea, and were obliged to refit at Portsmouth, permission to do so being readily given. They remained at Portsmouth till the middle of April 1770, during which time Elphinston's pretension to fire morning and evening guns in Portsmouth harbour and at Spithead led him into a correspondence with Vice-admiral Geary, who, as commander-in-chief at Portsmouth, refused to allow foreign ships of war to set the watch in that manner. Geary referred the matter to the admiralty, who wrote to the Russian minister that the practice could not be allowed, and that 'if Admiral Elphinston persisted in it, orders must necessarily be immediately given for him to quit the port' (Charnock, v. 184). Instructions were accordingly sent to Elphinston to desist. Towards the end of May the squadron was off the island of Cerigo, and having intelligence that the Turkish fleet had gone to Nauplia, Elphinston determined at once to proceed thither in quest of it. He met it in the mouth of the Gulf on the 27th, and although in numbers it was much superior to his own squadron, he at once attacked, and, after a sharp though partial engagement, put it to flight, the advantage being obtained by means of shell, then for the first time used in a purely naval battle, and which struck terror into the Turks. They drew back to Nauplia, pursued by Elphinston, who again engaged them at anchor on the afternoon of the 28th, but without being able to achieve a decisive result. He accordingly blockaded the enemy at Nauplia, and sent an express to Count Orloff, the commander-in-chief, at Navarino, requesting reinforcements. He afterwards joined Orloff, and on 7 July the fleet, numbering nine sail of the line, found the Turks at anchor outside Chesme Bay. They had fourteen ships of the line, several frigates, and a vast number of transport and store ships, making a grand total of something like two hundred. The wind was blowing fresh on shore, and Elphinston, going on board the admiral, offered to lead in, and proposed that they should anchor with springs on their cables, on the bow and quarter of the weathermost Turkish ships. 'By this arrangement our nine line-of-battle ships would have been engaged against only five or six of the enemy, and the rest of their numerous fleet would have been rendered useless, as they could neither come to the assistance of those ships engaged, nor attempt to get out of the situation they were in without the greatest danger of running on shore' (*Authentic Narrative*, p. 56). The jealousy of the Russian officers prevented the adoption of the plan, but it is none the less worth calling attention to as the first clear exposition in modern naval war of the great tactical rule of establishing a local superiority, and as identical in principle with that which Nelson carried into effect in the battle of the Nile. On this occasion, however, the plan determined on was to range in line of battle along the line of the enemy, in a manner that could scarcely have obtained any decisive advantage, had not the vice-admiral's ship, as she led in, been disabled and drifted alongside the Turkish admiral. A hand-to-hand encounter between the two ships followed, and ended in both being set on fire, burnt to the water's edge, and blown up. Very few of either ship's company were saved; and the Turks, panic-stricken, cut their cables and fled into the bay of Chesme, which is about one mile broad and two long—a confined space for some two hundred vessels of all sizes. It scarcely needed an experienced officer to see that they could be destroyed by fireships; but the terrible work was carried out under Elphinston's superintendence on the night of the 8th, the fireships being actually commanded by two British lieutenants, Dugdale and Mackenzie. Of the crowd of Turkish ships, one of 64 guns and a few galleys were saved and brought out of the bay; the rest were all destroyed. By the jealousy of the Russian vice-admiral, Elphinston was prevented initiating any further measures of offence; he was thwarted in all his proposals; and when sent, in the following January, to Leghorn, he was desired to go under an assumed name. On his arrival at St. Petersburg he was, however, favourably received by the empress; but the war being ended, he shortly afterwards quitted the Russian service and returned to England. In 1775 he was appointed to command the Egmont of 74 guns, one of the guardships at Portsmouth; and after paying her off in 1778, commissioned the Magnificent, in which, in December, he sailed for the West Indies, under the command of Commodore Rowley. In the West Indies the Magnificent took part in the battle off Grenada, 6 July 1779 [see Byron, Hon. John], and in the three encounters (17 April, 15 and 19 May, 1780) between Rodney and De Guichen [see Rodney, George Brydges]. A few months later she went home with the Jamaica convoy, and was paid off. Towards the end of 1782 Elphinston was appointed to the Atlas of 90 guns, but peace being settled before she was ready for sea, she was put out of com-

mission. Two years after this, 28 April 1785, Elphinston died. It is said (CHARNOCK, vi. 360 *n.*) that 'his lady was delivered in London of a son and heir on 4 May 1773;' but it appears (*Authentic Narrative*, p. 158, that while at Leghorn 'himself and sons went by the name of Howard.' This son, born 4 March 1773 (FOSTER, *Baronetage*), was in fact the third son, and, presumably in memory of the Leghorn incident, was christened Howard; he was created a baronet 25 May 1816. Of the other sons, the eldest, a captain in the Russian navy, died about 1788; the second, a captain in the English navy, died in 1821; both having issue. The several 'Baronetages' now spell the name Elphinstone; but Elphinston himself wrote it without the final 'e.'

[Charnock's Biog. Navalis, vi. 358; Beatson's Nav. and Mil. Memoirs; An Authentic Narrative of the Russian Expedition against the Turks by sea and land, compiled from several authentic journals by an officer on board the Russian Fleet (8vo, 1772).] J. K. L.

**ELPHINSTONE, ALEXANDER,** fourth BARON ELPHINSTONE (1552–1648 ?), eldest son of Robert, third lord Elphinstone, by his wife, Margaret, daughter of Sir John Drummond of Innerpeffry, was born on 28 May 1552. While still Master of Elphinstone he was admitted a member of the new privy council on 10 April 1599; and through the influence of his younger brother James, then secretary, and afterwards Lord Balmerino, on the 19th of the same month succeeded the Earl of Cassillis as lord high treasurer, and on 17 May following was appointed an extraordinary lord of session. He resigned the post of treasurer, however, in September 1601, 'as was thought, says my author, for adjoining some others with him in the composing of signatures' (CRAWFURD, p. 397). The appointment of these coadjutors was made on 31 July 1601, and will be found in the 'Register of the Privy Council' (vi. 275–276). Elphinstone succeeded his father as the fourth baron in May 1602, and was appointed a lord of the articles on the opening of parliament in April 1604 (*Act Parl.* iv. 261), and one of the commissioners for the union on 11 July in the same year (*ib.* 263–264). He was again appointed a lord of the articles in August 1607 (*ib.* 367). The statement in Lord Hailes's 'Catalogue of the Lords of Session' (1794, p. 7) that Elphinstone was superseded as a judge on 13 Jan. 1610 seems to be a mistake, as his name appears in the ratification in favour of the clerks of session (*Act Parl.* iv. 696), and he probably sat until 1626, when a new commission was made out. In this year the Earl of Mar recovered from him the Kildrummy estate and other property in Aberdeenshire, the judges having held that these estates were not in the lawful possession of James IV when he granted them to the first Lord Elphinstone. According to the principal authorities Elphinstone died in July 1648. A manuscript book in the possession of the present Lord Elphinstone, however, states that he died in Elphinstone on Sunday, 14 Jan. 1638. He married, in 1579, the Hon. Jean Livingston, eldest daughter of William, sixth lord Livingston, by whom he had four sons and five daughters. He was succeeded in the barony by his eldest son, Alexander. The present Lord Elphinstone possesses a full-length portrait, painted on panel, of the fourth lord, dressed in his robes as lord high treasurer of Scotland.

[Brunton and Haig's Senators of the College of Justice (1832), pp. 242–3; Douglas's Peerage of Scotland (1813), i. 538–9, ii. 126; Crawfurd's Officers of the Crown and of the State in Scotland (1726), i. 396–7; Burke's Peerage (1886), p. 495; Register of the Privy Council of Scotland, v. lxxxi, lxxxiv, xci, 547, 555, vi. xxix, 287–8, vii. xviii, xxxiv; private information.] G. F. R. B.

**ELPHINSTONE, ARTHUR,** sixth BARON BALMERINO (1688–1746), Jacobite, son of John, fourth lord Balmerino, by his second wife, Anne, daughter of Arthur Ross, the last archbishop of St. Andrews, was born in 1688. In his speech on the scaffold he said that he had been brought up 'in true, loyal, and anti-revolution principles;' and although under Queen Anne he held command of a company of foot in Lord Shannon's regiment, he was all the time convinced that 'she had no more right to the crown than the Prince of Orange, whom I always looked upon as a vile unnatural usurper.' Nevertheless, on the outbreak of the rebellion of 1715 he at first gave no indications of his sympathy with the movement, and it was only after the battle of Sheriffmuir that he threw up his commission from the government and joined the opposite party, declaring that 'he had never feared death before that day, when he was forced to fight against his conscience.' With other Jacobite leaders he escaped to the continent, where he remained till 1733, when his father, anxious for his return after the death of his brother Alexander in this year, without his knowledge or consent obtained a pardon for him from the government. He thereupon applied for direction to the chevalier, who sent him an answer in his own handwriting permitting him to return, and also gave directions to his bankers in Paris to supply him with any money he might require for his journey. In

1745, on the arrival of the young chevalier, Prince Charles, in Scotland, Elphinstone was one of the first to join his standard. Afterwards on the scaffold he stated, with a pardonable pride in the staunchness of his Jacobitism, that he could easily have excused himself from taking up arms on account of his age, but that he never would have had peace of conscience if he had stayed at home when the young prince was exposed to every kind of danger and hardship. The importance of his accession to the cause was recognised by his being appointed colonel and captain of the second troop of life guards in attendance on the prince. Though not present at Carlisle at the time of its surrender to the rebels, he marched with them to Derby, and also returned with them on their retreat to Scotland. He was present at the battle of Falkirk, but the troops under his command formed part of the reserve. On the death of his half-brother John, third lord Coupar and fifth lord Balmerino (5 Jan. 1746), he succeeded him in both titles. After the battle of Culloden on 16 April following he was taken prisoner by the Grants, who handed him over to the Duke of Cumberland. Having been brought to London he was committed to the Tower, and, along with the Earls of Kilmarnock and Cromarty, was brought to trial at Westminster Hall on 29 July on a charge of high treason. He pleaded not guilty, alleging that he was not present at Carlisle at the time specified in the indictment. He was therefore removed to the Tower, and brought up for trial the next day. Being undefended by counsel, he for some time doggedly held his own against the crown prosecutors, but gradually realising that the evidence against him was too convincing, he resigned the contest, stating that 'he was sorry he had given their lordships so much trouble and that he had nothing more to say.' Horace Walpole, who was present at the trial, in a letter to Horace Mann, states that Balmerino impressed him 'as the most natural brave old gentleman he had ever seen,' and that at the bar 'he behaved himself like a soldier and a man.' Unlike Kilmarnock and Cromarty, he declined to admit that he had committed a crime, or to sue for mercy. When he learned that they had petitioned for mercy, he remarked with caustic scepticism that, as they must have great interest at court, they might have squeezed in his name with their own. He recognised at once that his case was desperate, for, as he said himself, he had been concerned in both rebellions, and had been pardoned once already. To the last, therefore, he was constant to his Jacobite principles, and on the scaffold expressed the hope that 'the world was convinced they stuck to him.' Shortly before his removal to Tower Hill for execution he had an interview with Lord Kilmarnock, to whom he expressed the wish that he alone could pay the reckoning and suffer for both. He 'came upon the scaffold,' says an eye-witness, 'in his regimentals and tye-wig. His coat was blue, turned up with red, and brass buttons; his countenance serene, his air free and easy; he looked quite unconcerned, and like one going on a party of pleasure, or some business of little or no importance.' When he took off his wig he put on a cap made of Scotch plaid, saying he died a Scotsman. He presented the executioner with a fee of three guineas, and his last words were: 'O Lord! reward my friends, forgive my foes, bless King James, and receive my soul!' The decapitation took place on 18 Aug. 1746. A writer in the 'Daily Advertiser' thus described Balmerino: 'His person was very plain, his shape clumsy, but his make strong, and had no marks about him of the polite gentleman, tho' his seeming sincerity recompensed all these defects.' The writer adds that 'several quaint stories are related concerning him which seem to be the growth of wanton and fertile imaginations.' He was buried along with the Earl of Kilmarnock in the chapel of the Tower. By his wife Margaret, daughter of Captain Chalmers, who died at Restalrig on 24 Aug. 1765, he left no issue, and with him the male line of this branch of the Elphinstones and the Balmerino peerage became extinct. There is a portrait of Lord Balmerino from a rare print in Mrs. Thomson's 'Memoirs of the Jacobites,' vol. iii. There is also a print in existence of the date 1746 representing the execution. The coffin-plates of Lords Kilmarnock, Balmerino, and Lovat are engraved in Wilkinson's 'Londina Illustrata.' Robert Burns, writing from Dumfries in 1794 to Mr. James Johnson, says, 'I have got a highland dirk for which I have a great veneration, as it once was the dirk of Lord Balmerino.' He adds that it had been stripped of the silver mounting, and that he had some thoughts of sending it to Johnson to get it mounted anew.

[State Trials, xviii. 442–530; Moore's Compleat Account of the Two Rebel Lords, 1746; Foster's Account, 1746; True Copies of the Papers wrote by Lord Balmerino, &c., and delivered by them to the Sheriffs at the place of execution, 1746, reprinted under the title True Copies of the Dying Declaration of Lord Balmerino, &c., 1750; Seasonable Reflections on the Dying Words and Deportment of the Great but Unhappy Man, Arthur, Lord Balmerino,

1746; The Principles of the British Constitution asserted in An Apology for Lord Balmerino, 1746; Gent. Mag. vol. xvi., and Scots Mag. vol. viii., both of which give copious details in regard to the trial and execution; Jesse's The Pretenders and their Adherents; Walpole's Letters; Douglas's Scotch Peerage (Wood), i. 188–9.]

T. F. H.

**ELPHINSTONE, GEORGE KEITH,** Viscount Keith (1746–1823), admiral, fifth son of the tenth Lord Elphinstone and grandnephew of Marshal Keith, earl Marischal, after whom he was named, was born at Elphinstone Tower, near Stirling, on 7 Jan. 1745–6. His second brother, Charles, was a midshipman of the Prince George, and perished with her on 13 April 1758 [see Brodrick, Thomas]. The third son, William, also entered the navy, but quitted it while still a lad for the service of the East India Company, in which he eventually acquired a considerable fortune. George determined on following his brothers' example, and in 1761 was entered on board the Gosport of 44 guns, under the care of Captain John Jervis, better known as Earl St. Vincent. He afterwards served successively in the Juno, Lively, and Emerald frigates, and in 1767 entered on board an East India Company's ship, commanded by his brother William, with whom he made a voyage to China, for a private venture in which his grand-uncle advanced him 2,000*l.*, thereby enabling him, we are told, to lay the foundation of a pecuniary independence. In December 1769 he was appointed to the Stag frigate going out to the East Indies with the broad pennant of Commodore Sir John Lindsay, by whom, on 28 June 1770, he was promoted to a lieutenant's vacancy. In October he left the Stag and returned to England, and in the following May was appointed to the Trident, flagship of Sir Peter Denis in the Mediterranean. On 18 Sept. 1772 he was promoted to command the Scorpion sloop, and to bring her to England. In December he returned to the Mediterranean in the Scorpion, and commanded her, for the most part at Minorca and on the coast of Italy, till the summer of 1774. On 11 May 1775 he was posted to the Romney, in which he convoyed the trade to Newfoundland, and on his return was appointed in March 1776 to the Perseus frigate. In July he was sent out to New York in charge of convoy, and during the following years was actively employed in cruising against the enemy's privateers or blockade runners, and in co-operating with or supporting the troops on shore. In April and May 1780 he served on shore at the reduction of Charleston, and was afterwards sent to England carrying Captain Hamond with the despatches. On the Perseus paying off, he was immediately appointed to the Warwick of 50 guns, and during the autumn and early winter was principally employed cruising on the Soundings for the protection of the homeward-bound trade. In September 1780 he was returned to parliament for Dumbartonshire. On 5 Jan. 1781, he fell in with and captured the Dutch ship Rotterdam of 50 guns—a capture rendered more brilliant by the fact that a few days before the Rotterdam had beaten off the Isis, a ship of the same nominal force. A few weeks later, 27 March 1781, the Warwick sailed from Cork with a convoy for North America, and continued on that station till the peace. Towards the end of 1781 Prince William Henry, then a midshipman of the Prince George [see Digby, Robert], was placed for some time under Elphinstone's care, and was still with him on 15 Sept. 1782, when the Warwick, in company with the Lion, Vestal, and Bonetta sloop, drove ashore, at the mouth of the Delaware, and captured the Aigle, a powerful 40-gun frigate, together with two smaller vessels. The Gloire, another frigate, escaped up the river into shallow water. On the return of the Warwick to New York, Elphinstone, whose health was failing, was appointed to the Carysfort for the passage to England, where he arrived in the end of November.

For the next ten years Elphinstone lived at home or in London, attending parliament as member for Dumbartonshire from 1780 to 1790 and from 1796 to 1801 for Stirlingshire. He married, 10 April 1787, Jane, eldest daughter and coheiress of Colonel William Mercer of Aldie (Foster, *Peerage*, s.n. 'Nairne'). It was not till war with France was imminent that he applied for a ship; and on 2 Feb. 1793 he was appointed to the Robust of 74 guns, in which a few months later he went out to the Mediterranean with Lord Hood. By the middle of August the fleet was off Toulon, which after some little negotiation was delivered over to the English. On 27 Aug. Elphinstone was landed, with fifteen hundred men, to take possession of Fort La Malgue; and on the 30th, with a joint English and Spanish force numbering six hundred men, he attacked and routed a body of French, which had advanced as far as Ollioules. According to James (i. 77), 'the success of Captain Elphinstone in this affair gained him many compliments on his knowledge of military tactics, so little expected in an officer of the navy.' He had, however, already had some experience of shore fighting at Charleston; and through

the whole period of the occupation, during which he continued governor of La Malgue, he showed that he had fully profited by it. On the night of 17 Dec., when it had been decided to evacuate the place, the embarkation of the troops and of the royalist fugitives was entrusted to Elphinstone; and several thousands were, by his care, conducted safely on board the fleet. In the following spring he returned home in charge of a squadron of the Toulon ships, and received the order of the Bath, 30 May 1794. On 12 April 1794 he was advanced to the rank of rear-admiral; and in the autumn he hoisted his flag in the Barfleur, under Lord Howe, in the Channel fleet. It was for a very few months, for it was decided to take immediate measures to prevent the several Dutch colonies falling into the hands of the French, and Elphinstone happened to have more knowledge of the East than any naval officer then available. It was hoped that the name of the Prince of Orange, who had sought refuge in England, might prevent any opposition; and it was determined, in the first place, to secure the Cape of Good Hope, by friendly negotiation if possible, but if not by force.

Of this expedition and of the whole squadron in Indian waters, Elphinstone was appointed commander-in-chief, and sailed from Spithead on 4 April 1795, with his flag on board the Monarch. His promotion to be vice-admiral was dated 1 June 1795. On 10 June he arrived off Cape Town, where he was joined by Commodore John Blankett [q. v.]; and the weather being stormy the ships went round to Simon's Bay, where the troops were landed. Negotiation proved fruitless. The troops expected from India had not arrived; but the attacks of the colonists became each day more daring, and it was resolved that an advance must be made as far, at least, as Muizenberg, which commanded the road to Cape Town and to the interior. The position held by the enemy was strong, but was exposed to seaward; and on 7 Aug. the guns of a detached squadron, with which Elphinstone was unofficially present, in a few minutes 'obliged the Dutch to abandon their camp with the utmost precipitation.' When the land forces came up, 'after a fatiguing march over heavy sandy ground,' they had little to do but take possession of the abandoned works, though further inland the Dutch held their ground stoutly for some time. For nearly a month longer the little party had to maintain itself under great disadvantages against the unceasing attacks of the Dutch militia. On 4 Sept. the long-looked-for reinforcements arrived; but even then bad weather rendered it for several days impossible to land the troops. By the 13th, however, they were assembled at Muizenberg; on the 14th they moved on, defeated the Dutch in a sharp skirmish at Wynberg, and on the 17th Cape Town capitulated, the garrison becoming prisoners of war. In the decisive result Elphinstone had little share; but the ability and energy which he had displayed in the occupation of Muizenberg won for him the acknowledgments both of his soldier colleagues and of the government. It had been intended that from the Cape Elphinstone should go on to India and seize the Dutch settlements there and in Ceylon; but the delay had given Rear-admiral Rainier time to anticipate him. The work there was already nearly finished, and there was still a good deal to do at the Cape. Elphinstone's health, too, was broken by the strain both of body and mind; and though in January 1796 he went on to Madras, he was unable to take any part in the operations, which came to an end on 15 Feb. with the surrender of Colombo and the whole of Ceylon. Having received intelligence of a Dutch expedition against the Cape, he returned to Simon's Bay in May, but it was August before the Dutch squadron was reported on the coast; and on the 16th he found it at anchor in Saldanha Bay. The force with Elphinstone was so superior that resistance was hopeless; he accordingly demanded the surrender of the ships, which struck their flags the following day, the officers and men becoming prisoners of war. This complete success permitted Elphinstone shortly after to sail for England; he arrived on 3 Jan. 1797, when he received the duplicate of a letter written 20 Nov. offering him an Irish peerage, the patent of which was ultimately issued on 7 March, creating him Baron Keith of Stonehaven Marischal.

A few months later, on the occasion of the mutiny at the Nore, Keith was specially appointed to the command at Sheerness. Both as captain and admiral he had always had the reputation of being lucky; and it was now supposed that his name would go a long way towards bringing the mutineers back to their allegiance. His measures at Sheerness had the happiest effect; and within a week after his arrival the revolted ships began to come in and surrender themselves. Within a fortnight the mutiny was at an end, and Keith was ordered to go to Plymouth and hoist his flag on board the Queen Charlotte as second in command in the Channel. The spirit of disaffection was still strong at Plymouth, but Keith again happily succeeded in bringing the men to listen to reason and

to deliver up the ringleaders. He continued in the Channel till the close of the following year, when he was sent out to the Mediterranean, with his flag in the Foudroyant, as second, under his old chief Lord St. Vincent. The following February he shifted into the Barfleur, and until the beginning of May had the active command before Cadiz; St. Vincent, who was in failing health, remaining at Gibraltar. The divided command was a great misfortune, for St. Vincent was not the man to let his subordinate act independently; and Keith was thus greatly hampered. On 25 April Vice-admiral Bruix got to sea from Brest, with twenty-five ships of the line besides smaller vessels, taking advantage of an easterly gale which blew the blockading squadron off shore. On 3 May Keith had news that the French fleet had been seen two days before off Oporto. He immediately sent on the news to St. Vincent, preparing as he best could for what might happen. Next morning the French were in sight. Keith had with him only fifteen sail of the line, in presence of these twenty-five French ships and twenty-two Spanish in Cadiz. The position seemed critical; but the strong westerly wind prevented the Spaniards from putting to sea, and gave the French enough to do to take care of themselves. The gale freshened; during the night some of the French ships parted company, several were more or less disabled, all were scattered; and Bruix judged that the best thing he could do was to run through the Straits and get to Toulon as fast as possible (Chevalier, *Hist. de la Marine française sous la première République*, 411); he anchored there on the 14th. St. Vincent had at once sent to Keith to join him with his whole squadron, but the westerly gale rendered the communication slow. Keith did not get the message till the evening of the 9th, and it was the 12th before the English fleet could leave Gibraltar. Bruix had been a whole week in the Mediterranean, and whither he had gone, whither he meant to go, or what he meant to do, was a complete mystery. Starting in pursuit, St. Vincent had with him only sixteen sail of the line. At Minorca, on the 20th, he was joined by Sir John Duckworth with four more, and was on his way to Toulon when he learned that the Spanish fleet from Cadiz had also come into the Mediterranean. He did not know that it had put into Cartagena with most of the ships dismasted (*ib.* 411), and accordingly took up a station off Cape St. Sebastian with a view to prevent the two hostile fleets from joining. On the 30th he learned that Bruix had put to sea from Toulon on the 26th, but with what object was unknown. An attack on Nelson at Palermo seemed not improbable, and Duckworth was sent with four ships to reinforce him [see Nelson, Horatio, Viscount Nelson; Duckworth, Sir John Thomas]. The fleet was, however, joined by four other ships under Rear-admiral Whitshed in the Queen Charlotte, and continued off Cape St. Sebastian; but on 2 June St. Vincent, whose health gave way, turned the command over to Keith and sailed for Port Mahon. Keith, left to himself, and having, it may be, a clearer idea of the worthlessness of the Spanish fleet, resolved to quit his strategic station and go to look for the French. On the 3rd, off Toulon, he learned that they had certainly gone eastward; on the 5th that they had been seen only the day before in Vado Bay. The wind was foul, and he was still working up towards Vado when, off Cape delle Mele on the 8th, he received orders from St. Vincent to detach two ships to join Nelson, and to go himself off Rosas to prevent the junction of the French and Spanish fleets. That the order was a blunder is certain. Nelson thought that Keith, being where he was and with better information, ought not to have obeyed it (*Nelson Despatches*, vii. cxcii); Keith judged otherwise, but at the same time so far deviated from the letter of his orders as to take Minorca on the way, thus permitting Bruix, who had weighed from Vado Bay on the 8th, and whom he must have met had he stood on, to hug the French and Spanish shore, and so, passing to the southward, to join the Spaniards at Cartagena on the 23rd. At Minorca, on the 13th, Keith shifted his flag to the Queen Charlotte, and on the 15th received St. Vincent's final resignation of the command. Standing over towards Toulon, he fell in with and captured a squadron of four French frigates returning from the Levant; he looked into Toulon, Genoa, Vado Bay, but could get no news of the French fleet. He returned to Minorca, where, on 7 July, he was reinforced by twelve sail of the line under Sir Charles Cotton, but not till some days later did he know that the French had gone to Cartagena. On 29 July he reached Gibraltar. The combined fleets had passed the Straits three weeks before. They had gone to Cadiz, and had sailed northwards on the 20th. Keith now thought the Channel might be their aim, and followed with all speed. On 12 Aug. he was broad off Ushant; the allies had gone into Brest on the 8th. From the mere fact that in this long and weary cruise he failed to find the enemy's fleet and to bring it to action, Keith's conduct was severely criticised; but he seems to have been in a great measure the victim of circumstances; and the divided command

and St. Vincent's ill-health had enormously increased the inherent difficulties of the problem.

From Brest Keith went with the fleet to Torbay, and in November was ordered to return to the Mediterranean, where the command had been temporarily held by Nelson. He reached Gibraltar on 6 Dec., and was proceeding off Genoa to co-operate with the Austrians when, at Port Mahon, he received intelligence of the pending attempt of a French squadron to relieve their army in Egypt. At Leghorn he was met by Nelson, with the further news that the Russians had withdrawn from the blockade of Malta and gone to Corfu. He resolved, therefore, to occupy the station which these had vacated, in which he would also be well placed to intercept the rumoured French squadron. The speedy capture of the greater part of this set him at liberty to follow out his original design of going to Genoa. In the flagship alone, he went to Leghorn in order to concert measures with the Austrians, and while on shore sent the ship, the Queen Charlotte, to reconnoitre Capraja, which afforded shelter to a swarm of French privateers. The Queen Charlotte sailed from Leghorn at nightfall on 16 March 1800, but remained hove to, some three or four leagues off, waiting to be joined by some officers of the Austrian staff who were to take part in the reconnaissance. These were on their way off the next morning when the ship was seen in the distance enveloped in flames. It was known afterwards that the fire spread from some hay which had been carelessly stacked under the half-deck in the immediate neighbourhood of the match tub (*Minutes of the Court-martial*). The fire spread rapidly, and the ship, one of the largest in the English navy, was utterly destroyed; with her nearly seven hundred of her crew perished. No such terrible accident had occurred since the burning of the Prince George, in which Keith's elder brother had lost his life. Keith now hoisted his flag in the Audacious, and afterwards in the Minotaur. By the beginning of April the Austrians had closed round the French positions near Genoa, and by the 13th had completely hemmed them in. By sea, too, the strictest blockade was established, and after an unsurpassed defence the French capitulated on 4 June. On the 5th, what was left of the garrison marched out with the honours of war, the Austrians took possession of the town, and Keith entered the harbour in the Minotaur. On the 14th Bonaparte's victory at Marengo reversed the position. By the terms of the armistice which immediately followed, Genoa was restored to the French, and they took possession of it with such celerity that Keith had barely time to get his ship outside the Mole before the French had manned the batteries [see Beaver, Philip]. His mortification was excessive, and the more so as he felt that, with the command of the sea, Genoa might have been held, for which purpose he had been urging General Fox at Minorca to send an English garrison. He was now obliged to withdraw, and, going to Leghorn, bade adieu to Nelson, who was going home overland, Keith having been obliged by the exigencies of the station to refuse him permission to go in the Foudroyant, or indeed in any line-of-battle ship.

It had been already determined to push the campaign in Egypt to a conclusion. Affairs there had been strangely complicated by the unwarranted action of Sir William Sidney Smith [q. v.], who had taken on himself to conclude a convention with the French, by the terms of which they were to have a free passage to France. The news of this convention, signed at El Arish on 24 Jan., had reached Keith on his way from Malta to Leghorn, and, as it was contrary to positive orders which had been sent to Smith from Port Mahon on 8 Jan., Keith now referred the matter to the home government, suggesting that the circumstances might change their determination, but announcing his intention of following out his instructions till they were cancelled. Smith wrote to Kleber on 21 Feb. that the convention of El Arish was disallowed by the commander-in-chief, and that the French would not be permitted to quit Egypt except as prisoners of war; expressing, however, his conviction that when the circumstances of the convention were known the difficulty would be done away with. This was, in fact, the case so far as the English government was concerned; and Keith, on 'receiving instructions to allow a passage to the French troops,' had immediately sent orders to Egypt 'to permit them to return to France without molestation.' But before his letter arrived hostilities had recommenced; fresh negotiations were necessary, and were still pending when Kleber was assassinated on 14 June. Keith has been accused of having, in this business, violated the good faith of England (James, ii. 448). In point of fact, and according to the general agreement of jurists (see Nicolas, *Nelson Despatches*, iii. 496*n.*), the validity of the convention depended on the discretion of the commander-in-chief, and Keith was strictly within his right in declining to sanction it, as directly contrary to the orders he had received from home. He did, however, submit to the government the propriety of accepting

it, and it was accepted accordingly, though too late to be of any service.

Meantime Sir Ralph Abercromby [q. v.] had been sent out to the Mediterranean with a large armament. He joined Keith at Leghorn on 1 July; but the plans of the government had been unsettled, and though the troops were there, nothing had been decided as to their destination. In August Keith went to Minorca, shifted his flag to the Foudroyant, and was ordered to prepare, in concert with Abercromby, for a descent on Cadiz. By 5 Oct. they were off Cadiz with a fleet numbering upwards of 130 vessels. A virulent pestilence was carrying off the inhabitants of the city by thousands; and the governor wrote off, deprecating any hostilities against a place in so lamentable a condition. Keith and Abercromby replied in a joint letter that they were 'little disposed to multiply unnecessarily the evils inseparable from war,' but unless the ships of war then in Cadiz were given up they should be obliged to carry out their instructions to take or destroy them. But when the governor's answer came, virtually refusing compliance, the joint commanders had arrived at the conclusion that the expedition was not equal to the undertaking. They accordingly returned straightway to Gibraltar. It is impossible to acquit the two commanders, but more especially Keith, of weakness and vacillation. On 25 Oct. they at length received orders for the invasion of Egypt, and after touching at Malta (which had surrendered on 5 Sept.), sailed for the coast of Caramania, where, in a gale which threatened imminent loss to the whole fleet, they arrived almost by accident in the harbour of Marmorice (Wilson, *Hist. of the Expedition to Egypt*, p. 3; Parson, *Nelsonian Reminiscences*, p. 80) on 1 Jan. 1801, on which day Keith was gazetted to the rank of admiral, on the general promotion accompanying the declaration of the union between Great Britain and Ireland. In Marmorice harbour they were detained till 22 Feb.; on 2 March they anchored in Aboukir Bay; and on the 8th the troops were landed. Keith's share in the ensuing operations was mainly limited to guarding the coast, till, on 2 Sept., the final capitulation was signed, and Alexandria, with all the shipping in the port, was surrendered. The service had been irksome and onerous to an extreme degree, without the redeeming opportunities of distinction. 'It fell to the lot of the army to fight and of the navy to labour,' was Nelson's happy phrase in seconding the vote of thanks in the House of Lords; 'they had equally performed their duty and were equally entitled to thanks.' From the city of London Keith received the freedom of the city and a sword of the value of a hundred guineas; the sultan conferred on him the order of the Crescent; and on 15 Dec. he was raised to the dignity of a peerage of the United Kingdom, with the same title as before.

On the conclusion of the peace Keith was permitted to resign the command to Sir Richard Bickerton. He returned to England in July 1802; but on the fresh outbreak of the war, May 1803, he was appointed commander-in-chief in the North Sea, where, throughout that and the following years, he was closely occupied with preparations for the defence of the coast, eventually extending into the Channel, as far west as Selsea Bill. It was not till after the enemy's scheme of invasion was finally disposed of at Trafalgar that the strain of this command was relaxed; but he continued to hold it till the spring of 1807. On 12 Dec. 1808 he married Hester Maria, daughter of Mrs. Thrale (Piozzi) [see Elphinstone, Hester Maria], now no longer young, and described as having 'strengthened her mental faculties by the severe studies of perspective, fortification, Hebrew, and mathematics.' Notwithstanding this she made Keith an excellent companion in his declining years.

In February 1812 he was appointed commander-in-chief of the Channel fleet, and on 14 May 1814 was advanced to the dignity of viscount. His command seems to have been exercised mainly by deputies afloat, he himself arranging the stations of the several squadrons and superintending the whole. The fleet, indeed, was broken up into numerous small detachments employed on the coast of France or Portugal, in convoy or transport service, the organisation of which was more properly settled in the home ports. It was thus that he had drawn a line of cruisers along the French coasts, even before receiving the news of the battle of Waterloo; and little further preparation was needed to prevent the escape of Bonaparte to America. He was at Plymouth when the news reached him of Bonaparte's having given himself up on board the Bellerophon, and was throughout the intermediary of the government in its correspondence with Bonaparte relative to his being sent to St. Helena. Bonaparte protested vehemently against the treatment to which he was subjected, and endeavoured to draw Keith into arguing the matter; but Keith maintained strict silence on his own part, considering himself merely the mouthpiece of the government. The departure of Bonaparte and the conclusion of peace permitted Keith to retire from active service.

He had accumulated a handsome fortune, and for the remaining years of his life devoted himself to improving and adorning the estate of Tulliallan, on the north bank of the Forth, which he had purchased some time previously, in reclaiming land, and in building embankments and piers, at a large outlay. In 1821 he received from the king of Sardinia the grand cross of the order of St. Maurice and St. Lazarus, in recognition of his services at the siege of Genoa. Two years later, 10 March 1823, he died at Tulliallan, and was buried in the parish church, where he had constructed a mausoleum.

The numerous appointments of the first importance which Keith held during his long service, and the many tangled and difficult affairs with which his name is connected, give his career an interest far above what his character seems to warrant. Steady, persevering, and cautious, equal to the necessities of the moment, but in no instance towering above them, he made few serious mistakes, he carried out satisfactorily the various operations entrusted to him, and left behind him the reputation of a good rather than of a great commander. His portrait by Hoppner has been frequently engraved; a copy of it in photogravure is given in Allardyce's 'Life.' Another portrait by Owen is in the Painted Hall at Greenwich, the gift of his widow.

By his first marriage Keith had one daughter, Margaret Mercer Elphinstone [q. v.], who in 1817 married the Comte de Flahault, aide-de-camp of Napoleon, and French ambassador in London. The Comtesse de Flahault was in her own right, on the father's side, Baroness Keith, and on the mother's side Baroness Nairne. On her death in 1867 the barony of Keith became extinct; that of Nairne descended to her daughter Emily, wife of the late, and mother of the present, Marquis of Lansdowne. By his second marriage Keith had also one daughter, who married, first, the Hon. Augustus John Villiers, second son of the fifth Earl of Jersey; and secondly, Lord William Godolphin Osborne, brother of the eighth Duke of Leeds.

[Allardyce's Life of Admiral Lord Keith (1882), a clumsy, crude, and inaccurate compilation; Marshall's Royal Naval Biography, i. 43; Naval Chronicle, x. 1; Nicolas's Nelson Despatches; James's Naval History (edit. 1860); Chevalier's Hist. de la Marine Française; Official Documents in the Public Record Office.]

J. K. L.

**ELPHINSTONE, HESTER MARIA,** Viscountess Keith (1762–1857), the eldest daughter of Henry Thrale by his wife Hester, afterwards Mrs. Piozzi, was born in 1762. From 1765, when Dr. Johnson first became intimate with her parents, she figured constantly as 'Queenie.' Johnson wrote childish rhymes for her, played horses with her, wrote to her, and directed her education. The death of her only brother in 1776 made her a rich heiress. In 1778, her sixteenth year, Miss Burney describes her as 'a very fine girl, about fourteen years of age, but cold and reserved, though full of knowledge and intelligence.' In 1781 her father died. She remained with her mother, and in company with her young sisters at Bath continued her education under her by reading history and the poets. When her mother agreed to marry Piozzi, Hester retired to her father's Brighton house, where she saw no company, and studied Hebrew and mathematics. In 1784, when her mother and Piozzi were in Italy, she took a house in London for herself and her sisters. On 10 Jan. 1808, at Ramsgate, she married Admiral Lord Keith [q. v.], who had then been a widower some years, her new homes being Tulliallan, on the Firth of Forth, and Purbrook Park, Edinburgh; and on 12 Dec. 1809, in Harley Street, London, she gave birth to her only child, a daughter.

Lady Keith was one of the original patronesses of Almack's. She became viscountess in 1814, on the elevation of the admiral to the English peerage, and, together with her stepdaughter, the Hon. Margaret Mercer Elphinstone [q. v.], she was prominent in society during the regency and the next two or three decades in London and Edinburgh. In 1823 she was left a widow. Towards 1850 she retired from company and devoted herself to works of charity. She died on 31 March 1857 at her house, 110 Piccadilly. The viscountess's daughter (Georgiana Augusta Henrietta) married the Hon. Augustus Villiers, second son of the Earl of Jersey.

[Gent. Mag. lxxviii. i. 85, lxxix. ii. 1173; 3rd ser. ii. 615–16; Annual Register, xcix. 299; Allardyce's Memoirs of G. K. Elphinstone, p. 349; Boswell's Johnson (1823 ed.), iii. 9, iv. 310; Mme. d'Arblay's Diary (1854 ed.), i. 49, 58, 88, 102, &c., ii. 256, 274, vii. 244–5, &c.; Russell's Moore, v. 8–13, 183, vii. 262, &c.] J. H.

**ELPHINSTONE, Sir HOWARD** (1773–1846), major-general, sixth son of John Elphinstone, lieutenant-general and vice-admiral in the Russian service, who commanded the Russian fleet in the Baltic in 1769, was born on 4 March 1773. He entered the army as a second lieutenant in the royal engineers on 17 Oct. 1793, and first saw service in the capture of the Cape of Good Hope in 1795. He was promoted first lieutenant on 5 Feb. 1796, and proceeded to India, where he became captain-lieutenant on 1 July 1800. In the following year he accompanied the

division sent from India to Egypt, under Sir David Baird, as commanding royal engineer. In 1806 he was attached to the special mission to Portugal of Lord Rosslyn and General Simcoe, to advise the Portuguese government on the defence of Lisbon, and in the latter part of the same year he accompanied Major-general Whitelocke to South America as commanding royal engineer. In 1808 he went in the same capacity to the Peninsula with the force under Sir Arthur Wellesley, and was severely wounded at the battle of Roliça, for his services at which battle he received the gold medal. He had been promoted captain on 1 March 1805, and he was further promoted major by brevet on 1 Jan. 1812, and in that year ordered to the Peninsula again. While Sir Richard Fletcher was the commanding royal engineer in the Peninsula, Major, or lieutenant-colonel, Elphinstone, as he became on 21 July 1813, remained in Portugal, but when that officer was killed before San Sebastian, Elphinstone, as senior officer of the royal engineers, asserted his right to be present at headquarters. Wellington would have preferred to keep Lieutenant-colonel (afterwards Field-marshal Sir) John Fox Burgoyne, who had long been with him, and knew his ways as commanding royal engineer, especially as he was in the army, though not in the corps of royal engineers, senior to Elphinstone, but he had to yield to the latter's demand and summon him to the front. Elphinstone therefore superintended the passage of the Adour as commanding royal engineer, and held that post at the battles of the Nivelle and the Nive, for which he received two clasps. He was then left by Wellington with Sir John Hope to form the siege of Bayonne, while Burgoyne accompanied the headquarters of the army in the pursuit after Soult. At the end of the war, when honours were freely bestowed on the leaders of the Peninsular army, Elphinstone was fortunate enough to be rewarded as commanding royal engineer with a baronetcy, and he was also made a C.B. Elphinstone did not again see service; he was promoted colonel on 2 Dec. 1824, major-general on 10 Jan. 1837, and colonel-commandant of royal engineers in 1834. He died at Ore Place, near Hastings, 28 April 1846.

[Roy.Mil.Cal.; Gent.Mag.July1846.] H. M. S.

ELPHINSTONE, JAMES, first Baron Balmerino (1553 ?–1612), the third son of Robert, third lord Elphinstone, by Margaret, daughter of Sir John Drummond of Innerpeffray, was born about 1553. By religion he was a Roman catholic. He was appointed a lord of session 4 March 1586, and in 1595 was one of the powerful commissioners of the treasury known as the Octavians. In 1598 he became secretary of state, and for the next five years was a member of all the more important commissions of the privy council. He was a great favourite with James, whom in 1603 he accompanied to London. On 20 Feb. 1604 he was created a peer, with the title of Lord Balmerino, the estates of the Cistercian abbey of Balmerino in Fifeshire being converted into a temporal lordship in favour of him and his heirs male. In the same year he was nominated one of the Scotch commissioners to treat about the union with England, and when the negotiations were at an end he was chosen by the privy council of Scotland to convey their thanks to James, 2,000*l.* being allowed him for the expenses of the journey. In March 1605 he was made president of the court of session, and while holding that office successfully opposed Dunbar. As a catholic Balmerino used his influence to persecute the presbyterians, and his zeal for his religion led to his disgrace. In 1599 a letter signed by James had been sent to Pope Clement VIII, requesting him to give a cardinal's hat to Drummond, bishop of Vaizon (a kinsman of Balmerino), and expressing high regard for the pope and the catholic faith. The Master of Gray sent a copy of this letter to Elizabeth, who asked James for an explanation. He asserted that the letter must be a forgery, and Balmerino, as secretary of state, also repudiated its authorship. When in 1607 James published his 'Triplici nodo triplex cuneus,' Cardinal Bellarmine quoted in his reply the letter written in 1599 as a proof of James's former favour to catholicism. In Oct. 1608 Balmerino had an interview with James respecting the condition of the Scottish catholics. James had just seen Bellarmine's reply and interrogated Balmerino on the subject anew. Balmerino confessed that he had written the letter, and had surreptitiously passed it in among papers awaiting the king's signature. He fully acknowledged that the king had not known what he was about when he signed it. He was accordingly put on his trial, when he refused to plead, but he acquitted the king of any knowledge of the letter written to the pope, which he said had been sent by himself as a matter of policy. The king confirming the verdict of guilty which the jury found, Balmerino was in March 1609 sentenced to be beheaded, quartered, and demeaned as a traitor (Gardiner, *Hist. of England*, ii. 31–34). The sentence, however, was not carried out, because, according to a detailed account of the affair now drawn up by Balmerino, James was aware of the contents of the letter, and had signed it without hesitation. Severe

pressure was put by Dunbar and Cecil on Balmerino to induce him finally to assume the whole blame, and on the promise that his life and estates should be secured to him he once more exculpated the king. He remained imprisoned at Falkland till October 1609, when, on finding security in 40,000*l.*, he was allowed free ward in the town and a mile round. Afterwards he was permitted to retire to his own estate at Balmerino, where he died in July 1612. He married, first, Sarah, daughter of Sir John Menteith, by whom he had one son, John, second baron Balmerino; secondly, Marjory, daughter of Hugh Maxwell of Tealing, by whom he had a son James, created in 1607 Lord Coupar, and two daughters, Anne and Mary.

[Douglas and Wood's Peerage of Scotland, i. 182, 538; Anderson's Scottish Nation, i. 228; Burton's Hist. of Scotland to 1688, vi. 138; Laing's Hist. of Scotland, iii. 59–61; Calderwood's Hist. of Church of Scotland, pp. 312, 364, 427; Chron. of Kings of Scotland (Maitland Club), p. 176; Reg. of Privy Council of Scotland, vi. 276, vii. 340, passim; Cal. State Papers (Dom. Ser. 1603–14), pp. 466, 497, (1611–18) 137; Gardiner's History.] A. V.

ELPHINSTONE, JOHN, second BARON BALMERINO (*d.* 1649), was the son of James, first baron Balmerino [q. v.], by his first wife, Sarah, daughter of Sir John Menteith of Carse. His father being under attainder when he died in 1612, the title did not devolve on him, but he was restored to blood and peerage by a letter under the great seal, 4 Aug. 1613. He was a strenuous opponent of the ecclesiastical policy of Charles in Scotland, and distinguished himself more particularly in the parliament of 1633 by his hostility to the act establishing the royal prerogative of imposing apparel upon churchmen. Although, however, a majority of the members voted against the measure, the clerk affirmed that the question was carried in the affirmative. When his decision was objected to, Charles, who was present, insisted that it must be held good unless the clerk were accused from the bar of falsifying the records. This being a capital offence, the accuser was liable to the punishment of death if he failed in the proof, and no one caring to incur the risk, the decision was not further challenged. William Haig of Bemersyde, solicitor to James I, and one of those opposed to the measure, thereupon drew up a petition to be signed by his party, setting forth their grievances and praying for redress. It was couched in rather plain language, and asserted that the recent ecclesiastical legislation had imposed 'a servitude upon this church unpractised before.' The king peremptorily declined to look at it, and ordered a stop to be put to all such proceedings. The matter was therefore delayed, but Balmerino retained a copy, which, having interlined it in some places with his own hand, he showed to his confidential agent, Dunmore. Through a breach of confidence it was forwarded by a friend of Dunmore's to Spotiswood, archbishop of St. Andrews, who, supposing it was being sent about for signatures, laid the matter before the king. Haig made his escape to the continent, but Balmerino, by a warrant of the privy council, was brought before Spotiswood, who sent him a prisoner to the castle of Edinburgh. His imprisonment occurred as early as June 1634, and the final trial was not till the following March. Hill Burton suggests that the delay was owing to hesitation whether to prosecute or not (*Hist. Scot.* vi. 97), but the succinct yet circumstantial narrative of Sir James Balfour (*Annals*, ii. 216–19) clearly proves that the aim was to leave no means untried to secure a conviction. In June he was indicted before the justice-general, William, earl of Errol, lord high constable of Scotland, on the accusation of the king's advocate, Sir Thomas Hope, the court sitting into July. So unmistakably hostile was public opinion to the proceedings, that Balmerino was conveyed each day to and from the castle under a strong escort. Before a decision was arrived at, a warrant came postponing the matter till 12 Nov., when, after it had been under consideration for twelve days, another warrant came to add four assistants to the justice-general, who, says Balfour, 'were men sworn to the bishops and favourers of the corruptions of the time.' At last, after long debate, the charge was found relevant in three points: the keeping or concealing of a libel against the king's authority, the failing to apprehend the original author of the libel, and the being art and part in the fabrication of the libel, from the fact that certain parts were admitted to have been underlined by him. The matter was then ordered to be tried by a jury, who were carefully selected by the government. The trial came on in March 1635, and the charge being finally narrowed down to the one count that he, knowing the author of what was held to be a dangerous and seditious libel, failed to discover him, he was found guilty by eight to seven, and sentenced to death. Before the trial came on, William Drummond of Hawthornden [q. v.] had written an 'Apologetical Letter' to the Earl of Ancrum (published in DRUMMOND, *Works*) in the expectation that it would be shown to Charles, in which he described such a pro-

secution as in the highest degree impolitic, and said it was sometimes 'great wisdom in a prince not to reject or disdain those who freely told him his duty.' The trial was a mere burlesque of the forms of justice. The excitement of the people became almost uncontrollable, and while protests against the sentence being carried out were made at crowded meetings, many vowed that if a pardon were not granted they would either set him at liberty or revenge his death on the judge and the jurors who voted against him. Traquair thereupon hastened to Charles and represented to him that the execution was unadvisable, and Laud concurring, Balmerino was reluctantly pardoned, but was ordered to be confined for life within six miles of his house at Balmerino. Afterwards he obtained full liberty, 'to the king's great grief,' says Spalding, 'for this his goodness' (*Memorials*, i. 61). Burnet states that his father told him 'that the ruin of the king's affairs in Scotland was in a great measure owing to that prosecution' (*Own Times*, ed. 1838, p. 14). Balmerino was one of those who attended the meeting of the lords called by Lord Lorne, afterwards Marquis of Argyll, at which they began to 'regrait their dangerous estait with the pryd and avarice of the prelatis' (Spalding, *Memorials*, i. 79), and resolved to make a determined stand against the introduction of 'innovations' in worship. Along with Loudoun and Rothes he revised the additions to the covenant in February 1638 (Rothes, *Relation*, p. 79). In the assembly of 1638 he resolved to be 'well near mute' (Baillie, *Letters and Journals*, i. 125), but he served on several committees, and on 3 Oct. he signed the protest to the king's commissioner at Hamilton against his endeavours to induce the members of the assembly to sign the 'king's covenant' (Balfour, *Annals*, ii. 296; Gordon, *Scots Affairs*, ii. 127). Guthrie ascribes to Balmerino, along with Hope and Henderson, the pamphlet called 'An Informatione for Defensive Arms' (printed in Stevenson's 'History of the Church of Scotland,' ii. 686-95), maintaining the 'reason and necessity' of the covenanters to defend themselves against the king by force of arms. He was also one of the principal advisers of the covenanters in sending a letter to Louis XIII against 'the tyrannical proceedings of their monarch.' Of this Charles took special notice in his 'Large Declaration concerning the late Troubles in Scotland,' reproaching him for his ingratitude both to himself and to James VI, to whom he owed both his barony and his whole fortune. Balmerino was one of the ablest and most prominent supporters of Argyll in his policy against Charles. When the covenanters resolved to take up arms, he aided them with large sums of money, contributing at least forty thousand merks (Balfour, *Annals*, iii. 240). Along with the Earl of Rothes and others he proceeded on 22 March 1639 to Dalkeith to demand the delivery to them of the palace by the lord treasurer Traquair, and to bring the royal ensigns of the kingdom, the crown, sword, and sceptre, to the castle of Edinburgh (*ib.* ii. 322). At the opening of the famous Scottish parliament in August 1641, he was nominated president by the king and unanimously elected (*ib.* iii. 45). On 17 Sept. his name appeared among the list of privy councillors nominated by the king (*ib.* 67), and it was one of those approved of by the parliament (*ib.* 150). On 17 Nov. he was chosen an extraordinary lord of session. He accompanied General Leslie in his march into England in 1643 (Spalding, *Memorials*, ii. 298). In July 1644 he was nominated one of the commissioners to England (Balfour, *Annals*, iii. 206). When, after the disastrous campaigns of Argyll, the command of the covenanters was entrusted to Sir William Baillie, Balmerino was one of the committee of estates nominated to advise him (Spalding, ii. 462). He died on the last day of February 1649, of apoplexy in his own chamber in Edinburgh, having the previous evening supped with the Marquis of Argyll, and gone to bed apparently in good health (Balfour, *Annals*, iii. 388). He was buried in the vaulted cemetery of the Logan family, adjoining the church of Restalrig, but according to Scot of Scotstarvet, the soldiers of Cromwell disinterred the body in 1650 while searching for leaden coffins, and threw it into the street. By Anne, daughter of Sir Thomas Ker of Fernyhirst, and sister of Andrew and James, lords Jedburgh, and of Robert Car [q. v.], earl of Somerset, he had a son John, who succeeded him as third lord. Balmerino was the author of a speech on the army published in 1642.

John Elphinstone, third Baron Balmerino (1623–1704), lost most of his landed property by lawsuits, and was fined 6,000*l.* Scots by the parliament of 1662 for having conformed under the commonwealth. His successor (by his wife Margaret, daughter of John Campbell, earl of Loudoun), John Elphinstone, fourth Baron Balmerino, born 26 Dec. 1652, a distinguished lawyer, was a privy councillor 16 Aug. 1687; opposed the union; was elected a representative of the peers in 1710 and 1713; was expelled from his offices in 1714; and died at Leith 13 May 1736. His son Arthur is noticed above.

[Balfour's Annals of Scotland; Baillie's Letters and Journals (Bannatyne Club); Burnet's Own Times; Rushworth's Historical Collections, pt. ii. 281; Gordon's Scots Affairs (Spalding Club); Spalding's Memorials (Spalding Club); Rothes's Relation concerning the Affairs of the Kirk of Scotland (Bannatyne Club); Hailes's Memorials, containing many letters to him from Johnstone of Warriston; State Trials, iii. 587–711; Douglas's Scottish Peerage (Wood); Haig and Brunton's Senators of the College of Justice, pp. 313–17; Walpole's Royal and Noble Authors; Laing's History of Scotland; Hill Burton's History of Scotland; Gardiner's History of England.] T. F. H.

ELPHINSTONE, JOHN, thirteenth Baron Elphinstone (1807–1860), governor of Madras and Bombay, only son of John, twelfth lord Elphinstone in the peerage of Scotland, a lieutenant-general in the army, and colonel of the 26th regiment, was born on 23 June 1807. He succeeded his father as Lord Elphinstone in May 1813, and entered the army in 1826 as a cornet in the royal horse guards. He was promoted lieutenant in that regiment in 1828, and captain in 1832, and was a lord in waiting to William IV from 1835 to 1837. The king took a fancy to him, and made him a G.C.H. in 1836, in which year he was sworn of the privy council. In 1837 he left the guards on being appointed governor of Madras by Lord Melbourne. It was said at the time that his appointment was made in order to dissipate an idle rumour which was current that the young queen had fallen in love with the handsome guardsman. He was governor of Madras from 1837 to 1842 during very quiet times, and the only notable fact of his administration was his building a house at Káiti, in the Nílgiri Hills, and his efforts to bring those hills into use as a hot-weather residence for the Europeans in the presidency. On resigning his governorship in 1842 he travelled for some years in the East, and he was one of the first Englishmen to explore Cashmere. He returned to England in 1845, and in 1847 was appointed by Lord John Russell to be a lord in waiting to the queen, an office which he held until 1852, and again under Lord Aberdeen's administration from January to October 1853, when he was appointed governor of Bombay. Elphinstone's second governorship in India was far more important than his first, for during it the Indian mutiny broke out in 1857. His conduct during that crisis was admirable; he not only promptly checked the attempts made at a rising at a few places in his presidency, and put down the insurrection of the rájá of Sholapur, but discovered a more serious conspiracy in Bombay itself, of which he held the threads until the right moment, when he seized upon the ringleaders and prevented the conspiracy from coming to anything. Still more praiseworthy was his promptitude in sending every soldier he could despatch to the more threatening localities, almost stripping his presidency of European troops, and his services on this account were only second in importance to those of Sir John Lawrence in the Punjab. For these services he was made a G.C.B. in 1859, and on 21 May 1859, on his return to England, he was created a peer of the United Kingdom as Lord Elphinstone of Elphinstone, Stirlingshire. He was a Scottish representative peer 1832–4 and 1847–59. He died unmarried in King Street, St. James's, London, on 19 July 1860, when his peerage of the United Kingdom became extinct.

[Gent. Mag. August 1860; Kaye and Malleson's Hist. of the Indian Mutiny for Elphinstone's conduct during the mutiny.] H. M. S.

ELPHINSTONE, MARGARET MERCER, Comtesse de Flahault, Viscountess Keith, and Baroness Nairne (1788–1867), only child of George Keith Elphinstone, viscount Keith [q. v.], admiral, by his first wife, Jane, only child and heiress of William Mercer of Aldie, Perth, was born in Hertford Street, Mayfair, 12 June 1788, and in 1789 lost her mother, to whose right to the barony of Nairne (at that time in attainder) she then succeeded. She was early brought into the circle of the Princess Charlotte of Wales, whose attached friend and confidante she became; and this position raised a rumour against her (which, however, she was able entirely to refute) that she betrayed the princess's secrets to the prince regent. On 20 June 1817, at Edinburgh, she married the Comte de Flahault, aide-de-camp to Bonaparte, who had been educated in this country, and had taken refuge here on the restoration of the Bourbons. The countess took a prominent place in society. Her husband held office under the Bourbons. He was ambassador successively at Rome, at Vienna, and (1860) at St. James's, and finally resided at Paris as chancellor of the Legion of Honour. The countess took part in all his social and political work. References to her hospitalities abound in Moore's letters and diary and elsewhere.

The countess died at her husband's official residence, Paris, on 12 Nov. 1867, aged 79. She had two children, daughters, the elder of whom (who succeeded to her English, Scotch, and Irish titles) was Dowager Marchioness of Lansdowne at the time of her death, and the younger, Mlle. de Flahault, was unmarried.

[Allardyce's Memoirs of G. K. Elphinstone, 58, 418–19; Gent. Mag. lxxxvii. ii. 81; Times, 15 Nov. 1867, p. 7, col. 2; Russell's Moore, iii. 98, 99, 104, 111, 112, &c., vii. 186, &c.; see also Miss Knight's Autobiography.] J. H.

ELPHINSTONE, MOUNTSTUART (1779–1859), governor of Bombay, fourth son of John, eleventh Baron Elphinstone, and his wife, Anne, daughter of Lord Ruthven, was born 6 Oct. 1779, and passed his early years at Cumbernauld in Dumbartonshire. His father, a general officer, being appointed governor of Edinburgh Castle, Elphinstone spent some of his boyhood there, and attended the high school of the town in 1791–2, after which he was removed to a school at Kensington kept by a Dr. Thompson. Elphinstone obtained an appointment in the Bengal civil service by the interest of an uncle, who was a member of the court of directors, and landed at Calcutta 26 Feb. 1796. He was at that time a clever but not particularly studious youth, full of energy and high spirits, fond of desultory reading, and much disposed to sympathise with the principles of the French revolution. His earliest predilections had been for a military career. His brother being at Benares, Elphinstone was posted to that station by the favour of Sir John Shore, the governor-general. Here he served under Mr. Davis, the magistrate of the district, by whose influence and example he was first led to the study of Indian literature. He passed much of his time in repairing the defects of his school education, and laid the foundation for that love of the classics which ever afterwards formed the chief amusement of his leisure hours. In May 1798, Vazir Ali, who had lately been deposed from the nawabship of Oudh by Shore and made to reside at Benares, murdered the resident and attempted a general massacre of all the Europeans at the station. Elphinstone was only saved by the fleetness of his horse. In 1801 he proceeded to Calcutta to attend the college of Fort William, then newly opened for the instruction of the young officers of the civil service. He joined on 1 Jan. 1801, and on 6 March set off on a circuitous land journey to join a new appointment as assistant to the governor-general's agent at the court of the peshwa at Poona; E. Strachey being at the same time appointed to the post of secretary. The young men travelled together, marching through 'the Northern Sircars' to Madras, and proceeding thence across the breadth of the Deccan. Elphinstone's journal abounds in interesting remarks upon the scenery and people of the countries traversed, and at the same time presents constant records of study. Then, as always, Elphinstone appears as the omnivorous recipient of the most varied mental food, extending from Horace, Anacreon, and Háfiz, to the writings of Bacon, Warburton, Hume, and Schiller, Timur's 'Memoirs,' Orme's 'Indostan,' and novels innumerable. He combined through life a love of books with a love of sport and a devotion to public business. Early in 1802 Elphinstone arrived at Poona. The then peshwa, Bajee Rao, representative of the Brahmin dynasty, who, from being minister at the court of Satára, had risen to the virtual head of the Mahratta confederacy, was an avowed poltroon. On Sindhia coalescing with the bhonsla of Berar in a manner which threatened the stability of Wellesley's arrangements, war was declared against him by the British. Lake was sent with an army into Hindustan, and Wellesley took the field in the Deccan, Elphinstone being attached to his staff. At the battle of Assaye, 23 Sept. 1803, he was by the general's side, and his letters contain animated pictures of the action. This was in September. Little more than two months after, Elphinstone took part in the battle of Argaum, where he charged with the cavalry. The campaign virtually ended with the siege of Gáwilgarh, where Elphinstone mounted the breach with the storming party. On the restoration of tranquillity, Elphinstone was appointed, on the strong recommendation of the general, to the important post of resident at the court of the bhonsla at Nagpur. He owed this rapid advancement solely to his conspicuous services and merits. Not only did the general dwell upon these in despatches to his all-powerful brother, but on parting he paid Elphinstone what he doubtless intended for the highest possible compliment by saying that Elphinstone had 'mistaken his profession and ought to have been a soldier.'

At Nagpur Elphinstone remained four years and a half, during which his time was almost entirely divided between sport and study; but his diplomatic conduct, although not conspicuous in history, was evidently approved by his employers. In the middle of 1808 he was appointed ambassador to the Afghán court of Cábul, where Shah Shuja, afterwards Lord Auckland's unfortunate *protégé*, was on the precarious throne of that turbulent region. A French embassy was now at the court of Persia, with a justly suspected outlook towards India, and it was deemed of the highest importance to establish British influence in the Punjab, in Sindh, and in the Afghán country. Towards this purpose, however, Elphinstone's mission effected little. He was not allowed to penetrate

further than Peshawur, where the Afghan ruler met him and engaged him in vain negotiations. Demands of aid, which was not within the scope of Elphinstone's instructions, had to be resisted, however courteously. Before long Shuja's army met with a reverse in Cashmere. The fall of his power approached, and Elphinstone came away unsuccessful as an envoy, but stored with information, and already nursing that germ of frontier policy of which he was afterwards to be the fruitful founder and exponent. He also propounded schemes for acquiring the mastery of lands beyond the Indus, which met with disapprobation in the Calcutta council, though afterwards included in the defensive arrangements which have, for the most part, subsisted to the present day. Reflecting on his mission, a few years later, Elphinstone penned a masterly state paper, which it is not too much to call the foundation of all but continuous subsequent policy. In 1810 Elphinstone was appointed resident at Poona. The peshwa chafed under the British protectorate, when the dangers which had once made it acceptable seemed to have ceased. Four years passed quickly in Elphinstone's usual pursuits; but in 1815, during the course of negotiations with a neighbouring Mahratta chief, the peshwa connived at the murder of that prince's envoy. As all questions of the foreign relations of the state were placed by the treaty under the control of the British government, Elphinstone at once interfered. In a calm and courteous memorial he pointed out to the peshwa that all available presumptions and proofs pointed to his highness's favourite Trimbukjee Danglia as the ultimate criminal. Accordingly he demanded justice. The peshwa shuffled. Trimbukjee was sent into an illusory arrest, from which he soon escaped; and Elphinstone at once prepared for a struggle. On 10 May 1816 he received due instructions from Calcutta. On 13 June the peshwa signed a new treaty, ostensibly complying with the demands of the British government; and the next day Elphinstone had the mortification of finding himself superseded by Sir T. Hislop, the general commanding the army preparing in Central India. It was no doubt an advantage that the army organised by Lord Hastings to act against the Pindarrees was so near; but Elphinstone might fairly complain that the conduct of the operations at Poona was taken from his hands. Nevertheless complaint was not in his nature, and he fell as usual into his favourite literary occupations, with an exclamation of '*οὐ φροντὶς Ἱπποκλείδῃ*,' his favourite quotation from Herodotus. Not only was the general put over him, but the general confided the management of Poona affairs not to Elphinstone but to Sir John Malcolm, from whose interposition some trouble promised to arise. Yet Elphinstone continued to work honestly, though only in a subordinate capacity; and his friendly feelings for Malcolm suffered no interruption. The subsidiary force was ordered to take part in the general campaign against the Pindarrees, the irritated peshwa being at the same time allowed to make a large addition to his own forces, ostensibly for the same object. 'I think,' wrote Elphinstone to General Smith, 'we risk a good deal by sending all the troops out of this country, after encouraging the peshwa to put himself into a situation to profit by their absence . . . but I would rather run a good deal of risk . . . than have your force thrown out of the campaign and Sir T. Hislop's detained.'

The storm soon broke. The letter to General Smith was written on 5 Oct. 1817. On the 18th the peshwa began to hem in the residency, and Elphinstone ordered up reinforcements for its defence. On the afternoon of 5 Nov. the peshwa moved to the attack, and Elphinstone quietly evacuated the residency and retired to the camp at Kirkee. The Mahrattas fell upon the abandoned residency, which was burned with all that it contained, including Elphinstone's beloved books and the whole of his private property. About sunset the small British force advanced, and, after a sharp contest, rolled back the surging tide of Mahratta bravado. Order was restored by the return of Smith with his column, but the honours of war fell by acclamation to Elphinstone. In moving for a vote of thanks in the House of Commons, Canning declared that Elphinstone had 'exhibited military courage and skill which, though valuable accessories, are talents we are not entitled to require as necessary qualifications for civil employment.'

Elphinstone was now, at last, invested with full power to conduct the war, and instructed to annex the peshwa's territory—a policy to which personally he was opposed. He installed the raja of Satára, however, and did all that lay in his power for the dwindled Mahratta state. While thus occupied he received the offer of the governorship of Bombay, which he accepted, though he did not join until he had taken all necessary steps for organising the administration of the newly acquired territory.

The period of Elphinstone's rule at Bombay, 1819–27, was one of a new sort of activity, for which he showed at first some distaste. But he left his mark there pre-

paring a complete code of laws, which subsisted for forty years, and laying the foundation of a system of public education under which that portion of the empire has made enormous progress. His retirement was marked by the people in a manner peculiarly acceptable to its recipient's taste and character. It was resolved to found a college in Bombay bearing his name, and endowed for the teaching of those subjects in which he took the deepest and most abiding interest. And when the proposal was notified to him he characteristically welcomed it, eagerly replying, 'Hoc mille potius signis.'

From November 1827 to May 1829 Elphinstone travelled, principally in Greece, then in the midst of her deliverance from Turkish domination. He visited Athens, still garrisoned by the Porte, and made the acquaintance of the Greek leaders Capo d'Istria and Colocotroni. Wintering in Italy he passed through Paris in April, and finally returned to London, after an absence of thirty-three years. No 'honours,' in the vulgar sense of the word, awaited him. A baronetcy had already been declined by his friends, with his cordial acquiescence. His unambitious spirit shrank from a seat in parliament, and he declined the successive offers of the governor-generalship of India, the permanent under-secretaryship of the board of control, and a special mission to Canada. With chambers in the Albany and quarters in friendly country houses, he occupied the earlier years of his retirement in study, interrupted by visits to Italy. He moved in London society, becoming a member of the 'Dilettanti,' and attending occasionally at public dinners and meetings. He gave evidence before the lords' committee on Indian affairs, and wrote papers of full and valuable information and opinions whenever consulted on such subjects. His leisure was devoted to the composition of his well-known 'History of India,' which will probably continue the most popular work on that country. In 1847 he took a house in Surrey, and lived for twelve years more, a secluded but by no means idle invalid. He recorded his dissent from the annexationist policy which is connected with the name of Lord Dalhousie, and it appears certain that his opinions had great weight in the new departure which marked the administration of Indian affairs after the suppression of the mutiny. His latest writings evinced no sign of failing powers. The end came softly and swiftly. He was seized in his house of Hookwood by paralysis on the night of 20 Nov. 1859, and died soon after without recovering his senses. He was buried in the adjoining churchyard of Limpsfield, a statue being raised in his honour in St. Paul's Cathedral. Macaulay pronounced him 'a great and accomplished man' (*Life*, ii. 404). It is hardly necessary to point out the extraordinary qualities displayed in the story thus briefly told. Elphinstone was apparently quite devoid of those ardent religious feelings which have inspired so many Indian heroes. In one of his later journals he makes his one allusion to religion; it is an encomium on Pope's 'Universal Prayer.' His attitude through life was rather that of an ancient philosopher. It is remarkable that a man so sceptical, retiring, unselfish, and modest should be one of the chief founders of the Anglo-Indian empire; that a man in youth a student and a sportsman, in later life almost an anchorite, should have been nominated repeatedly for the higher offices of state, and consulted as an oracle by the rulers of his country, yet never derive the smallest personal advantage from his position. A posthumous volume on 'The Rise of British Power in the East' was brought out in 1887 under the able editorship of Sir E. Colebrooke. It is quite unfinished, and less important in all respects than his 'History of the Hindu and Muhamadan Periods,' but it shows his characteristic qualities of conscientiousness and impartiality. The fragment on the character of Clive is particularly fine.

[The chief materials for Elphinstone's biography are to be found in Sir Edward Colebrooke's Life, 1884. The events of his public career are related in James Mill's Hist. of India, continued by Wilson; and in Grant Duff's Hist. of the Mahrattas. An interesting sketch of him as governor of Bombay will be found in Bishop Heber's Indian Journal.] H. G. K.

ELPHINSTONE, WILLIAM (1431–1514), bishop of Aberdeen and founder of Aberdeen University, was born at Glasgow in 1431. He is stated to have been the son of William Elphinstone of Blythswood, Lanarkshire, a connection of the noble family of that name, by Margaret Douglas of the house of Mains, Dumbartonshire. But more than once in his career he required royal letters of legitimation to enable him to take office, and there is every reason to believe that he was the son of an illicitly married cleric, who was probably identical with the William Elphinstone who was canon of Glasgow from 1451 to 1482, dean of the faculty of arts in Glasgow University in 1468, prebend of Ancrum in 1479, and archdeacon of Teviotdale in 1482, and who died in 1486. The younger Elphinstone was educated in the pedagogie at Glasgow and afterwards at the university. There are several entries in

the registers of the university of his name, which was a common one. Probably he took the M.A. degree on 16 March 1451–2, after which indifferent health compelled him to live for some time quietly at home with his parents. Resuming his studies, he applied himself to the reading of civil and canon law, and practised in the church courts. He was ordained priest and became rector of St. Michael's Church, Trongate, in 1465, and was in the same year a regent of the university. After four years' ministry Elphinstone was persuaded by his uncle, Laurence Elphinstone, who furnished him with the necessary funds, to complete his study of law at the university of Paris. There his attainments were speedily recognised, and he was shortly appointed to the post of 'first reader' in canon law. While in Paris he formed the acquaintance of John de Gaucir, with whom he continued on terms of affectionate intimacy till Gaucir's death. After obtaining the degree of doctor of decrees at Paris, Elphinstone proceeded to Orleans, where he lectured at the university on his special subject. On the advice of Bishop Muirhead of Glasgow he returned home (in 1474 at latest) and was almost immediately chosen rector of the university and, not long afterwards, official of Glasgow. In his judicial capacity he won high esteem, though his sentences did not err on the side of leniency, and in 1478 he was promoted to be official of Lothian and archdeacon of Lismore. He now took his seat in the national parliament and frequently served on judicial committees. In 1479 he was sent on a political mission to Louis XI, which he accomplished so much to the satisfaction of James III that on his return he was made archdeacon of Argyll. In March 1481 he was 'electus confirmatus Rossensis,' but his consecration appears to have been delayed, for he did not sit in parliament as bishop of Ross till the close of the following year, in which he had gone as ambassador from James III to Edward IV, to dissuade the latter from lending assistance to the Duke of Albany. In 1483 he was a privy councillor, and was nominated to the see of Aberdeen, though he was not consecrated till some time between 17 Dec. 1487 and April 1488, probably owing to the difficulty occasioned by his illegitimate birth. He was sent a second time as ambassador to England in 1484, to treat for a truce and to arrange a marriage between James III and Edward IV's niece, Anne; and again after the accession of Henry VII, when he was instrumental in concluding a three years' truce. In the intervals of his journeys Elphinstone was busily employed in Edinburgh, where he was now a lord auditor of complaints, and constantly attended in parliament. He also gave attention to the requirements of his see of Aberdeen, reforming the cathedral services, which had fallen into disuse, and restoring the fabric by covering the whole roof with lead and by the addition of the great steeple at the east end. For this steeple he furnished at his own expense fourteen 'tuneable' bells, which were hung on some adjacent oak trees in such a manner that they could be rung from inside the building. In the struggle between James III and his nobles Elphinstone remained loyal to the king, and in February 1488 he was appointed lord high chancellor, an office which he held only till James's death in the following June, when he retired to Aberdeen. The value of his services, however, was fully appreciated by the young king, and he was summoned to Edinburgh to sit in parliament and resume his duties as lord auditor. His diplomatic talents were especially in request. In 1491 he was one of an embassy which was sent to France to contract a marriage for the king; in October of the following year he was one of the commissioners appointed to treat with the English commissioners at Coldstream for redress of injuries and the extension of the existing truce; and, later, probably in 1493, he was sent on a mission to the Emperor Maximilian to arrange a marriage between the latter's daughter and James IV. On this occasion he arrived only to find the lady already married, but on his way home he concluded a treaty between Scotland and Holland. In 1492 he had been made keeper of the privy seal, a post which he still held in 1509, and probably continued to hold till his death. For the remainder of his life Elphinstone, when not occupied by affairs of state, devoted his chief energies to the foundation and constitution of King's College at Aberdeen. The necessary papal bull was obtained in 1494, and the royal charter erecting old Aberdeen into a city and university was granted in 1498. Under Elphinstone's direction, the king set apart certain tithes and other revenues for the maintenance of the college, the building of which was commenced in 1500 and completed in 1506. In the meantime Elphinstone had obtained the assistance and co-operation of Boece and Hay, the former of whom he appointed first rector of his university. The constitution was modelled on that of the universities of Paris and Bologna, from which it differed, however, in one important principle. Dr. Thomas Reid (*Account of the University of Glasgow*) has pointed out that, 'either from experience of what Elphinstone had observed in Glasgow,

or from a deeper knowledge of human nature, he supplied both the defects of Glasgow, for he gave salaries to those who were to teach theology, canon and civil law, medicine, language, and philosophy, and pensions to a certain number of poor students, and likewise appointed a visitorial power, reserving to himself as chancellor, and to his successors in that office, a dictatorial power.' The soundness of the principles on which Elphinstone founded his university [for further details concerning which see BOECE, HECTOR] was shown in the position it speedily assumed as first in popularity and fame among the Scotch universities. Other public works in Aberdeen due to Elphinstone were the rebuilding of the choir of the cathedral and the erection of a bridge over the Dee, for the completion of which he left a large sum of money. He was also mainly responsible for the introduction of printing into Scotland, obtaining in 1507 a grant of exclusive privileges in favour of Walter Chapman and Andrew Millar of Edinburgh. He personally superintended the production at their press of the 'Breviarium Aberdonense,' some of the lives of saints in which are believed to be of his authorship. Elphinstone was strongly opposed to the hostile policy towards England which culminated in the battle of Flodden, and that event is said to have hastened his end. 'He was never after it seen to smile,' says Boece. He journeyed to Edinburgh to attend the parliament which was summoned in 1514, but he was seized with illness at Dunfermline and died shortly after his arrival in the capital on 25 Oct. 1514. He had been already nominated by the queen for the bishopric of St. Andrews. His body was embalmed and conveyed to Aberdeen, where it was buried in the college beneath the first step of the high altar. That Elphinstone left any literary remains is by no means certain. He collected materials relating to the history of Scotland and particularly of the western isles, but he was not the author of the continuation of the 'Scotichronicon' in the Bodleian Library, which has been attributed to him by biographers from Tanner downwards, but which has been conclusively proved to be the work of Maurice de Buchanan. Another work attributed to him was the 'Lives of Scottish Saints,' and in the library of Aberdeen University are a number of volumes on canon law which bear his name, but there is nothing to show that he was their author rather than possessor. Elphinstone was at once the foremost churchman and statesman of his time in Scotland; his pre-eminence in wisdom, learning, benevolence, and generosity has never been questioned, nor his name mentioned except in terms of high praise.

[The chief authority for Elphinstone's life is the memoir by his friend Boece included in the lives of the Bishops of Mortlach and Aberdeen, which contains, however, not a single date, while the points he fixes by giving the bishop's age are for the most part irreconcilable with other sources of information. These are to be found in the Rolls Series relating to Scotland and in the Registrum Episcopatus Aberdonensis and Fasti Aberdonenses, both of which are published by the Spalding Club, and contain prefaces by Mr. Cosmo Innes dealing with Elphinstone's career. The preface to Alexander Garden's metrical version of Boece's Life of Elphinstone (published by the Hunterian Club) by Mr. David Laing contains, amid much research, an attempt to reconcile the various discrepancies in the dates, but fixes little, while it unsettles much. Elaborate panegyrics on Elphinstone will be found in the works of Leslie and Spotiswood.] A. V.

ELPHINSTONE, WILLIAM GEORGE KEITH (1782–1842), major-general, was the elder son of the Hon. William Fullarton Elphinstone, a director of the East India Company, and formerly captain of one of the company's ships, who was himself third son of John, tenth lord Elphinstone, and elder brother of Admiral Lord Keith. He entered the army as an ensign in the 41st regiment on 24 March 1804, was promoted lieutenant on 4 Aug. 1804, and captain into the 93rd regiment on 18 June 1806. He exchanged into the 1st, or Grenadier guards, on 6 Aug. 1807, and into the 15th light dragoons on 18 Jan. 1810, and was promoted major into the 8th West India regiment on 2 May 1811. On 30 Sept. 1813 he purchased the lieutenant-colonelcy of the 33rd regiment, with which he served under Sir Thomas Graham in Holland, and which he commanded with such credit at Waterloo that he was made a C.B., a knight of the order of William of Holland, and of the order of St. Anne of Russia. He continued to command this regiment during the occupation of French territory from 1815 to 1818, and in England until 25 April 1822, when he went upon half-pay. On 27 May 1825 Elphinstone was promoted colonel, and appointed aide-de-camp to the king, and on 10 Jan. 1837 he was promoted major-general. In 1839 he was appointed to the command of the Benares division of the Bengal army, and proceeded to India to take up his command. From this peaceful position he was unfortunately selected at the close of 1841 to take command of the British army at Cabul, in succession to Sir Willoughby Cotton. The first part of the first Afghan war of 1839 and 1840 was over; Dost Muhammad was re-

moved from the throne of Afghanistan, and the English nominee, Shah Shujá, was believed to be safely established; the greater part of the army which had accomplished these services was withdrawn from Afghanistan, and only a single division left there to support Shah Shujá and the English resident, Sir William Macnaghten. When Elphinstone took command of the division at Cabul all appeared quiet, and the troops there amused themselves with pony-racing and theatricals, just as if they were in a friendly country. Elphinstone took no trouble to keep his division cantoned in a position of defence, and misled by the political officers, Burnes and Macnaghten, seemed to forget the peril of his position and his distance from any succour from India. His health was also very bad indeed, and he left all matters of military routine to his subordinates. He was utterly unfitted from his age and health to cope with the grave position of affairs which ensued at Cabul on the assassination of Sir William Macnaghten by Akbar Khán on Christmas day, 1841. The Afghans promptly closed all communications between India and Cabul, and even between Jellalabad, where Sale and his gallant brigade had established themselves, and Cabul. The English troops were surrounded and practically besieged. Elphinstone had little to do in this posture of affairs; he was crippled by gout, and left everything to Brigadier-general Shelton to manage. The final catastrophe came on 12 Jan. 1842, and Elphinstone was a prisoner in the hands of the Afghans. On 23 April, while still a captive, he died of dysentery, and his coffin was sent to Jellalabad, where it was buried. By many he was blamed for incapacity, but blame belongs to the Indian government, which selected him for so important a command in full knowledge of his age, infirmities, and long absence from actual warfare.

[Hart's Army List, 1841; Royal Military Calendar; Kaye's War in Afghanistan; Gleig's Sale's Brigade in Afghanistan; Gent. Mag. September 1842.] H. M. S.

ELRINGTON, CHARLES RICHARD (1787–1850), regius professor of divinity in the university of Dublin, elder son of Thomas Elrington, D.D., bishop of Leighlin and Ferns [q. v.], was born in Dublin on 25 March 1787, and was educated at home by a private tutor. Having entered Trinity College, Dublin, 3 Nov. 1800, under the tutorship of the Rev. Dr. Davenport, and having gained all the honours of his class, he was awarded the gold medal in 1805 for distinguished answering at every term examination. In the same year he gained Bishop Law's mathematical premium, and in 1806 the primate's Hebrew prize. He graduated B.A. in 1805, M.A. 1811, B.D. 1816, and D.D. 1820. In 1810 he was elected a fellow of his college, having obtained the Madden premium in the three preceding years. He was ordained a deacon on 28 Oct. 1810, and on 23 Feb. 1812 was admitted to priest's orders. In December 1814 he married Letitia, daughter of David Babington, esq., of Rutland Square, Dublin, by whom, who died in 1827, he had two sons and other issue. In 1819 he was elected Donnellan lecturer in the university, but his lectures have not been published. In 1825 he was appointed by the Irish lord chancellor and other joint-patrons to the vicarage of St. Mark's, Dublin, and held that benefice until 1831. On 31 Jan. 1832 he was collated to the rectory and prebend of Edermine in the diocese of Ferns, which three months later he exchanged for the chancellorship. In 1829 he had resigned his fellowship, and was elected regius professor of divinity. In 1840 he resigned the chancellorship of Ferns upon his collation by the lord primate, on 14 Dec., to the rectory of Loughgilly, in the diocese of Armagh; and on 22 Sept. in the following year, at the earnest desire of the same patron, he removed to the rectory of the union of Armagh. He effected vast improvements in the divinity school, over which he presided for twenty years. He died at Armagh on 18 Jan. 1850, and was buried in St. Mark's churchyard in that city, where there is a brief Latin inscription to his memory.

Elrington took a very active and prominent part in the formation and management of the Church Education Society for Ireland, founded to provide funds to support the parochial schools connected with the church on the withdrawal of the parliamentary grant. Modifications were afterwards introduced into the management of the national schools, which removed, in Elrington's judgment, many of the difficulties which had induced the clergy to stand aloof from the system. In 1847 he retired from his official position in the Church Education Society, and publicly declared that the clergy ought to accept the amended terms offered by the board of national education.

In 1847 Elrington commenced the publication of a collected edition of the works of Archbishop Ussher, to which he prefixed a full biography; but he did not live to complete his undertaking. The last two volumes have been since published, one of them containing a valuable index to the seventeen volumes, by William Reeves, D.D., now lord bishop of Down, Connor, and Dromore. With Elrington there perished a great mass of the ecclesiastical history of Ireland during the

eighteenth and nineteenth centuries. It is to be regretted that the design he formed, in conjunction with Archdeacon Cotton and the Rev. Dr. Todd, of bringing out an enlarged and improved edition of Sir James Ware's 'History of the Irish Bishops,' was not carried into effect before his death. Besides theological contributions to periodicals, he published several sermons and a few pamphlets upon the education question.

[Dublin University Calendars; Todd's Catalogue of Dublin Graduates; Cotton's Fasti Ecclesiæ Hibernicæ, ii. 357, 371, v. 180; Gent. Mag. (1850), new ser. xxxiii. pt. i. 678; Irish Ecclesiastical Journal (1 Feb. 1850), vi. 17; Stephens's Introduction to vol. iii. of the Book of Common Prayer for Ireland, printed for the Ecclesiastical History Society, 1850.] B. H. B.

ELRINGTON, THOMAS (1688–1732), actor, born in 1688 in London, near Golden Square, was apprenticed by his father, who 'had the honour to serve the late Duke of Montagu' (Curll, *History of the Stage*, p. 150), to a French upholsterer in Covent Garden. His associate, Chetwood [q. v.], tells many stories of the difficulties that beset them in their joint attempts at amateur performances. Through the introduction of Theophilus Keene, an actor of reputation, Elrington seems to have made his way on to the stage. His first appearance took place 2 Dec. 1709 at Drury Lane, as Oroonoko. He subsequently acted Captain Plume in the 'Recruiting Officer,' the Ghost in 'Œdipus,' Cribbage in the 'Fair Quaker,' &c. In the summer he played with Penkethman at Greenwich, taking characters of importance. During 1710–12 he remained at Drury Lane. In 1712 he was engaged by Joseph Ashbury [q. v.], the manager of the Smock Alley Theatre, Dublin, at which house he appeared, taking from the first leading parts in tragedy and comedy—Timon in Shadwell's alteration of Shakespeare, Colonel Blunt in Sir Robert Howard's 'The Committee, or the Faithful Irishman,' Lord Townly in the 'Provoked Husband,' &c. In 1713 he married the daughter of Ashbury, after whose death he succeeded to the management of the theatre. He obtained also Ashbury's appointments of deputy-master of the revels and steward of the king's inns of court. A post in the Quit-rent Office was also given him, and by Lord Mountjoy he was made 'gunner to the train of artillery,' a post of some emolument, which subsequently he was allowed to sell. Under his management Smock Alley Theatre prospered, and he enjoyed high social and artistic consideration. He made occasional visits to London, playing, 24 Jan. 1715, at Drury Lane, Cassius in 'Julius Cæsar, appearing subsequently as Torrismond in the 'Spanish Friar,' Hotspur, Orestes, Sylla in 'Caius Marius,' Mithridates, &c., and playing originally Pembroke in Rowe's 'Lady Jane Gray.' On 6 Oct. 1716 he appeared at Lincoln's Inn Fields as Hamlet. Many parts of importance were assigned him. He was the original Charles Courtwell in Bullock's 'Woman is a Riddle,' and Sir Harry Freelove in Taverner's 'Artful Husband.' In 1718 he was, at Drury Lane, the original Ombre in the 'Masquerade' of Charles Johnson, and Busiris in Young's tragedy of that name. After this he appears to have remained in Ireland until 1 Oct. 1728, when, in consequence of the illness of Booth, he reappeared as Varanes in 'Theodosius' at Drury Lane, of which during the following season he was the mainstay. Othello, Cato, Antony, Orestes, are a few of the parts he then took. Handsome offers were made him of a permanent engagement. These he declined, stating that he was so well rewarded in Ireland for his services that no consideration would induce him to leave it. There was not a gentleman's house in Ireland, he affirmed, at which he was not a welcome visitor (Davies, *Dramatic Miscellanies*, iii. 473). After his return to Ireland he was seized with illness, while studying with a builder a plan for a new theatre, and died 22 July 1732. He was buried in St. Michan's churchyard, Dublin, near his father-in-law. His last performance was about a month earlier, as Lord Townly, for the benefit of Vanderdank. He was a good, almost a great actor. His style was to some extent founded on that of Verbruggen. In Oroonoko he was unsurpassed. Macklin spoke with rapture of his acting in the scene with Imoinda, saying that Barry himself was not always equally happy in this part. Colley Cibber did Elrington the honour to be jealous of him, never mentioning his name in the 'Apology.' A story is told by Davies (*Dramatic Miscellanies*, iii. 472) of Cibber refusing Elrington the part of Torrismond in the 'Spanish Friar,' and resisting aristocratic pressure which was brought to bear upon him. Elrington, however, played the part so early as 1715, and was often afterwards seen in it. Elrington was well built and proportioned, and had a voice manly, strong, and sweet. The performance in Dublin of Zanga won him the high commendation of Young, who said he had never seen the part so well done. When the London managers preferred him over the head of Mills to the character of Bajazet, Booth said, upon the displeasure of Mills being manifested, that Elrington would make nine such actors as Mills. Victor says, however, that Elrington owned that the

Tamerlane of Booth overpowered him, and that having never felt the force of such an actor he was not aware that it was within the power of a mortal to soar so much above him and shrink him into nothing. Elrington left three sons, two of whom, Joseph and Richard, took to the stage, and a daughter, an actress, who married an actor named Wrightson. In the preface to 'Love and Ambition,' by James Darcy, 8vo, 1732, played at Dublin, mention is made of a Miss Nancy Elrington, probably the same, who played Alzeyda, 'and promised to make the greatest actress that we ever had in Ireland.' After Elrington's death his brother Francis appears to have been one of the managers of Smock Alley Theatre. Elrington's personal character won him high respect. In Dublin and in Ireland generally he was a great favourite.

[Genest's Account of the English Stage; Hitchcock's Irish Stage; Chetwood's General History of the Stage; Victor's History of the Theatres of London and Dublin; Doran's Their Majesties' Servants; Betterton's History of the English Stage (Curll); Isaac Reed's Notitia Dramatica (manuscript).] J. K.

**ELRINGTON, THOMAS, D.D.** (1760–1835), bishop of Leighlin and Ferns, only child of Richard and Catherine Elrington of Dublin, was born near that city on 18 Dec. 1760. He entered Trinity College, Dublin, on 1 May 1775 as a pensioner, under the tutorship of the Rev. Dr. Drought, and was elected a scholar in 1778, his undergraduate career being brilliant, especially in mathematics. He graduated B.A. in 1780, M.A. in 1785, and B.D. and D.D. in 1795. In 1781 he was elected a fellow of his college. About 1786 he married Charlotte, daughter of the Rev. Plunket Preston, rector of Duntryleague, co. Limerick, and by her had issue Charles Richard Elrington, D.D. [q. v.], and another son and daughters. In 1794 he was the first to hold the office of Donnellan divinity lecturer in the Dublin University, when he delivered a course of sermons on the proof of christianity from the miracles of the New Testament, which were published in 1796. In 1795 he was appointed Archbishop King's lecturer in divinity, and succeeded to a senior fellowship. In 1799 he exchanged Erasmus Smith's professorship of mathematics for that of natural philosophy on the same foundation. On resigning his fellowship in 1806 he was presented by his college to the rectory of Ardtrea, in the diocese of Armagh, which he held until December 1811, when he resigned, having been appointed by the Duke of Richmond, lord-lieutenant of Ireland, by letters patent dated the 15th of the preceding month, to the provostship of Trinity College. During his tenure of this office he was the acting manager of almost every public board, and the generous supporter of numerous charitable institutions. From the provostship he was advanced on 25 Sept. 1820 to the bishopric of Limerick, and on 21 Dec. 1822 he was translated to Leighlin and Ferns. He was an active and useful prelate of the church of Ireland. While on his way to attend his parliamentary duties in London he died of paralysis at Liverpool on 12 July 1835. He was buried under the chapel of Trinity College, Dublin, in which there is a monument with a Latin inscription to his memory. Another monument has been erected by his clergy in the cathedral church of Ferns. The Elrington theological essay prize was instituted in Trinity College in 1837. A portrait of the bishop was painted in 1820 for his brother, Major Elrington, by Thomas Foster, and, having been engraved by William Ward, was published in 1836 by Graves & Co. There is a marble bust in the library of Trinity College.

Elrington was an active member of the Royal Irish Academy, and of other literary and scientific societies. His works are: 1. 'Refutation of the Arguments in Dr. Butler's Letter to Lord Kenmare,' 1787. 2. 'Reply to the Third Section of Mr. O'Leary's Defence,' 1787. 3. 'Thoughts on the Principles of Civil Government, and their Foundation in the Law of Nature, by S. N.' [Thomas Elrington], 1793. 4. 'Enquiry into the Consistency of Dr. Troy's Pastoral Instruction,' 1793. 5. 'Sermons on Miracles, preached at the Donnellan Lecture in Trinity College, Dublin, in 1795; with an Act Sermon for the degree of D.D.,' 1796. 6. 'Sermon on the Death of Matthew Young, D.D., Bishop of Clonfert; with some Anecdotes of his Life' (three editions), 1800. 7. 'The Vindication of Dr. Troy Refuted,' 1804. 8. 'The Clergy of the Church of England truly Ordained, in reply to Ward's Controversy of Ordination; with an Appendix,' 1808. 9. 'Letters on Tythes, first published in the "Dublin Journal"' (two editions), 1808. 10. 'Reflections on the Appointment of Dr. Milner as the Political Agent of the Roman Catholic Clergy of Ireland,' 1809. 11. 'Remarks occasioned by the Supplement and Postscript to the second edition of Dr. Milner's Tour in Ireland,' 1809. 12. 'Letter to the Right Hon. W. W. Pole on the Proposal for a Commutation of Tythes in Ireland,' 1810. 13. 'The Validity of English Ordination Established, in answer to the Rev. P. Gandolphy's Sermon on John x. 1,' 1818. 14. 'Inquiry whether the Disturbances in Ireland have originated

in Tythes,' 1822; second edition, with an Appendix, 1823. 15. 'Observations on J. K. L.'s [Bishop Doyle's] Letter to the Marquess Wellesley; on Tracts and Topics by E. Barton; and on the Letter to Mr. Abercrombie,' 1824. 16. 'Review of the Correspondence between the Earl of Mountcashell and the Bishop of Ferns, with the Letters,' 1830. 17. 'Reply to John Search's [Archbishop Whately's] Considerations on the Law of Libel, as relating to Publications on the subject of Religion,' 1834. Elrington also published separate sermons and charges, and edited, for the use of Trinity College, 'Euclid's Elements, the first Six Books,' 1788 (ten or twelve times reprinted); 'Locke on Government, with Notes,' 1798; and 'Juvenalis et Persius, editio expurgata,' 1808.

[Dublin University Calendars; Todd's Cat. of Dublin Graduates; Cotton's Fasti Eccles. Hibern. i. 391, ii. 344, v. 176; Gent. Mag. (1835), new ser. vol. iv. pt. ii. p. 316; Annual Register (1835), lxxvii. chron. 232; British Mag. (1835–6), viii. 507, ix. 5.] B. H. B.

ELSDALE, ROBINSON (1744–1783), autobiographer, entered the navy as a midshipman, but left early by reason of the slowness of promotion, and served in various privateers cruising against the French, chiefly off the coast of Hispaniola and the west coast of Africa, between 1762 and 1779, when he retired. For the benefit of his wife he wrote an account of some of the most exciting adventures and experiences which he had met with during his sea life. These episodes in a life of adventure are told in a fresh, simple, and lively style, and abound in hair-breadth escapes and romantic incidents. The manuscript fell into the hands of Captain Marryat, and was freely used by him in the earlier chapters of 'Extracts from the Log of a Privateersman One Hundred Years Ago' (1846). After his retirement from active service Elsdale lived quietly on an estate at Surfleet, Lincolnshire, which had been in his family for many generations. He died in 1783. Elsdale married in 1779 Miss Ann Gibbins, a lady of great beauty and intelligence, by whom he had two sons, Samuel and Robinson. Samuel was educated at Lincoln College, Oxford, graduating B.A. in 1803, M.A. 1809, took holy orders and a fellowship, and became the master of the grammar school, Moulton, Lincolnshire, was a frequent contributor to magazines, and the author of a volume of sacred poetry entitled 'Death, Judgment, Heaven, and Hell; a Poem, with Hymns and other Poems,' 1812, 8vo; 3rd ed. 1813. He died on 13 July 1827.

[Robinson Elsdale's MS. Journal now in the possession of Major Elsdale, R.A., of Woolwich, his great-grandson; Dict. of Living Authors, 1816.] J. M. R.

ELSI (*d.* 1050), archbishop of Canterbury. [See Eadsige.]

ELSTOB, ELIZABETH (1683–1756), Anglo-Saxon scholar, was born on 29 Sept. 1683 in St. Nicholas parish, Newcastle-on-Tyne. She was the sister of William Elstob [q. v.], and it is said (Nichols, *Anecd.* iv. 139) that Dr. Hickes was her grandfather by her mother's side. As Hickes, born 1644, married in 1679, this is impossible. She appears to have been really his niece. She had learnt her 'accidence and grammar' at the age of eight, when her mother died. Her guardian stopped her studies, thinking that one 'tongue was enough for a woman.' She obtained leave, however, to learn French, and upon going to live with her brother at Oxford was encouraged by him to learn eight languages, including Latin. In 1709 she published the 'English-Saxon Homily on the Nativity of St. Gregory,' with an English translation and a preface. The book was printed by subscription and dedicated to Queen Anne. Her portrait is inserted in the initial letter G. Lord Oxford obtained some assistance from the queen in a proposed edition by her of the homilies of Ælfric (*fl.* 1066) [q. v.] Her scheme is advocated in a letter by her to the prebendary Elstob, in 'Some Testimonies of Learned Men in favour of the intended version of the Saxon Homilies.' The original manuscript is in the Lansdowne MSS. No. 370–4. The printing was actually begun at Oxford, and a fragment of thirty-six pages, presented by Sir Henry Ellis, is in the British Museum It never reached publication. In 1715 she published 'Rudiments of Grammar for the English-Saxon Tongue, first given in English; with an apology for the Study of Northern Antiquities.' A new set of types was provided for this at the expense of Chief-justice Parker, afterwards Lord Macclesfield (Nichols, *Anecd.* i. 67).

After her brother's death she became dependent on her friends and received some help from Bishop Smalridge. She retired to Evesham in Worcestershire, where she set up a school. After a hard struggle she obtained so many pupils that she had 'scarcely time to eat.' She made the acquaintance of George Ballard [q. v.], then of Campden in Gloucestershire, and of Mrs. Chapone (often called Capon), wife of a clergyman who kept a school at Stanton in the same county. Mrs. Chapone (whose maiden name was Sarah Kirkman) was an intimate friend of Mary Grenville afterwards Mrs. Pendarves, and finally Mrs. Delaney [q. v.], and mother of John Chapone, husband of Hester Chapone [q. v.]

Miss Elstob was still in difficulties, as her scholars only paid a groat a week, and Mrs. Chapone wrote a circular letter asking for a subscription on her behalf. The subscription produced an annuity of 20*l.*, and Queen Caroline, to whom the letter had been shown through the good offices of Mrs. Pendarves, sent 100*l.*, and promised a similar sum at the end of every five years. The death of Queen Caroline deprived Miss Elstob of any further advantage. Mrs. Pendarves, however, introduced her to the Duchess of Portland, daughter of her old patron, Lord Oxford. She was made governess to the duchess's children in the autumn of 1738, and remained in the same service until her death, 3 June 1756. Her letters to Ballard are preserved in his collection in the Bodleian Library. Ballard speaks of some portraits by her as 'very masterly done' (Nichols, *Illustr.* iv. 213).

[Nichols's Lit. Anecd. iv. 128–40, 714; Nichols's Illustr. iv. 212; Nichols's Bibl. Topogr. Brit. vol. i.; Mrs. Delaney's Autobiography (1st ser.); Thoresby's Diary, ii. 27, 131, 158, 183, 229; Thoresby's Correspondence, ii. 147, 198, 199, 225, 301; Reprints of Rare Tracts, Newcastle, 1847.] L. S.

**ELSTOB, WILLIAM** (1673–1715), divine, son of Ralph Elstob, merchant of Newcastle-upon-Tyne, was baptised at All Saints' Church, Newcastle, on 1 Jan. 1673 (Richardson, *Reprints*, p. 74). The Elstob family claimed descent from ancient Welsh kings, and had long been settled in the diocese of Durham. Elstob was educated at Newcastle and Eton, whence at the age of sixteen he was sent, by the advice of his uncle and guardian, Charles Elstob, D.D. (prebendary of Canterbury from 1685 to 1721), to Catharine Hall, Cambridge, 'in a station below his birth and fortune.' His health also suffered from the Cambridge air. He therefore entered Queen's College, Oxford, as a commoner. He graduated B.A. in 1694. He was elected fellow of University College on 23 July 1696, and took his M.A. degree on 8 June 1697. Hearne says that having failed of election to All Souls as a south country man, he 'became a northern man,' and was elected one of Skirlaw's fellows at University College (Hearne, *Collections*, Doble, i. 114). In 1702 he was presented by the dean and chapter of Canterbury, presumably through his uncle's influence, to the united parishes of St. Swithin and St. Mary Bothaw, London. Here he died, after a lingering illness, on 3 March 1714–15, and was buried in the chancel of St. Swithin's. He was chaplain to Bishop Nicolson of Carlisle, who in February 1713 applied for Chief-justice Parker's influence for his appointment to the preachership at Lincoln's Inn.

Elstob was an amiable man, a good linguist and antiquary, and especially skilled in Anglo-Saxon. He was a friend, probably a nephew, of the learned nonjuror, Hickes, of Humphrey Wanley, Sir Andrew Fountaine, Strype, and other men of learning. In 1701 he contributed a Latin translation of the homily of Lupus to the 'Dissertatio Epistolaris' in Hickes's 'Thesaurus' (pt. iii. p. 99). Hickes wrote a preface to his 'Essay on the great Affinity and Mutual Agreement of the two professions of Divinity and Law, . . . in vindication of the Clergy's concerning themselves in political matters.' It is a defence of high-church principles. Sir Andrew Fountaine acknowledges Elstob's help in giving descriptions of Saxon coins for the tables published by him in Hickes's 'Thesaurus' (pt. iii. p. 166). Elstob communicated to Strype a copy of Sir John Cheke's 'Discourse upon Plutarch's Treatise on Superstition.' This had been preserved in manuscript in the library of University College, and mutilated by Obadiah Walker. Elstob's version is appended to Strype's 'Life of Cheke.' In 1703 Elstob published a new edition (much enlarged) of Roger Ascham's 'Letters.' In 1709 he contributed a Latin version of the Saxon homily on the nativity of St. Gregory to his sister's edition of the original [see Elstob, Elizabeth], and an Anglo-Saxon book of 'Hours,' with a translation by him, is appended to 'Letters' between Hickes and a popish priest. He made collections for a history of Newcastle and of 'proper names formerly used in northern countries.' He also made proposals for what was to be his great work, a new edition of the Saxon laws already published by Lambarde (1568) and Wheelocke (1644), with many additions, comments, prefaces, and glossaries. This design was stopped by his death, and afterwards executed by David Wilkins, 'Leges Anglo-Saxonicæ,' &c. (1721), who mentions Elstob's plan in his preface. Hickes also speaks of this plan in the dedication of his two volumes of posthumous sermons (1726). Elstob prepared a version of Ælfred's 'Orosius,' which finally came into the hands of Daines Barrington [q. v.] He printed a specimen of this at Oxford in 1699 (Nichols, *Lit. Anecd.* iv. 123 *n.*)

He also published two separate sermons in 1704 on the battle of Blenheim and the anniversary of the queen's accession. In Hearne's 'Collections' (by Doble, ii. 107–9) is a mock-heroic poem by Elstob upon the butler of University College.

[Nichols's Lit. Anecd. iv. 112–25. This is founded upon a life by his sister, published by Samuel Pegge in Nichols's Bibl. Topogr. Britan-

nica, vol. i. 1780 (article on history of the Textus Roffensis). It is also abridged in the Archæologia, xxvi., and republished with some additional facts in Reprints of Rare Tracts at the press of M. A. Richardson, Newcastle (1847).]

L. S.

ELSTRACKE, RENOLD (RENIER) (*fl.* 1590–1630), engraver, long accepted as one of the earliest native engravers in England, is usually stated to have been born in London about 1590. It seems, however, almost certain that he was a member of a well-to-do family, resident in the town of Hasselt in Belgium, and he may be possibly identified with a certain Renier, son of Gonthier von Elstracke, known to be living in 1613, but apparently not in his native country. He was in all probability a pupil of Crispin van de Passe the elder at Cologne, and came to England at the same time and under the same circumstances as the younger members of the Van de Passe family [q. v.] His style of engraving has very much in common with that of those artists, and similarly his engravings are more valued for their rarity than for their artistic excellence. They are extremely interesting, as they portray many of the most important persons of the day. His chief production was the set of engravings of the kings of England, published in 1618 by Henry Holland [q. v.], and sold by Compton Holland under the title of 'Basiliωlogia; a Booke of Kings, beeing the true and lively Effigies of all our English kings from the Conquest untill this present, with their seuerall coats of Armes, Impreses, and Devises! And a briefe Chronologie of their liues and deaths, elegantly grauen in Copper.' This set consists of thirty-two portraits and a title-page containing portraits of James I and Anne of Denmark. This title-page, with different portraits, was used for the Earl of Monmouth's translation of Biondi's 'History of the Civil Wars.' The plates were subsequently used for 'Florus Anglicus, or Lives of the Kings of England,' and again for William Martyn's 'Historie and Lives of the Kings of England.' In both these cases they have letterpress at the back, and are in a very much worn condition. One of the rarest of Elstracke's engravings, and the most highly prized by collectors, is the double whole-length portrait of Mary Queen of Scots and Henry, lord Darnley; an impression of this was sold in 1824 in the collection of Sir Mark Sykes for 81*l.* 18*s.*; the same print was sold at the dispersal of the Stowe Granger . . . in 1849 (when a great number of Elstracke's engravings were disposed of) for 33*l.* 10*s.*, and in March 1884, at the sale of the Dent collection, was purchased for the British Museum at a cost of 150*l.* Among other rare engravings by Elstracke were similar portraits of Frederick V, elector palatine, and Princess Elizabeth (Dent sale, 23*l.*), and James I of England and Anne of Denmark (Dent sale, 65*l.*) A portrait of Sir Richard Whittington was first engraved by Elstracke with the hand resting on a skull, which was subsequently altered to a cat; in its original state it is extremely rare. Among other notabilities whose portraits were engraved by Elstracke were: Gervase Babington, bishop of Worcester, Sir Julius Cæsar, Sir Thomas More, Thomas Sutton, founder of the Charterhouse, Thomas Howard, earl of Suffolk, John, lord Harington of Exton, Robert Devereux, earl of Essex, Robert Carr, earl of Somerset, and his wife, Sir Thomas Overbury, Matthew Hutton, archbishop of York, Tobias Matthew, archbishop of York, and others. He also engraved numerous frontispieces. A print of James I sitting in parliament is dated 1624, and there is a similar print of Charles I ascribed to Elstracke, in which case he must have lived on into the reign of the latter king. It is not known when he died.

[Redgrave's Dict. of Artists; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum; Siret's Journal des Beaux-Arts, 1867, 1868; Catalogues of the Sutherland and Morrison collections; sale catalogues mentioned above.]

L. C.

ELSUM, JOHN (*fl.* 1700–1705), was the author of a collection of 'Epigrams upon the Paintings of the most eminent Masters, Antient and Modern, with Reflexions upon the several Schools of Painting, by J. E., Esq.' (8vo, London, 1700). The similarity of initials has caused this work to be sometimes ascribed to John Evelyn [q. v.] Some of the epigrams are translations from Michael Silos's 'De Romana Pictura et Sculptura.' Elsum also published in 1703 'The Art of Painting after the Italian Manner, with Practical Observations on the Principal Colours and Directions how to know a Good Picture;' and in 1704 'A Description of the celebrated pieces of Paintings of the most Antient Masters, in verse.' No details are known of his life.

[Brit. Mus. Cat.; Universal Catalogue of Books on Art.]

L. C.

ELSYNGE, HENRY (1598–1654), clerk of the House of Commons, eldest son of Henry Elsynge, was born at Battersea in 1598, educated at Westminster under L. Osbaldiston, and entered Christ Church, Oxford, as a commoner, 1621, proceeding B.A. 1625. After spending seven years in foreign travel, Archbishop Laud procured him the appoint-

ment of clerk of the House of Commons, where his services were highly valued, especially during the Long parliament. In 1648 he resigned his appointment to avoid taking part in the proceedings against Charles I (Whitelocke, *Memorials*, 1732, p. 364), and retired to Hounslow in Middlesex, where he died, and was buried in St. Margaret's, Westminster, 1654. Elsynge was a man of considerable learning and ability and a good scholar. Whitelocke and Selden were among his friends. His works are: 1. 'Of the Form and Manner of Holding a Parliament in England,' 1663 (apparently derived from a manuscript in eight chapters, of similar scope, written by his father, 1626; the third edition was published in 1675, and a new and enlarged edition, edited by Tyrwhitt, in 1768). 2. 'A Tract concerning Proceedings in Parliament.' 3. 'A Declaration or Remonstrance of the State of the Kingdom,' 1642 (in Rushworth's 'Historical Collection,' vol. iv., and E. Husband's 'Remonstrances,' 1643, p. 195). 4. 'Method of Passing Bills in Parliament,' 1635 (in 'Harleian Miscellany').

[Kippis's Biog. Brit. 1793, v. 586; Wood's Athenæ, ed. Bliss, iii. 363; Wood's Fasti, i. 231; Rushworth's Historical Collection, 1659, vol. iv.; Watt's Bibl. Brit. 1824, p. 335.] N. D. F. P.

ELTHAM, JOHN OF, EARL OF CORNWALL (1316–1336). [See John.]

ELTON, Sir CHARLES ABRAHAM (1778–1853), author, only son of the Rev. Sir Abraham Elton, fifth baronet, by Elizabeth, daughter of Sir John Durbin, alderman of Bristol, was born at Bristol on 31 Oct. 1778. He was educated at Eton, and at the age of fifteen received a commission in the 48th regiment, in which he rose to the rank of captain. He served with the 4th regiment in Holland under the Duke of York. He was afterwards lieutenant-colonel of the Somersetshire militia. On the death of his father (23 Feb. 1842) he became sixth baronet. He married in 1804 Sarah, eldest daughter of Joseph Smith, merchant of Bristol, by whom he had five sons and eight daughters. The two eldest sons were drowned in 1819, while bathing near Weston-super-Mare. The third, Arthur Hallam (*b.* 19 April 1818), succeeded to the baronetcy, and died 14 Oct. 1883. His seventh daughter, Mary Elizabeth, married her cousin, Frederick Bayard, fourth son of the fifth baronet, and was mother of the present Charles Isaac Elton, M.P., and author of 'Origins of English History' (Foster, *Peerage*). The eighth daughter, Jane Octavia, married W. H. Brookfield [q. v.] Elton's sister, Julia Maria, married Henry Hallam the historian. Elton was a man of cultivated tastes. He was a strong whig, and spoke at the Westminster hustings on behalf of Romilly and Hobhouse; but latterly he lived much in retirement at his house, Clevedon Court. He died at Bath on 1 June 1853.

He published: 1. 'Poems,' 1804. 2. 'Remains of Hesiod, translated into English verse.' 3. 'Tales of Romance, and other Poems, including selections from Propertius,' 1810. 4. 'Specimens of the Classical Poets in a chronological series from Homer to Tryphiodorus, translated into English verse,' 1814 (with critical observations prefixed to each specimen; reviewed in the 'Quarterly Review,' xiii. 151–8). 5. 'Remains of Hesiod, translated ... with notes,' 1815 ('by C. A. E.') 6. 'Appeal to Scripture and Tradition in Defence of the Unitarian Faith' (anon.), 1818. 7. 'The Brothers, a Monody [referring to the death of his sons], and other Poems,' 1820. 8. 'History of Roman Emperors,' 1825. 9. 'Δεύτεραι Φροντίδες. Second Thoughts on the Person of Christ ... containing reasons for the Author's Secession from the Unitarian Communion and his adherence to that of the Established Church,' 1827.

[Gent. Mag. 1853, ii. 88, 89; Foster's and Burke's Baronetages.]

ELTON, EDWARD WILLIAM (1794–1843), actor, was born in London, in the parish of Lambeth, in August 1794, and was trained for the law in the office of a solicitor named Springhall in Verulam Buildings, Gray's Inn. His father, whose name was Elt, was a schoolmaster in the neighbourhood of Tottenham Court Road, and got up plays among his scholars. In these, at the Sans Souci Theatre in Leicester Place, and subsequently at Pym's private theatre, Wilson Street, Gray's Inn Lane, Elton acted as a youth. After joining a strolling company, he appeared, 1823, as utility actor at the Olympic, playing in 'A Fish out of Water,' where he made the acquaintance of Tyrone Power. At Christmas he went to the Liverpool Amphitheatre, where the following year, after a summer engagement at Birmingham, under Alfred Bunn [q. v.], he played Napoleon in the spectacle of the 'Battle of Waterloo.' He then, at the Theatre Royal, Liverpool, played Cominius in 'Coriolanus.' After starring in Chester, Worcester, Shrewsbury, and elsewhere, he attracted in Manchester the favourable notice of Charles Young, with whom he appeared in Norwich and Cambridge. His efforts in Shakespearean parts were not very successful. With a fair country reputation, however, he came in 1831 to the Garrick Theatre in Whitechapel, opening under Conquest and Wynn in Richard III.

Great popularity attended him at the east end. In October 1832 he was at the Strand Theatre, whence he went to the Surrey. An unsuccessful engagement at the Haymarket, under Morris, in 1833 came to a speedy termination. He then returned to the minor theatres, was in the spring of 1836 at the Adelphi, and 19 Jan. 1837 at Covent Garden, under Osbaldiston's management, made a success as Walter Tyrrell in the drama so named. On the production, 26 June 1837, at the Haymarket of 'The Bridal,' adapted by Sheridan Knowles from the 'Maid's Tragedy' of Beaumont and Fletcher, he gained much credit as Amintor. He was then engaged for Covent Garden, at which house he was the original Beauseant in the 'Lady of Lyons.' At Drury Lane, 1839–40, he played Romeo and Rolla, and was the original Rizzio in Haynes's 'Mary Stuart.' He then retired to the minor theatres, and in 1841–2 returned with Macready to Drury Lane. The theatre closed 14 June 1843. Before the termination of the season he accepted an engagement of a month from W. Murray of the Edinburgh Theatre. Returning thence to London on board the Pegasus, he was drowned, the ship having struck on a rock near Holy Island and gone down. A strong sensation was caused by his death, and benefits for his children, to which liberal subscriptions were sent, took place at many theatres. The chair at a preliminary meeting in London for the purpose was taken by Charles Dickens. Elton was unfortunate in marriage, having been separated from his first wife, and the second wife, a Miss Pratt, the mother of five of his seven children, going mad. In addition to the characters mentioned, Elton was good as Edgar in 'Lear.' He was the original Eugene Aram, Thierry, and Waller in the 'Love Chase' of Sheridan Knowles. Elton contributed a little to periodical literature, and gave lectures on the drama at the National Hall (now the Royal Music Hall), Holborn. He was one of the original promoters of the General Theatrical Fund Association.

[Marshall's Lives of the Most Celebrated Actors and Actresses, no date (1847); Macready's Reminiscences; Era, 30 July 1843; Era Almanack; Memoir of Henry Compton, by his son, 1879; The Owl, 30 July 1831, in which is a coarse portrait of Elton as Sir Giles Overreach.] J. K.

ELTON, JAMES FREDERIC (1840–1877), African explorer, born 3 Aug. 1840, was the second son of Lieutenant-colonel Roberts W. Elton of the 59th regiment, Bengal army, and grandson of Jacob Elton of Dedham, Essex. When the Indian mutiny broke out he entered the Bengal army and saw much active service. Having been with the relieving armies at Delhi and Lucknow he was placed on the staff of the commander-in-chief, Sir Hugh Rose (Lord Strathnairn), to whom he was aide-de-camp for some years. His services obtained for him the Indian medal with two clasps. In 1860 he volunteered for service in China, and was present at the taking of Pekin and other engagements, receiving the China medal after the campaign. Soon after gaining his captaincy (98th regiment), he left the English service, and in 1866 joined the staff of the French army in Mexico during the 'reign' of the Emperor Maximilian. On his return to England at the conclusion of the war, he published a graphic account of his adventures, entitled 'With the French in Mexico,' 8vo, London, 1867. In 1868 he went to Natal, and occupied himself in travelling about the colony until 1870, when he undertook a long journey of exploration from the Tati gold district down to the mouth of the Limpopo, his narrative of which, accompanied by an excellent map, was published in vol. xlii. of the 'Journal' of the Royal Geographical Society. In 1871 he was sent to make reports on the gold and diamond fields, and was also employed on a diplomatic mission to settle differences with the Portuguese authorities. In 1872 he was appointed government agent on the Zulu frontier. After some months he returned to Natal to recover from a severe attack of fever caused by incessant toil and exposure. While at Natal, he acted as protector of the immigrant native labourers, and became a member of the executive and legislative councils. Desirous of engaging in more active work, in 1873 he left Natal entrusted with various important missions: one of which was to treat with the governor-general of Mozambique and the sultan of Zanzibar, regarding the laying down of a telegraph cable from Aden; the second, to inquire into the emigration of native labour from Delagoa Bay and to confer with the governor-general of Mozambique; and the third, to meet Sir Bartle Frere at Zanzibar, and assist in considering the slave-trade question. During the same year he was appointed by Sir Bartle Frere assistant political agent and vice-consul at Zanzibar, with a view to assist Dr. Kirk in the suppression of the East African slave-trade. While occupying this post he made an interesting journey along the coast country between Dar-es-Salaam and Quiloa, or Kilwa, an account of which, enriched with observations on the products of the country, was published, with a map supplied by him, in vol. xliv. of the 'Journal' of the Royal Geographical Society. In March 1875 he was promoted to the office

of British consul in Portuguese territory, with residence at Mozambique. He was here engaged in many expeditions for the suppression of the slave-trade from this and other parts of the east coast, in the course of which he made numerous journeys by sea and land, to the south as far as Delagoa Bay, and over the Indian Ocean to the Seychelle Islands and Madagascar.

Early in 1877 he started from Mozambique on an expedition to the west and north-west, into the heart of the Makua country, returning to the coast at Mwendazi or Memba Bay; thence he went northward, a journey of four hundred and fifty miles on foot, through the curious craggy peaks of Sorisa, and up the Lurio, to the Sugarloaf Hills and cataracts of Pomba, descending again to Ibo. He also visited all the Kerimba Islands, and explored the coast up to the limit of the Zanzibar mainland territory, beyond the Bay of Tongue, which occupied him three months. In July of the same year Elton left Mozambique for the Zambesi and the Shiré rivers, his intention being to visit the British mission stations on Lake Nyassa, explore the lake and surrounding country, visit various chiefs connected with the slave-trade, and ascertain the possibility of a route from the north end of the lake to Quiloa, at which seaport he proposed to embark in a steamer for Zanzibar, hoping to reach the latter place in November or early in December. His mission to the chiefs and the circumnavigation of the lake were successfully accomplished, but with the land journey troubles began; 'the country was devastated by wars among the different tribes, porterage and food were often unobtainable, and instead of taking a direct route to the east Elton was compelled to travel by a very circuitous one to the north.' He struggled on, 'full of hope, energetic to the last,' till within a few miles of the town of Usekhe in Ugogo, on the caravan-route between the coast opposite Zanzibar and Unyanyembe, when he sank from malarious fever, brought on by exposure and privation. He died 19 Dec. 1877, aged 37, and was buried about two miles from his last camp, under a large baobab tree which overlooks the plains of Usekhe. His four companions, Messrs. Cotterill, Rhodes, Hoste, and Downie, marked the spot by a large wooden cross, and carved his initials on the tree which overshadows his grave.

Elton was a man of remarkable personal energy, courage, and perseverance, and was much endeared to all those who knew him by the frankness, kindness, and modesty of his behaviour. He was, moreover, a clever artist; his maps and sketches of scenery and people made during his expeditions are admirable. His journals were edited and completed by Mr. H. B. Cotterill under the title of 'Travels and Researches among the Lakes and Mountains of Eastern and Central Africa. . . . With maps and illustrations' [and a preface, by Horace Waller, containing a brief memoir of J. F. Elton], 8vo, London, 1879. A portrait accompanies the work.

[Sir R. Alcock's Anniversary Address, 27 May 1878, in Proceedings of Royal Geographical Society, xxii. 306–8, also pp. 248–51, and passim; Waller's Preface to Travels; Annual Register (1878), cxx 141–2; Sanders's Celebrities of the Century, p. 393.] G. G.

ELTON, RICHARD (*fl.* 1650), military writer, was a native of Bristol. He joined the militia of the city of London, and in 1649 had risen to the rank of major. In 1654 he was deputy-governor of Hull under the parliament, and two years later, being then lieutenant-colonel, he was governor-general. His son, Ensign Richard Elton, held some post under him. A large quantity of official correspondence between Elton and the admiralty is preserved among the state papers. Elton was the author of 'The compleat Body of the Art Military, exactly compiled and gradually composed for the foot in the best refined manner, according to the practise of modern times; divided into three books, the first containing the postures of the pike and musket with their conformities and the dignities of Ranks and Files . . .; the second comprehending twelve exercises; the third setting forth the drawing up and exercising of Regiments after the manner of private companies . . ., together with the duties of all private souldiers and officers in a Regiment, from a Sentinell to a Collonel . . .; illustrated with a varietie of Figures of Battail very profitable and delightfull for all noble and heroic spirits, in a fuller manner than have been heretofore published.—By Richard Elton, Serjeant-Major,' London, 1650, fol. The volume is dedicated to Fairfax, and contains a number of laudatory pieces of verse addressed to Elton by his brother officers. Prefixed is a portrait of the author, engraved by Droeshout. A second edition, with some trifling additions, was published in 1659, at which time Elton was still living.

[Cal. State Papers (Dom. Ser.), 1653–4, 1654, 1657, 1657–8.] A. V.

ELVEY, STEPHEN (1805–1860), organist and composer, was the elder brother and for some time the musical instructor of Sir George Elvey. Stephen was born in June 1805, at Canterbury, and received his training as chorister of the cathedral under

Highmore Skeats. In 1830 he succeeded Bennett as organist of New College, Oxford, and won repute for his skilful playing. He became Mus. Bac. Oxon. 1831, and Mus. Doc. 1838. He was organist of St. Mary's (University) Church, and from 1846 organist of St. John's College. While Dr. Crotch held simultaneously the offices of professor of music and choragus at Oxford, Elvey acted as his deputy in all professorial matters for some years before Crotch died at the end of 1847. In 1848 the offices were divided, Sir Henry Bishop becoming professor, and Dr. Elvey choragus. He retained his appointments until his death, October 1860, at the age of fifty-five.

Elvey made a few but not unimportant contributions to sacred music. The well-known 'Evening Service in continuation of Croft's Morning Service in A,' since re-edited by Dr. Martin, dates from about 1825, when Elvey was lay-clerk at Canterbury Cathedral. The 'Oxford Psalm Book,' 1852, containing six original tunes, was inspired by the 'increasing attention to music shown by the congregational character of the singing before university sermons,' and 'The Psalter, or Canticles and Psalms of David, Pointed for Chanting upon a New Principle,' 1856, followed by 'The Canticles,' 1858, have gone through many editions. The author's earnest care and tact in these compilations helped to effect improvement in the conduct of the services of the established church.

[Stephen Elvey's Musical Works, mentioned above; Oxford Calendars; Alumni Oxonienses; Gent. Mag., 1860, ccix. 557; Jackson's Oxford Journal, 12 Feb. 1848; Grove's Dict. of Music, i. 487.] L. M. M.

ELVIDEN, EDMUND (*fl.* 1570), poet, was the author of three poetical works of extreme rarity: 1. 'A Neweyere's gift to the Rebellious Persons in the North partes of England; primo Januar. 1570,' sm. 8vo, black letter, pp. 20, 'printed at London in Powles Churchyard, at the signe of Love and Death, by Richard Watkins.' 2. 'The Closit of Counsells, conteining the advyse of Divers Wyse Philosophers touchinge sundrye morall matters in Poesies, Preceptes, Prouerbes, and Parables, translated and collected out of divers aucthours into English verse,' 1569, 8vo, London. 3. 'The most excellent and pleasant Metaphoricall History of Pesistratus and Catanea,' 8vo, London, n.d. The only known copy of the latter work, which is quoted by Todd in his edition of Milton, is in the library of the Earl of Ellesmere; the British Museum possesses none of the three books. Of Elviden's personal history nothing is known. From the closing lines of his 'Neweyere's Gift,'

> This wrote your frende, a wyshynge frende
> Unto his natyve soil,

it would seem that he was a north-countryman.

[Corser's Collect. Anglo-Poet. pt. vi. p. 341; Lowndes's Bibliograph. Man.] A. V.

ELWALL, EDWARD (1676–1744), sabbatarian, born at Ettingshall, a hamlet in the parish of Sedgley, Staffordshire, was baptised on 9 Nov. 1676, his parents being Thomas and Elizabeth Elwall. According to his own account his ancestors had been settled in Wolverhampton 'above 1,100 years.' Marrying in his twenty-third year, he went into business in Wolverhampton as a mercer and grocer. Dr. Johnson calls him an ironmonger. He frequented the Bristol and Chester fairs, became popular as an honest tradesman, and made 'an easy fortune.' Out of his gains he built a block of eighteen houses, half a mile from Wolverhampton, in the Dudley Road, known as Elwall's Buildings, and taken down about 1846. Elwall and his wife were presbyterians; he gives a graphic description of the attack on the presbyterian meeting-house at Wolverhampton by a high church mob in 1715. He headed a party of seven or eight who defended the building from being pulled down. The rabble threatened his house, but his wife threw money from the window, and the marauders were content with drinking the health of James III on his doorstep. As he rode down Bilston Street he was fired at, from political rather than personal ill-will; at the coffee-house and town meetings he had been a prominent supporter of Hanoverian politics.

His visits to Bristol seem to have brought about his first religious change. A baptist minister immersed him and his wife in the Severn. He did not then cease attending the presbyterian congregation (of which his wife was always a member). One John Hays of Stafford 'put notions about the Trinity' into his head, and he became a unitarian. John Stubbs, the presbyterian minister at Wolverhampton, preached against him, and Elwall became, according to his wife's account, 'a churchman.' He wrote six letters to the Archbishop of Canterbury (Wake), and received four in reply, without being convinced on the subject of the Trinity. He was probably drawn towards the quakers through sympathy with Penn's views on this topic; he adopted some of their modes of thought and peculiar turns of expression. But his scripture studies led him to a close if

unconscious reproduction of Ebionite views. Holding the perpetual obligation of the Jewish sabbath, he closed his shop on Saturday and opened it on Sunday. He discarded his wig, grew long hair and a flowing beard. This he followed up with some eccentricities of dress, wearing a blue mantle in the form of 'a Turkish habit, out of respect to the unitarian faith of the Mahometans;' his daughter showed John Byrom [q. v.] 'a cap or turbant,' which he had 'got made from Josephus, and intended to wear instead of a hat.' The dates of his successive stages of opinion are not very clear, but that of his last change is fixed by the following entry in the church book of the sabbatarian baptists at Mill Yard, Goodman's Fields, London: 'December the 6th, 1719 . . . one Mr. Elwaar of Woolverhampton in Staffordshire, being newly come to the observation of the seventh day Sabbath, and having kept Sabbath with us two Sabbath days, and being desirous to commune with us at the Lord's Supper next Sabbath day, Bro^r Savage and Bro^r Mallory are desired to inquire of Mr. Hollis and Mr. Dennis concerning him, and himselfe, and to report next Sabbath.' On 1 May 1720 'Mr. Ellwall' was admitted 'as a transient member.'

At length in 1724 he published his 'True Testimony,' which led to a local controversy, ridiculed by Dr. Johnson (who 'had the honour of dining' in Elwall's company), and eventually to a prosecution for blasphemy at the instance of some clergymen. We find him in London in 1726. In the 'postscript' to the third edition of his second 'Testimony' he describes a lively scene at Pinners' Hall, where, after a sermon by Dr. Samuel Wright, he wished to address the congregation in quaker fashion.

Of his trial in 1726, at the summer assize in Stafford, we have only his own narrative, which is not very clear. His wife told Byrom that before the trial she wrote to Baron Lechmere, who wrote to the judge (Alexander Denton). The case did not go to the jury, and was probably quashed on the ground that Elwall had not been served with a copy of the indictment, which he describes as 'near as big as half a door.' John Martin, who was present at the trial, told Priestley in 1788 that the figure of Elwall, 'a tall man, with white hair' (though he was only in his fiftieth year), 'struck everybody with respect.' Denton proposed to defer the case to the next assize if Elwall would give bail for his appearance. This he refused to do, and asked to be permitted to plead to the indictment in person. Denton allowed him to enter on a long and enthusiastic argument in defence of 'the unitarian doctrine,' at the close of which Rupert Humpatch, a justice who had been his next-door neighbour for three years, spoke to the judge on behalf of his honesty of character. The testimony was corroborated by another justice. Some sensation arose in court when Elwall stated, in reply to a suggestion of the judge, that already he had opened his mind to the head of the hierarchy. After consulting the prosecutors, and making a fruitless attempt to get Elwall to promise to write no more, Denton discharged him.

After the trial Elwall appears to have moved from Wolverhampton to Stafford. It was to Stafford that Byrom, who had met Elwall at Chester, went on 3 Feb. 1729 to find him. Elwall was then at Bristol fair, but Byrom visited his family, and breakfasted with them next day. They told him that a club of deists, who met at an inn, and called themselves Seekers, had endeavoured to get Elwall to join them. His business, Byrom learned, was declining.

Soon afterwards he removed to London, where two of his daughters were married. In 1734 he was living in Ely Court, Holborn. Byrom met him (23 May 1736) in King Street, wearing 'his blue mantle.' In 1738–43 he was living 'against the Bell Inn, Wood Street.' He published several tracts in favour of his views, and in defence of liberty of conscience. With Chubb, whom he treated as a brother unitarian, he had a controversy on the sabbath question. Fletcher of Madeley speaks of him as 'a Socinian quaker,' but he never joined the Society of Friends, and usually worshipped at Mill Yard. He died in London in 1744, and was buried on 29 Nov. in the graveyard at Mill Yard. His son, Sion, who appears to have been his agent in the importation of Russia cloth, married (between 1729 and 1736) the widow of an admiral 'in Muscovy.' Of his daughters, Anne, the eldest, married (1729) Street, of the Temple, a deist; another, Lydia, is described by Byrom (1729) as 'an intolerable talking girl;' a third, Catherine, married (before 1726) Clark, a shopman at the Golden Key on London Bridge.

Elwall's tracts, which are now very scarce, found admirers in America. His name was resuscitated by Priestley, who reprinted the trial from a copy lent him by a quaker at Leeds, and it became a stock tract with the unitarians. Fletcher of Madeley intended to answer it.

He published: 1. 'A True Testimony for God . . . against all the Trinitarians under Heaven,' &c., Wolverhampton and London, 12mo, n. d. (dedication dated 'Wolverhampton, 8 day 2d month [i.e. April], 1724'). 2. 'A True Testimony for God . . . Defence of the

Fourth Commandment of God in Answer to a Treatise entitled The Religious Observation of the Lord's Day,' &c., 1724, 12mo (not seen; see *Notes and Queries*, 6th ser. iv. 51; the treatise (by Dr. S. Wright) to which Elwall replies was first published in 1724, according to Cox); 3rd edition 1627 [i.e. 1726], 12mo, was printed in London and not published, but sold by his daughters. 3. 'A Reply to James Barter's Reflections,' &c., Wolverhampton, 8vo, n. d. [1725] (Barter was a miller and ex-baptist preacher). 4. 'Dagon fallen before the Ark . . . Answer to James Barter's last book,' &c., Wolverhampton, 12mo, n. d. [1725]. 5. 'Dagon fallen upon his Stumps,' &c., Wolverhampton, 12mo, 1726. 6. 'A Declaration against all the Kings and Temporal Powers under Heaven,' &c., 12mo, 1732; 3rd edition, 12mo, 1734; 4th edition, 12mo, 1741 (a plea for freedom of conscience; from this Johnson quoted, altering 'black-coats' into 'blackguards;' Elwall's challenge to George II to meet him in 'James's Park' for a discussion; the 3rd edition has appended 'The Case of the Seventh-Day Sabbath-Keepers . . . to be laid before the Parliament,' a reprint of part of No. 3, and 'The Vanity . . . of expecting . . . Jews should ever be brought over to the pretended Christian Religion,' &c.; the 4th edition has the account of his trial). 7. 'A Declaration for all the Kings and Temporal Powers under Heaven,' &c., 12mo, 1734 (against rebellion; has appended 'The Vanity,' &c.) 8. 'The Grand Question in Religion . . . With an Account of the Author's Tryal,' &c., 12mo, n. d. (dated 1736 in Elwall's own corrected copy, in Dr. Williams's library; at end is a 'Hymn for the Sabbath-Day'). The narrative of the trial (pp. 51–61) was reprinted separately as 'The Triumph of Truth,' 1738, and subsequently; Priestley re-edited it in 1772, and again in 1788; it has been frequently reprinted in England and America. An argumentative addendum has been attributed to Priestley, but it is Elwall's own, though it does not appear in his earliest or latest issues. 9. 'The True and Sure Way to remove Hirelings . . . With an Answer to . . . Chubb's Dissertation, concerning the . . . Sabbath . . . And a Short Remark on Daniel Dobel's late book,' &c., 12mo, 1738. 10. 'The Supernatural Incarnation of Jesus Christ proved to be false,' &c., 12mo, 1742; 2nd edition, 12mo, 1743. 11. 'Idolatry Discovered and Detected,' 12mo, 1744 (has appended account of the trial).

Aspland wrongly ascribes to Elwall 'Sermon prêché dans la grande assemblée des Quakers de Londres, par le fameux E. Elwall, dit l'Inspiré. Traduit de l'Anglois,' 12mo, Lond. 1737. The British Museum Catalogue assigns it to Alberto Radicati, count di Passerano.

[Elwall's Works; Priestley's edition of Triumph of Truth, 1788 (pref. and appendix), Horncastle edition, 1813 (pref.); Memoir by J. T. [Joshua Toulmin] in Universal Theol. Mag. June 1804, p. 233 sq. (manuscript additions by Theophilus Lindsey Peak); reprint of Memoir, Bilston, 1808; Rutt's Mem. of Priestley, 1831, i. 163; Byrom's Private Journal (Chetham Soc.), 1855, vol. i. pt. ii. pp. 321 sq. 1856, vol. ii. pt. i. pp. 49 sq.; Some Account (by R. B. Aspland) in Christian Reformer, June 1855, pp. 329 sq.; Cox's Literature of the Sabb. Question, 1865; Tyerman's Life of Fletcher, 1882, pp. 218 sq.; Boswell's Johnson (Hill), ii. 164, 251; extract from baptismal register at Sedgley, per the Rev. T. G. Swindell; information from Mr. Elliott, Free Library, Wolverhampton; extracts from church book and burial register of the seventh-day baptists, formerly meeting at Mill Yard, per the Rev. Dr. W. Mead Jones.]

A. G.

**ELWES**, Sir Gervase (1561–1615), lieutenant of the Tower. [See Helwys.]

**ELWES** or Meggott, JOHN (1714–1789), miser, was born on 7 April 1714 in the parish of St. James, Westminster. His father, Robert Meggott (or Meggot), was a brewer in Southwark, son of George Meggott, M.P. for Southwark (1722–3), grandson of Sir George Meggott, and great-grandson of Dean Meggott (or Megget) of Winchester. Meggott, who had bought an estate at Marcham, Berkshire, married (21 May 1713) Ann or Amy, daughter of Gervase Elwes, and had one son, John (who, by will, took in 1750 the name and arms of Elwes), and a daughter, married to John Timms. Elwes was only four years old when his father died; from his mother he inherited his penurious disposition, for, though she had nearly 100,000*l.* by her husband, she is said to have starved herself to death. Elwes was at Westminster School for ten or twelve years, and became a good classical scholar, but in after life he was never seen to read any book; he had no knowledge of accounts. In his youth he spent two or three years at Geneva, and learned riding, becoming one of the best and most daring riders in Europe. He was introduced to Voltaire, whom he resembled in looks.

On his return he was introduced to his uncle, Sir Hervey Elwes of Stoke College, near Clare, Suffolk, a greater miser than himself. Sir Hervey, the second baronet, had succeeded his grandfather, Sir Gervase, and found an encumbered estate, nominally of considerable value, but producing only

100*l.* a year. He cleared the estate, and gathered money. As he spent no more than 110*l.* a year, he was worth 250,000*l.* at his death. His one amusement was partridge-setting, and he lived on partridges. He kept his money about his house, and was often robbed; on one occasion of 2,750 guineas. But he would take no step to pursue the thieves, remarking 'I have lost my money, and now you want me to lose my time.' In spite of a consumptive habit, he lived to be over eighty. Elwes fell in with his uncle's humour, and used to dress up in old clothes at a little inn in Chelmsford before visiting him. Having a large appetite, he took the precaution of dining with a neighbour before sitting down to his uncle's table. He was rewarded by receiving the inheritance of his uncle's estate at his death on 22 Oct. 1763.

Under his uncle's influence the habits of Elwes deteriorated, till his name has become a byword for sordid penury. But his characteristic was a diseased disinclination to spend money on his personal wants rather than a grasping avarice. He would wear for a fortnight a wig which he had picked from a rut in a lane, and would never have his shoes cleaned lest it should help to wear them out. Yet he kept good horses and a pack of foxhounds, and had them well cared for. He allowed the rain to drop through the roof of his own house at Marcham; but he was not a hard landlord. He inherited property in London about the Haymarket, and built Portland Place and Portman Square and a great part of Marylebone, living while in town in his unlet houses, with an old woman to attend upon him. At the tables of his friends he is said to have been a connoisseur of wines and French cookery. A theatre he never entered. He threw away money at cards; he was a member of Arthur's, and played deep, on one occasion keeping his place at the card-table for two days and a night without intermission. He lost 150,000*l.* in speculations, his latest unsuccessful venture being a project of ironworks in America, which cost him 25,000*l.*

In 1772 Elwes was put forward as member for Berkshire by Lord Craven. He sat in three successive parliaments till 1784. For his elections he paid nothing; but he was ready to lend money to members of parliament, and thus parted with considerable sums which were never repaid. It was expected that he would join the opposition under Fox, but he acted as a 'parliamentary coquette,' sitting indiscriminately on either side of the house, in which he never spoke. Of Pitt, who was not in public life when he entered parliament, Elwes formed the opinion that he was the minister 'for the property of the country,' characteristically remarking, 'In all he says there is pounds, shillings, and pence.'

It is said that Elwes never spared personal trouble to do a kindness. A story is told of his travelling to town and back to extricate two old ladies from a legal embarrassment. They wanted to make good his expenses, when a friend rather cynically observed, 'Send him sixpence, and he gains twopence by the journey.' He loved his boys, but would not educate them, on the novel principle that 'putting things into people's heads is the sure way to take money out of their pockets.' Of his humour it is said that, having cut his legs against the pole of a sedan-chair, he would put but one of them under professional care. 'I'll take one leg and you the other;' he beat the apothecary by a fortnight. An unskilful marksman at a shooting party lodged a couple of pellets in Elwes's cheek. 'My dear sir,' he exclaimed, 'I give you joy of your improvement; I knew you would hit something by and by.'

In later life his memory declined; he fancied he should die in want; he thought of marrying a maid-servant. His son George got him down to Marcham from London in 1789. His memory was then completely gone. He died on 26 Nov. 1789. His will, dated 6 Aug. 1786, disposed of property worth about 500,000*l.* The Stoke College estate went to his grandnephew, John Timms, who took in 1793 the name and arms of Hervey-Elwes, and rose in the army to the rank of lieutenant-general. Elwes never married, but by Elizabeth Moren, his housekeeper at Marcham, he had two sons: George, who got the Marcham estate, married a lady named Alt, and had one daughter, Emily, who made a runaway match with Thomas Duffield, said to have been originally a clergyman, and afterwards M.P. for Abingdon; and John, a lieutenant in the horse guards (*d.* 10 April 1817), who bought the estate of Colesbourne, Gloucestershire, married, and had two children.

[Life by Major Edward Topham, 1790 (British Museum copy has manuscript additions to the pedigree), 12th ed. enlarged, 1805 (this life originally appeared in twelve successive numbers of a paper called The World); Gent. Mag. 1789, p. 1149, 1793, p. 166; Notes and Queries, 4th ser. ix. 85, xii. 494 (corrections of errors in Hawthorne's English Note-book), 5th ser. iv. 520, xii. 237, 6th ser. i. 124, xi. 68, 177; Burke's Landed Gentry, 1863, p. 439; extract from baptismal register of St. James's, Westminster.]

A. G.

ELY, HUMPHREY, LL.D. (*d.* 1604), catholic divine, brother of William Ely [q. v.], president of St. John's College, Oxford, was a native of Herefordshire. After studying for some time at Brasenose College, Oxford, he was elected a scholar of St. John's College in 1566, but on account of his attachment to the catholic faith he left the university without a degree, and proceeding to the English college at Douay was there made a licentiate in the canon and civil laws. He appears to have been subsequently created LL.D. In July 1577 he and other students of law formed a community in the town of Douay, and resided together in a hired house (*Douay Diaries*, p. 125). This establishment was soon broken up by the troubles attributed to the machinations of the queen of England's emissaries, who had probably excited the passions of the Calvinist faction. Ely was hooted as a traitor in the streets of Douay, and the members of his community and of the English college were subjected to frequent domiciliary visits which satisfied the municipal authorities but not the populace. In consequence Dr. (afterwards Cardinal) Allen found it necessary to remove the college from Douay to Rheims in 1578. After studying divinity at Rheims Ely accompanied Allen to Rome in August 1579, when the dissensions had occurred in the English college there, but he returned with him to Rheims in the following spring. During his stay in Rome Allen employed him in revising several controversial books (Knox, *Letters and Memorials of Cardinal Allen*, hist. introd. p. lii seq.; *Douay Diaries*, pp. 130, 136).

In June 1580 he paid a visit to England, disguised as a merchant, travelling under the name of Havard or Howard. There sailed in the same vessel with him three priests, Edward Rishton, Thomas Cottam [q. v.], and John Hart. On their landing at Dover the searchers arrested Cottam and Hart, and the mayor, supposing that Ely was a military man, requested him to convey Cottam to London, and hand him over to Lord Cobham, governor of the Cinque ports. When they were out of the town, Ely allowed his prisoner to go at large, but Cottam, entertaining scruples about the danger which his friend might incur, insisted upon delivering himself up, and was afterwards executed. Ely was committed to prison, but soon obtained his release, probably on account of his not being a priest (Foley, *Records*, ii. 150 seq.) On 23 April 1581 he arrived at Rheims, out of Spain, and in the following month visited Paris, in company with Allen. He was ordained subdeacon at Laon on 8 March 1581–2, deacon at Châlons-sur-Marne on the 31st of the same month, and priest on 14 April 1582. On 22 July 1586 he left Rheims for Pont-à-Mousson, where he had been appointed by the Duke of Lorraine to the professorship of the canon and civil laws, and he occupied that chair till his death on 15 March 1603–4. He was buried in the church of the nuns of the order of St. Clare.

Dodd says Ely 'was a person of great candour and remarkable hospitality; and as he had a substance, he parted with it chearfully; especially to his countrymen, who never failed of a hearty welcome, as their necessities obliged them to make use of his house. He was also of a charitable and reconciling temper; and took no small pains to make up the differences that happened among the missioners upon account of the archpriest's jurisdiction.'

He wrote: 'Certaine Briefe Notes vpon a Briefe Apologie set out vnder the name of the Priestes vnited to the Archpriest. Drawn by an vnpassionate secular Prieste, friend to bothe partyes, but more frend to the truth. Whereunto is added a seuerall answeare vnto the particularites obiected against certaine Persons,' Paris (1603), 12mo. This work, elicited by Parsons's 'Brief Apology,' was written by Ely shortly before his death and published by an anonymous editor, probably Dr. Christopher Bagshaw [q. v.] It was an important contribution to the archpriest controversy. A copy of the book, probably unique, is in the Grenville Library, British Museum. Ely wrote in English, with a view to publication, the lives of some of the martyrs in Elizabeth's reign, as appears from a letter addressed by him from Pont-à-Mousson, 20 June or July 1587, to Father John Gibbons, S.J., rector of the college of Treves (*Lansd. MS.* 96, art. 26, printed in Foley, iv. 483).

[Dodd's Church Hist. ii. 71; Douay Diaries, p. 421; Ely's Brief Notes; Foley's Records, ii. 150, vi. pp. xii, 730, 737, 742; Fuller's Church Hist. (Brewer), iv. 241, v. 340; Gillow's Bibl. Dict.; Bibl. Grenvilliana, i. 224; Knox's Letters and Memorials of Cardinal Allen, p. 464; Morris's Troubles of our Catholic Forefathers, ii. 20, iii. 109; Pits, De Angliæ Scriptoribus, p. 803; Simpson's Campion, p. 120; Wood's Athenæ Oxon. (Bliss), i. 739.] T. C.

ELY, NICHOLAS OF (*d.* 1280), chancellor and successively bishop of Worcester and Winchester, may have derived his name from the fact that about 1249 he was appointed archdeacon of Ely. He was also a few years later prebendary of St. Paul's. There is, however, a Nicholas of Ely mentioned as prior of the Cluniac monastery of Daventry in

Northamptonshire between 1231 and 1264 (Dugdale, *Monasticon*, v. 176, from Reg. de Daventr. in MS. Cotton Claudius D. xii. f. 172), whose name also occurs in a letter of Grosseteste to the legate Otho in 1240, and in whose behalf the bishop had made some petition to the legate. In the absence, however, of any express identification, it seems less difficult to assume that this Nicholas of Ely was another person than to suppose that a Cluniac monk left his cloister to become a royal official. Nicholas of Ely must have been a friend of the baronial party, for soon after the triumph of Leicester and Gloucester at the Provisions of Oxford he was elevated to the custody of the great seal. One account says that he became chancellor at the same time that Hugh Bigod became justiciar, i.e. in 1258 (Wykes in *Ann. Mon.* iv. 120); but there is no doubt that the royalist chancellor Wingham was continued in office until 18 Oct. 1260, on which date that functionary, now become bishop of London, handed back the great seal to the king. The old seal was immediately broken, and a new seal delivered to Nicholas of Ely, who at once took the customary oaths and entered upon his duties (*Cal. Rot. Pat.* p. 316); but in July 1261 Henry, having obtained, as was believed, papal authority to dispense him from his oath to the Provisions, dismissed Ely and restored the seal to Walter of Merton (Wykes in *A. M.* iv. 129; *Cal. Rot. Pat.* p. 32 *b*). In 1262, however, he was made treasurer, on the death of John de Caux (*Ann. Dunst.* in *A. M.* iii. 220); and in 1263 the attempt at arbitration between the rival parties seems to have resulted in his reappointment as chancellor. On 1 Sept. he paid the king a fine of fifty marks to have the wardship of the heir and lands of Baldwin of Witsand (Roberts, *Excerpta e Rot. Finium*, ii. 403); and on 18 Sept., when the king went abroad for a short time, the great seal remained in his charge, on the condition that he only signed ordinary writs to which Hugh le Despenser, the justiciar, was the witness (*Fœdera*, i. 433). The same thing happened two months later, on Henry's departure for the arbitration at Amiens (*Cal. Rot. Pat.* 33 *b*). In the middle of July he received the seals again (*ib.* p. 34), but he did not retain them much longer. Before October his name appears again as treasurer (*ib.* p. 34); and on 31 Oct. he witnessed a charter in that capacity (Madox, *Hist. Exchequer*, ii. 319). It seems probable that he was of a moderate or peaceable temper, for, though the nominee of the barons, he was not in any way disgraced on the great triumph of the king's party in 1265. Early in 1266 the death of Walter of Cantelupe [q. v.] had left the see of Worcester vacant. Henry, who had approved of Ely's services, even when he was acting as baronial chancellor, made no opposition to his election to that bishopric. He was chosen on 9 May; the election was confirmed on 19 June; on 19 Sept. he was consecrated at Canterbury along with William de Braose, bishop of Llandaff, by Archbishop Boniface, and a week later was solemnly enthroned in his cathedral. (These dates are from the Worcester Annals in *A. M.* iv. 456; Wykes, *ib.* iv. 190, makes his consecration 'in octavis Pentecostes;' the Winchester and Waverley Annals both put it in September, as does the London Annals, in Stubbs, *Chron. Ed. I and Ed. II*, i. 75.) In August 1266 he was present at Kenilworth, and was one of the six elected by the king to arrange terms for the submission of the disinherited barons (*Ann. Wav.* in *A. M.* ii. 371; *Ann. Dunst. ib.* iii. 242). But early in 1268 the death of John Gervais, bishop of Winchester, at the papal court put, according to the received doctrine, the next presentation to that see in the hands of Clement IV, who, setting aside the election of Richard de la More by the chapter, translated Ely, to his great delight, to the rich and important vacancy. On 2 May the king accepted the papal nomination, and on Whit-Sunday, 27 May, the bishop was enthroned with great state in his new cathedral (*Ann. Wig.* in *A. M.* ii. 136; Wykes, *ib.* iv. 214). In 1269 he consecrated John le Breton to the see of Hereford at Waverley (*Ann. Wint. ib.* ii. 107). In 1270 he witnessed the act by which Edward, the king's son, consigned his children to the care of Richard of Cornwall before starting on crusade (*Fœdera*, i. 484). In 1271 he made a visitation, first of his cathedral and then of his diocese (*Ann. Wint.* ii. 110). In 1272 he was one of the magnates who wrote to Edward to announce his father's death and his own peaceful succession (*Fœdera*, i. 497). In May 1273 he joined Walter, bishop of Exeter, in conferring the pallium on Archbishop Kilwardby, and immediately after the two bishops went to meet Edward I at Paris, on his return from the Holy Land (*Ann. Winton.* ii. 115). In November 1274 he magnificently entertained Kilwardby at Winchester and at Bittern (*ib.* ii. 118); and in the same year consecrated the sacred chrism at the Cistercian abbey of Waverley in Surrey, to which he was ever afterwards much attached. The monks record with pride that he afterwards ate with them in their refectory. In 1276 he entertained the king and queen at Winchester (*Ann. Wig.* iv. 469). In 1278 he was present when Alexander,

king of Scots, performed homage to the king at Westminster (*Parl. Writs*, i. 7). In the same year he dedicated the new church of the monks of Waverley, granting indulgences to all present and entertaining the whole assembly at his own cost (*Ann. Wav.* ii. 390). In 1279 he assisted at the consecration of John of Darlington, archbishop of Dublin, and attended and sent presents of game to Peckham's enthronement (*Reg. Epist. J. Peckham*, xxix. xxx.) During nearly the whole of his episcopal rule at Winchester he was engaged in an obstinate quarrel with his chapter. One of his first acts was, at the instance of the legate Ottobon, to restore as prior a certain Valentine. In 1274 Andrew, the rival prior, endeavoured, at the head of an armed force, to restore himself to his old position. The bishop excommunicated the offenders and placed the town under an interdict. A full inquiry by royal justices, before a jury, led to the imprisonment of the culprits; but so strong was the feeling among the monks in favour of Andrew, that the new prior, Valentine, found his position untenable, and resigned in 1276. In great indignation Ely seized the prior's manors; but the mediation of royal commissioners resulted in Valentine's restoration for a time, with two episcopal nominees among the obedientaries of the house. But before long, 'to show his power,' Ely deposed Valentine altogether, and appointed a Norman, John of Dureville, in his stead. The disgusted monks sought the protection of the Roman curia; but in 1278 the mediation of the abbots of Reading and Glastonbury patched up a peace between Ely and his chapter. The bishop 'put away all rancour' and gave the kiss of peace to all the monks, except those still negotiating in the papal court against him. A little later troubles were renewed, and the king thought it worth while to take the priory in his own hands; though at Christmas, when he held his court at Winchester, he resigned its custody to the bishop. Ely then made a clean sweep of the house, made Adam of Fareham the prior, and appointed his partisans as obedientiaries. This secured his triumph for the rest of his life; but years after his death the after-swell of the storm had not subsided (*Reg. Epist. Peckham*, iii. 806, 837). But on 12 Feb. 1280 Ely died. His body was interred in the church of Waverley Abbey, to which he had so long been a friend; but his heart was deposited in his own cathedral. In his will he left considerable legacies to Worcester Cathedral (*Ann. Wig.* iv. 480). He had promised to assist in building the Franciscan church at Southampton, and Peckham compelled his executors to respect his wishes. Ely, according to Wykes (*A. M.* iv 180), had knowledge and prudence. He is said to have been a benefactor of the university of Cambridge.

[Annales Monastici, ed. Luard, in Rolls Ser., and especially the Annals of Winchester, Waverley, Worcester, and Wykes, in the second and fourth volumes; Calendarium Rotulorum Patentium; Rymer's Fœdera, vol. i., Record edition; Stubbs's Chronicles of Edward I and Edward II, Rolls Series; Martin's Registrum Epistolarum Johannis Peckham, Rolls Series; Le Neve's Fasti Eccles. Angl. ed. Hardy, i. 350, ii. 447, iii. 10, 52; Godwin, De Præsulibus; Foss's Judges of England, ii. 315–16.] T. F. T.

ELY, THOMAS OF (*fl.* 1175), historian. [See THOMAS.]

ELY, WILLIAM (*d.* 1609), catholic divine, brother of Dr. Humphrey Ely [q. v.], was born in Herefordshire, and educated at Brasenose College, Oxford. He graduated B.A. in 1546, and M.A. in 1549 (BOASE, *Register of the Univ. of Oxford*, p. 212). In 1552 he was appointed one of the clerks of the market. When Cranmer was brought to the stake to be burnt at Oxford, he took leave of some of his friends standing by, and seeing Ely among them went to shake him by the hand, but the latter, drawing back, said it was not lawful to salute heretics, especially one who falsely returned to the opinions he had forsworn (FOXE, *Acts and Monuments*, ed. Townsend, viii. 89). Ely entered into holy orders, supplicated for the degree of B.D. 21 June 1557, and had a preaching license under the seal of the university 25 Nov. 1558. He was always a catholic at heart, though he conformed for a while 'in hopes that things would take another turn.' In 1559 he was appointed the second president of St. John's College, Oxford, by Sir Thomas White, its founder, but about 1563 he was removed from that office on account of his refusal to acknowledge the supremacy of the queen over the church of England. Thereupon he retired to the continent, and on his return became a laborious missioner in his own county of Hereford. At length being apprehended he was committed to Hereford gaol, where he spent the remainder of his life. In a report sent to the privy council in 1605 the high sheriff of Herefordshire says: 'Mr. Elie, a prisoner there [at Hereford], is a setter forward of their [the jesuits'] desperate designs with all his might, having such liberty as that he rideth up and down the country as he listes.' He died in the prison at a great age in 1609, 'being then accounted by those of his persuasion a most holy confessor.' Dodd says that 'his years and strictness of his morals made him both fear'd

and respected, not only by those of his own persuasion, but by most others: who never durst utter anything unbecoming a christian in his presence' (*Church Hist.* ii. 71).

[Wood's Athenæ Oxon. (Bliss), i. 739, Fasti, i. 153; Fuller's Church Hist. (Brewer), iv. 241; Gillow's Bibl. Dict.; Foley's Records, iv. 370, 453; Strype's Cranmer, p. 389, folio; Wood's Annals (Gutch), pp. 126, 143; Wood's Colleges and Halls (Gutch), pp. 538, 543.] T. C.

**ELYOT, Sir RICHARD** (1450?–1522), judge, was son of Simon Elyot, and grandson of Michell Elyot. The family was closely associated with Coker, near Yeovil, Somersetshire. His mother was Joan, daughter of John Bryce, *alias* Basset. He was practising as an advocate in 1492; from 1498 to July 1511 he occupied, as receiver for the crown, the manor of Wansborough, Wiltshire, the forfeited estate of Francis, lord Lovell, attainted in 1485. He was commissioner for the collection of an aid in Wiltshire in 1503, and in Michaelmas of that year became a serjeant-at-law, and soon afterwards attorney-general to the queen. Before this time he married his first wife, Alice Fynderne, niece of Sir Thomas Fynderne, who was executed in 1460, and granddaughter of Sir William Fynderne of Childrey, Berkshire (*d.* 1440). He acted as judge of assize on the western circuit from the opening years of the century; was in the commission of the peace for Cornwall in 1509; was appointed judge of the common pleas, 26 April 1513, and was knighted before 1517. He was summoned to the first three parliaments of Henry VIII's reign; helped to arbitrate with Wolsey and others in a land suit between the corporation of Norwich and the convent of Christchurch, and took part in the preliminary investigation into the charges against Edward Stafford, duke of Buckingham, in 1521. Elyot died after February 1522. His will, proved 26 May following, directs his body to be buried in Salisbury Cathedral, near which he owned property, but it is not known if this direction was carried out. By his first wife Elyot had two children, the famous Sir Thomas Elyot [q. v.], and Marjory, wife of Robert, son of Sir George Puttenham of Sherfield, near Basingstoke. About 1512 Elyot married his second wife, Elizabeth, widow of Richard Fetiplace, and daughter and heiress of William Besilles, through whom he acquired property in Berkshire and Oxfordshire. His will contains many small bequests to religious foundations throughout England.

[Mr. H. H. S. Crofts's full memoir of Sir Thomas Elyot prefixed to his edition of the Governour (1883), gives all accessible information respecting Sir Richard. His will is printed by Mr. Crofts, i. 309–16.] S. L. L.

**ELYOT, Sir THOMAS** (1490?–1546), diplomatist and author, only son of Sir Richard Elyot [q. v.], by his first wife, Alice Fynderne, was born before 1490. He was doubtless a native of Wiltshire, where his father held estates at Wansborough, Chalk, and Winterslow. According to his own account (*Dict.* pref.) he was educated at home, but his knowledge of Latin and Greek clearly dated from an early age. The tradition that he was a graduate either of St. Mary Hall, Oxford, or Jesus College, Cambridge, is unsupported by documentary evidence. A Thomas Eliett, or Eyllyott, of St. Mary Hall, was admitted B.A. in June 1518, and B.C.L. 26 Aug. 1523 (*Oxf. Univ. Reg.* Oxf. Hist. Soc. i. 104, 131). Thomas Baker claims Elyot for Jesus College, Cambridge, and says that he proceeded M.A. there in 1506–7. But the name is not an uncommon one, and the dates of all these degrees fail to harmonise with better ascertained facts in Elyot's career. Before he was twenty he read with 'a worshipful physician' (probably Linacre) the works of Galen and other medical writers (*Castel of Helth*, pref.) In 1509 he accompanied his father on a visit to Ivy Church, where a gigantic skeleton had been unearthed (Leland, *Collect.* iv. 141). In 1511 he became clerk of assize on the western circuit, where his father was judge. The deaths of his father in 1522 and of Thomas Fynderne, a young cousin on his mother's side, in 1523, put him in possession of much landed property, including the estates of Combe (now Long Combe), near Woodstock, and the manors of Calton Parva and West Colvile, Cambridgeshire. Elyot made Combe his chief residence, and was in the commission of the peace for Oxfordshire in July 1522. Before 1523 he attracted the notice of Cardinal Wolsey, who, unsolicited, gave him in that year the post of clerk of the privy council, but his patron neglected to provide for the payment of any salary. In November 1527 Elyot was sheriff of Oxfordshire and Berkshire, and in that capacity wrote to Thomas Cromwell (25 March 1527–1528) on some business which concerned the cardinal. This letter, in which Elyot suggests that Cromwell should visit him at Combe, is the first sign of an intimacy which increased rapidly in the following years. In 1528 he resigned the clerkship of assize, and in June 1530 was deprived of the clerkship of the council. He 'was discharged,' he writes, 'without any recompense, rewarded only with the order of knighthood,

honourable and onerous, having much less to live on than before.' He became immediately afterwards a commissioner to inquire into the possessions acquired in Cambridgeshire by his fallen patron, Wolsey, since 1523.

In 1531 Elyot came before the world as an author. He then published his 'Boke called the Governour,' with a dedication to Henry VIII. The work, a treatise on the education of statesmen, immediately acquired popularity at court, and it was doubtless to the increase of reputation which it brought that Elyot's appointment as ambassador to the court of Charles V was due. On 4 Sept. 1531, Chappuys, the imperial ambassador in England, described Elyot as 'a gentleman of 700 or 800 ducats of rent, formerly in the cardinal's service, now in that of the lady (Anne Boleyn) who has promoted him to this charge.' His instructions, dated 7 Oct. 1531, chiefly deal with the necessity of obtaining the emperor's assent to Henry VIII's divorce from Catherine of Arragon. He was also privately directed to assist Stephen Vaughan, the English agent at Antwerp, in his search for William Tyndale, who was in that city. Elyot remained abroad for a few months only, and his diplomatic efforts came to little. He complained bitterly that his letters home were unanswered, and that he received the inadequate allowance of twenty shillings a day when he was forced to spend at least forty shillings. On 5 June 1532 Chappuys saw Elyot in London, and reported to the imperial court that he was courting him as much as possible 'for the better success of the queen's cause.' There can be no doubt that Elyot's sympathies were at the time with Catherine, and that he strongly urged the English ministers to keep on peaceful terms with Charles V.

According to Burnet and Strype, Elyot was engaged on diplomatic business in Rome in September 1532, but this is proved to be an error (Crofts, xci–xciii.) On 18 Nov. 1532, and again on 8 Dec., Elyot made fruitless appeals to Cromwell to procure his release from the office of sheriff of Cambridgeshire, to which he had been appointed for a second time. Both in 1533 and 1534 Elyot was busy at literary work, and he announced his intention in the latter year of devoting himself to it exclusively. But in 1535 he again became ambassador to Charles V. In all probability he left England in May, and joined the emperor at Barcelona, whence he proceeded with him on the expedition to Tunis. He seems to have been in the emperor's suite at Naples at the end of the year, and there learned from the emperor himself the news of the execution of his friend Sir Thomas More, which took place on 6 July 1535 (William Roper, *Life of Sir T. More*). Elyot was home at Combe in 1536. A proclamation was then issued demanding the surrender of all papist publications, and of one of Fisher's sermons. Elyot wrote to Cromwell acknowledging that he had a large library, and that he had purchased a copy of the prohibited sermon, but he did not know where it was, and he denied that his books were of the character denounced in the proclamation. In a second letter to Cromwell of about the same date (July 1536), Elyot, while complaining that his religion was needlessly suspected, admitted that 'the amity between me and Sir Thomas More' was 'usque ad aras,' but he insisted that he had accepted the reformed doctrine. He entreats that adequate payment should be made him in consideration of his diplomatic and other official services, for which he had received no reward. In 1536 and 1537 he began his Latin-English dictionary; Henry VIII lent him books and encouraged him to persevere when doubts of his capacity made him anxious to relinquish it. It was issued in 1538. In 1540 Elyot took part in the reception of Anne of Cleves at Blackheath, and on 14 May of the same year bought of Cromwell the manors of Carleton and Willingham, Cambridgeshire. Cromwell was attainted before the purchase was complete, and the property reverted to the crown, but it was re-granted to Elyot 4 Aug. He was M.P. for Cambridge in 1542 (Willis, *Not. Parl.* i. 190), and sheriff of Cambridgeshire and Huntingdonshire November 1544. He died 20 March 1546, and was buried in Carleton church. A monument was erected to his memory, but it is now destroyed. Elyot left no will and no children. His heir was Richard Puttenham, elder son of his sister Marjory. A portrait by Holbein in the Windsor collection was engraved by Bartolozzi.

Elyot married, after 1522, Margaret, daughter of John à Barrow, of North Charford, Hampshire. A portrait of her by Holbein is now at Windsor Castle. After Elyot's death she married Sir James Dyer. She was buried at Great Staughton, Huntingdonshire, 26 Aug. 1560.

Elyot's literary work, although it exhibits no striking originality, illustrates the wide culture and erudition of Henry VIII's court. Political philosophy and the theory of education chiefly interested him. His views were borrowed from the foreign writers of the Renaissance. Erasmus's influence is plainly discernible. Pico della Mirandola, Francesco Patrizi the elder, and other less-known

Italian authors were familiar to him. His intimate friends included Sir Thomas More and Roger Ascham. As a Greek scholar who first translated part of Isocrates into English, and as an early student of both Greek and Latin patristic literature, he well deserves to be remembered. That he should have written all his books in his native language gives him a high place among the pioneers of English prose literature. His style is clear, although its literary flavour is thin. His fame as a translator lived through Elizabeth's reign. Nashe the satirist writes that 'Sir Thomas Elyot's elegance in translation did sever itself from all equals.'

All Elyot's books issued in his lifetime were published in London by Thomas Berthelet. They are as follows: 1. 'The Boke named the Gouernour, deuised by Sir Thomas Elyot, knight,' 1531, 1534, 1537, 1546, 1557, 1565, and 1580, dedicated to Henry VIII. The twofold object of the work was 'to instruct men in such virtues as shall be expedient for them, which shall have authority in a weal public, and to educate those youths that hereafter may be deemed worthy to be governors.' Much is borrowed from Patrizi's 'De Regno & Regis Institutione' (Paris, 1518), from Erasmus's 'Institutio Principis Christiani,' and Pontano's 'De Principe.' The latest edition, a reprint of the 1531 issue, was carefully edited by Mr. H. H. S. Crofts in 1883. 2. 'Pasquil the Playne,' 1533 and 1540, a prose dialogue between Pasquil, Gnatho, and Harpocrates on the advantages of loquacity and silence. Gnatho advocates the former, Harpocrates the latter, and Pasquil, who takes a neutral side, indulges in some severe satire. The work, which opens with a quotation from Æschylus, may have been suggested by the 'Dialogus Marphorii et Pasquilli,' issued at Rome about 1552, a copy of which Bonner sent as a gift to Cromwell 24 Dec. 1532. No copy of either the first or second edition is in the British Museum (Collier, *Bibliog. Cat.* i. 254; Ames, *Typ. Antiq.* iii. 307). 3. 'Of the Knowledge which maketh a Wise Man,' 1533 and 1534, a prose dialogue, on philosophical topics, between Plato and Aristippus, suggested by a perusal of Diogenes Laertius's account of Plato. A letter to Honor, second wife of Arthur Plantagenet, Viscount Lisle, is printed at the close of the volume. 4. 'A Swete and devoute Sermon of Holy Saynt Ciprian of the Mortalitie of Man;' 'The Rules of a Christian Lyfe, made by Picus, Erle of Mirandula,' 1534, two tracts, dedicated to Susan, wife of John Kyngstone, a daughter of the Richard Fetiplace whose widow was the second wife of Elyot's father. Cyprian's sermon was doubtless translated from Erasmus's edition (Basle, 1520). 5. 'The Doctrine of Princes, made by the noble oratour Isocrates, and translated out of Greke in to Englishe,' London, 1534, a translation of the Oration to Nicocles. 6. 'The Castel of Helth,' London, 1534, 1539, 1541, 1561, 1580 (?), 1595. No copy of the first edition, assigned to 1534 and stated to have been dedicated to Cromwell, is now known. A letter to Cromwell in Harl. MS. 6989, No. 21, is clearly intended as a dedicatory epistle, and cannot be dated later than 1534. The book is a medical treatise of prescriptions for various ailments, and Elyot gives an account of the disorders from which he himself suffered. The fact that it was written in English by one who was not a doctor roused much wrath on the part of the medical profession. Elyot replied to his medical critics in a preface to the edition of 1541. The treatise was very popular till the close of the century. 7. 'The Bankette of Science,' London, 1539, 1542, 1545, 1557, a collection of moral sayings chiefly from the fathers. 8. 'The Dictionary of Syr T. Eliot, knyght,' London, fol. 1538 and 1545, Latin-English. The copy presented by Elyot to Cromwell is at the British Museum, and with it there is a long Latin letter by Elyot to Cromwell. An edition revised by Thomas Cooper (1517?–1594) [q. v.] appeared with the title 'Bibliotheca Eliotæ' in 1550, 1552, and 1559. 9. 'The Education or Bringinge up of Children, translated out of Plutarche,' London, n.d. 4to. This book is mentioned in the 'Image of Governance' (1540), and is therefore earlier than 1540. The 'British Museum Catalogue' dates it conjecturally in 1535. 10. 'The Defence of Good Women,' London, 1545, a dialogue between Caninnis, Candidus, and Queen Zenobia. 11. 'The Image of Governance, compiled of the actes and sentences notable of the moste noble Emperour Alexander Severus, late translated out of Greke into Englyshe,' London, 1540, 1544, 1549, and (by William Seres) 1556; compiled from notes made in 1529 and 1530, while writing the 'Governour.' These notes were partly translated, according to Elyot, from a Greek manuscript by Eucolpius, the Emperor Alexander Severus's secretary. This manuscript had been lent to Elyot by a gentleman of Naples named Pudericus or Poderico. To the translation Elyot added extracts from other authors, both Latin and Greek, dealing with the duties of rulers. The subject resembles that of Guevara's 'Libro Aureo,' translated by Lord Berners [see Bourchier, John, second Baron Berners] in 1533. William Wotton [q. v.] endeavoured to convict Elyot of plagiarism

from Guevara and other writers, and asserted that the statement that it had been translated from a Greek manuscript by Eucolpius was false. Dr. Humphrey Hody denied with equal vigour that Elyot could have had any direct acquaintance with Eucolpius's writings (*Treatise on Septuagint*). A careful perusal of Elyot's preface and text acquits Elyot of Wotton's and Hody's charges. Elyot's preface contains a list of his previous works. 12. 'Howe one may take profyte of his enmyes, translated out of Plutarche,' London, n.d. Since no mention is made of this work in 'The Image,' it is probably to be dated after 1540, although the British Museum Catalogue suggests the date 1535. To fill up some blank pages at the end Elyot added 'The Maner to chose and cheryshe a friende,' a collection of 'sayings' from classical authors. Berthelet reprinted the two pieces with the 'Table of Cebes,' a translation by Sir Francis Poyntz. 13. 'A Preservative agaynste Deth,' London, 1545, dedicated to Sir Edward North, a collection of passages from Scripture and the fathers.

Ascham writes in his 'Toxophilus' (1545) that Elyot told him 'he had a worcke in hand which he nameth "De rebus memorabilibus Angliæ."' This book, if completed, was, so far as our present information goes, never published. A manuscript belonging to G. F. Wilbraham, esq., of Delamere House, Chester, gives an account of 'commendable deedes' concerning Chester, and among the authors whom the writer says he has consulted is 'Sir Thomas Eliot, his chronicle of the description of Brettaine.' It is quite possible that Hollinshed or Harrison may have had access to such a manuscript. Eight lines, translated into English from Horace's 'Ars Poetica,' are attributed to Elyot by William Webbe in his 'Discourse of English Poetry.'

[Mr. H. H. S. Crofts collects all the information in his long introduction to his valuable edition of the Governour (1883). He prints Elyot's letters to Cromwell there, and an interesting despatch addressed to the Duke of Norfolk while on his first embassy. See also Cooper's Athenæ Cantabr. i. 89; Letters and Papers of Henry VIII, ed. Brewer and Gairdner; Brit. Mus. Cat.; Wood's Athenæ Oxon. ed. Bliss, i. 150; Fuller's Worthies; Strype's Memorials.] S. L.

**ELYS, EDMUND** (*fl.* 1707), divine and poet, was born at Haccombe, Devonshire, in or about 1634, being the son of Edmund Elys, rector of East Allington in the same county, by his wife Ursula, daughter of John Carew of Haccombe. After receiving some preliminary instruction from William Hayter at Exeter, he entered Balliol College, Oxford, as a commoner in Lent term 1651, was admitted probationer fellow of that house 29 Nov. 1655, having taken his B.A. degree on 16 Oct. previously, and proceeded M.A. 11 June 1658. He resigned his fellowship 1 Nov. 1659, in which year he succeeded his father in the rectory of East Allington. Writing in 1707 he refers to his father's death as having involved him 'in a labyrinth of afflictions; some of them lie hard upon me to this day.' During 1659 he adds: 'I was made a prisoner to Major Blackmore in Exeter upon suspicion (of what I was not falsly suspected) that I was a close enemy to the Common Wealth of England, and that I desir'd the prosperity of a design to destroy it by an insurrection, &c.' In 1666 other 'prodigious afflictions fell on me' (*The Quiet Soul*, 2nd ed.) His living was under sequestration in 1677, and he found himself 'forced to abscond about London.' In 1680 he was confined in the King's Bench and other prisons. On the accession of William III, Elys, for refusing to take the oaths, was deprived of his rectory. He retired to Totnes, where he was living in 1707, aged 72, a martyr to asthma (*ib.*) Elys was learned and well-meaning, but his fantastic mode of living and writing drew down on him the ridicule of those whom he wished to convince. Although he does not appear ever to have joined the society, he was a warm friend of the quakers, whose principles he defended in numerous leaflets. A list of these pieces, which were mostly printed at quaker presses, will be found in Joseph Smith's 'List of Friends' Books,' i. 572–5. His poems present a series of tiresome conceits strung together in execrable rhythm. He is author of: 1. 'Dia Poemata: Poetick Feet standing upon Holy Ground; or, Verses on certain Texts of Scripture. With Epigrams, &c. By E. E.,' 8vo, London, 1655. 2. 'An Alphabet of Elegiack Groans upon the truly lamented Death of that Rare Exemplar of Youthful Piety, John Fortescue, of the Inner Temple, Esquire. By E. E.,' 4to, London, 1656. 3. 'Divine Poems. With a short description of Christian Magnanimity. By E. E.,' 8vo, Oxford, 1658. 4. 'Miscellanea: sive Meditationes, Orationes,' &c., 8vo, [? Oxford] 1658; another edition, enlarged, 4to, Oxford, 1662. 5. 'The Quiet Soul; or, The Peace and Tranquillity of a Christian's Estate. Set forth in two Sermons [on Matt. xi. 29],' Oxford, 1659; 2nd edition, Exeter, 1707, 4to. 6. 'An Exclamation to all those that love the Lord Jesus in sincerity, against an Apology written by an ingenious person [Thomas Sprat] for Mr. Cowley's lascivious and prophane verses. By a dutiful son of the Church of England,' 4to, London, 1670. 7. 'Omnes qui audiunt Evangelium,

idque verum agnoscunt, sunt gratiæ et salutis capaces. Thesis in Academia Oxoniensi explicata 1662: cui accesserunt animadversiones in aliqua Jansenii atque etiam Calvini dogmata veritati prædictæ adversa,' 8vo, London, 1677. 8. 'A Vindication of the Doctrine concerning the Light within, against the Objections of George Keith in his Book entituled "The Deism of W. Penn and his Brethren expos'd,"' 4to, London, 1699. Other tracts in answer to Keith. 9. 'Socinianismus purus putus Antichristianismus: seu omnimodæ Socinianismi iniquitatis demonstratio,' 8vo, London, 1701. 10. 'Animadversiones in aliqua Philippi Limburgii Dogmata,' 8vo, London, 1702. 11. 'Animadversiones in aliqua C. Jansenii, Guilielmi Twissi, Richardi Baxteri, et Gerardi de Vries, Dogmata, quæ Doctrinæ Evangelicæ de Benevolentia Divina Hominibus per Christum exhibita advertantur,' 8vo, London, 1706. Elys republished 'The Opinion of Mr. Perkins and Mr. Bolton and others concerning the Sport of Cock-fighting,' 4to, Oxford, 1660, in order to show that such sport 'is not a recreation meet for Christians, though so commonly used by those who own that name' (printed also in 'Harleian Miscellany,' vol. vi. eds. 1744, 1808). He also edited in 1694 'Letters on Several Subjects' by Dr. Henry More, of whose writings he was an enthusiastic admirer and with whom he frequently corresponded.

His portrait, at the age of twenty-eight, was engraved by Faithorne, 1662.

[Wood's Athenæ Oxon. ed. Bliss, iv. 470–5; Wood's Fasti Oxon. ed. Bliss, ii. 186, 214; Granger's Biog. Hist. of England, 2nd ed. iii. 298; Evans's Cat. of Engraved Portraits, i. 112.]

G. G.

EMERSON, WILLIAM (1701–1782), mathematician, the son of Dudley Emerson, a schoolmaster, was born at Hurworth, Durham, on 14 May 1701. He was first educated by his father and a curate who boarded in the house, and was afterwards sent to school at Newcastle, and then at York. Returning to Hurworth, he took pupils, but possessing no gift of teaching, and his temper being warm, he soon lost them, and determined to live on the income of 70*l.* or 80*l.* left him by his father. Though by no means studious as a boy, he now devoted himself entirely to the study of mathematics, but not till 1749 did he publish his treatise on 'Fluxions,' the first of a series of books, a list of which will be found below. In 1763 he walked to London to arrange with Nourse, the publisher, for a regular course of mathematical manuals for young students, and the publication of these followed in rapid succession. They were fairly successful, for Emerson, though he possessed no originating power, had a comprehensive grasp of all existing knowledge in all branches of his subject; but they were found too advanced for their alleged purpose, the explanations and demonstrations being far too concise to be readily understood by the young. While staying in London, Emerson resided with a watchmaker that he might learn his trade, in which, in common with all branches of practical mechanics, he took a keen interest. He was accustomed to make for himself all instruments required for the illustration of his studies, and he constructed for his wife an elaborate spinning-wheel, a drawing of which is inserted in his 'Mechanics' (fig. 191). His knowledge extended to the theory of music, and though he was but a poor performer, his services were much in request for the tuning of harpsichords, as also for the cleaning of clocks. His favourite amusement was fishing, and he would frequently stand up to his middle in water for hours together. The studied eccentricity of his dress produced a belief that he dealt in magic, and he professed to be much annoyed at the frequency with which his advice was sought for the discovery of secrets. His manner and address were extremely uncouth, and though he could talk well on almost any subject, he was very positive and impatient of contradiction. He declined to become a member of the Royal Society, because, as he said, 'it was a d—d hard thing that a man should burn so many farthing candles as he had done, and then have to pay so much a year for the honour of F.R.S. after his name.' Towards the end of his life he suffered much from stone, of which he eventually died on 20 May 1782. He had married in 1732 or 1733 a niece of Dr. Johnson, at that time rector of Hurworth, but had no children. In addition to his books, Emerson was a frequent contributor to the 'Ladies' Diary,' the 'Palladium,' the 'Miscellanea Curiosa Mathematica,' and other periodicals, in which he wrote over various signatures, among them being 'Merones,' 'Nichol Dixon,' and 'Philofluentimechanalgegeomastrolongo.' He also carried on a long controversy in the 'Gentleman's Magazine' with an anonymous correspondent, who attacked his views on astronomy (*Gent. Mag.* xli. 113, 349, 398, 490, 538, xlii. 74). De Morgan (*Arithmetical Books*, p. 78) remarks that Emerson was as much overrated as Thomas Simpson was underrated. The following is a list of Emerson's publications: 1. 'Fluxions,' 1749, 3rd edit., enlarged, 1768. 2. 'The Projection of the Sphere,' 1749. 3. 'Elements of Trigonometry,' 1749, 2nd edit., 1764. 4. 'Prin-

ciples of Mechanicks,' 1758, 5th edit., 1825. 5. 'The Doctrine of Proportions,' 1763. 6. 'Elements of Geometry,' 1763, new edit., 1794. 7. 'The Method of Increments,' 1763. 8. 'Cyclomathesis,' 1763, 2nd edit., 1770. 9. 'Treatise on Algebra,' 1764. 10. 'Navigation,' 1764. 11. 'The Arithmetic of Infinites,' 1767. 12. 'Elements of Conic Sections,' 1767. 13. 'Elements of Optics,' 1768. 14. 'Perspective,' 1768. 15. 'The Laws of Centripetal and Centrifugal Force,' 1769. 16. 'The Art of Surveying or Measuring Land,' 1770. 17. 'Calculation, Libration, and Mensuration,' 1770. 18. 'Chronology,' 1770. 19. 'Dialling,' 1770. 20. 'The Doctrine of Combinations, Permutations, and Composition of Quantities,' 1770. 21. 'The Mathematical Principles of Geography,' 1770. 22. 'A short Comment on Sir I. Newton's "Principia,"' 1770. 23. 'A System of Astronomy,' 1770. 24. 'Miscellanies,' 1776. 25. 'Tracts, with a Memoir of the Author by W. Bowe,' 1794.

[W. Bowe's Some Account of the Life of W. Emerson, Lond. 1793; Hutton's Phil. and Math. Dict. i. 471; Gent. Mag. lxiii. 610; Brit. Mus. and Bodleian Catalogues.] A. V.

**EMERY, EDWARD** (*d.* 1850 ?), numismatist, under whose direction the notorious imitations of coins known as 'Emery's forgeries' were produced, was a coin-collector and coin-dealer living in London. He is said to have belonged to 'a respectable family,' and to have been well off. He engaged an engraver at considerable expense to manufacture dies of rare English and Irish coins, and some of the specimens struck off from these dies sold for large sums. The forgeries were in the market during the summer of 1842, but they were exposed in the 'Times' and in the 'Numismatic Chronicle.' Before the end of that year Emery (or his engraver) was obliged to surrender the dies, which were then cut through the centre and thus rendered useless. Emery's forgeries are: penny of Edward VI, with portrait; shillings of Edward VI with false countermarks of portcullis and greyhound; jeton or coin of Lady Jane Grey as queen of England; half-crown and shilling of Philip and Mary; gold 'rial' of Mary I; groats and half-groats of Mary I (English and Irish), and probably others. The forgeries are clever, though the lettering is not successful. After 1842 Emery is believed to have left London in debt, and to have died at Hastings about 1850.

[Hawkins's Medallic Illustrations of Brit. Hist., ed. Franks and Grueber, i. 63, 64, ii. 725, from information supplied by the late W. Webster, the London coin-dealer; Numismatic Chron. (old ser.), v. 159, 160, 202, 203, where the Times of 19 July 1842 is quoted; Emery's forgeries in Brit. Mus.] W. W.

**EMERY, JOHN** (1777–1822), actor, was born at Sunderland 22 Sept. 1777, and obtained a rudimentary education at Ecclesfield in the West Riding of Yorkshire. His father, Mackle Emery (*d.* 18 May 1825), was a country actor, and his mother, as Mrs. Emery, sen., appeared 6 July 1802 at the Haymarket as Dame Ashfield in Morton's 'Speed the Plough,' and subsequently played at Covent Garden. Emery was brought up for a musician, and when twelve years of age was in the orchestra at the Brighton theatre. At this house he made his first appearance as Old Crazy in the farce of 'Peeping Tom.' John Bernard [q. v.] says that in the summer of 1792 Mr. and Mrs. Emery and their son John, a lad of about seventeen, who played a fiddle in the orchestra and occasionally went on in small parts, were with him at Teignmouth, again at Dover, where young Emery played country boys, and again in 1793 at Plymouth. Bernard claims to have been the means of bringing Emery on the stage, and tells (*Retrospections*, ii. 257) an amusing story concerning the future comedian. After playing a short engagement in Yorkshire with Tate Wilkinson, who predicted his success, he was engaged to replace T. Knight at Covent Garden, where he was first seen, 21 Sept. 1798, as Frank Oatland in Morton's 'A Cure for the Heartache.' Lovegold in the 'Miser,' Oldcastle in the 'Intriguing Chambermaid,' Abel Drugger in the 'Tobacconist,' an alteration by Francis Gentleman of Jonson's 'Alchymist,' and many other parts followed. On 13 June 1800 he appeared for the first time at the Haymarket as Zekiel Homespun in the 'Heir-at-Law,' a character in the line he subsequently made his own. At Covent Garden, 11 Feb. 1801, he was the original Stephen Harrowby in Colman's 'Poor Gentleman.' In 1801 he played at the Haymarket Clod in the 'Young Quaker' of O'Keeffe, Farmer Ashfield in 'Speed the Plough,' and other parts. From this time until his death he remained at Covent Garden, with the exception of playing at the English Opera House, 16 Aug. 1821, as Giles in the 'Miller's Maid,' an unprinted comic opera founded on one of the rural tales of Blomfield, and attributed to Waldron. For a time he was kept to old men. His reputation was, however, established in country men, in which he had an absolute and undisputed supremacy. He was the original Dan in Colman's 'John Bull,' 5 March 1803; Tyke in Morton's 'School of Reform,' 15 Jan. 1805; Ralph Hempseed in Colman's 'X Y Z,' 11 Dec. 1810; Dandie Dinmont in Terry's

'Guy Mannering,' 12 March 1816; and Ratcliff in Terry's 'Heart of Midlothian,' 17 April 1819. Of many other characters in different lines Emery was the first exponent, and the number of parts he assumed was very great. His last performance was Edie Ochiltree in 'The Antiquary,' 29 June 1822. On 25 July 1822 he died of inflammation of the lungs in Hyde Street, Bloomsbury, and was buried 1 Aug. in a vault in St. Andrew's, Holborn. On 5 Aug. 1822, under the patronage of the Duke of York, the 'Rivals' and 'Belles without Beaux,' with a concert, were given at Covent Garden for the benefit of the aged parents and widow with seven children of the late Mr. Emery. An address by Colman was spoken by Bartley, and a large sum was realised.

Tyke was Emery's great part, in which he left no successor. He was excellent in some Shakespearean parts. Of his Barnardine in 'Measure for Measure' Genest, a reserved critic, says, 'Emery looked and acted inimitably.' His Caliban and Silence in 'King Henry IV' were excellent. His Ralph in the 'Maid of the Mill,' Dougal in 'Rob Roy,' Hodge in 'Love in a Village,' Winter in the 'Steward,' Sam Sharpset, John Lump, Andrew in 'Love, Law, and Physic' were unsurpassable performances. In the 'New Monthly Magazine,' October 1821, a writer, assumably Talfourd, says Emery 'is one of the most real, hearty, and fervid of actors. He is half a Munden. . . . He has the pathos but not the humour, the stoutness but not the strangeness, the heart but not the imagination of the greatest of living comedians. . . . To be half a Munden is the highest praise we can give to any other actor, short of a Kean or a Macready.' Hazlitt says of his acting: 'It is impossible to praise it sufficiently because there is never any opportunity of finding fault with it' (*Criticisms and Dramatic Essays*, 87–8), and Leigh Hunt says he does not know one of his rustic characters 'in which he is not altogether excellent and almost perfect' (*Critical Essays*, 106). In the 'London Magazine,' iii. 517, his Tyke is declared inimitable, and his acting is said to remind the writer of a bottle of old port, and to possess 'a fine rough and mellow flavour that forms an irresistible attraction.' Gilliland's 'Dramatic Synopsis,' 1804, p. 107, says Mr. Emery's delineation of Orson in the 'Iron Chest' is 'a fine picture of savage nature characterised by a peculiar justice of colouring.' Emery was about five feet nine inches, robustly built, with a light complexion and light blue eyes. He looked like one of his own farmers, sang well with a low tenor voice, composed the music and words of a few songs, and for his benefit wrote annually comic effusions, one of which, a song entitled 'York, you're wanted,' enjoyed a long reputation. He had considerable powers of painting, and exhibited between 1801 and 1817 nineteen pictures, chiefly sea pieces, at the Royal Academy. He was a shrewd observer, an amusing companion, and a keen sportsman, very fond of driving four-in-hand. Unfortunately he drank to excess, and was never so happy as when in the society of jockeys and pugilists. He married in 1802 a Miss Anne Thompson, the daughter of a tradesman in the Borough. No less than seven portraits of him in various characters, of which four are by Dewilde, and one, presenting him with Liston, Mathews, and Blanchard in 'Love, Law, and Physic,' by Clint, are in the Mathews collection in the Garrick Club.

[Books cited; Genest's Account of the Stage; Oxberry's Dramatic Biog. vol. ii.; Thespian Dict.; Gilliland's Dramatic Mirror; The Drama, 1821, vol. i.; Graves's Dict. of Artists, 1884; Reminiscences of Thomas Dibdin, 1827, vol. ii.]

J. K.

EMERY, SAMUEL ANDERSON (1817–1881), actor, the son of John Emery [q. v.], was born in Hyde Street, Bloomsbury, 10 Sept. 1817. He was educated at Bridport Hall, Edmonton, under W. Fitch, who, besides being a schoolmaster, was lessee of the City Theatre, Milton Street. On leaving school he was placed with his uncle, John Thompson, an Irish provision dealer, and became also clerk to a stockbroker, and subsequently to a jeweller and goldsmith. In May 1834 he appeared at the Queen's Theatre, Tottenham Street (then known as the Fitzroy), in his father's character of Dan in 'John Bull.' This led to an engagement, and under the name of Anderson he played at the same house as Robin Roughhead, and assumably in other parts. He then engaged at Hull with Downe, the manager of the York circuit, proceeded in 1835 to Edinburgh under Murray, and played in various small Scotch houses. He then became established in Liverpool, and for several years played there, at Manchester, Chester, and neighbouring towns. As Giles in the 'Miller's Maid,' and Lovegold in the 'Miser,' he made, 18 April 1843, at the Lyceum, his first appearance in London. He was engaged by Henry Wallack for Covent Garden, and appeared there 19 Oct. 1843 as Fixture in 'A Roland for an Oliver.' Here, through the intended vengeance of some stage carpenter whose schemes he frustrated, his life is said to have been attempted. In 1844 he was at the Lyceum under the Keeleys. In such parts as Jonas Chuzzlewit, Will Fern in the 'Chimes,' Peery-

bingle in the 'Cricket on the Hearth,' and Antony Latour in the 'Creole' of Shirley Brooks, he established his reputation. He then joined Leigh Murray at the Olympic, was stage-manager for Charles Shepherd at the Surrey, and went in 1850 to Drury Lane, then under Mr. Anderson. He played at various country houses during the summer, and at Drury Lane was seen in many parts, chiefly in his father's line. Dandie Dinmont, Silky, Baillie Nicol Jarvie, Autolycus, Touchstone, the Gravedigger, Miramont in the 'Elder Brother,' Sam in 'Raising the Wind,' Gibbie in the 'Wonder,' Harrop in 'Mary the Maid of the Inn,' &c., were all taken about this period. He then joined B. Webster of the Haymarket and Adelphi. At the Olympic in 1853 under A. Wigan he was the original Fouché in Tom Taylor's 'Plot and Passion,' and was subsequently Mr. Potter in the 'Still Waters run deep' of the same author. He was seldom long at any theatre. At various houses accordingly he played Simon Legree in 'Uncle Tom's Cabin,' McClosky in the 'Octoroon,' Dan'l Peggotty in 'Little Em'ly,' Captain Cuttle in 'Heart's Delight,' A. Halliday's version of 'Dombey and Son.' This last character, played at the Globe 17 Dec. 1873, served for his return to the theatre 20 July 1878. Emery had an impetuous temper. Somewhere about 1860 he went to America, but returned at once through disagreements with his managers. In Australia also, whither towards the close of his life he proceeded, he was not a success. Six weeks after his return from Australia he died, 19 July 1881, of erysipelas at King William Street, Strand. He was in 1857 manager for a short time of the Marylebone Theatre. In addition to the houses mentioned he played at Covent Garden, the Princess's, Haymarket, and Standard Theatres. Emery was a striking, a strong, and a picturesque actor. He had a manly bearing and much blunt pathos. His success was greatest in his father's line of characters. From his father also he inherited some skill in draughtsmanship.

[Tallis's Drawing Room Table Book; Era Almanack; Era newspaper, 23 July 1881; personal recollections.] J. K.

EMES, JOHN (*fl.* 1785–1805), engraver and water-colour painter, is best known by his engraving of the picture by James Jefferys of 'The Destruction of the Spanish Batteries before Gibraltar.' The etching for this is dated 1786, and as it was published in October 1789 by Emes and Elizabeth Woollett, widow of the celebrated engraver, it is possible that it may have been begun, or intended to have been begun, by Woollett himself. Emes was also a clever water-colour painter, and executed pleasing tinted drawings of views in the Lake district and elsewhere, some of which he exhibited at the Royal Academy in 1790 and 1791. There are three water-colour drawings by Emes in the Print Room at the British Museum, one being a large drawing representing 'The Meeting of the Royal Society of British Archers in Gwersylt Park, Denbighshire;' the figures in this are drawn by R. Smirke, R.A., and it was afterwards engraved in aquatint by C. Apostool. A set of sixteen views of the lakes in Cumberland and Westmoreland, drawn by J. Smith and J. Emes, were engraved in aquatint by S. Alken [q. v.]; these were incorporated into West's 'Guide to the Lakes.' Emes also engraved some views of Dorsetshire. His collection of prints was sold on 22 March 1810, he being then deceased.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Upcott's English Topography; Sale Catalogue of Emes's Collection.] L. C.

EMES, THOMAS (*d.* 1707), known as 'the prophet,' was an impudent quack who practised as a surgeon among the poorer classes. In the hope of obtaining notoriety he allied himself with the Camisards or French prophets, a pack of crazy enthusiasts who scandalised the town by their indecent buffooneries. He died at Old Street Square, London, 22 Dec. 1707, and was buried on Christmas day in Bunhill Fields. 'Under the operation of the Spirit' his brethren were enabled to prophesy that he would rise from his grave between twelve at noon and six in the evening of 25 May 1708. No 'cloathing' was to be provided, for rising 'pure and innocent,' it would not, they declared, 'be esteem'd indecency for him to walk naked unto his habitation' (*Predictions concerning the Raising the Dead Body of Mr. T. Emes*, 4to, London, 1708?). Three days before the pretended resurrection the government, fearing disturbances, and to prevent any tricks being played, placed guards at the grave and about the cemetery (Luttrell, *Relation of State Affairs*, 1857, vi. 307).

Emes wrote: 1. 'A Dialogue between Alkali and Acid . . . wherein a late pretended new hypothesis, asserting Alkali the cause, and Acid the cure of all diseases, is proved groundless and dangerous. Being a specimen of the immodest self-applause, shameful contempt, and abuse of all physicians, gross mistakes and great ignorance of the pretender John Colbatch. By T. E. Chirurgo-Medicus,' 8vo, London, 1698. 2. 'A Letter to a Gentleman concerning Alkali and Acid. Being an

answer to a late piece, intituled A Letter to a Physician concerning Acid and Alkali. To which is added, a Specimen of a new Hypothesis, for the sake of Lovers of Medicine,' 8vo, London, 1700. 3. 'The Atheist turn'd Deist, and the Deist turn'd Christian: or, the Reasonableness and Union of Natural and the True Christian Religion,' 8vo, London, 1698.

[Gent. Mag. 3rd ser. i. 398; Spinckes's The New Pretenders to Prophecy examin'd, &c., in Dr. George Hickes's The Spirit of Enthusiasm Exorcised (1709), pp. 372, 373, 508, 509-30.] G. G.

**EMILY**, EDWARD, M.D. (1617–1657), Harveian orator, was the third son of Maximilian Emily of Helmdon, Northamptonshire, and Elizabeth, daughter and coheiress of John Waleston of Ruislip, Middlesex, and was baptised on 20 April 1617. He was entered on the books at Leyden on 8 Oct. 1640, and he graduated M.D. on 10 Nov. following. On 25 June 1641 he was admitted licentiate of the College of Physicians; he became a candidate on 22 Dec. 1643 and a fellow on 8 May 1647, having been in the meantime incorporated M.D. at Oxford, being described as of Christ Church. He was elected Gulstonian lecturer in 1649, treating during his course no less learnedly of atoms than of anatomy, and was censor of the college in 1652 and 1653. He was the first Harveian orator in 1656, and gave great offence to his colleagues by speaking in his oration with unseemly virulence against the army and the existing Commonwealth. A vote of censure was passed, but, on his affirming that he had intended no harm, and the technical portion of his speech being found of high merit, the censure was removed. It was determined, however, that in future all Harveian orations should be handed to the president and censors of the college to be read and approved at least a month before their delivery. Emily was senior physician at St. Thomas's Hospital, and practised in the neighbourhood of Silver Street. He died on 14 Nov. 1657, aged forty, and was buried in the church of St. Olave's, Silver Street, the funeral being attended by a large concourse of members of the College of Physicians. Baldwin Hamey [q. v.] (*Bustorum aliquot Reliquiæ*, MS., R.C.P.) speaks of him in terms of high praise, declaring that time only failed him to become one of the greatest adornments of his profession. He married Elizabeth, daughter of John Millington of Wandsworth, and by her he had an only son, John, who became a distinguished merchant in the city. Wood (*Fasti Oxon.* ii. 94) states that Emily 'in 1652 or 1653 held up his hand at the bar, at an assize held in Oxford, for coining, but being freed went to London and practised his faculty in the parish of St Olave's.' He gives, however, no authority for his allegation, which is scarcely consistent with the fact that at both the dates he mentions Emily held the high office of censor of the College of Physicians.

[Munk's Coll. of Phys. i. 244; Baker's Hist. of Northamptonshire, i. 629.] A. V.

**EMLYN**, SOLLOM (1697–1754), legal writer, second son of Thomas Emlyn [q.v.], was born at Dublin (T. Emlyn, *Works*, i. xx et seq.), where his father was at the time settled, 27 Dec. 1697. He studied law, entered as a student at Leyden 17 Sept. 1714, became a member of Lincoln's Inn, and rose to be of great reputation as a chamber counsel. Emlyn was anxious for reforms of the law, and very forcibly pointed out the defects in the system as then practised. He remarks in 1730 on the 'tediousness and delays' of civil suits, 'the exorbitant fees to counsel, whereto the costs recovered bear no proportion,' the over-great 'nicety of special pleadings,' the scandal of the ecclesiastical courts. In criminal law he objects to the forced unanimity of the jury, the Latin record of the proceedings, the refusal of counsel to those charged with felony, the practice of pressing to death obstinately mute prisoners, capital punishment for trifling offences, 'the oppressions and extortions of gaolers,' and generally the bad management of gaols (Preface to *State Trials*). Emlyn died 28 June 1754. He was interred in Bunhill Fields burying-ground, where there is an inscription to his memory. He married on 10 Nov. 1729 Mary, daughter of Rev. William Woodhouse, by whom he had two sons: Thomas, a chancery barrister, who died in 1796; and Sollom (*d.* 1744).

Emlyn published: 1. 'Sir Matthew Hales's History of the Pleas of the Crown,' 1736. 2. 'Queries relating to Elizabeth Canning's Case, with Answers,' 1754. He also edited the second edition of the 'State Trials,' printed with a preface in six volumes folio in 1730, and an edition of his father's works, with a prefatory biography (4th ed. 3 vols. 1746).

[Information communicated by Mr. Justin Simpson of Stamford; Peacock's Index of Leyden Students (1883), p. 33; Gent. Mag. July 1754, p. 340; Brit. Mus. Cat. Add. MS. 6210, f. 94 (formerly f. 64); information from family papers supplied by Rev. A. Gordon.] F. W–T.

**EMLYN**, HENRY (1729–1815), architect, resided at Windsor. He published 'A Proposition for a new Order in Architecture, with rules for drawing the several parts,' fol. London, 1781 (2nd and 3rd editions,

1784); this consisted 'of a shaft that at one-third of its height divided itself into two, the capitals having oak leaves for foliage, with the star of the order of the garter between the volutes.' He introduced this order (the point of division being covered by an escutcheon, and the foliage being replaced by ostrich plumes) in the tetra-style portico at Beaumont Lodge, near Windsor, erected, except part of the west wing, by him for Henry Griffiths about 1785 (NEALE, *Views of Seats*, vol. i.), and in the porch of his own house. George III confided to him some alterations in St. George's Chapel, Windsor, which were executed (1787–90) entirely after his designs, and preserved a due harmony with the original work. The restoration included 'the screen to the choir, executed in Coade's artificial stone, with the organ case, the altar, and the king's and additional stalls.' Emlyn was elected F.S.A. 25 June 1795 ([GOUGH], *Chronolog. List of Soc. Antiq.* p. 58). He died at Windsor 10 Dec. 1815, in his eighty-seventh year, and was buried on the 19th in St. George's Chapel. A tablet was erected to his memory in the Bray chantry.

[Dict. of Architecture (Architect. Publ. Soc.), iii. 41; Gent. Mag. lxxxv. pt. ii. p. 573; Redgrave's Dict. of Artists (1878), p. 143; Georgian Era, iv. 502.] G. G.

EMLYN, THOMAS (1663–1741), first unitarian minister in England, was born at Stamford, Lincolnshire, 27 May 1663. The register of St. Michael's, Stamford, has the entry 'June 11th, Thomas, son of Silvester Embling and Mildred his wife baptz[d].' The family surname, which is spelled in thirteen different ways, is said to come from the tything of Embley, in the parish of East Wellow, Hampshire; but the Embleys or Emblins had been long settled as yeomen in the parish of Tinwell, Rutlandshire. Silvester, who originally spelled his name Emley, afterwards Emlyn, was admitted as a yeoman to scot and lot in Stamford, 28 Aug. 1651. He became a municipal councillor on 26 Aug. 1652, but was removed for nonconformity on 29 Aug. 1662. Though a nonconformist, and 'inclined to the puritan way,' he was a churchman in practice, and intimate with Richard Cumberland (1631–1718) [q.v.], then (1667–91) beneficed in Stamford. He was thrice married. His first wife, Katherine, was buried 25 April 1658; his second wife, Agnes (baptised 8 Nov. 1632), sister of the poet Dryden, died in childbirth, and was buried 13 Sept. 1660. On 26 Dec. 1661 he married Mildred (died 3 Dec. 1701), daughter of John Dering of Wicking, in Charing, Kent. He became a prosperous shopkeeper, acquired a small estate, and is entered as 'gentleman' in the record of his burial (15 March 1693). The family name is still preserved in Emblyn's Fields, Stamford.

Thomas, the only son who reached manhood, was sent in his twelfth year (August 1674) to a boarding-school at Walcot, Lincolnshire, kept by an ejected minister of foreign birth, George Boheme, younger brother of Mauritius Bohemus [q. v.] Here he attended the ministry of Richard Brocklesby (1636–1714) [q. v.], at the neighbouring church of Folkingham; if Brocklesby preached as he wrote, Emlyn was early initiated into strange doctrine.

Emlyn was placed in 1678 at the academy of an ejected minister, John Shuttlewood, then held in secret at Sulby, near Welford, Northamptonshire. He was dissatisfied with the few opportunities for reading presented by his tutor's scanty library, and paid a visit to Cambridge, where on 20 May 1679 he was entered (as 'Thomas Emlin') at Emmanuel, of which Dr. Holbech was then master. But he never came into residence, and remained with Shuttlewood till 1682. In August of that year he was transferred to the academy of Thomas Doolittle [q. v.], then held at Islington. In London he acquired a distaste for 'narrow schemes of systematic divinity.' He preached his first sermon in Doolittle's meeting-house on 19 Dec. 1682.

On 15 May 1683 he became domestic chaplain to a presbyterian lady, the widowed Countess of Donegall (Letitia, daughter of Sir William Hicks), who had a London house in Lincoln's Inn Fields. From her windows he witnessed the execution (18 July) of Lord William Russell. Next year he accompanied his patroness to Belfast, and continued to act as her chaplain after her marriage to Sir William Franklin. The presbyterian congregation of Belfast, of Scottish origin, had displeased the countess by the removal of an English minister and the appointment of Patrick Adair [q. v.] With this body Emlyn held no communion. He attended the parish church twice a day; when he preached at the castle in the evening, the vicar, Claudius Gilbert [q. v.] came to hear him. Bishop Hackett gave him, without ordination or subscription, a preaching license, 'facultatis exercendæ gratia;' he wore a clergyman's habit, and often officiated in the parish church. Franklin offered him a living on his estate in the west of England, but he objected to the terms of conformity. His engagement lasted till 1688, when the household was broken up by 'domestic differences,' as well as by the troubles which caused many protestant families to hurry from Ireland. It is

stated that Emlyn preached with 'pistols in his pocket.' Overtures were made to him (1 May) from the presbyterian congregation of Wood Street, Dublin, for whom he had once preached. In reply, Emlyn disposed of a rumour that he was 'intirely addicted to the church,' but declined to go to Dublin on the plea of business in England.

In the autumn of 1688 he left Belfast for London. Passing through Liverpool, he preached at St. Nicholas's for Robert Hunter, the incumbent, who took him for a clergyman, as he stood at the door of his inn. A second sermon at Liverpool (in August or September, just after Hunter's death) made the parishioners anxious to get him the living. He preached in other parish churches on his way, and reached London in December.

In May 1689 Emlyn became chaplain to Sir Robert Rich at Rose Hall, near Beccles, Suffolk. Rich, a lord of the admiralty, was a leading member of a presbyterian congregation meeting in a barn in Blue Anchor Lane, Lowestoft. At his desire Emlyn ministered at Lowestoft for about a year and a half, without accepting any pastoral charge. He was on good terms with John Hudson, the vicar, and took his people to charity sermons in the parish church. He was intimate with an old independent minister, William Manning, ejected from Middleton, Suffolk, and subsequently preaching at his own licensed house in Peasenhall. William Sherlock's 'Vindication' of the Trinity (1690) was read and discussed by Emlyn and Manning, with the result that Manning became a Socinian. He tried to convert Emlyn, keeping up a correspondence with him till his death (buried 15 Feb. 1711, aged 80). Emlyn's mind was not of the rationalistic order. He had supplied Baxter with circumstantial narratives of a ghost-story and of a case of witchcraft. Manning's influence brought him to a semi-Arian position, but no further. At what date he thus broke with established views is not clear; probably not till 1697, for on 18 Jan. 1697–8 he writes to Manning that he cannot hope to retain his charge, and is waiting for 'a fair occasion' to speak out.

The Dublin invitation had been renewed on 23 Sept. 1690, through Nathaniel Taylor of Salters' Hall, and accepted. In May 1691 Emlyn reached Dublin, and was ordained as colleague to Joseph Boyse [q. v.] His preaching was popular, avoiding controverted subjects, but puritanical in tone. On 4 Oct. 1698 he delivered a discourse before the societies for the reformation of manners, in which, while deprecating the 'prosecuting any for differences of judgment in religion,' he strongly advocated severe measures against vice and profanity, including sabbath-breaking. Among those attracted to his ministry was a churchwoman, Esther or Hester, younger daughter and coheiress of David Sollom, a quondam Jewish merchant, who had purchased (16 May 1678) the estate of Syddan and Woodstown in the barony of Slane, co. Meath. She had become, in her twentieth year, the widow of Richard Cromleholme Bury, a landed proprietor near Limerick, who left her a good jointure at his death (23 Nov. 1691). Emlyn married her in 1694 (license dated 10 July). On 13 Oct. 1701 she died, aged 29.

The 'fair occasion' for disclosing his views was brought about by the suspicions of Duncan Cumyng, M.D. (*d.* 8 Sept. 1724), an elder in his congregation who had been educated for the ministry. Cumyng noticed omissions in Emlyn's preaching, and interviewed him with Boyse in June 1702. Emlyn at once owned his heresy and wished to resign his charge. Boyse thought the matter must be laid before the Dublin presbytery, a body formed out of a coalition of presbyterians and independents. The ministers immediately resolved to dismiss Emlyn and silence him; subsequently, at the instance of his congregation, they agreed that he should withdraw to England for a time, but not preach. To this galling condition Emlyn would not bind himself. Next day he left for London, where he found friends, in spite of angry letters from Dublin. The Dublin divines engaged John Howe [q. v.] to talk him over, but without effect. Emlyn drew up and printed a paper containing his 'case,' which was met by a reply from Dublin, drafted by Boyse. A private letter from Boyse (3 Sept. 1702), very kindly written, advised Emlyn to seek some other engagement. On 16 Sept., at Cork, the Munster presbytery testified against his errors. After ten weeks' absence he returned to Dublin to settle his affairs, sold his books, and prepared to depart. Before doing so he put to press 'An Humble Inquiry into the Scripture Account of Jesus Christ.' It was printed off, and the dissenters were anxious to hinder it from getting abroad. Alarm had been excited by a Socinian tract, 'The Scandal and Folly of the Cross removed' (1699), with which Emlyn had nothing to do, though it seems to have been reprinted in Dublin. Two dissenters on the grand jury were eager to present the 'Inquiry;' one of them, Caleb Thomas, a baptist deacon, got a warrant from Chief-justice Pyne and seized the author with a part of the impression. There was some demur about accepting bail; the attorney-general (Rochford) was appealed to and gave his consent.

At the end of Easter term 1703 the grand

jury found a true bill against him for publishing a blasphemous libel. The trial came on in the queen's bench on 14 June. Publication was not proved, and there was nothing in a tract 'fairly and temperately written' (Reid) to support the charge of blasphemy. But the two primates and four or five other bishops had seats on the bench; Emlyn's counsel were browbeaten, and he was not permitted to speak for himself. Pyne in charging the jury told them 'if they acquitted him my lords the bishops were there;' the deliberations of the jury were cut short, and they brought in a verdict of guilty. Emlyn was committed to gaol, and ordered to be brought up on the 16th for sentence. In the interim the foreman of the jury (Sir Humphrey Jervis) visited him to express sympathy, as did Wetenhall, bishop of Kilmore. Rochford was for placing him in the pillory, but Boyse, who had proved his own orthodoxy in an answer to Emlyn's 'Inquiry,' made strenuous efforts to obtain a milder sentence, and got Emlyn to address a supplicatory letter to the chief justice. On the 16th, when Emlyn appeared, the solicitor-general (Brodrick) moved that he should be allowed to retract, but this he would not do. He was sentenced to a year's imprisonment, to be extended until he had paid a fine of 1,000*l.* and found security for good behaviour during life. Hoadly thus sums up the case: 'The nonconformists accused him, the conformists condemned him, the secular power was called in, and the cause ended in an imprisonment and a very great fine, two methods of conviction of which the gospel is silent.'

Emlyn was at first allowed to remain a prisoner in the sub-sheriff's house at his own cost. On 6 Oct. the chief justice ordered his removal to the common gaol, where he lay five weeks, in a close room with five others, till his health failed. On petition he was transferred to the Marshalsea by habeas corpus. Here he 'hired a pretty large room' to himself, and preached on Sundays to the debtors and a few of 'the lower sort' of his Wood Street flock. He employed himself in writing a couple of treatises, and publishing the funeral sermon which he had preached on the death of his wife. None of his dissenting brethren came near him except Boyse, who made repeated attempts to obtain a reduction of his fine. On the other hand, there was a clerical petition for a grant of it, to rebuild a parish church, and a petition from Trinity College to apply it in additions and repairs. At length one of his friends, Thomas Medlicote, got the ear of Ormonde, the lord-lieutenant, and the fine was reduced to 70*l.* Yet the primate of Armagh (Narcissus Marsh) demanded, as queen's almoner, a shilling in the pound of the original fine, and was not easily satisfied with 20*l.*, which was paid in addition to the 70*l.* Emlyn was released on Saturday, 21 July 1705. Next day he preached a farewell sermon (printed *Works*, iii. 115 sq.) to the debtors discharged with him by an act of grace. Immediately before his release the Ulster general synod (June 1705) for the first time made subscription to the Westminster Confession imperative upon all entrants to the ministry. On the other hand, the spirit of theological inquiry led to the formation of a ministers' club, known as the 'Belfast Society' (1705), which ultimately became the parent of the non-subscribing body. Emlyn usually visited Ireland at intervals of two or three years, and found 'the odium of his opinions beginning to wear off apace.'

He fixed his permanent abode in London. A small congregation of his sympathisers collected at Cutlers' Hall, formerly occupied by Thomas Beverley, 'the prophet.' Leslie, the nonjuror, protested vehemently against the toleration of this new sect. Complaint was made to Archbishop Tenison by Francis Higgins, a Dublin clergyman, but Tenison would not interfere. In June 1711 the lower house of convocation represented to the queen that weekly sermons were preached in defence of unitarian principles. After a few years the congregation died out, and Emlyn found all pulpits closed against him except at the general baptist church in the Barbican (Paul's Alley), for whose ministers, James Foster, D.D. [q. v.], and Joseph Burroughs [q. v.], he preached once or twice. Their liberality is the more remarkable, as Emlyn in his 'Previous Question' (1710) had made a radical onslaught on baptism. At length in 1726, on the death of the Exeter heretic, James Peirce [q. v.], his people looked towards Emlyn as his successor. But age was creeping over him, and he would not entertain the proposal.

With the doubtful exception of John Cooper at Cheltenham (*d.* 1682) Emlyn was the first preacher who described himself as a unitarian, a term introduced by Thomas Firmin [q. v.] He maintains, however, that he 'never once' preached unitarianism, advocating his theology only through the press. His treatises are, as he says, 'dry speculations,' but his controversy with David Martin of Utrecht, on the authenticity of 1 John v. 7, has still some interest. Whiston revered him as 'the first and principal confessor' of 'old christianity.' He was chairman at the weekly meetings of Whiston's 'Society for Promoting Primitive Christianity' (started

1715) from 4 Jan. to 28 June 1717 (the final meeting). Robert Cannon [q. v.] introduced him to Samuel Clarke (1675–1729) [q. v.], with whom he became intimate. In 1731 he wrote some 'Memoirs' of Clarke, chiefly dealing with his opinions as brought out in conversation.

Emlyn's 'Meditations' and his manuscript remains convey the impression of strong domestic affections and unaffected piety. He lived at Islington, and was admitted to the communion at the parish church until Stonehouse, the rector, excluded him. Emlyn wrote to the Bishop of London (Gibson) desiring readmission, but without effect. After 1739 he removed to Hackney. A curious story is told by Archbishop Secker of Emlyn's paying a visit to Matthew Henry at Hackney, and taking up his hat and gloves on hearing what he considered cant.

Gradually disabled by annual returns of gout, Emlyn succumbed to a feverish attack on 30 July 1741. He was buried on 8 Aug. in Bunhill Fields; the inscribed tombstone has disappeared; the epitaph is given in the 'Memoirs' by his son, and (with slight variations) in the commonplace book mentioned below. James Foster preached the funeral sermon on 16 Aug.

Emlyn's will, dated 5 Sept. 1739, contains few legacies, and the residue of his small property he left to his sole surviving son, Sollom [q. v.], who had already, on his mother's death, come in for her estate. His eldest son had died very young in August or September 1701.

The portrait of Emlyn by Highmore came into the possession of the Streatfeild family (to whom Emlyn's grandson left property), and for nearly fifty years lay in a loft over offices at Limpsfield, Surrey. When it came to light again (1843) it was in a very bad state, and nothing is now known of it. It was engraved by Van der Gucht; the original plate is in the possession of Mrs. H. Linwood Strong.

Emlyn's 'Works' were collected by his son in 1746, 3 vols. 8vo, called the 'fourth edition,' but this refers only to the included 'Collection of Tracts' (1719, 8vo; 1731, 2 vols. 8vo; 1742, 2 vols. 8vo). His first publication was 1. 'The Suppression of Public Vice,' Dublin, 1698, 8vo (sermon on 1 Sam. ii. 30; see above). Among his other pieces are: 2. 'The Case of Mr. E—— in relation to the Difference between him and some Dissenting Ministers of the City of Dublin,' &c., London [August] 1702, 4to, Dublin, 1703. 3. 'An Humble Inquiry into the Scripture Accouut of Jesus Christ,' &c., 4to, Dublin, 1702 (anon.; the printer, Laurence, swore 'he knew not whose writing it was'). 4. 'A Vindication of the Worship of the Lord Jesus Christ, on Unitarian Principles,' &c., 4to, 1706 (anon.; written 1704). 5. 'General Remarks on Mr. Boyse's Vindication of the True Deity of our Blessed Saviour,' &c. (written 1704; sent to England and mislaid; first printed in 'Works'). 6. 'Remarks on Mr. Charles Leslie's First Dialogue,' &c., 4to, 1708 (anon.; in this, anticipating Clarke, he calls himself 'a true scriptural trinitarian;' he wrote two other tracts against Leslie in the same year). 7. 'The Previous Question to the Several Questions about . . . Baptism,' &c., 4to, 1710 (anon.; answered by Grantham Killingworth [q. v.] and Caleb Fleming [q. v.]) 8. 'A Full Inquiry into the Original Authority of that Text, 1 John v. 7,' &c., 8vo, 1715 (the controversy with Martin lasted till 1722; each wrote three pieces). 9. 'A True Narrative of the Proceedings . . . against Mr. Thomas Emlyn; and of his Prosecution,' &c., 8vo, 1719 (dated September 1718); latest edition 12mo, 1829. 10. 'Sermons,' 8vo, 1742 (with new title-page, forms vol. iii. of 'Works'). 11. 'Memoirs of the Life and Sentiments of the Reverend Dr. Samuel Clarke' (written 1731; first printed in 'Works'). Also controversial tracts against Willis (1705), Sherlock (1707), Bennet (1718), Tong and others (1719), Trosse (1719), and Waterland (1731). In 1823 Jared Sparks published at Boston, U.S., a selection from Emlyn's works, with memoir. Answers to Emlyn's positions were furnished by Stephen Nye (1715), J. Abbadie [q. v.] (1719), C. Alexander (1791), and Aaron Burr, president of the college in New Jersey (1791), on occasion of an American edition (1790) of extracts from the 'Humble Inquiry.'

In Dr. Williams's library, Grafton Street, Gower Street, London, is a small manuscript volume, originally the note-book of some unknown pupil of Doolittle's academy, and used by Emlyn and his son Sollom as a kind of commonplace book; it had been in the possession of Colonel Clement W. Strong (*d.* 1869). Portions of Emlyn's correspondence with Manning (1703–10) were preserved by the great-grandson of the latter, William Manning (*d.* 1825) of Ormesby, Norfolk, and were printed in the 'Monthly Repository,' 1817, p. 387 sq., 1825, p. 705 sq., 1826, pp. 33 sq., 87 sq., 203 sq., 333 sq.; the originals, which passed into the hands of the Rev. H. R. Bowles of Great Yarmouth (*d.* 1 Jan. 1830), have since disappeared.

[Emlyn's works, letters, and commonplace book, above; Foster's funeral sermon, 1741; Memoirs by Sollom Emlyn, prefixed to Works, also separately, 1746; Biog. Brit. (Kippis), 1793,

gives no new particulars; Wallace's Antitrin. Biog. 1860, iii. 503 sq. is better (see also p. 495 sq.); Baxter's Certainty of the World of Spirits, 1691 (edition of 1834), pp. 33 sq., 83 sq.; Steele's Account of the State of the Roman Catholic Religion, 1715, pref. (see Hoadly's Works, 1773, i. 537); Whiston's Mem. of Clarke, 1741, p. 58; Whiston's Memoirs, 1753, pp. 121, 215, 318, &c.; Toulmin's Hist. View, 1814, p. 238; Secker's Letters to John Fox in Monthly Repository, 1821, p. 571; Christian Moderator, 1827, p. 69, &c. (corrected by Campbell's manuscript Sketches of the Hist. of Presbyterians in Ireland, 1803); Armstrong's Appendix to Martineau's Ordination Service, 1829, p. 70; Reid's Hist. Presb. Ch. in Ireland (Killen), 1867, ii. 476; Browne's Hist. Cong. Norf. and Suff. 1877, p. 528 sq.; The Reliquary, xvi. 75, &c. (gives extracts from various parish registers, by Justin Simpson); Picton's Extracts from Liverpool Municipal Archives, 1883–6; Hist. Mem. First Presb. Ch. Belfast, 1887, p. 108; extracts from marriage and baptismal registers of St. Michael's, Stamford, per the Rev. H. Macdougall; registers of Emmanuel College, Cambridge, per the Rev. G. Phear, D.D., Master; parish register of Lowestoft, per the rector; Irish Record Rolls, Chas. II, 2, 44, and marriage licenses, Dublin Prerogative Court, per Sir J. Bernard Burke; Emlyn's will and other family papers, kindly laid before the present writer by the late H. L. Strong, esq.; letter (7 Feb. 1843) of the Rev. Thomas Streatfeild, per G. Strong, M.D.; information from the Rev. C. W. Empson, Wellow, Hampshire, the Rev. J. G. Burton, Bewdley, Worcestershire, and Joseph Phillips, esq., Stamford.] A. G.

**EMMA** (*d.* 1052), called ÆLFGIFU, queen, the daughter of Richard the Fearless, duke of the Normans, by Gunnor, and legitimated by the duke's subsequent marriage with her mother (WILL. OF JUMIÈGES, viii. c. 36), is said to have been accomplished and beautiful, and is called the 'gem of the Normans' (HENRY OF HUNTINGDON, p. 752). She was married to King Ethelred [q. v.] or Æthelred the Unready in 1002. This marriage prepared the way for the future conquest of England by the Normans, and was held to give the conqueror some right to the crown (*ib.* p. 751; *Norman Conquest*, i. 332 sq.) She arrived in England in Lent, and adopted the English name Ælfgifu, by which she is generally designated in the attestations of charters, though she is also called Emma, and sometimes by both names (FLOR. WIG. i. 156; *A.-S. Chron.*, Canterbury, sub an. 1013; *Codex. Dipl.* 719, 728 sq.) Winchester and other cities and jurisdictions, or rather the profits of them, were assigned her as her 'morning gift.' Among these was Exeter, where she appointed as her reeve a Frenchman, or Norman, named Hugh, who betrayed the city to the Danes. Her marriage with Æthelred was certainly not a happy one, and the king is said to have been unfaithful to her. She bore him two sons, Eadward, called the Confessor, and Ælfred [q. v.] When Sweyn conquered England in 1013 she took refuge with her brother, Duke Richard the Good. She was attended in her flight by Ælfsige, abbot of Peterborough, and appears to have left her sons in England, and to have been joined by them in Normandy (*A.-S. Chron.* sub an. 1013). After the death of Sweyn she probably returned to England with her husband, who died 23 April 1016. She is said to have defended London when it was besieged by Cnut in the May of that year [see under CANUTE]. In July 1017 she was married to Cnut, after having obtained his assent to her stipulation that the kingdom should descend to her son by him should she bear him one (*Enc. Emmæ*, ii. 16). She is said to have extended the dislike she felt towards her English husband to the sons she had by him (*Gesta Regum*, ii. 196); she was much attached to Cnut, and evidently wished that her English marriage should as far as possible be forgotten. Indeed her encomiast, when speaking of her marriage with Cnut, goes so far as to call her 'virgo.' Like her Danish husband she gave many gifts to monasteries, and especially enriched the Old Minster at Winchester. She and her little son Harthacnut, whom she bore to Cnut, were present at the translation of Archbishop Ælfheah in 1023, and she is said, on exceedingly doubtful authority, to have joined her brother Richard in mediating between her husband and Malcolm of Scotland (RUDOLF GLABER, ii. 2). When Cnut died in 1035 she and Earl Godwine strove to procure the kingship for her son Harthacnut, who was then in Denmark. Harold, one of Cnut's sons by an earlier connection, opposed them, and caused all Emma's treasures at Winchester to be seized. The kingdom was divided; Harold became king north of the Thames, while Harthacnut was acknowledged in Wessex, and as he remained absent Emma and Earl Godwine ruled for him. Cnut's housecarls were faithful to his widow (*A.-S. Chron.*, Peterborough, sub. ann. 1036). When one or both of her sons by Æthelred attempted to gain the kingdom in 1036, Emma appears to have favoured their enterprise. Ælfred was on his way to Winchester to see her when he was set upon by his enemies, and when she heard of his fate she sent Eadward, who is said to have been with her, back to Normandy (*A.-S. Chron.*, Abingdon and Worcester; FLOR. WIG. i. 196). The foolish legend that accuses her of complicity in the murder of Ælfred and of an attempt to poison Eadward is not worth discussion (*Ann.*

*Winton.* ii. 17, 22; BROMPTON, col. 934 sq.; *Norman Conquest*, i. 544). The author of the 'Encomium Emmæ,' who wrote for the queen's gratification, and who accordingly ignores her earlier marriage altogether, and speaks of the æthelings as if they were her sons by Cnut, says that Harold, in order to get them into his power, wrote a letter to them in their mother's name, complaining that she was deprived of power, and requesting that one of them would come over secretly and give her advice (*Enc. Emmæ*, iii. 3). That her favourite son Harthacnut was nominally king in Wessex, that Godwine had been in favour of his candidature, and that she was acting as regent for him, are not facts that make it unlikely that Emma should have been anxious for the success of the æthelings. Her power was rapidly passing away, for people became impatient of Harthacnut's prolonged absence; she saw the cause of her enemy Harold daily gaining ground; Earl Godwine was probably already inclined to go over to his side, and, whether the story of the forged letter is true or not, the letter as we have it probably states no more than the truth as regards the decay of her authority (for a different view see *Norman Conquest*, i. 553). In the course of the next year Wessex accepted Harold as king, and forsook Harthacnut, and before the winter Emma was banished 'without any mercy,' words which may perhaps imply that no time was allowed her to collect her goods (*A.-S. Chron.*, Worcester). She sought shelter at the court of Baldwin V, count of Flanders, the son of one of her nieces, a daughter of Richard the Good, and the husband of Adela, who had been betrothed to her nephew Richard III. He received her hospitably, and maintained her at Bruges (*ib.*; *Enc. Emmæ*, iii. 7). She is said to have sent messengers to her son Eadward asking him to help her, but according to the story Eadward, though he visited her, declared that he could do nothing for her. After he had returned to Normandy she is said to have applied to Harthacnut, who certainly in 1039 prepared to assert his claim to the English throne, sailed with a few ships to Flanders, and remained with her during the winter (*Enc. Emmæ*, iii. 8 sq.) In June 1040, after the death of Harold, she returned to England with Harthacnut, and appears to have held a position of considerable influence during his short reign (*Hist. Rames.* p. 151). One of the earliest acts of Eadward after he became king was to despoil her of her wealth. In November 1043 he rode from Gloucester, where he seems to have been holding some council, in company with Earls Godwine, Leofric, and Siward, appeared suddenly at Winchester, and seized all her treasure, 'because she had done less for him than he would both before he became king and also since' (*A.-S. Chron.*, Worcester). Whatever the exact cause may have been for this act, it seems to prove that the relations between her and Eadward were not such as would make it probable that she had applied to him for help before she sent to Harthacnut. As the seizure of her goods was approved by the three great earls, it is not unlikely that, faithful to her old feelings in favour of the Danish line, she had countenanced the partisans of Sweyn of Denmark (*Norman Conquest*, ii. 58–62). Enough was left her for her maintenance, and she was ordered to live quietly at Winchester, where the old palace was in the Conqueror's reign still called her house (*ib.* iv. 59 *n.*) After her disgrace she took no active part in public affairs, though, as in 1044 she witnessed two of her son's charters with reference to the church of Winchester (*Codex. Dipl.* 774, 775), some reconciliation probably took place between them. The legend that she was accused of unchastity, and cleared herself by the ordeal of hot iron, has no foundation of fact (it appears in *Ann. Winton.* ii. 21, and BROMPTON, col. 941, and is fully examined in *Norman Conquest*, ii. 368 sq.) She died on 6 March 1052, and was buried by her husband Cnut in the Old Minster at Winchester (1051, *A.-S. Chron.*, Abingdon, 1052, Worcester).

[Anglo-Saxon Chron.; Florence of Worcester (Engl. Hist. Soc.); Encomium Emmæ, Pertz; William of Jumièges, Duchesne; Henry of Huntingdon, Mon. Hist. Brit.; William of Malmesbury, Gesta Regum (Engl. Hist. Soc.); Hist. Ramesiensis (Rolls Ser.); Ann. Winton., Ann. Monastici (Rolls Ser.); Brompton, Twysden; Freeman's Norman Conquest, vols. i. ii.]

W. H.

**EMMET, CHRISTOPHER TEMPLE** (1761–1788), barrister, eldest son of Robert Emmet, M.D., and elder brother of Thomas Addis and Robert Emmet [q. v.], was born at Cork in 1761. He entered the university of Dublin in 1775, and obtained a scholarship there in 1778. He was called to the bar in Ireland in 1781, and in that year he married Anne Western Temple, daughter of Robert Temple, an American loyalist who had settled in Ireland. Emmet attained eminence as an advocate; he possessed a highly poetical imagination, remarkably retentive memory, and a vast amount of acquired knowledge of law, divinity, and literature. Under the chancellorship of Lord Lifford, Emmet was advanced to the rank of king's counsel in 1787. His death occurred in February 1788, while he was on circuit in

the south of Ireland, and his widow died in the following November. The only known writings of Emmet are a short poem on the myrtle and other trees, and an allegory of thirty-two stanzas of four lines each, entitled 'The Decree.' The latter was written during the administration of, and inscribed to, the Earl of Buckinghamshire, viceroy of Ireland from 1777 to 1780. In these verses the author predicted that the future eminence of England would be imperilled if she delayed to act justly towards Ireland by annulling harsh laws, and by removing the enactments which prohibited commerce between the Irish and America, which he styled 'the growing western world.'

[R. R. Madden's United Irishmen, 1860; Life of Grattan, vol. iv. (1840); manuscripts of Hon. Society of King's Inns, Dublin; Hibernian Magazine, 1788; Collection of Poems, 1789–90.]

J. T. G.

EMMET, ROBERT (1778–1803), United Irishman, third and youngest son of Dr. Robert Emmet, physician to the viceroy in Ireland, was born in Dublin in 1778. After being educated at several private schools in Dublin, he entered Trinity College on 7 Oct. 1793, and greatly distinguished himself there by winning prizes and by his eloquence in the Historical Society. A fellow student, Thomas Moore, the poet, describes his oratory as of the loftiest and most stirring character. His politics were, as might have been expected from the brother of Thomas Addis Emmet [q. v.], violently nationalist, but his youth prevented him from having any weight in the councils of the society of United Irishmen. He was, however, one of the leaders of that party among the students of Trinity College, and he was one of the nineteen ringleaders pointed out to Lord Clare and Dr. Duigenan during their famous visitation held in February 1798, for the purpose of testing the extent of the sympathy exhibited by the students for the United Irishmen. When summoned before the visitors, Emmet took his name off the college books. This turn of events put an end to his thoughts of a professional career, but he continued to take the keenest interest in politics, and in 1800 visited his brother, a prisoner at Fort St. George, and discussed with him the expediency of a rising in Ireland. He then travelled on the continent, visiting Belgium, France, Switzerland, and Spain; he met his brother after his release at Brussels and studied books on military science. In 1802 he had interviews with Napoleon and Talleyrand. The former promised to secure Irish independence, but Emmet doubted his sincerity. Emmet returned to Dublin in October 1802 with his mind made up on the subject. He had no combined plan like that of the United Irishmen of 1798; he had little hope of military help from France, although Napoleon had promised to invade England in August 1803; he seems indeed to have laid his plans without expecting them to be successful. He had 3,000*l.* of his own, and 1,400*l.* was advanced him by a Mr. Long, and with this money he purchased a few stand of arms, forged pikes, and collected a few desperate or ignorant conspirators. His father's death in December 1802 gave increased opportunities for pursuing his plans. In the spring he formed depôts of arms at Irishtown, in Patrick Street, and at Marshalsea Lane, where forty men were employed in manufacturing weapons of war. He printed proclamations and a scheme of national government which should guarantee life and property and religious equality. An explosion in the Patrick Street depôt on 16 July hastened his plans. He took up his residence in Marshalsea Lane and prepared for an immediate outbreak. The details of the plot were precisely similar to those of Despard's in London, with which it had probably some connection [see Despard, Edward Marcus]. Emmet resolved to seize Dublin Castle, Pigeon House Fort, and the person of the viceroy, who was to be held as a hostage. What to do next Emmet does not seem to have determined, and he certainly made no attempt to get the feeling of the country on his side. On Saturday, 23 July 1803, the projected rising took place. A few men came in from Kildare and Wexford, others were at Broadstone, but all were without orders. At nine o'clock in the evening Emmet, dressed in a green coat, white breeches, and a cocked hat with feathers, together with a hundred wild followers, marched from Marshalsea Lane in utter disarray; they came across the carriage of Lord Kilwarden on its way to the castle, and murdered the old man with their pikes. Emmet was disheartened by this violence, and hastened to Rathfarnham. His followers assassinated Colonel Brown of the 4th regiment, whom they met on the Coombe. At the castle all was consternation; the Irish military authorities seemed in despair, and ordered the general assembly of all the troops in garrison; but before they had collected, and while the officials were in despair, news arrived that the ordinary guard had turned out and had easily dispersed the rioters. Emmet fled from Rathfarnham to the Wicklow mountains with a few friends. Anne Devlin, a daughter of his servant, brought him letters, and he returned with her in order to take

leave of Sarah Curran, to whom he was engaged to be married, before escaping to France. His hiding-place was transferred to Harold's Cross, and there he was arrested by Major Sirr, the capturer of Lord Edward Fitzgerald, on 25 Aug. 1803. He was tried on 19 Sept. before a special court, consisting of Lord Norbury and Barons George and Daly, and though defended by Ball, Burrowes, and M'Nally, he was condemned to death, and hanged upon the following day. He made a thrilling speech before receiving sentence, and also spoke from the scaffold. The youth and ability of Emmet have cast a glamour of romance over his career, and that glamour has been enhanced by his affection for Sarah Curran, the daughter of the great lawyer, to whom Moore addressed his famous poem, 'She is far from the land where her young hero sleeps;' the lady afterwards (24 Nov. 1805) married a very distinguished officer, Major Sturgeon of the royal staff corps. Emmet was first interred in Bully's Acre near Kilmainham Hospital, and his remains are said to have been afterwards removed either to St. Michan's churchyard or to Glasnevin cemetery. An uninscribed tombstone in each burial-place is now pointed out as marking his grave.

[There are many biographies of Emmet, but far the best is that contained in Madden's Lives of the United Irishmen, 3rd ser. vol. iii.; see also W. H. Curran's Life of John Philpot Curran, and Moore's Diaries.] H. M. S.

EMMET, THOMAS ADDIS (1764-1827), United Irishman, second son of Dr. Robert Emmet, physician to the viceroy in Ireland, was born at Cork on 24 April 1764. From his school days he gave evidence of brilliant abilities, and gained a scholarship at Trinity College, Dublin, in 1781. He took the degree of B.A. there in 1783, and then, as he had selected the medical profession, he proceeded to Edinburgh University, where the medical school was at that time most famous. While sedulously working at his own studies, he yet paid much attention to other subjects, became a friend of Mackintosh, a favourite pupil of Dugald Stewart, and president of no less than five debating and other societies among his fellow-students. After taking his M.D. degree at Edinburgh he visited many of the chief medical schools of England, France, Germany, and Italy, and was on his way home from the continent when he heard of the sudden death of his elder brother, Temple Emmet, a young Irish barrister of great promise. Thomas Emmet then determined to abandon medicine and follow in his brother's steps, and, after taking the degree of LL.B. at Trinity College, Dublin, he went to London to read law under the direction of Mackintosh. He was called to the Irish bar in Michaelmas term 1790, and married Jane, daughter of the Rev. John Patten of Clonmel, in the following year. He then commenced his active political life. Dr. Emmet had brought up all his three sons with the most advanced nationalist ideas, and Thomas was the first to put them into execution. His first brief was in the case of Napper Tandy *v.* Lord Westmorland, on the question of the lord-lieutenant's patent. In September 1793 he made himself conspicuous by his defence of O'Driscoll, who was put on his trial for sedition at Cork. He was soon recognised from his eloquence and learning as the leading Irish nationalist barrister, and by 1795, when he took the bold step of taking the oath of the United Irishmen in open court, he was making an income of 750*l.* a year at the bar. He was in that year elected secretary of the Society of United Irishmen, and in 1797 he succeeded Roger O'Connor as one of the directors. In the directory he showed more prudence than many of his colleagues, and with M'Cormick and M'Nevin he desired to wait for armed aid from France, and was opposed to the immediate rebellion advocated by Lord Edward Fitzgerald. Lord Castlereagh knew from his spies what was going on, and on 12 March 1798 all the directors were arrested at the house of Oliver Bond. Castlereagh had no desire to deal harshly with the Irish leaders, and when the insurrection was suppressed he agreed to allow the chief prisoners to go to America, and to stop all executions for treason if the prisoners made a full confession. Emmet agreed to this proposal, but Rufus King, the American minister, objected to the despatch of the rebels to the United States, and Emmet, Roger O'Connor, Nielson, and seventeen other leaders were therefore transferred to Fort St. George in Scotland on 26 March 1799. Mrs. Emmet joined her husband in 1800, and they remained there, though not in close confinement, until 1802, when with the other prisoners they were sent to Holland. Emmet was at Paris when he heard the news of his brother Robert's rising and death, and he had an interview with Napoleon on the subject in September 1803. He assisted MacSheehy in his scheme for raising a battalion of Irish in the pay of France, but he did not himself join it, and left France in 1804 for the United States. He joined the New York bar, where he soon took a leading position and made a large income. He continued prosperous until the day of his death, which took place very

suddenly while pleading in court at New York on 14 Nov. 1827, and he was buried in the churchyard of St. Mark's, Broadway, in that city.

[Haynes's Memoirs of Thomas Addis Emmett, 1829; Madden's United Irishmen, 3rd ser. vol. iii.; Webb's Compendium of Irish Biography.] H. M. S.

**EMMETT, ANTHONY** (1790–1872), major-general royal engineers, after passing through the Royal Military Academy, Woolwich, received his commission as second lieutenant in the royal engineers on 16 Feb. 1808. He joined the army in the Peninsula early in 1809, and remained with it until the summer of 1812, when he was sent to England for recovery from the effects of a very severe wound received while leading on one of the columns to the assault of Badajoz in April 1812. He returned to the army in October of the following year at his own request, and remained with it to the close of the war. During his service in the Peninsula he was constantly before the enemy. First, in Abrantes and skirmishes near it, while the French were in front of the lines of Lisbon; secondly, at both the sieges of Badajoz in 1811, at the cavalry affair of Elboden, and in the trenches before Ciudad Rodrigo; and thirdly, at the siege of Badajoz in 1812, when he led on the Portuguese column of the 4th division to the assault of the breach of the curtain, and was severely wounded. He was shortly after sent to England for the restoration of his health. Prior to the siege he was occupied in improving the navigation of the Upper Douro to facilitate the transfer of supplies for the operations in Badajoz. On rejoining the army as a captain in 1813 he was employed in the examination of the fords of the Nive, held by the enemy's posts prior to the successful passage of that river. During the following campaign he was attached to the 2nd division, and was present at the battle of St. Pierre, near Bayonne, at the attack on the heights of Garres St.-Palais at Tarbes, and at the battles of Orthes and Toulouse. Soon after his return to England he was sent, in 1815, with General Keane, on the expedition against New Orleans, landed with the advance, and was present in the attack of the Americans, also at the assault made on the enemy's lines and at the siege of Fort Bowyer.

He was next appointed commanding royal engineer at St. Helena, whither he went with Sir Hudson Lowe, and held the command until after the death of Napoleon. He held various commands at home, at Bermuda, and in the Mediterranean, until he was compelled in May 1855 to retire as a major-general on account of bad health brought on by the wounds he received in the Peninsula. He was awarded the war medal and four clasps. He died at Brighton on 27 March 1872.

[Official Records; Corps Papers.] R. H. V.

**EMPSON or EMSON, Sir RICHARD** (*d.* 1510), statesman and lawyer, was son of Peter Empson of Towcester, Northamptonshire, and Elizabeth, his wife. The father, who died in 1473, is invariably described as a sievemaker in order to emphasise the son's humble origin; but Peter Empson was clearly a person of wealth and influence in Towcester, whatever his occupation. Richard was educated for the bar and rapidly distinguished himself as a common lawyer. As early as 1476 he purchased estates in Northamptonshire. He not only represented his county in the parliament that met 17 Oct. 1491, but was chosen speaker and served the office till the dissolution in the following March. His name appears among the collectors of the subsidy of 1491 for Lindsey, Lincolnshire (Rymer, *Fœdera*, xii. 448). He was recorder of Coventry, was knighted 18 Feb. 1503–4, and in 1504 was nominated high steward of Cambridge University and chancellor of the duchy of Lancaster. On 5 Aug. 1507 he was granted land and tenements in the parish of St. Bride in Fleet Street (Wood, *Athenæ*, ed. Bliss, i. 13). From the opening of the reign of Henry VII Empson was associated with Edmund Dudley [q. v.] in the exaction of taxes and penalties due from offenders to the crown, and his zeal and rigour raised up a host of enemies. Henry VII always treated him with special favour, and made him an executor under his will; but the death of Henry VII left him without a protector, and Henry VIII, yielding to popular clamour, committed him and Dudley to the Tower. First brought before the council and charged with tyrannising over the king's subjects as collector of taxes and fines, Empson defended himself in a temperate speech, insisting that his conduct was legal throughout (Herbert). A charge of constructive treason was subsequently drawn up against him and Dudley. It was asserted that they had compassed Henry VIII's death, because their friends had been under arms during Henry VII's illness. Empson was tried and convicted at Northampton 1 Oct. 1509; was attainted by parliament 21 Jan. 1509-10, and was executed with Dudley on Tower Hill 17 Aug. 1510. He was buried in the church of Whitefriars. Bacon describes Empson as brutal in his manners. Camden tells the story that Empson, while chaffing a blind man, reputed to be a sure prognosticator of changes of weather, asked 'When doth the

sun change?' The blind man replied, 'When such a wicked lawyer as you goeth to heaven' (CAMDEN, *Remains*, 1870, p. 296). His wife Jane survived him. To his elder son, Thomas, his father's estates were restored by act of parliament 4 Hen. VIII. A younger son was named John. Of four daughters Elizabeth married (1) George Catesby, (2) Sir Thomas Lucy; Joan married (1) Henry Sothill, and (2) Sir William Pierrepoint; a third daughter became the wife of a gentleman named Tyrrell; and Jane married (1) John Pinshon, and (2) Sir Thomas Wilson, Queen Elizabeth's well-known secretary of state. Empson is stated by Stow to have resided in St. Swithin's Lane in the house adjoining Dudley's, and communicating with Dudley's residence through the garden.

[Cooper's Athenæ Cantabr. i. 14, 523; Manning's Speakers; Herbert's Henry VIII; Bacon's Henry VII; Baker's Northamptonshire; Metcalfe's Knights, p. 39; Stow's Survey of London; State Trials, i. 283–8; Brewer's Henry VIII, i. 69–70; art. supra 'EDMUND DUDLEY.'] S. L. L.

EMPSON, WILLIAM (1791–1852), editor of the 'Edinburgh Review,' was educated at Winchester, where he was a schoolfellow of Thomas Arnold, afterwards head-master of Rugby, and at Trinity College, Cambridge. He graduated B.A. 1812, and M.A. 1815. He began to contribute to the 'Edinburgh Review' in 1823, and between that date and 1849 wrote in it more than sixty articles upon law, politics, and literary topics. There is an interesting account of two articles upon Goethe's 'Faust' and 'Correspondence with Schiller' (1830 and 1831) in Carlyle's 'Correspondence' with Goethe (1887, pp. 255, 282). In October 1843 he wrote an article upon Bentham, in which his reliance upon certain statements of Bowring produced a contradiction from J. S. Mill, published in the 'Review' for January 1844. In January 1845 he wrote upon Dr. Arnold, with whose views upon educational and ecclesiastical questions he thoroughly sympathised. Other articles offended Bulwer and the irritable Brougham, who calls him a bad imitator of Macaulay. He was, however, a valued contributor under both Jeffrey and Napier. On 2 July 1824 he became professor of general 'polity and the laws of England' at the East India College, Haileybury, a chair which had been formerly occupied by Sir James Mackintosh. He was an intimate friend of his colleague, Malthus. On 27 June 1838 he married Charlotte, only daughter of Francis Jeffrey. He succeeded to the editorship of the 'Edinburgh Review' in 1847, upon the death of Macvey Napier [q. v.], who had succeeded Jeffrey in 1829. Empson is said to have been an excellent professor, and familiar with the laws of India. He was, however, more remarkable for his influence upon the moral and philosophical training of his pupils. He was much beloved by them, and when they heard that he had broken a bloodvessel in 1852, they spontaneously gave up their usual festival. He finished the examination in spite of his suffering, but died at Haileybury 10 Dec. 1852. There are many letters to him in Cockburn's 'Life of Jeffrey' and in Macvey Napier's 'Correspondence' which are highly creditable to his good feeling and sense.

[Gent. Mag. 1853, pt. i. pp. 99, 100; Cockburn's Life of Jeffrey; Selections from the Correspondence of Macvey Napier (1879).]

ENDA, or, in the older spelling, ENNA, SAINT, of Arran (*fl.* 6th century), was son of Conall the Red, one of the chiefs of Oriel. His mother, Brig (the vigorous), was a daughter of Ainmire, chief of Ardciannachta, in the county of Louth. On the death of his father Enna was chosen chief of his clan, and at the urgent request of his followers he made a raid on some of his enemies, thus inaugurating his rule. Returning from the expedition and singing a song of victory, they passed by the hermitage of his sister Fanche. She warned her virgins of a heathen's presence. Enna approached her as she stood in the doorway, but she repulsed him. He urged that as holder of his father's heritage he must fight his enemies, and demanded as wife a royal pupil of his sister. St. Fanche offered the girl her choice to become the wife of the chieftain or else, as she expressed it, 'to love Him whom I love.' The girl chose to die to the world. The circumstance is described in the usual fashion of the lives as an actual death, and St. Fanche is represented as preaching to him in the presence of her dead body. He was so moved by her exhortations that he abandoned his wild life and became a monk. As an evidence of his zeal it is mentioned that he excavated a deep trench round his monastery with his own hands. While he was thus engaged, a hostile tribe, descendants of Criomthann, making a raid on Enna's territory, passed near his abode. They were pursued by the people of Oriel, and fighting took place near the cell of Enna. Then his old nature asserted itself, and he joined in the conflict, using a stake as a weapon. To avoid further temptation, and acting on his sister's advice, he crossed to Britain to Rosnat, and stayed with Mansen, who was master there. The place referred to has been shown by Dr. Todd to be the famous Candida Casa or Whithorne in Galloway, and the 'master' St. Ninian. In course of time he was ordained

presbyter, and collecting some followers he built a monastery called in his life Latinum. Colgan erroneously suggested that this was either Latiniacense in Gaul founded by St. Fursey, or Lætiense in Belgium, but these will not answer, and there can be no doubt that 'Latinum' stands for the Irish word 'Letha,' which originally meant, as it means here, Armorica or Brittany (called in mediæval usage Letavia), although it afterwards came to mean Latium or Italy. This explains the statement that his sister in going to visit him landed at a port in Britain, i.e. in Bretagne. With this correction the story of his visit and stay at Rome and of the pilgrims from Rome bringing tidings of his fame falls to the ground.

Enna on his return to Ireland landed at Inver Colpa, at the mouth of the Boyne, and engaged in missionary labours. But with the consent of Œngus, son of Nadfraoch, king of Munster, whose wife, Dairinne, was his sister, he soon took possession of the largest and most western of the islands of Arran, called afterwards Arran of the Saints, from the number of holy men buried there. The island had been occupied by heathen inhabitants from the mainland of Corcomroe in the county of Clare, all of whom fled except their chief, Corban. It is mentioned incidentally that a species of corn, *far*, had been introduced by divine interposition into the island, and was still to be found there in 1390, when Augustine Magraidin composed the 'Life' published by the Bollandists, from which these facts are taken. Enna founded ten monasteries in the island, but discussions arose about the division of the land. An angel is said to have brought him a book of the four evangelists and a casula or hood decorated with gold and silver, which were still preserved and held in the highest reverence in 1390. After one or two visits to the mainland and one to a chieftain termed Crumther Coelan or Coelan the presbyter, who lived in an island on Lough Corrib, Enna appears to have stayed at Arran for the rest of his life. He offered three prayers at the close of his life, one of which was that every contrite person who desired to be buried in the burial-ground of his monastery should have as a privilege 'that the mouth of hell should not be closed upon him.' The Bollandists, who do not consider this orthodox, explain that it means he should not suffer the pains of purgatory or be detained long there. The remains on the great island connected with St. Enna are Cell Enda, the parish church, Teglach Enda, where the saint is buried with 120 others (this is the privileged spot referred to in his prayer), and lastly, Tempoll mor Enda. So severe was the discipline at Arran that, in order to test the purity of the monks, St. Enna had a corrach or boat made without a hide, that is, consisting of framework and ribs only and no covering, into which each monk had to go every day, and if any water entered it he was thereby proved a sinner; 'thus he kept up their angelic purity.' Usher assigns his death to 530 in the ninetieth year of his age, but he appears to have been alive up to 540, according to Colgan. Earlier than this he cannot be placed, as he belonged to the second order of Irish saints (542–599); but as the annals have no mention of his death, the actual year cannot be ascertained with any certainty. His day is 25 April.

[Bollandists' Acta Sanct. 21 March, iii. 269; O'Flaherty's Iar Connaught, pp. 77–9; Book of Hymns, Rev. J. H. Todd, i. 103; Colgan's Acta Sanct. p. 704 seq.; Ware's Antiquities, p. 249.]

T. O.

ENDECOTT, JOHN (1588?–1665), governor of New England, is supposed to have been born at Dorchester, Dorsetshire, in or about 1588, but nothing is known of his early life. On 19 March 1628 he joined with five other 'religious persons' in purchasing a patent of the territory of Massachusetts Bay from 'the corporation styled the council established at Plymouth in the county of Devon for the planting, ruling, and governing of New England in America.' Among those who almost immediately after the purchase secured proprietary rights in the 'Dorchester Company,' as it was called, and who became respectively governor and deputy-governor of the company in London, were Matthew Cradock [q. v.] and Roger Ludlow. Being related to both by marriage, it is probable that Endecott was selected at their instance as a 'fit instrument to begin the wildernesse-worke.' He was accordingly entrusted with full powers to take charge of the plantation at Naumkeag, afterwards Salem. Accompanied by his wife and some twenty or thirty emigrants, he sailed from Weymouth in the ship Abigail, 20 June 1628, and reached Naumkeag on 6 Sept. following. As a ruler Endecott lost no time in showing himself earnest, zealous, and courageous, but, considering the difficulties which he had to battle against, it is not surprising that he was occasionally found wanting in tact and temper. His conduct towards the Indians was always marked with strict justice. On making known to the planters who had preceded him that he and his associate patentees had purchased all the property and privileges of the Dorchester partners, both at Naumkeag and at Cape Ann, much discontent

arose. Endecott and his puritan council viewed with no favourable eye the raising tobacco, 'believing such a production, except for medicinal purposes, injurious both to health and morals,' while they insisted on abolishing the use of the Book of Common Prayer. The wise enactments of the company's court in London did much towards allaying these and similar disputes (cf. Cradock's letter to Endecott, dated 16 Feb. 1628–9, in Young's *Chronicles of Massachusetts*, pp. 128–37). To protect themselves against the Indians a military company was organised by the settlers and Endecott placed in command. His attention was next called to the illegal trading and dissolute ways of the settlers at Mount Wollaston, or Merry Mount, now Quincy. He personally conducted an expedition thither, 'rebuked the inhabitants for their profaneness, and admonished them to look to it that they walked better' (Winthrop, *New England*, ed. Savage, 1823, i. 34). 'In the purifying spirit of authority' he then cut down the maypole on which Thomas Morton, their leader, had been wont to publish his satires on the puritans, while his followers made merry around it in the carousals for which the sale of arms and ammunition to the Indians furnished the supplies. He also changed the name of the settlement to Mount Dagon. Endecott continued to exercise the chief authority until 12 June 1630, when John Winthrop, the first regularly elected governor, arrived with the charter by which the government of the colony was entirely transferred to New England. Endecott, who had been chosen one of his council of assistants, gave a cordial welcome to Winthrop, and a friendship began which lasted without a cloud while the latter lived (*ib.* i. 26). On 3 July 1632 the court of assistants, to mark their sense of his services, granted him three hundred acres of land situate between two and three miles in a northerly direction from the main settlement at Salem, afterwards known as his 'orchard farm' (Felt, *Annals of Salem*, 2nd edit. i. 178). In 1634 he was nominated one of the seven military commissioners for the colony. In September of this year a rumour reached the colony that the king had demanded their charter with the intention of compelling obedience to the ceremonies of the church as interpreted and enforced by Laud. Endecott, 'a puritan of puritans,' was strangely moved at the news. Inflamed by the fiery eloquence of Roger Williams he publicly cut out with his sword the red cross of St. George from the banner used by the train band of Salem for the reason, as he alleged, that the cross savoured of popery. The colony dared not refrain from taking cognisance of an act with which most of its principal men, including Winthrop himself, secretly sympathised. The matter was accordingly brought before the general court, and after due investigation 'they adjudged him worthy admonition, and to be disabled for one year from bearing any public office; declining any heavier sentence, because they were persuaded he did it out of tenderness of conscience and not of any evil intent' (Winthrop, i. 155–6, 158). For protesting against the harsh treatment of Roger Williams he was shortly afterwards committed, when, finding it useless to resist, he made the apology demanded, and was released the same day (*ib.* i. 166).

From this period Endecott seems to have acted in greater harmony with the other leaders of the colony. In 1636 he was reappointed an assistant, and was also sent, along with Captain John Underhill, on an expedition against the Block Island and Pequot Indians. Little save bloodshed was effected. During this same year his views concerning the hateful cross triumphed. Many of the militia refused to serve under a flag which bore what they regarded as an idolatrous emblem; and after solemn consultation the military commissioners ordered the cross to be left out. In 1641 Endecott was chosen deputy-governor, and was continued in office for the two succeeding years. In 1642 he was appointed one of the corporation of Harvard College. His increasing influence insured his election as governor in 1644. The following year, when he was succeeded in the governorship by Joseph Dudley, he was constituted sergeant major-general of Massachusetts, the highest military office in the colony. He was also elected an assistant, and one of the united commissioners for the province. Upon the death of Winthrop, 26 March 1649, Endecott was again chosen govenor, to which office he was annually elected until his death, with the exception of 1650 and 1654, when he held that of deputy-governor. Under his administration, especially from 1655 to 1660, the colony made rapid progress. His faults were those of an age which regarded religious toleration as a crime. As the head of the commonwealth, responsible for its spiritual as well as temporal welfare, he felt it his duty to scourge, banish, and even hang the unorthodox. Especially obnoxious to him were the quakers, of which sect two men were executed in 1659 and a woman in 1660. Long before this he had issued a formal proclamation against wearing long hair 'after the manner of ruffians and barbarous Indians,

dated 10 March 1649 (Hutchinson, *Massachusetts*, i. 142). To meet the necessities of the time he established in 1652 a mint, which, contrary to law, continued to coin money until the charter of the colony was abrogated in 1685. In 1658 the court granted him, 'for his great service,' the fourth part of Block Island. At this time he was also elected president of the body of colonial commissioners. In 1660 the court was asked to confirm a grant of land which the Indians, mindful of his just dealing, had presented to his eldest son John.

Soon after the Restoration the struggle began in Massachusetts to save the charter and the government. Endecott drew up, in the name of the general court of Boston, a petition to the king praying for his majesty's protection and a continuance of those privileges and liberties which they had hitherto enjoyed. The 'open capitall blasphemies' of the quakers and their incorrigible contempt of authority were also set forth (*Cal. State Papers*, Col. Ser., America and West Indies, 1661–8, pp. 8–10). Charles returned vaguely favourable answers, desired Endecott to make diligent search for the regicides, Whalley and Goffe, and ordered all condemned quakers to be sent to England to be dealt with there (*ib.* pp. 11, 27–8, 33–4, 55). In 1662 the king expressed his willingness to take the plantation into his care provided that all laws made during the late troubles derogatory to the king's government be repealed, the oaths of allegiance duly observed, and the administration of justice take place in the king's name. He further suggested that 'as the principal end of their charter was liberty of conscience' the Book of Common Prayer and its ceremonies might very well be used by those desirous of doing so (*ib.* pp. 93–4). In April 1664 the king thought fit to send four commissioners to the colony, but without the least intention or thought, so he declared, of violating or in the least degree infringing their charter (*ib.* p. 201). When, however, the commissioners proceeded to sit in judgment upon the governor and court, the latter published by sound of the trumpet their disapprobation, and forbade every one to abet such conduct. The commissioners had therefore to depart, threatening against the authorities of Massachusetts the punishment 'which many in England concerned in the late rebellion had met with.' Endecott addressed a strongly worded protest against this attempt to override their privileges to Secretary Sir William Morrice, 19 Oct. 1664, and again petitioned the king (*ib.* pp. 247–9). In his reply to the general court, 25 Feb. 1664–5, Morrice complained of Endecott's 'disaffection,' and stated that the king would 'take it very well if at the next election any other person of good reputation be chosen in his place' (*ib.* p. 282). Before the effect of this recommendation could be ascertained Endecott had died at Boston, 15 March 1664–5, aged 77, and was buried 'with great honour and solemnity' on the 23rd. Tradition assigns the 'Chapel Burying-ground' as the place of his interment, but the tombstone has long been destroyed, it is supposed by British soldiers during the American war. At the time of his death Endecott had served the colony in various relations, including the very highest, longer than any other one of the Massachusetts fathers.

Endecott was twice married. His first wife, Ann Gower, who was a cousin or niece of Matthew Cradock, died soon after coming to the colony, it is believed childless; and he married secondly, 18 Aug. 1630, Elizabeth Gibson of Cambridge, England, by whom he had two sons, John, born about 1632, and Zerubbabel, born about 1635, a physician at Salem. A portrait of Endecott, said to have been taken the year he died, is in possession of the family, and has been copied and often engraved. He and his descendants to the fourth generation wrote the second syllable of the name with 'e,' but the 'i' has prevailed since.

[Savage's Genealogical Dictionary of First Settlers of New England, ii. 120–3; C. M. Endicott's Life of J. Endecott, fol. 1847, of which an abstract (with portrait) is given in New England Historical and Genealogical Register, i. 201–24; Moore's Lives of the Governors of New Plymouth and Massachusetts Bay, 1851, pp. 347–66; Salisbury's Memorial in Proceedings of American Antiquarian Society, 1873, pp. 113–54; The Fifth Half Century of the Landing of J. Endecott at Salem (Essex Institute Historical Collections, 18 Sept. 1878); Hubbard's General History of New England (8vo, Boston, 1848); Young's Chronicles of First Planters of Massachusetts Bay, p. 13; Felt's Annals of Salem, 2nd edit.; Felt's Paper in New England Historical and Genealogical Register, xii. 133–7; Felt's Who was the First Governor of Massachusetts?; Winthrop's History of New England (Savage), 2nd edit. ii. 200–3; Appleton's Cyclopædia of American Biography, ii. 355; Johnson's Wonder-working Providences of Zion's Saviour in New England, bk. i. chap. ix.; Birch's Life of Hon. Robert Boyle, pp. 450–2; Joseph Smith's Bibliotheca Antiquakeriana, p. 168; Cal. State Papers, Colonial Ser. (America and West Indies), 1574–1660, 1661–8.] G. G.

**ENFIELD, EDWARD** (1811–1880), philanthropist, third son of Henry Enfield, town clerk of Nottingham, and grandson of

William Enfield, LL.D. [q. v.], was born at Nottingham on 15 May 1811. His eldest brother, William, was a leader in all philanthropic efforts at Nottingham. Edward entered Manchester College, York, as a literary student in 1826; he was contemporary with Samuel Bache [q. v.] and Sir Thomas Baker of Manchester. Through the influence of Lord Holland he was appointed one of the moneyers of the mint, and one of the most active members of this corporation, till, on the reorganisation of the mint in 1851, he retired with a pension. Henceforth he gave his time and energy to works of education and philanthropy. He was a member of the council and committee of management of University College, London (president of the senate from 1878), and of the council of University Hall, Gordon Square. From 1867 he acted as treasurer, and was the guiding spirit, of the University College Hospital; most of the sanitary and structural improvements in the hospital were due to his admirable supervision. As a unitarian dissenter he took a large share in the conduct of the unsectarian efforts for the elevation of the poor in East London, carried on by the domestic mission society of that body. In 1857 he was elected a trustee of the nonconformist endowments embraced in Dr. Williams's trust, and became a valuable member of the estates and audit committees. At the time of his death he was president of Manchester New College, London.

He died at his residence, 19 Chester Terrace, Regent's Park, on 21 April 1880, and was buried at Woking cemetery on 26 April. He was twice married: first, to a daughter of John Taylor, F.R.S., by whom he had one son; and secondly, to a daughter of Henry Roscoe of Liverpool, who survived him.

[Daily News, 23 April 1880; Inquirer, 24 April 1880; Times, 27 April 1880; these notices are reprinted in 'In Memoriam, Edward Enfield,' 1880; Roll of Students, Manchester New College, 1868; Jeremy's Presb. Fund, 1885, p. 217.] A. G.

**ENFIELD, WILLIAM** (1741–1797), divine and author, was born of poor parents at Sudbury, Suffolk, on 29 March 1741. His earliest instructor was the Rev. William Hextall, a dissenting minister, by whose advice he was prepared for the ministry, and sent, in his seventeenth year, to the Daventry Academy, then conducted by Dr. Caleb Ashworth. He was there educated as one of the alumni of the presbyterian fund. In November 1763 he was ordained minister of the congregation of protestant dissenters at Benn's Garden, Liverpool. In 1770 he succeeded the Rev. John Seddon as tutor in belles-lettres and rector of the academy at Warrington. That institution was from various causes in a declining condition, and it was dissolved in 1783. In the meantime he established a sound reputation as a divine and author, and the degree of LL.D. was conferred on him by the university of Edinburgh on 8 March 1774. His pastoral duties to the Cairo Street presbyterian congregation, which he had undertaken on first going to Warrington in 1770, were continued two years after the closing of the academy, and only relinquished on his receiving an invitation (in 1785) to the Octagon Chapel at Norwich. For some time after taking up his residence near that city he received pupils at his house, as he had done at Warrington, and among them were Denman, afterwards lord chief justice, and Maltby, subsequent bishop of Durham. Enfield was an amiable and estimable man, an influential writer and persuasive preacher, and was a leading figure in the literary society of both Warrington and Norwich.

He wrote: 1. 'Sermons for the Use of Families,' 1768–70, 2 vols. 8vo. 2. 'Prayers for the Use of Families,' 1770, 2nd edit. 1777. 3. 'Sermon preached at the Ordination of the Rev. Philip Taylor,' &c., 1770. 4. 'Remarks on several late Publications relative to the Dissenters, in a letter to Dr. Priestley,' 1770. To this Priestley replied. 5. 'The Preacher's Directory,' 1771, 4to, 2nd edit. 1781. 6. 'Hymns for Public Worship, selected,' 1772, 12mo, 2nd edit. 1781. 7. 'An Essay towards the History of Leverpool [i.e. Liverpool], drawn up chiefly from the papers left by the late Mr. George Perry,' 1773, fol., 2nd edit. 1774. 8. 'The English Preacher, or Sermons on the Principal Subjects of Religion and Morality,' 1773–79, 9 vols. 12mo. 9. 'Observations on Literary Property,' 1774, 4to. 10. 'The Speaker, or Miscellaneous Pieces selected from the best English Writers,' 1774. This very popular elocutionary book has often been reprinted. 11. 'A Sermon on the Death of Mr. J. Galloway,' 1777. 12. 'Biographical Sermons on the Principal Characters in Scripture,' 12mo. 13. 'A Sermon on the Ordination of the Rev. J. P. Estlin,' 1778. 14. 'A Funeral Sermon on the Death of the Rev. John Aikin, D.D.,' 1780. 15. 'Discourse on the Progress of Religion and Christian Knowledge,' 1780. 16. 'Exercises in Elocution,' 1780, 3rd edit. 1786. To an edition in 1794 he added 'Counsels to Young Men.' 17. A translation of Rossignol's 'Elements of Geometry,' 1781, 8vo. 18. 'Institutes of Natural Philosophy,' 1785, 4to, 2nd edit. 1799. 19. 'The History of

Philosophy . . . from Brucker's "Historia Critica Philosophiæ,"' 1791, 2 vols. 4to, 2nd edit. 1819, 2 vols. 8vo, new edit. 1840. 20. 'Sermons on Practical Subjects,' with portrait, and memoir by Aikin, 1798, 2nd edit. 1799. He contributed to the 'Cabinet,' published at Norwich, to the 'Monthly Magazine,' edited by Dr. Aikin, 1796, and to the 'Monthly' and 'Analytical' reviews, and wrote a number of articles for the first volume of Aikin's 'General Biographical Dictionary.' Several of his earlier works were translated into German.

He died at Norwich on 3 Nov. 1797, aged 56. His wife, whom he married in 1767, was the daughter of Richard Holland, draper, of Liverpool. His sons, Richard and Henry, were successively appointed to the office of town clerk of Nottingham.

[Aikin's Memoir, as above; also in L. Aikin's Memoirs of John Aikin, 1823, ii. 293; Monthly Repository, viii. 427; Taylor's Hist. of the Octagon Chapel, Norwich, 1848, p. 49; Memoir of Gilbert Wakefield, 1804, i. 223; Priestley's Works, vol. xxii.; Rutt's Memoir of Priestley; H. A. Bright in Trans. Hist. Soc. Lancashire and Cheshire, xi. 15; Kendrick's Profiles of Warrington Worthies, 1854; Kendrick's Eyres's Warrington Press in Warrington Examiner, 1881; Picton's Memorials of Liverpool, 1873, ii. 107; Palatine Note-book, i. 34, 53 (as to editions of the 'Speaker'); Allibone, i. 558; Bohn's Lowndes, iv. 739; Cat. of Edinburgh Graduates, 1858; Jeremy's Presbyterian Fund, and Dr. Daniel Williams's Fund, 1885, p. 63; Reuss's Alphab. Register of Authors, Berlin, 1791, p. 125.] C. W. S.

ENGLAND, GEORGE (*fl.* 1735), divine and author, was a member of the England family which flourished at Yarmouth, Norfolk, in the sixteenth and seventeenth centuries, and may have been a grandson of Sir George England. He was chaplain to Lord Hobart, by whom he was presented in 1733 to the living of Hanworth, Norfolk. In 1737 he resigned Hanworth to become rector of Wolterton and Wickmere, a consolidated living in the same county. He was the author of 'An Enquiry into the Morals of the Ancients,' London, 1737, 4to, a work based on the belief that the 'ancients,' by whom is understood the Greeks and Romans, were much superior in the practice of morality to christians in general.

[Blomefield and Parkin's Topograph. Hist. of Norfolk, vi. 452, 462, viii. 132.] A. V.

ENGLAND, GEORGE (*fl.* 1740–1788), organ-builder, built the organs of St. Stephen's, Walbrook, 1760; Gravesend Church, 1764; Ashton-under-Lyne, 1770; St. Michael's, Queenhithe, 1779; St. Mary's, Aldermary, 1781 (the last two in conjunction with Hugh Russell); besides those of St. Matthew's, Friday Street; St. Mildred's, Poultry; the German Lutheran Church, Goodman's Fields; the chapel of Dulwich College; St. Margaret Moses; and St. Alphege, Greenwich. 'These organs were remarkable for the brightness and brilliancy of their chorus' (Hopkins); that of St. Stephen's, Walbrook, a fine specimen of England's work, was repaired by Gray in 1825, rebuilt 1872, and considerably enlarged later by Hill & Son.

England married the daughter of Richard Bridge (another organ-builder) and was the father of George Pike England (1765?–1814), who left a list of the organs he built in an extant account book. They are those of: St. George's Chapel; Portsmouth Common, 1788; St. James's, Clerkenwell, and Fetter Lane Chapel, 1790; Warminster Church, and Adelphi Chapel, 1791; Gainsborough Church, Lincolnshire, 1793; Newington Church, Surrey, and Blandford Church, 1794; Carmarthen Church, 1796; St. Margaret's, Lothbury, 1801; Sardinian Chapel, 1802; Newark Church, Nottinghamshire, 1803; Sheffield Parish Church; St. Philip's, Birmingham, and St. Martin's Outwich, 1805; Hinckley Parish Church, 1808; Stourbridge; Richmond, Yorkshire; High Church, Lancaster, 1809; Shiffnall, Salop, and Ulverston, 1811; and St. Mary's, Islington, 1812. According to Warman, the organ of Durham Cathedral is ascribed to G. P. England, in conjunction with Nicholls, 1815.

[Rimbault and Hopkins on The Organ; J. W. Warman's The Organ and its Compass.] L. M. M.

ENGLAND, JOHN, D.D. (1786–1842), bishop of Charleston, was born in the city of Cork, Ireland, on 23 Sept. 1786, and educated in the schools of his native city. At the age of fifteen, having resolved to become a priest, he was placed by Dr. Moylan, bishop of Cork, under the care of the Rev. Robert M'Carthy, dean of the diocese, who prepared him to enter the college of Carlow in August 1803. During his stay in that institution he founded a female penitentiary and poor schools for both sexes, delivered catechetical lectures in the parish chapel, and gave religious instruction to the Roman catholic militiamen stationed in the town. He left Carlow in 1808, and returned to Cork to receive holy orders, for which Bishop Moylan had obtained a dispensation from Rome, England not having yet attained the canonical age. He was then appointed lecturer at the cathedral, and chaplain to the Presentation Convent. In May

1809 he began the publication of a monthly magazine called 'The Religious Repertory; being a choice collection of original essays on various religious subjects.' In 1812 he was appointed president of the diocesan college of St. Mary, in which he also taught theology; and about the same time he entered into politics and wrote and spoke vehemently against the proposal to give to the British government a veto on the appointment of catholic bishops.

In 1817 he was made parish priest of Bandon, where he remained until he was appointed bishop of Charleston, U.S., by a papal bull which was expedited from Rome 2 June 1820. He was consecrated at Cork on 21 Sept. and soon afterwards proceeded to his diocese, which comprised the states of North and South Carolina and Georgia, with a scattered catholic population of eight thousand and only four priests. One of his first cares was the establishment of an academy and theological seminary. He was also instrumental in forming an 'anti-duelling society.' He corrected many abuses which had crept into the church, visited every part of his vast half-settled diocese, and gave special care to the negroes, for whom he always had regular services in his cathedral. In times of pestilence he was untiring in his heroic devotion to the sick. He established the 'United States Catholic Miscellany,' the first catholic paper published in America. In January 1826 he visited Washington, and at the request of the president of the United States and the members of Congress he delivered a discourse before them in the Senate House.

In 1832 he visited his native country, and thence proceeded to Rome. He was sent by Pope Gregory XVI as legate to the government of Hayti. In the autumn of 1833 he proceeded on his mission, and he returned to Rome in the following spring to report the state of his negotiations before returning to his diocese. He made two more voyages to Europe in 1836 and 1841. Soon after his return from the latter visit he died at Charleston on 11 April 1842.

He was a man of great learning and high moral character, and his incessant activity won for him at Rome the sobriquet of *il vescovo a vapore*, 'the steam bishop.'

His 'Works,' collected and arranged by direction of Dr. Ignatius Aloysius Reynolds, his successor in the see of Charleston, were published in 5 vols., Baltimore, 1849, 8vo. These volumes are almost entirely occupied by essays on topics of controversial theology, many of which are in the form of letters originally published in various periodicals. A portion of the fourth and fifth volumes is filled by addresses delivered before various college societies and on public occasions, including an oration on the character of Washington.

There is a portrait of him, engraved by J. Peterkin, in the Irish 'Catholic Directory' for 1843. Another, engraved by J. Sartain, is prefixed to his collected works.

[Obit. notices prefixed to his works; Irish Catholic Directory (1843), p. 251; Ripley and Dana's New American Cyclopædia; Irish Quarterly Review, viii. 636; Duyckinck's Cycl. of American Literature (1877), i. 778; Windele's Guide to Cork (1849), p. 142.] T. C.

**ENGLAND, Sir RICHARD** (1793–1883), general, was the son of Lieutenant-general Richard England of Lifford, co. Clare, a veteran of the war of American Independence, colonel of the 5th regiment, lieutenant-governor of Plymouth, and one of the first colonists of Western Upper Canada, by Anne, daughter of James O'Brien of Ennistyen, a cadet of the family of the Marquis of Thomond. He was born at Detroit, Upper Canada, in 1793, and after being educated at Winchester entered the army as an ensign in the 14th regiment on 25 Feb. 1808. He was promoted lieutenant on 1 June 1809, and served in that year in the expedition to the Walcheren and in the attack on Flushing. He was employed in the adjutant-general's department in Sicily in 1810 and 1811, and served in the defence of Tarifa as a volunteer on his way to take up his appointment. He was promoted captain into the 60th regiment on 11 July 1811, and exchanged into the 12th on 1 Jan. 1812. In that year he went on leave to Canada to join his father, and after his death he returned to England, married Anna Maria, sister of Sir J. C. Anderson, in 1814, and in 1815 joined his regiment at Paris after the battle of Waterloo. He remained in France until the withdrawal of the army of occupation in 1818, and after serving as aide-de-camp to Major-general Sir Colquhoun Grant, commanding at Dublin from 1821 to 1823, he was promoted major into the 75th regiment on 4 Sept. 1823, and lieutenant-colonel of the same regiment, in the place of the Duke of Cleveland, on 29 Oct. 1825. He commanded this regiment for many years, and went with it to the Cape in 1833. Lieutenant-general Sir Galbraith Lowry Cole, who then commanded there, selected England on the outbreak of the Kaffir war in 1836 to command upon the eastern frontier with the rank of brigadier-general, and he served throughout the campaigns of 1836 and 1837 in this rank. For his services he received a medal, and was promoted colonel on 28 June

1838. In 1839 he was transferred to the command of the 41st regiment, and appointed to command the Belgaum district of the Bombay presidency as brigadier-general, and immediately on his arrival he lost his wife. From this place he was summoned in 1841 to take command of the Bombay division despatched to the relief of Colonel Palmer at Ghuznee and General Nott at Kandahar. He failed to reach Ghuznee in time, but, after one repulse, forced his way through the Pishín valley, and reached Kandahar in time to join Nott, and as second in command to that general assisted in the defeat of Akbar Khán on the Khojak Heights. He remained at Kandahar till the close of 1842, when it was decided to abandon that place, and he was then placed in command of the force which retired through the Bolan Pass into Sind, while Nott marched with seven thousand picked troops on Ghuznee and Cabul. It cannot be said that England had greatly distinguished himself during these operations. Nott complained greatly of him, and though he did what he was appointed to do, and had relieved Kandahar, his operations were not considered as successful as they might have been, and he had suffered reverses, which were very like defeats, from the Baluchís both during his advance and his retreat. Nevertheless he was made a K.C.B. on 27 Sept. 1843, and then threw up his command, returned home, and settled at Bath.

England remained unemployed until 1849, when he received the command of the Curragh brigade, and he was promoted major-general on 11 Nov. 1851. In 1854 the censure passed on his behaviour in Afghanistan seemed to be forgotten, and he was placed in command of the 3rd division in the Crimean expedition. At the battle of the Alma his division was not so severely engaged as the guards or the light division; but at Inkerman England was one of the generals first upon the scene of action, and though he was never in actual command there, his promptitude in sending up his troops at the critical moment to the assistance of the hard-pressed battalions on the Inkerman Tusk greatly contributed to the success of the day. It was during the trying winter of 1854–5 that England chiefly distinguished himself. He suffered the greatest privations with his troops, but yet he never applied to come home, and was the last of the original general officers who had accompanied the army to the Crimea to leave it. Before he did return he directed the attack on the Redan on 18 June 1855, and it was not his fault that the result of that day's hard fighting was not a great success. In August 1855 he was, however, obliged to obey the doctor's orders and return to England. For his services he was promoted lieutenant-general, and made a G.C.B., a grand officer of the Legion of Honour, and a knight of the first class of the Medjidie. England never again saw service. He was made colonel of the 41st regiment on 20 April 1861, promoted general on 6 July 1863, and placed on the retired list in 1877. He died at St. Margaret's, Titchfield, Hampshire, on 19 Jan. 1883.

[Times, 23 Jan. 1883; Hart's Army List; Nolan's Hist. of Crimean War, i. 405; for the war in Afghanistan, Kaye's History and Stocqueler's Life of Sir William Nott; for the Crimean war, Kinglake's Invasion of the Crimea.] H. M. S.

ENGLAND, THOMAS RICHARD (1790–1847), biographer, was younger brother of John England [q.v.], bishop of Charleston. He was born at Cork in 1790, and after taking holy orders in the Roman catholic church was appointed curate of the church of St. Peter and St. Paul in his native city. He became parish priest of Glanmire, and afterwards of Passage West, county Cork, where he died on 18 March 1847.

He published: 1. 'Letters from the Abbé Edgeworth to his Friends, with Memoirs of his Life, including some account of the late Roman Catholic Bishop of Cork, Dr. Moylan, and letters to him from the Right Hon. Edmund Burke and other persons of distinction,' Lond. 1818, 8vo. 2. 'A Short Memoir of an Antique Medal, bearing on one side the representation of the head of Christ and on the other a curious Hebrew inscription, lately found at Friar's Walk, near the city of Cork,' Lond. 1819, 8vo. 3. 'The Life of the Rev. Arthur O'Leary, including historical anecdotes, memoirs, and many hitherto unpublished documents illustrative of the condition of the Irish Catholics during the eighteenth century,' Lond. 1822, 8vo.

[Information from his nephew, Professor John England, of Queen's College, Cork; Windele's Guide to the City of Cork (1849), p. 142; Cat. of Printed Books in British Museum.] T. C.

ENGLEFIELD, Sir FRANCIS (*d.* 1596?), catholic exile, was the eldest son of Sir Thomas Englefield of Englefield, Berkshire, justice of the court of common pleas, by Elizabeth, daughter of Sir Robert Throckmorton of Coughton, Warwickshire. He succeeded to the inheritance on his father's death in 1537. He was high sheriff of Berkshire and Oxfordshire at the death of Henry VIII, and he was dubbed a knight of the carpet at Edward VI's coronation (Strype, *Ecclesiastical Memorials*, vol. ii. pt. ii. p. 328, 8vo). He was one of the chief officers in the house-

hold of the Princess Mary. On 14 Aug. 1551 Robert Rochester, comptroller of the household, Edward Waldgrave, and Englefield appeared, in obedience to a summons, before the privy council at Hampton Court and received peremptory orders that mass should no longer be said in the princess's house. Being afterwards charged with not obeying these injunctions, they were committed to the Fleet, and on 31 Aug. sent to the Tower. On 18 March 1551-2 they were permitted to leave the Tower for their health's sake, and to go to their own homes; and on 24 April 1552 they were set at liberty, and had leave to repair to the Lady Mary at her request (*ib.* vol. ii. bk. ii. pp. 253-6, fol.)

On Queen Mary's accession Englefield was, in consideration of his faithful services, sworn of the privy council, and appointed master of the court of wards and liveries. He also obtained a grant of the manor and park of Fulbroke, Warwickshire, which were part of the lands forfeited by the attainder of John Dudley, duke of Northumberland. He sat in the House of Commons as knight of the shire for the county of Berks in every parliament held in Mary's reign (Willis, *Notitia Parliamentaria*, vol. iii. pt. ii. pp. 25, 40, 47, 54). He was allowed by the queen to have one hundred retainers. In January 1554-5 he was present at the trial of Bishop Hooper (Strype, *Ecclesiastical Memorials*, iii. 180, fol.) In May 1555 he was joined with others in a commission to examine certain persons who used the unlawful arts of conjuring and witchcraft, and in the following year he was in another commission which was appointed to inquire into a conspiracy against the queen. He often complained to Gardiner, bishop of Winchester, that Roger Ascham, secretary for the Latin tongue to Queen Mary, was a heretic, and ought to be punished on that account, or at least removed from his office, but the bishop declined to take any action, and remained a firm friend to Ascham throughout the queen's reign (Strype, *Life of Smith*, edit. 1820, p. 50; Cooper, *Athenæ Cantabr.* i. 265).

Being a firm adherent of the catholic religion, he fled abroad in 1559, soon after the accession of Elizabeth, and retired to Valladolid. His lands and goods were seized to the queen's use in consequence of his disobedience in not coming home after the queen's revocation, and for consorting with her enemies. On 18 Aug. 1563 he wrote to the privy council, expostulating and apologising on account of his conscience, which 'was not made of wax' (Strype, *Annals*, i. 409, fol.) In 6th Eliz., being indicted in the queen's bench for high treason committed at Namur, he was outlawed. Subsequently he was attainted and convicted of high treason in parliament on 29 Oct. 1585, and all his manors, lands, and vast possessions were declared to be forfeited to the crown. Englefield had, however, by indenture dated in the eighteenth year of the queen's reign (1575-6), settled his manor and estate of Englefield on Francis, his nephew, with power notwithstanding of revoking the grant if he should deliver or tender a gold ring to his nephew. Various disputes and points of law arose as to whether the Englefield estate was forfeited to the queen. After protracted discussions in the law courts the question remained undecided, and accordingly the queen in the ensuing parliament (35th Eliz.) had a special statute passed to confirm the attainder and to establish the forfeiture to herself. After tendering by her agents a ring to Englefield, the nephew, she seized and confiscated the property. By this arbitrary stretch of power the manor and estate of Englefield, which had been for upwards of 780 years in the family, were alienated and transferred to the crown. A full account of the legal proceedings in this remarkable case is given by Lord Coke in his 'Reports' (edit. 1777, vol. iv. bk. vii.)

After his retirement to Valladolid the king of Spain allowed him a pension; and a great part of the collections for the English exiles were dispensed by him and his friend Dr. (afterwards Cardinal) Allen (Dodd, *Church Hist.* i. 530). On 8 April 1564 he wrote from Antwerp to the privy council, praying them to intercede with Elizabeth in his favour. He stated at great length his circumstances, the causes which had induced him to remain abroad, confuted the slanderous imputations against him, and supplicated the queen's forgiveness (*State Papers*, Dom. Eliz. vol. xxxiii. No. 99). In 1567 the king of Spain endeavoured without success to induce Elizabeth to allow Englefield the income of his estate, with permission to live abroad where he listed. The queen ordered her ambassador in Spain to inform the king that none of her subjects were disturbed for their religion if they were quiet in the state (Strype, *Annals*, i. 410, ii. 27, folio). It is asserted by Strype that the queen allowed Englefield the revenue of his estate in England, and retained only a small part of it for the necessary maintenance of his wife.

In a list of English exiles, about 1575, in the State Paper Office it is stated that 'Sir Frauncis Ingelfeld, knight, abideth commonly at Bruxelles; somme tyme he is at Machlin. He hath his owld pencion still, which he had beinge councellour in Q. Maries tyme, of the

K. of Spaigne, by moneth [no amount mentioned]. He rideth allwayes with 4 good horse' (*Douay Diaries*, p. 299).

He stood high in the estimation of his exiled fellow-countrymen. Thus Dr. Nicholas Sander, writing in 1576 to the cardinal of Como, classes Allen with Englefield as one of the two catholics whom it would be a mistake not to consult in all questions concerning England (Knox, *Letters and Memorials of Card. Allen*, p. 28). Englefield was engaged in January 1585–6 in corresponding with the pope and the king of Spain in behalf of the queen of Scots (*Cotton MSS.* Calig. C. viii. 277, C. ix. 406). In 1591 John Snowden, in a statement made to the English government respecting jesuits in Spain, says that Englefield 'has six hundred crowns a year, and more if he demands it, and is entirely one with the Cardinal and Parsons' (*State Papers*, Dom. Eliz. vol. ccxxxviii. art. 161). For many years he was afflicted with blindness. Writing in 1596 he remarks that more than twenty-four years had elapsed since he could write or read (Knox, p. 137).

On 7 May 1598 Thomas Honyman, one of Cecil's spies, wrote that 'postmasters in Spain weigh out the letters to their servants, and are easily corrupted for 28 ducats a month; the one at Madrid, Pedro Martinez, let me have all Cressold's and Englefield's letters, returning such as I did not dare to keep' (*Cal. of State Papers*, Dom. Eliz. 1598–1601, pp. 47, 48). Englefield died about 1596, and was buried at Valladolid, where his grave was formerly shown with respect to English travellers.

He married Catherine, daughter and heiress of Sir Thomas Fettiplace of Compton Beauchamp, Berkshire, but had no issue. The family was continued by his brother, John Englefield, lord of the manor of Wootton Basset, Wiltshire, whose son Francis was created a baronet in 1612.

[Dodd's Church Hist. i. 529, ii. 240; Douay Diaries, p. 421; Morris's Troubles of our Catholic Forefathers, iii. 26; Knox's Letters and Memorials of Card. Allen, hist. introd. pp. xxxii, xxxiii, 464; Sanders's Rise and Growth of the Anglican Schism, p. 220; Panzani's Memoirs, p. 27 *n.*; Burke's Extinct and Dormant Baronetcies (1841), p. 184; Wootton's English Baronetage (1781), i. 125; Betham's Baronetage, i. 147; Addit. MS. 15950; Cotton MSS. Calig. C. ii. 56*, iii. 469, viii. 277, ix. 406; Harl. MSS. 295, art. 2, 3, 304 f. 68 *b*; Lansd. MSS. 18, art. 79, 96, art. 12; Foss's Judges of England, v. 160; Strype's Works (general index); Calendars of State Papers, Dom. Eliz. (1547–80) 733, (1581–90) 751, (1591–4) 614, (1595–7) 609, (1598–1601) 645, (1601–3) 621, (1603–10) 696, (1611–18) 558; Fuller's Worthies (Nichols), i. 109; Wood's Athenæ Oxon. (Bliss), ii. 74; Zurich Letters, i. 5; Clay's Liturgies &c. in Reign of Elizabeth, p. 656; Foxe's Acts and Monuments (Townsend), vi. 10, 22, 59, 576, vii. 34, 77, 85, 757, viii. 301; Burke's Commoners, ii. 646.] T. C.

**ENGLEFIELD, Sir HENRY CHARLES** (1752–1822), antiquary and scientific writer, born in 1752, was the eldest of the five children of Sir Henry Englefield, bart., by his second wife, Catharine, daughter of Sir Charles Bucke, bart. He succeeded his father in the baronetage 25 May 1780, but he did not marry, and the title became extinct. Englefield was elected a fellow of the Society of Antiquaries in 1779, was for many years one of its vice-presidents, and for a short time its president, succeeding Marquis Townshend. Under his direction the society published the series of engravings of English cathedrals and churches, Englefield himself contributing to the descriptive dissertations (1797–1813). He made ten or more contributions to the 'Archæologia' (vols. vi–xv.), principally on Roman antiquities and ecclesiastical architecture. He joined the Dilettanti Society in 1781, and was for fourteen years its secretary. He possessed a choice cabinet of vases, now apparently dispersed, formed from the Coghill, Cawdor, and Chinnery sales. The vases were drawn and engraved by H. Moses (*Vases from the Collection of Sir H. Englefield*, London, 1820, 4to; 2nd ed. 1848). He purchased Thomas Sandby's 'Views and Sketches of St. George's Chapel, Windsor,' at the Sandby sale in 1799.

Englefield was elected a fellow of the Royal Society in 1778. He made astronomical and other communications to it in 1781 and 1784. He also made scientific communications to the Linnean Society (vol. vi.), of which he was a fellow, and to the Royal Institution, and contributed to 'Nicholson's Journal' (vols. ix. x. xvi.), and to Tilloch's 'Philosophical Magazine' (vols. xxxvi. xliii. xlv.) His 'Discovery of a Lake from Madder' obtained the gold medal of the Society of Arts. He was president of the Society of Antiquaries 1811–12. His well-known 'Description of the Principal Picturesque Beauties, Antiquities, and Geological Phenomena of the Isle of Wight,' London, 1816, 4to and fol., embodied observations made in 1799, 1800, and 1801, when he spent the summer in the island. His other publications are: 1. 'A Letter to the Author of the "Review of the Case of the Protestant Dissenters,"' London, 1790, 8vo (in this Englefield, as a Roman catholic, defends the principles of his community). 2. 'On the Determination of the Orbits of Comets,' &c., London, 1793, 4to. 3. 'A Walk through Southampton,' Southampton, 1801, 8vo and 4to (2nd ed.

with an account of Clausentum, 1805, 4to). 4. 'The Andrian' (verse translation from Terence), 1814, 8vo. 5. 'Observations on the probable Consequences of the Demolition of London Bridge,' London, 1821, 8vo.

Before his death Englefield suffered from (total or partial) loss of sight. He died at his house in Tylney Street, London, 21 March 1822, and was buried in the church at Englefield, near Reading. A house in Englefield, inhabited for several generations by his family, was sold by him in 1792. His friend William Sotheby testifies to Englefield's sunshiny temper and vivacious conversation. Charles Fox is said to have declared that he never left his company uninstructed. Englefield's portrait was painted by Sir T. Lawrence (engraved in Sotheby's 'Memorial'), and there are portraits of him in the 'Description of the Isle of Wight' and in the 'Gent. Mag.' (1822, vol. xcii. pt. i. p. 292). Two bronze medalets of him are in the British Museum (Wroth, *Index to English Personal Medals*, p. 12).

[Sotheby's Memorial dedicated to the Society of Dilettanti, 1822, 8vo; Gent. Mag. 1822, vol. xcii. pt. i. pp. 293, 294, 418 f.; Michaelis's Ancient Marbles in Great Britain, p. 161 and §§ 84, 90; Ann. Reg. 1822, lxiv. 276; Burke's Extinct Baronetage, 1844, pp. 183–5; Rose's New Biog. Dict.; Nichols's Lit. Illustr. v. 719, vi. 292, 307, 759, vii. 13, 17; Nichols's Lit. Anecd. iii. 112, ix. 475, 656; Brit. Mus. Cat.] W. W.

ENGLEHEART, FRANCIS (1775–1849), engraver, born in London in 1775, was nephew of George Engleheart [q. v.], and grandson of Francis Engleheart of Kew. He served as apprentice to Joseph Collyer the younger [q. v.], and subsequently became assistant to James Heath [q. v.] His first published engravings were some plates after the designs of Thomas Stothard, R.A., and he also engraved a large portion of 'The Canterbury Pilgrims,' which was completed and published by Heath. He became better known to the public by his engravings from the pictures and drawings of Richard Cook, R.A. [q. v.], and some of these were considered among the finest specimens of book illustrations then produced in England. He subsequently engraved the portraits in a collection of the works of the English poets, and was engaged by Messrs. Cadell & Davies to engrave the designs of R. Smirke, R.A. [q. v.], for works published by them. Engleheart engraved nearly thirty of Smirke's designs for their edition of 'Don Quixote.' His services were enlisted by Sir David Wilkie, R.A., to engrave his 'Duncan Gray' and 'The only Daughter,' which are the works by which Engleheart is chiefly known. His last important work was an engraving from the picture by W. Hilton, R.A., of 'Serena rescued by Sir Calepine, the Red Cross Knight.' Among other engravings by him were 'Cupid and the Nymphs,' after Hilton, 'The Holy Family,' after Fra Bartolommeo, some plates for 'The British Museum Marbles,' and numerous portraits and plates for the annuals then in vogue. Engleheart was a member of the Society of British Artists, and occasionally contributed to their exhibitions. He died on 15 Feb. 1849, in his seventy-fourth year.

Another member of the same family, Timothy Stansfeld Engleheart (1803–1879), was also an engraver. He engraved some of the plates in 'The British Museum Marbles,' but seems to have removed to Darmstadt, as there is a fine engraving by him of 'Ecce Homo,' after Guido Reni, executed at Darmstadt in 1840.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Ottley's Dict. of Recent and Living Painters; information from J. Gardner Engleheart, C.B.] L. C.

ENGLEHEART, GEORGE (1752–1839), miniature-painter, born in 1752, was one of the younger sons of Francis Engleheart, a member of a noble Silesian family, who came into England in the time of George II, and settled at Kew. Engleheart was a pupil of Sir Joshua Reynolds, and gained some repute as a miniature-painter, practising in Hertford Street, Mayfair. In 1790 he was appointed miniature-painter to the king. His miniatures were mostly executed on ivory, though occasionally on enamel, and were well drawn and coloured, showing great character and power. He exhibited at the Royal Academy between 1773 and 1812, mostly original portraits, or copies from Reynolds and others. Engleheart died at Blackheath on 21 March 1839.

His nephew, John Cox Dillman Engleheart (1783–1862), also practised as a miniature-painter. He first exhibited at the Royal Academy in 1801, and continued to do so up to 1828, when, owing to failing health, he retired from his profession. He died in 1862. A collection of the works of both painters is in the possession of J. Gardner Engleheart, C.B., son of the last named; among the miniatures is a portrait of George Engleheart by himself.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; information from J. Gardner Engleheart, C.B.] L. C.

ENGLEHEART, THOMAS (*d.* 1787?), sculptor and modeller in wax, was one of the sons of Francis Engleheart of Kew, and elder brother of George Engleheart [q. v.] He was

a student at the Royal Academy, and in 1772 competed with John Flaxman [q. v.] for the gold medal given by the Royal Academy for a bas-relief of 'Ulysses and Nausicaa.' In this competition Engleheart was successful, to the bitter disappointment of Flaxman. He subsequently exhibited various busts and models in wax at the Royal Academy from 1773 to 1786, in which year or the following he died. There is in the National Portrait Gallery an oval medallion of Edward, duke of Kent, modelled in red wax by Engleheart in 1786.

[Redgrave's Dict. of Artists; Cunningham's Life of Flaxman; Royal Academy Catalogues; Cat. of the National Portrait Gallery; information from J. Gardner Engleheart, C.B.] L. C.

ENGLISH, HESTER (1571–1624), calligrapher and miniaturist. [See KELLO.]

ENGLISH, SIR JOHN HAWKER, M.D. (1788–1840), entered the employment of the king of Sweden as surgeon, and became surgeon-in-chief to the Swedish army. In recognition of his services he was decorated with the order of Gustavus Vasa in 1813, and, having received permission to accept it, was knighted by the prince regent in 1815. On leaving Sweden he graduated M.D. both at Gottingen (3 March 1814) and at Aberdeen (26 May 1823), being admitted a licentiate of the College of Physicians on 25 June following. He resided at Warley House, Essex, but died 25 June 1840 while at St. Leonards-on-Sea.

[Munk's Coll. of Phys. iii. 276; Gent. Mag. new ser. xiv. 221.] A. V.

ENGLISH, JOSIAS (*d.* 1718?), amateur etcher, was a gentleman of independent means who resided at Mortlake. He was an intimate friend and a pupil of Francis Clein [q. v.], the manager of the Mortlake tapestry works, and etched numerous plates in the style of Hollar, after Clein's designs; these include a set of eleven plates, etched in 1653, entitled 'Variæ Deorum Ethnicorum Effigies, or Divers Portraicturs of Heathen Gods,' a set of four representing 'The Seasons,' a similar set of 'The Four Cardinal Virtues,' and a set of fourteen plates of grotesques and arabesques. His most important etching was 'Christ and the Disciples at Emmaus,' after Titian. He also etched a plate of a jovial man smoking, dated 1656, portraits of Richard Kirby, John Ogilby, and William Dobson; the last-named etching was long attributed to John Evelyn. There is in the British Museum a small mezzotint engraving by English. According to Vertue, English died about 1718, and left his property, which included a portrait of Clein and his wife and some samples of the Mortlake tapestry, to Mr. Crawley of Hempsted, Hertfordshire. His wife, Mary, died 21 March 1679–80 (buried at Barnes, Surrey).

[Redgrave's Dict. of Artists; Walpole's Anecdotes of Painters; Vertue MSS. (Brit. Mus. Addit. MSS. 23068, &c.); Andresen's Handbuch für Kupferstichsämmler; Manning and Bray's Hist. of Surrey, iii 322.] L. C.

ENGLISH, WILLIAM (*fl.* 1350), physician. [See GRISAUNT.]

ENGLISH, WILLIAM (*d.* 1778), Irish poet, was a native of Newcastle, co. Limerick. After teaching schools at Castletownroche and Charleville, he finally entered the Augustinian order. He died at Cork 13 Jan. 1778, and was buried in St. John's churchyard. As a Gaelic poet of humble life English acquired considerable reputation. His best-known ballad, 'Cashel of Munster,' was translated by Sir Samuel Ferguson in 'Lays of the Western Gael' (1865), pp. 209–10.

[John O'Daly's Poets and Poetry of Munster (Dublin, 1853).] G. G.

ENNISKILLEN, second BARON OF (1616–1645). [See MAGUIRE, CONNOR or CORNELIUS.]

ENSOM, WILLIAM (1796–1832), engraver, in 1815 gained a silver prize medal from the Society of Arts for a pen-and-ink portrait of William Blake [q. v.], poet and painter. He is best known by some small and neatly finished engravings from portraits by Sir Thomas Lawrence, including those of George IV, Master Lambton, Mrs. Arbuthnot, Marchioness of Salisbury, Lady Wallscourt, and others. He engraved 'Christ blessing the Bread,' after Carlo Dolce; 'St. John in the Wilderness,' after Carlo Cignani, and other subjects after Stothard, Smirke, Stephanoff, Bonington, and others; also plates for Neale's 'Views of the Seats of Noblemen and Gentlemen,' and for annuals, such as the 'Amulet,' the 'Literary Souvenir,' &c. Ensom also painted in water-colours, and was an intimate friend of R. P. Bonington [q. v.] He died at Wandsworth on 13 Sept. 1832, aged 36. His collection of engravings and drawings was sold by auction on 12 Dec. 1832. He exhibited at the Suffolk Street Gallery.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Le Blanc's Manuel de l'Amateur d'Estampes; Gent. Mag. 1832, ii. 284.] L. C.

ENSOR, GEORGE (1769–1843), political writer, was born in Dublin, of an English father, in 1769. He was educated at Trinity College, where he proceeded B.A. 1790. He devoted himself to political writing, and produced a large number of works in which very 'advanced' views in politics and religion are

advocated. He was widely read, and wrote in a powerful and sarcastic though sometimes inflated style. His attacks were specially directed against the English government of Ireland. He does not seem to have meddled, save with his pen, in political strife. 'I never was of any club, fraternity, or association,' he says (*Addresses to the People of Ireland*, p. 3). Bentham describes him as clever but impracticable. A large portion of Ensor's life was spent at Ardress, co. Armagh. There he died 3 Dec. 1843.

Ensor wrote: 1. 'The Independent Man, or an Essay on the Formation and Development of those Principles and Faculties of the Human Mind which constitute Moral and Intellectual Excellence,' 2 vols. 1806. 2. 'On National Government,' first part, 2 vols. 1810. 3. 'Defects of the English Laws and Tribunals,' 1812. 4. 'An Answer to the Speeches of Mr. Abbot, &c., on the Catholic Question, debated in the House of Commons 24 May 1813,' Dublin, 1813. 5. 'On the State of Europe in January 1816,' 1816. 6. 'An Inquiry concerning the Population of Nations, containing a Refutation of Mr. Malthus's Essay on Population,' 1818. 7. 'Radical Reform, Restoration of Usurped Rights,' 1819. 8. 'Addresses to the People of Ireland on the Degradation and Misery of their Country,' &c., Dublin, 1823. 9. 'The Poor and their Relief,' 1823. 10. 'A Defence of the Irish and the Means of their Redemption,' Dublin, 1825. 11. 'Irish Affairs at the close of 1825,' Dublin, 1826. 12. 'Letters showing the Inutility and exhibiting the Absurdity of what is fantastically called "The New Reformation"' [viz. the attempt to convert the Irish to the protestant faith], Dublin, 1828. 13. 'Anti-Union: Ireland as she ought to be,' Newry, 1831. 14. 'A Review of the Miracles, Prophecies, and Mysteries of the Old and New Testaments, and of the Morality and Consolation of the Christian Religion,' 1835. 15. 'Before and After the Reform Bill,' 1842. 16. 'Of Property, and of its Equal Distribution as promoting Virtue, Population, Abundance,' 1844. Ensor also wrote treatises on the 'Principles of Morality,' 'National Education,' 'The Catholic Question,' 'No Veto,' 'Natural Theology,' and the 'Corn Laws.'

[Bentham's Works, x. 603; Webb's Compendium of Irish Biog. (Dublin, 1878); Cat. Dub. Grad.; Quart. Rev. xxii. 102.] F. W–T.

ENT, Sir GEORGE, M.D. (1604–1689), physician, son of Josias Ent, a merchant of the Low Countries whom religious persecution had driven into England, was born at Sandwich, Kent, 6 Nov. 1604. He was sent to school at Rotterdam, where James Beckman was his master. In April 1624 he entered at Sidney Sussex College, Cambridge, graduated B.A. 1627, and M.A. 1631. He then studied for five years at Padua, and graduated M.D. 28 April 1636. In accordance with the custom of that university some pages of verses addressed to him by his friends were published under the title 'Laureæ Apollinari,' Padua, 1636. On the back of the title-page, with true Low Country pride, his arms are finely engraved: Sable between three hawk-bells a chevron or; the crest a falcon with bells and the motto an anagram of his name, 'Genio surget.' Among the fellow-students who wrote verses to him is John Greaves [q. v.], afterwards Savilian professor of astronomy at Oxford. Ent was incorporated M.D. at Oxford 9 Nov. 1638, and was elected a fellow of the College of Physicians 25 June 1639. He married 10 Feb. 1646 Sarah, daughter of Dr. Meverall [q. v.], treasurer of the College of Physicians. In 1642 Ent was Gulstonian lecturer in the college. He was censor for twenty-two years, registrar 1655–70, president 1670–5, and again in 1682 and 1684. In 1665, after an anatomy lecture at the college in Warwick Lane, at which the king was present, Charles II knighted Ent in the Harveian Museum. Dryden (Epistle to Dr. Charleton) has commemorated the friendship of Harvey and Ent, and Harvey left Ent five pounds to buy a ring. He was one of the original fellows of the Royal Society. His house was in the parish of St. Giles-in-the-Fields, where he died 13 Oct. 1689, and was buried in the church of St. Lawrence Jewry, close to the Guildhall of London.

His works are: 1. 'Apologia pro circuitione sanguinis,' London, 1641, of which a second edition was published in 1683. Both editions are dedicated to Sir Theophilus Clinton, earl of Lincoln, and are preceded by an address to Harvey, with laudatory Greek verses by Dr. Baldwin Hamey, and Latin verses by John Greaves. The book defends Harvey's doctrine of the circulation in general, and is a particular reply to Æmylius Parisanus, a Venetian physician. The argument is somewhat too long, but is in excellent Latin, with many happy quotations from Greek and Latin poets. The original manuscript is in the library of the College of Physicians. 2. A dedicatory letter prefixed to Harvey's 'De generatione animalium,' 1651. Harvey was inclined to postpone the publication of this book indefinitely for further observations, but Ent persuaded the great physiologist to entrust the manuscript to him, and with the author's leave published it, giving in the dedication to the president and fellows of the

College of Physicians a full account of the transaction. 3. 'ANTIAIATPIBH sive animadversiones in Malachiæ Thrustoni M.D. Diatribam de respirationis usu primario,' London, 1679. Thurston in his introduction implies that his work was approved by Ent, which was probably the reason of this careful examination of his several propositions. The book contains a portrait of Ent as an old man in full-bottomed wig and doctor's gown. A collected edition of Ent's works was published at Leyden in 1687.

[Munk's Coll. of Phys. i. 223; Willis's William Harvey, a History of the Discovery of the Circulation of the Blood, 1878; Works; Thurston's De Respiratione, Leyden, 1671.] N. M.

ENTICK, JOHN (1703?–1773), schoolmaster and author, residing in St. Dunstan's, Stepney, was probably born about 1703. According to the 'Address,' December 1770, prefixed to his 'New Latin and English Dictionary,' 1771, he was ten years at college, and must have commenced teaching about 1720. His first publication, the 'Speculum Latinum,' was in 1728, 'to make Latin neither tedious nor obscure,' on a system tried by him with success when it was his 'lot to be perplexed with a very dull boy.' In this work he made known that he was ready to print the 'Evidences of Christianity from the great Huetius, Eusebius,' &c., if encouraged; and the announcement was followed by the book in 1729, he styling himself on its title-page student of divinity. In 1736 he issued a proposal, which fell through, to print 'Chaucer' in 2 vols. folio, with explanatory notes; and there and thenceforth he put M.A. after his name, though there is no evidence where he obtained his degree. In 1754 he published his 'Phædri Fabulæ,' with accents and notes. In 1755 he agreed with Shebbeare and Jonathan Scott to write for their anti-ministerial paper, 'The Monitor,' appearing every Saturday, at a salary of 200*l.* a year; and his attacks on the government, in Nos. 357, 358, 360, 373, 376, 378, and 380, caused his house to be entered and his papers seized under a general warrant in November 1762. He sued the authorities for illegal seizure over this, claiming 2,000*l.* damages, and obtained a verdict for 300*l.* in 1765. He published in 1757 a 'New Naval History,' with lives and portraits, dedicated to Admiral Vernon. He married a widow in 1760, losing her the same year; and in 1763 he published a 'General History of the Late War.' In 1764 he issued his 'Spelling Dictionary,' each edition of which comprised twenty thousand copies; in 1766 he brought out an edition of Maitland's 'Survey of London,' with additions; in 1771 appeared his 'New Latin and English Dictionary' and an 'English Grammar;' and he is likewise credited with a 'Ready Reckoner,' some pamphlets on freemasonry, and a share both in the new 'Week's Preparation' and the new 'Whole Duty of Man.' Altogether, as his own 'Address' (supra) puts it, he was engaged for half a century either as tutor, schoolmaster, writer, or corrector of the press, labouring incessantly, chiefly for Dilly. He died at Stepney (where he was buried) on 22 May 1773, he being about seventy years old. He left a large work, in 4 vols., 'The Present State of the British Empire,' helped by other hands, nearly ready, which was brought out in 1774. In 1776 appeared a new edition of his 'Survey and History of London,' with his portrait, from a picture by Burgess, in clerical dress, as frontispiece; and Crakelt and others have edited his dictionaries repeatedly down to 1836. In Lysons's 'Environs,' by error, his name is printed 'Entinck.'

[Howell's State Trials, xix. col. 1029 et seq.; Entick's Latin Dictionary, 1771; Gignoux's Child's Best Instructor, 5th ed.; Watt's Bibl. Brit.; Lysons's Environs of London (1795 ed.), iii. 437, 457; Bromley's Catalogue; Nichols's Illustr. Lit. v. 803; Lady's Mag. 1773.] J. H.

ENTWISLE, JOSEPH (1767–1841), methodist minister, second son of William Entwisle and his wife, Ellen Makin, who were members of a presbyterian church in Manchester, was born there on 15 April 1767, being one of five sons who grew up to manhood. He was taught at the free school connected with the old presbyterian chapel, Manchester. At the age of fourteen Entwisle joined the methodists, and made diligent use of a good library at the preacher's house in Oldham Street. When not quite sixteen he began to preach, and was known as 'the boy preacher.' Wesley called him out to the itinerant work, and in 1787 sent him to the Oxfordshire circuit. Four years after, at the Manchester conference, he was received into the full ministry while stationed in Halifax. In May 1792 he married Mary Pawson, second daughter of Marmaduke Pawson, farmer, Thorner, near Leeds, by whom he had six children. Two of his sons, Joseph and William, became ministers in the methodist connexion. During the next few years Entwisle laboured in Leeds, Wakefield, Hull, Macclesfield, Manchester, Liverpool, and London, winning a well-deserved popularity by his preaching power, personal excellence, and judicious management. While in Macclesfield his wife died. When stationed in Lon-

don he married his second wife, Lucy Hine of Kingsland Crescent, in October 1805. He was at this time appointed the first missionary secretary. The conference of 1812 was held in Leeds, and Entwisle was elected president. Henceforward he filled a foremost place in the councils of the connexion, and did much to mould its policy and guide its affairs. The busy public life he led left him little time for literary work, but in 1820 he published an 'Essay on Secret Prayer,' a volume which obtained a large circulation, and was translated into French. He also contributed biographical and practical articles to the 'Methodist Magazine.' The later years of Entwisle's ministry were spent in Bristol, Birmingham, Sheffield, and London, where he was several times reappointed. In 1825 he was elected president of the conference a second time. He ceased to itinerate in 1834, being appointed house governor of the new Theological Institution opened at Hoxton for the education and training of young ministers. Through failure of health he resigned the office four years after, and retired to Tadcaster, where his only daughter lived. He preached occasionally and with much acceptance until within a few days of his death, which occurred on Saturday, 6 Nov. 1841, at the age of seventy-four.

[Memoir by his son, 7th ed., 1861; Minutes of the Methodist Conferences.] W. B. L.

ENTY, JOHN (1675?–1743), presbyterian minister, son of John Enty, a travelling tailor in Cornwall, was born in that county about 1675. The boy was working with his father at Tregothnan, the seat of the Boscawen family, when he attracted the notice of a Mrs. Fortescue, who sent him to a grammar school and thence to the Taunton academy, under Matthew Warren. Fortified by a recommendation from Warren, he went to preach at Plymouth, some time after the death (15 May 1696) of Nicholas Sherwill, pastor of one of the two presbyterian congregations. Sherwill's place was filled for a short time by his assistant, Byfield, who, according to John Fox (1693–1763) [q. v.], 'had the best sense and parts of any dissenter that ever lived' in Plymouth. The congregation, however, set aside Byfield and chose Enty, as 'a bright and serious young man.' He was ordained at Plymouth on 11 May 1698. Fox disparages his talents, but admits his power of moving the passions and the charm of his musical voice. In 1708 his congregation, numbering five hundred persons, built for him a new place of worship in Batter Street. He married well, and thus acquired means and position.

In the assembly of united ministers, which met half-yearly at Exeter, Enty sided with the conservative party, and eventually became its leader. He was rather a martinet, and haughty to opponents, but put his friends at ease by the frankness of a simple and kindly nature. He kept an eye on the orthodoxy of candidates for the ministry, but was not a prime mover against James Peirce, the Exeter heretic. After the exclusion of Peirce (1719) Enty was chosen (1720) his successor at James's Meeting. He was succeeded at Plymouth by Peter Baron, who had assisted him from 1700, and was ordained his colleague on 19 July 1704.

At Exeter Enty became the presiding spirit of the assembly, and its authorised spokesman in the controversy which followed the exclusion of Peirce. His steady adherence to his principles established him in reputation and honour throughout the twenty-three years of his Exeter ministry. He was little of a pastor, confining himself to pulpit duty, taking no exercise, and caring for no amusements. His health remained good till, in May 1743, his constitution was broken by an epidemic. He died on 26 Nov. 1743.

Enty was twice married: first, to 'an agreeable woman' of good fortune at Kingsbridge, Devonshire, who died childless. Very soon after her death his old friend, Mrs. Vincent, whose house at Plymouth was 'the great inn for all dissenting ministers,' made up a match between him and Ann, eldest daughter of Savery of Shilston, near Modbury, Devonshire, a dissenting family of county rank.

He published: 1. 'The Ministry secured from Contempt,' &c., 1707, 4to (sermon, on Tit. ii. 15, to the Exeter assembly). 2. 'A Defence of the Proceedings of the Assembly at Exeter,' &c., 1719, 8vo (in reply to Peirce). 3. 'Truth and Liberty consistent,' &c., 1720, 8vo (a further defence, in reply to Peirce's rejoinder). 4. 'A Preservative against . . . corruptions of Reveal'd Religion,' Exon, 1730, 8vo. 5. 'A Defense of . . . a Preservative,' 1730, 8vo. Also single sermons, 1716, 4to; 1717, 8vo; 1725, 8vo; 1727, 8vo.

[Fox's Character of Enty, in Monthly Repository, 1821, p. 325 sq.; Fox's Memoirs, ib. pp. 135, 197 sq.; Murch's Hist. Presb. and Gen. Bapt. Churches in West of Engl. 1835, pp. 412, 500.; Worth's Hist. Nonconf. in Plymouth, 1876, pp. 16, 36; manuscript list of ministers in the records of the Exeter Assembly.] A. G.

EOGHAN, Saint and Bishop (*d.* 618), was of Ardsratha, now Ardstraw, in the county of Tyrone and diocese of Derry. Descended from Ugaine Mor on the father's side

he was thus connected by kindred with the chieftains of Leinster, while through his mother, Muindech, he claimed relationship with the Ulster families. In his boyhood he, with many others—among whom was Tigernach, afterwards bishop at Clones—was captured by pirates and carried off to Britain. St. Ninian, of the monastery of Rosnat, better known as Candida Casa or Whithorn, interceded for them with the king, and, having obtained their liberty, took them into his establishment, and 'brought them up in ecclesiastical discipline.' Some years after Gaulish pirates, in one of their inroads, again carried them away captive, one of their number on this occasion being Corpre, afterwards bishop at Cuil-rathain, now Coleraine. They were brought to Armorica, or Britannia minor (Brittany), by their captors, and there employed in turning a mill. One day the steward, finding them engaged in study instead of work, sternly ordered them to turn the mill; but an angel is said to have come to their assistance and relieved them.

Eoghan and Tigernach subsequently returned to Ireland, where the former founded a monastery at Hy Cualann, in the north of co. Wicklow. There he remained fifteen years, ruling over many bishops and presbyters. With him was placed Coemgen (Kevin), his brother's son, afterwards so famous, and under his instruction he learned the Psalms (probably the chanting of them) and was also employed as steward. Eoghan, in obedience to a divine admonition, next visited the north of Ireland to preach the Word of God. Here he helped Tigernach, who had also proceeded to the north, to found several monasteries. Chief among these were Cluaineois, now Clones, in the barony of Dartry and co. Monaghan, and Gabail-liuin, now Galloon, co. Fermanagh. The two saints were united in a spiritual compact, and rendered each other mutual assistance. Eoghan had much influence with the fierce chieftains of Ardstraw, and when Fiachra slew one of the monks in the doorway of the oratory, in the presence and with the approval of his father, Lugaid, the son of Setna, uncle to St. Columba, Eoghan informed Lugaid that not one of his seed should reign who should not be deformed in body, and that the son who committed the crime should die in a few days. The latter prophecy having come to pass, Lugaid repented; and on promising for himself and his successors to pay a silver screapall every third year to the monastery of Ardstraw, the punishment was reduced, and it was announced that his posterity should be councillors and judges (Brehons), and that no one should hold his kingdom in security who neglected their advice. But Eoghan was not always successful. He was unable to restrain a cruel king named Amalgid, who insisted, in spite of the saint's entreaties, on consecrating (or rather, as the writer says, desecrating) his five-barbed spear in the blood of children, according to a heathen rite.

As a proof of the generosity of Eoghan, it is related that on a journey in the north of Ireland, while travelling through a great wood sixty miles in extent near the river Bann, he was appealed to by a beggar afflicted with leprosy, and, having nothing else, bestowed on him the horses that drew his chariot. St. Corpre soon after supplied him with others.

The Bollandists are of opinion that Eoghan lived in the beginning of the sixth century; but as this belief is founded on the statement that he foretold the birth of St. Columba, which took place in 520, it is of little weight. The choice seems to lie between 618, the date given by Bishop Reeves, and 570, that assigned by Ussher. But the former seems the most probable. His day is 23 Aug.

[Bollandists' Acta Sanct. 23 Aug. iv. 624–6; Martyrology of Donegal, 23 Aug.; Calendar of Œngus, p. clxvii; Lanigan's Eccl. Hist. ii. 190; Book of Hymns, Rev. J. H. Todd, fasc. i. 103.]

T. O.

**EON, Chevalier d'** (1728–1810). [See D'Eon de Beaumont.]

**EPINE, FRANCESCA MARGHERITA DE L'** (*d.* 1746), vocalist, a native of Tuscany, came to England with her German master, Greber, and was heard at York Buildings in 1692, becoming 'so famous for her singing' that she performed there and at Freeman's Yard during the remainder of that season. In May 1703 she received twenty guineas 'for one day's singing in ye play called ye Fickle Sheperdesse;' while her appearance at Lincoln's-Inn-Fields Theatre (where she was to sing 'four of her most celebrated Italian songs') on 1 June 1703, though announced to be her last, was followed by another on 8 June, when a song called 'The Nightingale' was added to her répertoire. Her great success induced her to remain in London, and thus she became associated with the establishment of Italian opera in England. She first appeared at Drury Lane, 29 Jan. 1704, singing some of Greber's music between the acts of the play. Thenceforth she frequently performed not only at that theatre but at the Haymarket and Lincoln's Inn-Fields. She sang before and after the opera 'Arsinoe,' in 1705; she similarly took part in Greber's 'Temple of Love,' 1706, where, according to Burney, she

was the principal singer; in 'Thamyris,' 1707, an opera partly arranged from Scarlatti and Buononcini, by Dr. Pepusch; 'Camilla,' where she played Prenesto, 1707; 'Pyrrhus and Demetrius,' as Marius, 1709; 'Almahide,' the first opera performed here wholly in Italian, 1710; 'Hydaspes,' 1710; 'Calypso and Telemachus,' 1712 (as Calypso); Handel's 'Pastor Fido' (as Antiocchus, the music demanding much executive power), and 'Rinaldo,' 1712; 'Teseo,' 1713; and the pasticcios 'Ernelinda' and 'Dorinda,' 1713. Her services were often engaged for the English operas at Lincoln's Inn-Fields, until 1718, when she married Dr. Pepusch and retired from the stage.

According to Downes, Margherita brought her husband at least 10,000 guineas. These 'costly canary birds,' as Cibber called the Italians, increased their income (8*l.* a week was a singer's salary) by performances at private houses and other special engagements. Margherita's singing must have possessed great merit and cleverness, and was said to be superior to anything heard in England at the time. She had been joined in 1703 by her sister Maria Gallia, who, however, did not become equally popular, and her only important rival was Mrs. Tofts, an established favourite at Drury Lane. On the second appearance of 'the Italian gentlewoman' upon these boards, early in 1704, a disturbance arose in the theatre. Mrs. Tofts's servant was implicated, and Mrs. Tofts felt it incumbent upon her to write to the manager to deny having had any share in the incident. The jealousy between the two singers, whether real or imagined, now became the talk of the town and the theme of the poetasters. The fashionable world was divided into Italian and English parties. Hughes wrote:—

Music hath learn'd the discords of the state,
And concerts jar with whig and tory hate.
Here Somerset and Devonshire attend
The British Tofts, and ev'ry note commend;
To native merit just, and pleas'd to see
We 'ave Roman arts, from Roman bondage free.
There fam'd L'Épine does equal skill employ
While list'ning peers crowd to th' estatic joy;
Bedford to hear her song his dice forsakes;
And Nottingham is raptured when she shakes;
Lull'd statesmen melt away their drowsy cares
Of England's safety, in Italian airs.

Rowe, and others, wrote less pleasantly of 'Greber's Peg' or 'The Tawny Tuscan,' and her conquests. Posterity has, notwithstanding, judged her character to be one of guileless good nature. The patience with which she endured the name 'Hecate,' bestowed upon her in consideration of her ugliness by her husband, has been recorded by Burney.

Dr. and Mrs. Pepusch lived for some time at Boswell Court, Carey Street, where a singing parrot adorned the window. In 1730 they moved to a house in Fetter Lane. Margherita, advancing in years, 'retained her hand on the harpsichord, and was in truth a fine performer,' so much so that amateurs would assemble to hear her play Dr. Bull's difficult lessons out of 'Queen Elizabeth's Virginal Book.' It appears from a manuscript diary of S. Cooke, a pupil of Dr. Pepusch, that Mrs. Pepusch fell ill on 19 July 1746, and that on 10 Aug. following, 'in the afternoon, he went to Vauxhall with the doctor, Madame Pepusch being dead.' She had been 'extremely sick' the day before.

A replica in oils of Sebastian Ricci's picture 'A Rehearsal at the Opera,' containing a portrait of Margherita, is in the possession of Messrs. John Broadwood & Sons, the pianoforte-makers. In this group of musicians 'Margaritta in black with a muff' (as the title runs) is short, dark-complexioned, but not ill-favoured. The original painting is at Castle Howard, the seat of the Earl of Carlisle in Yorkshire.

[London Gazette, 1692–1711; Daily Courant, 1703–1711; manuscripts and letters in possession of Julian Marshall, Esq.; Hawkins; Burney; Grove; Downes's Roscius Anglicanus; Cibber's Apology; Hughes's Poems, ed. Bell, i. 119; and other works quoted above.] L. M. M.

EPPS, GEORGE NAPOLEON (1815–1874), homœopathic practitioner, was the half-brother of Dr. John Epps [q. v.], and was born on 22 July 1815. After being for some years his brother's pupil and assistant, he became a member of the London College of Surgeons in 1845, and was in the same year appointed surgeon to the Homœopathic Hospital in Hanover Square. His mechanical aptitude led to his being very successful in treating spinal curvatures and deformities. In 1849 he published 'Spinal Curvature, its Theory and Cure.' He added a third part to Pulte's 'Homœopathic Physician,' brought out by his brother in 1852, on the 'Treatment of Accidents;' and published revised editions of W. Williamson's 'Diseases of Infants and Children,' and 'Diseases of Women and their Homœopathic Treatment,' in 1857. In 1859 he published a work, 'On Deformities of the Spine and on Club Foot.' He had a large practice to which he was much devoted, never sleeping out of his house for twenty years. In 1833 he married Miss Charlotte Bacon. He died on 28 May 1874.

[Homœopathic World, 1874, ix. 229; British Journal of Homœopathy, 1874, xxxii. 574.] G. T. B.

**EPPS, JOHN** (1805–1869), homœopathic physician, eldest son of John Epps, of a family long settled near Ashford in Kent, was born at Blackheath on 15 Feb. 1805, and educated at Mill Hill school. He was early apprenticed to a medical practitioner in London, named Durie. At the age of sixteen or seventeen he was introduced to phrenology by Mr. Sleigh, a lecturer on anatomy, and this study became a favourite one throughout his life. In 1823 he went to Edinburgh to study medicine, earning his own living by teaching classics and chemistry, his father having suffered a reverse of fortune. He became a member of the Phrenological Society, which introduced him to George Combe and other men of note. While yet a student he published 'Evidences of Christianity deduced from Phrenology,' of which a second edition was published in 1836. In 1826 he graduated M.D. In 1827 he commenced practice in the Edgware Road, London, and also began to lecture on phrenology. He had an introduction to Spurzheim from James Simpson, the phrenologist (see *Homœopathic World*, 1875, p. 290), and joined the Phrenological Society. He gave medical lectures in the Aldersgate Street lecture-room, and soon gained pupils. He also lectured frequently both in London and the country for literary institutions. In 1830 he lectured on chemistry and materia medica, in conjunction with Ryan, Sleigh, and Costello, at the school of medicine, Brewer Street, Windmill Street. On the school being broken up Epps and Ryan joined Dermott in giving lectures at the Western Dispensary, Gerrard Street, Soho. Epps also lectured on botany at the Westminster School of Medicine, Princes Street, Storey's Gate. About 1830 Epps became medical director of the Royal Jennerian and London Vaccine Institution, on the death of Dr. John Walker, the coadjutor of Jenner. Epps wrote Walker's life for the benefit of the widow, but did not realise any profit; however, he paid a small yearly sum to Mrs. Walker during her life.

In 1838 Epps directed his mind seriously to the study of homœopathy, having long felt that medicine was in a very unscientific position. He became convinced that Hahnemann's system was scientific, and applied himself with characteristic ardour to propagate it. He began by publishing a tract entitled 'What is Homœopathy?' in 1838. A majority of his patients adopted his new views, which he further explained in 'Domestic Homœopathy,' 1840, and 'Homœopathy and its Principles Explained,' 1841. He also began to lecture actively on the new system. He continued throughout life an ardent advocate of homœopathy, and gained a large practice, although from 1844 he became increasingly deaf. In 1851 he was elected lecturer on materia medica at the Homœopathic Hospital.

Besides medical practice, Epps was interested in a multitude of public questions, and incessantly lectured, wrote letters, spoke at public meetings, and worked privately in connection with parliamentary, religious, and social reforms. Among his attached friends were Mazzini, Wilson, of the 'Economist,' Kossuth, Edward Miall, and James Stansfeld. In 1847 he unsuccessfully contested Northampton as a radical. In 1835 he began to publish the 'Christian Physician and Anthropological Magazine,' which he largely wrote himself. It was not pecuniarily successful. The last number (1 Feb. 1839) bore the title, 'The Phrenological (anthropological) Magazine and Christian Physician.' From 1841 he was connected with the Working Men's Church at Dockhead, Bermondsey, and lectured there every Sunday evening to large audiences on religious and social subjects, which he treated for the most part in a very liberal spirit. One series of twelve lectures, disproving the existence of the Devil, was published anonymously in 1842, under the title, 'The Devil,' and roused much opposition. His incessant activity, both publicly and privately, no doubt shortened his life. For some years he suffered from heart-disease, which caused his death in Great Russell Street, London, on 12 Feb. 1869.

Epps was of short stature and sturdy frame, and had a beaming, self-confident expression. He was regarded by many of the working classes as a prophet in medicine, and, although neither profound nor original, he impressed many people with the idea that he was both, owing to his great earnestness and confidence in his own views, and his evident desire to benefit his fellow-creatures. He had a great command of words, a fine sonorous voice, and an animated manner. His philanthropic efforts and personal acts of kindness were numberless.

In 1831 Epps married Miss Ellen Elliott, who survived him, and edited his 'Diary,' a diffuse and scrappy book, containing a large proportion of religious reflections, and failing to give a connected narrative of his life. Mrs. Epps, as 'E. Elliott,' published three novels, one of which, 'The Living among the Dead,' 1860, achieved a certain success. She was born in 1809 and died in 1876.

Epps's principal works, besides those mentioned above, were: 1. 'Horæ Phrenologicæ,' 1834. 2. 'Domestic Homœopathy,' 1842. 3. 'Treatise on the Virtues of Arnica,' &c.,

1850. 4. Editions of Pulte's 'Homœopathic Domestic Physician,' with explanatory notes, 1852, 1854, 1855. 5. 'Constipation, its Theory and Cure,' 1854. 6. 'Consumption, its Nature and Treatment,' 1859. He was joint editor of the 'London Medical and Surgical Journal' in 1828–9; and at a later period brought out a 'Journal of Health and Disease,' 1845–52, and 'Notes of a New Truth,' 1856–69.

[Diary of John Epps, edited by his widow, 1875; review of same, British Journal of Homœopathy, xxxiii. 290–7; obituary notices, same journal, xxvii. 350, 351; Homœopathic World, iv. 66–8; J. F. Clarke's Autobiographical Recollections of the Medical Profession, pp. 137–40.]

G. T. B.

**ERARD, Saint and Bishop** (*fl.* 730–754), was one of those Irishmen who, having left their native country to labour on the continent, were lost sight of at home, and are not mentioned in the native annals. According to his life by Conrad A Monte Puellarum (A.D. 1340), derived from a more ancient life in the church of Ratisbon, his brother, Hildulph, had gone forth as a missionary to the lower parts of Germany, and in course of time was chosen to the episcopal chair of Treves by the princes and people. Erard went to visit him, but, not finding him there, after some search discovered him living as a hermit in the Vosges 'for the love of Christ.' Staying with him for a time, he then remonstrated with him on his mode of life, and pointed out that it was his duty to take heed to the Lord's flock, and that there was more merit in preaching and teaching than in leading the life of a hermit. Influenced by this he gathered disciples round him, and Erard remained with him fourteen years in that region. Afterwards, having arranged for the oversight of his flock by placing in charge Adalbert, called, like Hildulph, his brother, but probably in both cases in a religious sense, he bade farewell to him, and going into Bavaria to preach arrived at Ratisbon. Thence he was divinely admonished to proceed to the Rhine and labour in Alsace. It was during this missionary journey that he baptised Ottilia, daughter of the Duke of the Allemanni, from whom Odilieburgh, near Liège, derived its name. The infant is said to have been born blind, and to have recovered her sight through St. Erard's prayers. Having accomplished his mission there, he returned to Bavaria and settled at Ratisbon. Here he passed the remainder of his life, and so much did he love the place that, 'with his own hands, he dug a well of sweet water hard by the monastery.' He was buried in the church attached to it. According to Ware some have made him bishop of Freisingen, others of Treves, and others again of Ratisbon; but the German writers deny that he held the bishopric of any of those towns. It has also been stated that he was bishop of Ardagh, or more correctly at Ardagh, before leaving Ireland, but the total silence of the native annals on the subject, and the absence of any mention of his name in them, render this extremely doubtful. It is possible he may have been a monastic bishop at Ratisbon according to primitive usage, and having no territorial jurisdiction is not mentioned in the lists.

It is needless to say that the foreign scribes have made sad confusion in the names, and doubts have therefore been expressed as to his native country. The second 'Life' in the 'Acta Sanctorum' terms him a 'Goth' (Gothus), an evident mistake for Scothus, the form in which the name of Scot is sometimes given. Again he is said to be of the Niverni, which is without doubt a corruption of Iverni, a form of Hiberni. Owing to these and other errors the numerous so-called lives of the saint which exist rather tend to confuse the facts of his history, and to obscure his nationality, some deriving his name from the German, others from the Hebrew; Erard, however, is a well-known Irish name.

The best account appears to be that of Conrad above referred to, from which the foregoing facts are taken. We are indebted for it to the learned Stephen White, who found it in the monastery at Ratisbon, of which he was canon, and communicated it to Archbishop Ussher.

The day of his death is 8 Jan., at which he is entered in the Irish calendars, but Alban Butler places him at 9 Feb., the day on which he is found in the Scottish lists.

The period of his death is so uncertain that Dr. Lanigan says he 'dares not decide it.' Various dates have been suggested from 675, which Dempster advocates, to 754, which is that of Ware, Colgan, and Baronius, and seems the most probable. He was canonised by Pope Leo IX in 1052.

[Bollandists' Act. Sanct., 8 Jan. tom i. 533–546; Ware's Bishops, Ardagh, i. 248; Lanigan's Eccl. Hist. iii. 105; Todd's Liber Hymnorum Fascic. i. 103; Ussher's Works, vi. 299.] T. O.

**ERBURY, WILLIAM** (1604–1654), independent divine, was born at or near Roath Dagfield, Glamorganshire, in 1604, and after receiving some education at a local school matriculated at Brasenose College, Oxford, in 1619, taking the degree of B.A. in October 1623, when he returned to Wales, and taking orders was presented to the living of St. Mary's, Cardiff. Wood states (*Athenæ Oxon.* ed. 1815, ii. 100–1) that he was always

schismatically affected, preached in conventicles, and refused to read the declaration regarding sabbath sports, for which he was several times cited before the court of high commission at Lambeth, and was punished for his obstinacy. At his visitation in 1634 the Bishop of Llandaff (Murray) pronounced Erbury a schismatical and dangerous preacher, and, after a judicial admonition, warned him that he should proceed further if he did not submit. On Erbury declining to submit the bishop preferred articles against him in the court of high commission. The case made slow progress, as Laud complains in 1636 (Wharton, *Troubles of Laud*, i. 538), and encouraged Erbury to persist in his contumacy and his followers to consider him faultless. The prosecution culminated in 1638, when Erbury was forced to resign his living and leave the diocese. In 1640 he commenced to preach against episcopacy and ecclesiastical ceremonies, and having declared for independency and the parliament, Christopher Love (Love, *Vindication*, ed. 1651) obtained for him the chaplaincy of Major Skippon's regiment, with the pay of eight shillings per day. While in the army he is said to have occasionally taken part in military affairs, and to have corrupted the soldiers with strange opinions and antinomian doctrines. Edwards (*Gangræna*, p. 78, ed. 1646) says he became a seeker and taught universal redemption, and in 1645 went to London to propagate his views. In July the same year, in a sermon at Bury St. Edmunds, he affirmed that Adam's sin could only be imputed to Adam, and denied the divinity of Christ. He now went to reside in the Isle of Ely, travelling through the surrounding district and preaching in private houses. He did not, however, sever his connection with the army, for in 1646, after the surrender of Oxford, he was a regimental chaplain and preacher to a congregation which met in a house opposite Merton College Chapel. He opposed in every way the parliamentary visitors, with whom in several public disputations he appears to have had the better of the argument: an account of one is given in 'A Relation of a Disputation in St. Mary's Church in Oxon between Mr. Cheynel and Mr. Erbury,' 1646–7. Although very popular with the soldiers, he was about this time, on account of his Socinian opinions, directed to leave Oxford, when he went to London, and for some time preached at Christ Church, Newgate Street, until his tenets caused him to be summoned before the committee for plundered ministers at Westminster in 1652, when he made an orthodox profession of faith. The committee refused to accept this as genuine, and are believed to have committed him to prison. In the following year he and John Webster had a disputation with two ministers in a church in Lombard Street, when Erbury declared that the wisest ministers and the purest churches were then 'befooled and confounded by reason of learning,' that 'Babylon is the church in her ministers and the Great Whore the church in her worshippers,' and made a number of other equally absurd statements, which caused the meeting to end in a riot. After his deprivation of his chaplaincy in 1645 he is supposed to have lived on the contributions of his admirers; his own property he alleges to have been plundered in Wales in 1642. He died at the beginning of 1654, and was buried either in Christ Church, Newgate Street, or in the burial-ground adjoining the old Bethlehem Hospital. His widow, Dorcas, became a quakeress, and in 1656 was apprehended for paying divine honours at Bristol to James Nayler, when she alleged that Nayler was the son of God and had raised her to life after she had been dead two days. She was liberated after a few days' confinement; when she died is uncertain. Erbury, although according to his lights both pious and conscientious, was a mystic and a fanatic with some little learning, good parts, and a violent temper. His leading tenets were that about the end of the apostolic times the Holy Spirit withdrew itself and men substituted an external and carnal worship in its stead; that when apostasy was removed the new Jerusalem would descend so that certain men could already see it; that baptism consisted in going ankle deep only into the water, and that none had a right to administer that ordinance without a fresh commission from heaven. Baxter considered him one of the chiefs of the anabaptists, but Neal describes him as a turbulent antinomian. His chief writings are: 1. 'The Great Mysterie of Godliness: Jesus Christ our Lord God and Man, and Man with God, one in Jesus Christ our Lord,' 1640. 2. 'Ministers for Tythes, proving they are no Ministers of the Gospel,' 1653. 3. Sermons of different dates, one of which is entitled 'The Lord of Hosts' (1648), collected in 1653. 4. 'An Olive Leaf, or some Peaceable Considerations to the Christian Meeting at Christ's Church in London. . . . The Reign of Christ and the Saints with Him on Earth a Thousand Years. one Day, and the Day at Hand,' 1654. 5. 'Jack Pudding, or a Minister made a Black Pudding. Presented to Mr. R. Farmer, parson of Nicholas Church at Bristol,' 1654. 6. 'The Testimony of William Erbury,' 1658, twenty-three tracts collected together, with a preface.

[Brook's Lives of the Puritans, iii. 185; Wood's Athenæ Oxon. iii. 360 (ed. 1815); Wharton's

Troubles, &c., of Laud, i. 533, 555; Edwards's Gangræna, pts. i. and ii. (2nd edit.); Walker's Attempt, &c., pt. i. 125–6; Erbury's Testimony; Neal's Hist. Puritans, iii. 397 (1793–7); Biog. Brit. v. 3199 (ed. 1747); Antitrinitarian Biog. i. 87, iii. 167–8; Love's Vindication, p. 36 (ed. 1651). A. C. B.

ERCELDOUNE, THOMAS OF, called also the RHYMER and LEARMONT (*fl.* 1220?–1297?), seer and poet, occupies much the same position in Scottish popular lore as Merlin does in that of England, but with some historical foundation. His actual existence and approximate date can be fixed by contemporary documents. The name of 'Thomas Rimor de Ercildun,' with four others, is appended as witness to a deed whereby Petrus de Haga de Bemersyde agreed to pay half a stone of wax annually to the abbot and convent of Melrose for the chapel of St. Cuthbert at Old Melrose (*Liber de Melros*, Bannatyne Club, i. 298). The document is undated, but the Petrus de Haga cannot be he who witnessed the signature of Richard de Moreville, constable of Scotland, about 1170 (*Liber S. Marie de Dryburgh*, Bannatyne Club, 1847, p. 269), and must be identified with the person of that name who lived about 1220 (*ib.* pp. 94–6), as two of the four witnesses mentioned above were Oliver, abbot of Dryburgh (*c.* 1250–68), and Hugh de Peresby, viscount of Roxburgh, alive in 1281. In the chartulary of the Trinity House of Soltra, preserved in the Advocates' Library, Edinburgh, is a deed conveying to that house all the lands held by inheritance in Erceldoune by 'Thomas de Ercildoun filius et heres Thome Rymour de Ercildoun.' The date has been usually quoted 1299, but Dr. Murray gives it accurately for the first time as 2 Nov. 1294 (*Thomas of Erceldoune*, 1875, Introd. x–xi). 'The superiority of the property called Rhymer's Lands, now owned by Mr. Charles Wilson, Earlstoun, still belongs to the Trinity College Church in Edinburgh,' says Mr. James Tait ('Earlstoun,' in *Proc. of Berwickshire Naturalists' Club*, 1866, v. 263). The area of the lands has been the same, nine acres and a half, for the last three hundred years. They seem to have been held by Thomas and his son, not from the crown but from the Earls of Dunbar. An ancient watermill, known as 'Rhymer's Mill,' was situated on the property.

Robert Manning of Brunne (in *English Chronicle*, written *c.* 1338, ll. 93–4) says:—

> I see in song, in sedgeyng tale
> Of Erceldun and of Kendale.

Sir Thomas Grey (*c.* 1355, in *Scalacronica*), Barbour (*c.* 1375, in *The Bruce*, bk. ii. v. 86), Androw of Wyntoun (*c.* 1424, in *Orygynale*, bk. viii. c. 31), Walter Bower (*d.* 1449), and Mair also speak of Thomas of Erceldoune. Harry the Blind Minstrel calls him 'Thomas Rimour.' Hector Boece is the first who uses the title 'Thomas Leirmont' (*Scotorum Historia*, Paris, 1575, lib. xiii. 291). Alexander Nisbet, following Boece, extends the title to Thomas Learmont of Earlstoun in the Merss. 'Rymour was a Berwickshire name in those days, one John Rymour, a freeholder, having done homage to Edward I in 1296' (TAIT, ut supra, p. 264). Robert Learmont, the last of a family of that patronymic claiming descent from Thomas of Erceldoune, died unmarried about 1840. The Russian poet Michael Lermontoff (1814–41) believed he had an ancestor in the Rhymer.

Erceldoune or Erceldoun, also written Ercheldun, Ersylton, and Ersseldoune, is the modern Earlstoun or Earlston, a village in Berwickshire about thirty miles from Berwick, situated on the Leader, a northern tributary of the Tweed. The name of Erceldoune was not altered into Earlstoun but supplanted by it. It was a place of considerable importance *in* the twelfth and thirteenth centuries, and is connected with the Lindesey family and the Earls of March. Cospatrick, earl of March, took the surname of Erceldoune, and the castle at the east end of the village, said to have been owned by that family, was probably the place where David I signed the foundation charter of Melrose Abbey 'apud Ercheldon' in June 1136. Part of 'Rhymour's Tour,' which tradition assigns to Thomas, still exists at the west end of the village. A stone in the church wall in Earlstoun bears the inscription

> Auld Rhymer's race
> Lies in this place.

Tradition says that this stone, which was defaced in 1782, was transferred from the old church.

The reputation of Thomas as a prophet is connected with the date of 1285 and the death of Alexander III predicted in that year to Patrick, eighth earl of Dunbar. It is Walter Bower (*d.* 1449), the continuator of Fordun's 'Scotichronicon,' who first mentions that Thomas, when visiting the castle of Dunbar, and asked by the Earl of March what another day was to bring forth, replied: 'Heu diei crastinæ! diei calamitatis et miseriæ! qua ante horam explicite duodecimam audietur tam vehemens ventus in Scotia, quod a magnis retroactis temporibus consimilis minime inveniebatur' (lib. x. c. 43). The intelligence of the king's death was duly received before noon the next day. The story is repeated by Mair and Hector Boece. Sir Walter Scott prosaically reduces it to a false

weather forecast: 'Thomas presaged to the Earl of March that the next day would be windy; the weather proved calm; but news arrived of the death of Alexander III, which gave an allegorical turn to the prediction, and saved the credit of the prophet. It is worthy of notice that some of the rhymes vulgarly ascribed to Thomas of Erceldoune are founded apparently on meteorological observation. And doubtless before the invention of barometers a weather-wise prophet might be an important personage' ('Sir Tristrem,' in *Works*, v. 12). The incident occurred in 1285, and Harry the Minstrel associates Thomas with a critical passage in the life of Wallace in 1296 or 1297, when seized by English soldiers and left for dead at Ayr.

Thomas Rimour in to the faile was than.

As the son of Thomas had already in 1294 devised the paternal estate, it seems natural to suppose that Thomas was dead three years later, but Dr. Murray inclines to the theory that he was still alive in retirement at the Faile or Feale, a Cluniac priory near Ayr (*Introduction*, p. xvi).

The reputed sayings of Thomas were proverbial soon after his death. Barbour (*c.* 1375) refers to a prophecy concerning Robert I. After Bruce had slain the Red Cumyn at Dumfries in 1306 the Bishop of St. Andrews is introduced (*Bruce*, bk. ii. v. 85–7) as saying:

sekerly
I hop Thomas prophecy
Off hersildoune sall weryfyd be.

Androw of Wyntoun affirms that 'qwhylum spak Thomas' of the battle of Kilblane fought by Sir Andrew Moray against the Baliol faction in 1335 (*Orygynale*, bk. viii. c. 31). Sir Thomas Grey, constable of Norham, in his Norman-French 'Scalacronica,' written during his captivity at Edinburgh Castle in 1355, alludes to the predictions of Merlin, which, like those of 'William Banastre ou de Thomas de Erceldoun . . . furount ditz en figure.' But there is yet earlier evidence of the popular belief in his prophetic gifts. Among the Harleian MSS. (No. 2253, l. 127) in the British Museum we find a prediction written before 1320, with the superscription, 'La countesse de Donbar demanda a Thomas de Essedoune quant la guere descoce prendreit fyn.' The answers to this question are given in seventeen brief paragraphs in a southern (or south midland) dialect, and probably by an English author. They describe the various improbabilities which are to take place before the war shall come to an end within twenty-one years. From one vatication, 'when bambourne [Bannockburn] is donged Wyth dedemen,' it is highly probable that the piece was composed on the eve of the battle of Bannockburn in 1314, and the forgery circulated under the name of the national seer in order to damp the courage of the Scots and to give good omen to the English. Twenty-one years back was 1293, when Thomas may have been alive. The lines were first printed by Pinkerton (*Ancient Scottish Poems*, 1786, i. lxxviii), who is followed by W. Scott (*Border Minstrelsy*, iv. 130) in assuming the Countess of Dunbar to be the famous Black Agnes, the defender of Dunbar Castle in 1337; but this is not possible from the age of the Harleian MS., and the countess is no doubt meant as the wife of the earl to whom Thomas predicted the death of Alexander III (Murray, *Introduction*, p. xix).

The earliest composition attributed to him in his double character of seer and poet, the romance of Thomas and the 'ladye gaye,' which is, of course, a work long posterior to his date, may be placed shortly after 1400. He is represented as meeting the lady on Huntly Banks by Eildon Tree, as making love to her, and being carried to her country, which is not in heaven, paradise, hell, purgatory, or 'on middel-erthe,' but 'another cuntre.' There he lives for three years or more. The time comes when the customary tribute to hell has to be paid, and, so that he should not be chosen by the fiend, the elf-queen conducts him back to earth. She gives him the power of prophecy as a token, and in compliance with repeated wishes furnishes him with a specimen of her own art in a prospective view of the wars between England and Scotland from the time of Bruce to the death of Robert III in 1406. The poem is in three fyttes, and has come down to us in four complete copies. The earliest is the Thornton MS. at Cambridge, written 1430–40. All the copies are in English, and speak of an older story, Scottish, possibly the actual work of Thomas. The opinion of Professor Child is that the original story 'was undoubtedly a romance which narrated the adventure of Thomas with the elf-queen simply, without specification of his prophecies. In all probability it concluded, in accordance with the ordinary popular tradition, with Thomas's return to fairyland after a certain time passed in this world. For the history of Thomas and the elf-queen is but another version of what is related of Ogier le Danois and Morgan the Fay' (*Popular Ballads*, pt. ii. 1884, 319). Dr. Murray considers that as a whole the prophecies flow naturally from the tale, and have not been tacked on by a subsequent writer. 'The poem in its present form bears evidence of being later than 1401, the date of

the invasion of Scotland by Henry IV, or at least 1388, the date of the battle of Otterbourne' (*Introd.* pp. xxvi, xxiv). Brandl is of opinion that the writer was an Englishman. The whole of the events under fytte ii. can be identified, and, with one exception, are arranged in chronological order. Most of the predictions in the third fytte appear to be old legends adapted to later requirements. The first fytte was printed by Scott as an appendix to the modern traditionary ballad in the 'Border Minstrelsy,' and the whole by Jamieson (*Popular Ballads and Songs*, Edinburgh, 1806), by Dr. Laing (*Select Remains*, 1822, new ed. 1885), and by Halliwell-Phillipps (*Illustr. of Fairy Mythology*, 1845). The most complete edition is that of Dr. J. A. H. Murray, 'The Romance and Prophecies printed from Five MSS., with illustrations from the Prophetic Literature of the Fifteenth and Sixteenth Centuries' (E. E. T. S., 1875), with valuable introduction and notes. A. Brandl also edited the romance in 1880 at Berlin. Professor Child gives several texts of the first fytte with an introduction (*Popular Ballads*, pt. ii. 1884, 317–29).

'During the 14th, 15th, and 16th centuries,' says Chambers, 'to fabricate a prophecy in the name of Thomas the Rhymer appears to have been found a good stroke of policy on many occasions' (*Popular Rhymes of Scotland*, 1870, p. 212). Collections were made of these forebodings by various persons, generally in alliterative verse. The earliest printed edition is 'The whole Prophesie of Scotland, England, and some part of France and Denmark, prophesied bee mervellous Merling, Beid, Bertlington, Thomas Rymour, Waldhaue, Eltraine, Banester, and Sibbilla, all according in one,' R. Waldegrave, 1603, sm. 8vo. This was collated with an edition of 1615 and reproduced by the Bannatyne Club (1833). Numerous reprints in chapbook form have appeared down to quite recent times. Certain predictions of Thomas were printed by the Rev. J. R. Lumby from a manuscript of the early part of the fifteenth century (*Bernardus de Cura Rei Fam., with some Early Scottish Prophecies*, E. E. T. S., 1870). At the time of the accession of James VI to the English throne the reputation of Thomas as a successful prophet was renewed. The Earl of Stirling and Drummond of Hawthornden, in dedicating to the king their respective works, 'Monarchicke Tragedies' and 'Forth Feasting,' refer to the 'propheticke rimes' of Thomas foreshadowing the event. Archbishop Spottiswoode speaks of Thomas 'having foretold, so many ages before, the union of the kingdoms of England and Scotland in the ninth degree of the Bruce's blood' (*History of the Church of Scotland*, Spottiswoode Soc. 1851, i. 93). The sayings were consulted even so late as during the Jacobite risings of 1715 and 1745. The name of Thomas of Erceldoune was reverenced in England as well as in Scotland. He is always coupled in popular lore with Merlin and other English soothsayers, and it is remarkable that all the texts of his romances and predictions are preserved in English transcripts. More or less plausible explanations of his sayings are still applied to modern events.

To Thomas of Erceldoune is attributed a poem on the Tristrem story, belonging to the Arthurian cycle of romance, which has reached us in a single copy, the Auchinleck MS. in the Advocates' Library, transcribed by a southern hand about 1450 from a northern text written probably between 1260 and 1300. It commences with a reference to Thomas, and there are other allusions (ll. 397, 408, 2787). Robert Manning of Brunne connects the romance with the name of Thomas. Scott and Irving considered the poem the undoubted work of Thomas, but Warton, Wright, Halliwell, G. Paris, Murray, and Kölbing agree in thinking that when the unknown translator from the French original found a Thomas mentioned he himself inserted the designation of Erceldoune. The latest editor, Mr. McNeill, contends that 'the reasonable probability is that Robert Mannyng of Brunne was right when he ascribed the poem to Thomas of Erceldoune' (*Sir Tristrem*, p. xliv). It was printed for the first time by Sir W. Scott, 'Sir Tristrem, a metrical romance of the 13th century, by Thomas of Erceldoune, called the Rhymer,' London, 1804, large 8vo. A second edition appeared in 1806, a third in 1811, again in 1819, and in the collective editions of the poetical works of Scott. The first issue of Scott's text swarms with errors; some are corrected in the later editions, which are still very inaccurate according to Kölbing. Scott's 1806 text with a German glossary is reprinted in 'Gottfried's von Strassburg Werke, herausg. durch H. von der Hagen,' Breslau, 1823. A considerable portion of the text from Scott's 'Poetical Works,' v. 1833, is reproduced with introduction and notes by E. Mätzner (*Altenglische Sprachproben*, i. 231–242). The first critical text is that of E. Kölbing (*Die nordische und die englische Version der Tristansage*, Heilbronn, 1882, vol. ii.), with an elaborate introduction and complete glossary. The text has been again thoroughly edited by Mr. G. P. McNeill (Scottish Text Soc. 1886), with introduction, notes, and glossary. The numerous local tra-

ditions about 'True Thomas' are recorded by Scott (*Minstrelsy*, vol. iv.), in the 'Proceedings of the Berwickshire Naturalists' Club,' by R. Chambers (*Popular Rhymes*, 1870), and Murray (*Introduction*). Huntly Bank and the adjoining ravine, the Rhymer's Glen, were ultimately included in the domain of Abbotsford.

[The best account is given by Dr. J. A. H. Murray in his edition of The Romance and Prophecies (E. E. T. S., 1875), which may be supplemented by Thomas of Erceldoune, herausg. von A. Brandl, Berlin, 1880. Kölbing (1882) and Mr. G. P. McNeill (Scottish Text Soc. 1886) may be consulted in their editions of Sir Tristrem. See also Lord Hailes's Remarks on the Hist. of Scotland, 1773; Pinkerton's Ancient Scottish Poems, 1786; Jameson's Popular Ballads and Songs, 1806; Scott's Minstrelsy of the Scottish Border, Poetical Works, i–iv., 1833, &c., and Sir Tristrem, ib. v.; Henderson's Popular Rhythmes of Berwickshire, in Hist. of Berw. Nat Club, 1837; Madden's Notes on Sir Gawayne, 1839, p. 304; Warton's Hist. of English Poetry, 1840; Halliwell's Fairy Mythology of a Midsummer Night's Dream (Shakespeare Soc.), 1845; Life by D. Laing in Encyclopædia Britannica, 8th ed. xxi. 228; Irving's Hist. of Scottish Poetry, 1861; R. Chambers's Popular Rhymes of Scotland, 1870; Notes and Queries, 4th ser. 1873, xi. 70, 5th ser. 1874, i. 5; Wilson's Poets and Poetry of Scotland, 1876; J. Veitch's Hist. and Poetry of Scottish Border, 1878; Guest's English Rhythms, by Skeat, 1882; Ward's Catalogue of Romances in British Museum, 1883, i. 328–38; Child's English and Scottish Popular Ballads, 1884, ii. 317, &c.] H. R. T.

ERDESWICKE, SAMPSON (*d.* 1603), historian of Staffordshire, was descended from a family which could trace its ancestry from Richard de Vernon, baron of Shipbrook, 20 William I (1085–6). Originally seated at Erdeswicke Hall in Minshull Vernon, Cheshire, the Erdeswickes, after the alienation of that estate, resided for several generations in the adjacent township of Leighton, and finally settled at Sandon, Staffordshire, on the marriage of Thomas Erdeswicke with Margaret, only daughter and heiress of Sir James Stafford of that place, in the twelfth year of Edward III (1338–9). The Staffords came from Thomas Stafford and his wife Auda, coheiress of Warin Vernon, and thus a new connection was formed with the original house of Shipbrook (cf. descent given by Erdeswicke himself in *Harl. MS.* 381, f. 153 *b*). Sampson was born at Sandon. His father, Hugh Erdeswicke, rigidly adhered to the catholic faith of his ancestors, on which account he was subjected to much persecution during the reign of Elizabeth. In May 1582 Overton, bishop of Coventry and Lichfield, reported to the privy council that Hugh Erdeswicke, lord of the manor of Sandon, 'the sorest and dangerousest papist, one of them in all England,' was not afraid before him and Sir Walter Aston, 'openly in the sight of the whole country,' to strike a justice of the peace 'upon the pate with his crabtree staff,' and that in Sandon churchyard, for which he was bound in 200*l.* to make his appearance at the next general assizes (Strype, *Annals*, 8vo, vol. iii. pt. ii. pp. 214–215). Allusion is also made to him in 'An Ancient Editor's Note-book' (Morris, *Troubles of our Catholic Forefathers*, 3rd ser. pp. 17–18), from which it appears that he was fined and imprisoned for striking a pursuivant whom he found ransacking his house. The occurrence may well have been the preliminary to that recorded by Strype. Sampson studied at Brasenose College, Oxford, in 1553 and 1554 as a gentleman commoner, and afterwards returned to Sandon to pass his days in the pursuits of a country gentleman. His leisure was devoted to antiquarian researches, and he made numerous collections. He began his 'View' or 'Survey' of Staffordshire about 1593, and continued to labour at it until his death (Fuller, *Worthies*, 'Staffordshire,' p. 45). It commences after the style of a letter, and is addressed presumably to Camden. The history of the manuscript is enshrouded in mystery, which is not lessened by the supposition that Erdeswicke left a second and revised draft. William Burton, the historian of Leicestershire [q. v.], writing in 1604, the year after Erdeswicke's death, states that even then it was not known into whose hands the manuscript had fallen, though he had been informed that it was in the possession of Sir Thomas Gerrard of Etwall, Derbyshire (*Gent. Mag.* vol. lxviii. pt. ii. p. 1011). According to Sir William Dugdale, the original, from which he made a transcript now preserved at Merevale Hall, Warwickshire, belonged to George Digby of Sandon, and was lent by the latter to Sir Simon Degge [q. v.], who returned it with a letter dated 20 Feb. 1669, giving a gossiping account of the state of the county (Erdeswicke, *Survey*, ed. Harwood, 1844, preface, pp. liv–lix). Wood asserts that 'the original, or at least a copy,' had been acquired by Walter Chetwynd of Ingestrie [q. v.] (*Athenæ Oxon.* ed. Bliss, i. 736); but in his examination of the Ingestrie manuscripts Stebbing Shaw could not find any trace of the original (*Gent. Mag.* vol. lxviii. pt. ii. p. 921). The transcript at Ingestrie is fully described in Salt's 'List,' p. 8. Numerous other manuscript copies are extant, varying, however, not only in the orthography and language, but even in the

topographical arrangement. That in the British Museum (Harl. MS. 1990) belonged to the second Randle Holme; another in the library at Wrottesley, Staffordshire, seems to have been Camden's (*Hist. MSS. Comm.* 2nd Rep. app. p. 49). In 1844 William Salt, F.S.A., printed twenty copies of 'A List and Description of the Manuscript Copies of Erdeswick's Survey of Staffordshire, which have been traced in Public Libraries or Private Collections, 1842–3;' it had previously appeared in Harwood's 1844 edition of the 'Survey,' pp. lxxix–ci. Erdeswicke had intended to include Cheshire in the 'Survey.' His collections for that county are Harl. MS. 506, 'Mr. Erdeswicke's Booke of Cheshire,' with additions by Laurence Bostock and Ralph Starkey; Harl. MS. 338, genealogical notes and extracts from charters, and Harl. MS. 1990, which contains three leaves of description. An excellent abstract of the deeds of the barons of Kinderton by him is preserved in the College of Arms. Another copy, marked as liber H. in Sir Peter Leycester's collection, is yet in the library at Tabley (Ormerod, *Cheshire*, i. xvii). 'Excerpta ex stemmate baronis de Kinderton,' by his kinsman, Sampson Erdeswicke of London, is in the British Museum, Addit. MS. 6031, f. 165. Other miscellaneous collections among the Harl. MSS. are in those numbered 818, extracts from his Staffordshire collections 5019, notes taken out of the registers of various places 1985, ex chartis S. Erdeswicke; while pedigrees of his family are to be found in Nos. 381, 1052, and 4031. Addit. MS. 6668, f. 317, has also a pedigree with deeds. Addit. MS. 5410 is a large vellum roll nearly 12 feet in length by 2 feet 2 inches in breadth, entitled 'Stemmata et propagines antiquæ familiæ de Erdeswick de Sandon,' and written and emblazoned by Robert Glover, Somerset herald, for Erdeswicke in 1586. It was presented to the Museum by Thomas Blore [q. v.] in 1791. There is also in the Harleian collection (No. 473) a thin octavo book which once belonged to Sir Simonds D'Ewes, and described by him as 'Certaine verie rare Observations of Chester, and some parts of Wales; with divers Epitaphes, Coats Armours, & other Monuments. . . . All taken by the Author, who seems to me to have been Sampson Erdeswicke, A.D. 1574.' The writer gives an account of an antiquarian ramble taken with Edward Threlkeld, LL.D., chancellor of Hereford and rector of Great Salkeld in Cumberland, whom he styles 'one of my old acquayntance syns K. Edward his tyme.' The handwriting is certainly not his, and Erdeswicke, a strict catholic, would not have been in familiar intercourse with a protestant clergyman. Threlkeld makes no mention of Erdeswicke in his will (registered in P. C. C., 9, Leicester). The portion relating to Cumberland, Northumberland, &c., was printed in 1848 by M. A. Richardson of Newcastle, in his series of reprints of rare tracts.

Erdeswicke died in 1603, on 11 April, say Fuller and Wood, but his will is dated 15 May of that year. He was buried in Sandon Church, 'which church was a little before new glazed and repaired by him' (Fuller, loc. cit.) He was twice married, first to Elizabeth, second daughter and coheiress of Humphrey Dixwell of Church-Waver, Warwickshire, and secondly, 24 April 1593, to Mary, widow of Everard Digby of Tugby, Leicestershire, and second daughter of Francis Neale of Prestwold-in-Keythorp in the same county. He had issue by both marriages. Against the north wall of the chancel in Sandon Church is a colossal monument erected by himself in 1601, representing his own figure, 6 ft. 10½ in. in length. In two niches above are seen his two wives kneeling. The monument, which bears an inscription giving the descent of the family from 20th William I, was tampered with about 1756, when the chancel was repaired; originally it must have stood nearly twenty feet. An engraving of it in its first state faces p. 41 of Harwood's 1844 edition of the 'Survey.' From his will, or rather indenture, of 15 May 1603, made between him and four Staffordshire gentlemen, proved in P. C. C. 6 Oct. 1603 (registered 82, Bolein), it would seem that Erdeswicke died insolvent. Two children only are mentioned, his daughters Mary and Margery Erdeswicke. He is said to have been a member of the Society of Antiquaries, founded by Archbishop Parker about 1572 (*Archæologia*, i. ix).

Contemporary allusions to Erdeswicke attest the value and thoroughness of his work. In a well-known passage Camden celebrated him as 'venerandæ antiquitatis cultor maximus' (*Britannia*, ed. 1607, p. 439). William Burton writes in a similar strain in a Latin preface evidently intended for his 'Leicestershire,' first printed by Stebbing Shaw in the 'Gentleman's Magazine,' vol. lxviii. pt. ii. p. 1011. Many years later Fuller acknowledged the assistance he had derived from the 'Survey' (*Worthies*, ed. 1662, 'Staffordshire,' p. 46). The 'Survey,' with Degge's letter, was first printed by Curll, entitled 'A Survey of Staffordshire. . . . With a description of Beeston Castle in Cheshire; publish'd from Sir W. Dugdale's transcript of the author's original copy. To which are added, Observations on the possessors of monastery-lands in Staffordshire: by Sir S. Degge,' 8vo, Lon

don, 1717. The copy in the British Museum has copious manuscript notes by Peter Le Neve, Norroy. According to Gough only the latter portion of this most inaccurate edition was printed from Dugdale's copy; the earlier part was supplied from a manuscript lent by Thoresby (*British Topography*, ii. 229–30). Gough is evidently right (cf. SALT, *List*, pp. 21–2; HARWOOD, *Erdeswicke*, 1844, pp. xcix–c). Both parts were reissued, 8vo, London, 1723. It was also incorporated in Shaw's unfinished 'History of Staffordshire,' fol., London, 1798–1801. Another edition, 'collated with manuscript copies, and with additions and corrections, by Wyrley, Chetwynd, Degge, Smyth, Lyttelton, Buckeridge, and others,' was published by Thomas Harwood, 8vo, Westminster, 1820 (new edit. 8vo, London, 1844). Erdeswicke is also said to have written, or at least revised, 'The true Use of Armorie,' published under the name of William Wyrley, his pupil and amanuensis, 4to, London, 1592. Wood, who possessed the original manuscript, much injured by damp, maintained that Wyrley was the sole author, 'and that Erdeswyke being oftentimes crazed, especially in his last days, and fit then for no kind of serious business, would say anything which came into his mind, as 'tis very well known at this day among the chief of the College of Arms' (*Athenæ Oxon.*, ed. Bliss, ii. 217–18). Dugdale, however, was of a different opinion (*The Antient Usage of bearing Arms*, ed. 1681, p. 4), adding in a note: 'I was assured by Mr. William Burton . . . that Mr. Erdeswicke did to him acknowledge he was the author of that discourse; though he gave leave to Mr. Wyrley . . . to publish it in his own name.' The two poems 'The Life of Sir John Chandos' and 'The Life of Sir John de Gralhy Capitall de Buz,' prefixed to the tract, were certainly written by Wyrley.

[Erdeswicke's Survey of Staffordshire, ed. Harwood, 1844, pp. xxxvi–xliii, 47, 48, 54; Fuller's Worthies (1662), Staffordshire, pp. 45–6; Wood's Athenæ Oxon. (Bliss), i. 736–7, ii. 217–19; Ormerod's Cheshire, i. xvii, iii. 119, 240; Gillow's Bibliographical Dict. of the English Catholics, ii. 174–6; Chalmers's Biog. Dict. xiii. 283; Gower's Sketch of the Materials for a Hist. of Cheshire (1771), pp. 30–1; Gough's British Topography, i. 249, ii. 229–30, 239; Hist. MSS. Comm. 2nd Rep. App. p. 49, 4th Rep. App. p. 362, 5th Rep. App. p. 339, 6th Rep. App. p. 246, 8th Rep. App. p. 31; Coxe's Cat. Codicum MSS. Bibl. Bodl. (Rawlinson), pars v. fasc. ii. p. 692; Moule's Bibliotheca Heraldica, p. 41.] G. G.

ERIGENA, JOHN (*fl.* 850), philosopher. [See SCOTUS.]

ERKENWALD or EARCONWALD, SAINT (*d.* 693), bishop of London, is said to have been born at Stallington (Stallingborough?) in Lindsey, of the family of Offa, a king of the East Angles (CAPGRAVE, *Acta SS. Bolland.* 30 April, iii. 790), which Dr. Stubbs suggests may mean that he belonged to the royal race of the Uffings (*Dict. of Christian Biography*). Before he became bishop he founded two monasteries, one at Chertsey in Surrey, over which he presided himself, and the other at Barking in Essex, which he committed to the care of his sister Æthelburh or Ethelburga [q. v.] In his foundation at Chertsey he is said to have been assisted by Frithewald, under-king of Surrey under Wulfhere, king of the Mercians (FLOR. WIG.; *Gesta Pontiff.* 143), and this statement is to some extent confirmed by some spurious charters (KEMBLE, *Codex Dipl.* 986 sq.), from which it may be inferred that Chertsey was founded in the reign of Ecgberht of Kent (*d.* 673), and passed under Frithewald, the lieutenant of Wulfhere, when the Mercian king spread his dominion over Surrey (STUBBS; GREEN). On the death of Bishop Wini, and during the reign of the East-Saxon kings Sebbi and Sighere, Archbishop Theodore, either in 675 or 676, consecrated Earconwald to the bishopric of the East-Saxons, and he had his episcopal see in London. He was famed for his holiness. When he was infirm he was drawn about his diocese in a horse-litter, which was reverently preserved after his death, and in the time of Bæda worked many miracles (*Hist. Eccl.* iv. 6). By Theodore's invitation he was present at the reconciliation made at London in 686 between the archbishop and Wilfrith (EDDI, c. 43). Ini, in the preface to his laws made about 690, when the East Saxons had submitted to him, speaks of Earconwald as 'my bishop' (THORPE), and he and Wilfrith join in attesting a charter (KEMBLE, *Codex Dipl.* 35), which was probably made during Wilfrith's exile in 692 (STUBBS). His death may have taken place in 693, and very likely on 30 April, which was observed as his 'day.' He is said to have died at Barking, and the canons of his church and the monks of Chertsey are represented as disputing with the nuns for the possession of his body. The canons had the best of the quarrel, but their victory was endangered by the sudden rising of the waters of the Lea, which had been swollen by a storm. A miracle overcame the difficulty, and the body was carried to London and laid in St. Paul's. A new shrine was made for him in 1140, and his body was translated to the 'east side of the wall above the high altar' on

14 Nov. 1148 (Matt. West. ii. 40; Dugdale). In 1386 Bishop Braybroke [q. v.] decreed that the days of the saint's death and translation, which had of late been neglected, should be kept holy, and they were observed with great honour as first-class feasts at St. Paul's (Stubbs). A spurious privilege, purporting to be a grant of Pope Agatho to St. Paul's, is said to have been brought from Rome by Earconwald, to whom it is addressed; another privilege, also spurious, to the monastery of Chertsey is addressed to the bishop (*Councils and Eccl. Docs.* iii. 161). There is no historical foundation for the belief that he visited Rome. His chief claim to remembrance is that he must have developed the organisation of the diocese 'from the missionary stage in which Cedda had left it' (Stubbs). An exhaustive discussion by Bishop Stubbs, on the chronology of his episcopate, and full particulars of the legends relating to him, and of the reverence paid to his memory, will be found in the 'Dictionary of Christian Biography.'

[Bædæ Hist. Eccles. iv. 6; Kemble's Codex Dipl. 35, 986–8; Eddi, Vita Wilfridi, c. 43; Historians of York, 1 (Rolls Ser.); Florence of Worcester, sub ann. 675; William of Malmesbury, Gesta Pontificum, p. 143 (Rolls Ser.); Life from Capgrave in Acta SS. Bolland. 30 April, iii. 790; another life from Cotton MS., Claudius, A 5, printed in Dugdale's History of St. Paul's (ed. 1818), p. 289, see also p. 15; Thorpe's Ancient Laws, p. 45; Green's Making of England, pp. 328, 330; art. 'Erkenwald,' Dict. of Christian Biog. ii. 177–9.] W. H.

ERLE, THOMAS (1650?–1720), general, of Charborough, Dorsetshire, was second son of Thomas Erle, who married Susan, fourth daughter of the first Lord Say and Sele (Collins, vi. 32), and died during the lifetime of his father, Sir Walter Erle, knt., the parliamentarian, who died in 1665 (Hutchins, *Dorsetshire*, iii. 126). Thomas Erle appears to have succeeded to the family estates at the death of his grandfather (*ib.*), and in 1678 was returned to parliament for the borough of Wareham, Dorsetshire, which he represented many years. On 27 May 1685 he was appointed a deputy lieutenant for Dorsetshire, and a letter of the same date to 'Mr. Thomas Erle of Charborough' directs him, in the absence of the lieutenant (Lord Bristol), to do 'all manner of acts and things concerning the militia which three or more deputy lieutenants are by the statute empowered to do' (*Home Off. Mil. Entry Book*, i. 184). His appointment as deputy lieutenant is the first mention of his name in existing war office (home office) records. On 13 June following similar letters were issued to two other deputy lieutenants of Dorsetshire, Colonel Strangways, of the 'western regiment of foot,' and Sir Henry Portman, bart., who were further directed, if necessary, to march the militia out of the county. This was the date on which the 'red' regiment of Dorsetshire militia entered Bridport to oppose the Duke of Monmouth's advance (Macaulay, *History*, vol. i.) Drax, Erle's successor in the Charborough estates, caused an inscription to be put up over an ice-house in the grounds recording that 'under this roof, in the year 1686, a set of patriotic gentlemen of this neighbourhood concerted the great plan of the glorious revolution with the immortal King William . . .' (Hutchins, iii. 128). According to Narcissus Luttrell, who styles him 'major,' Erle was raising men after William of Orange landed (*Relation of State Affairs*, i. 482). On 8 March 1689 he was appointed colonel of a new regiment of foot, with which he went to Ireland and fought at the battle of the Boyne and the siege of Limerick in 1690, and in the campaign of 1691, where he much distinguished himself at the battle of Aghrim, in which he was twice taken by the Irish and as often rescued by his own men. Erle, who is described by General Mackay at this time as a man of very good sense, a hearty lover of his country and likewise of his bottle, had meanwhile been transferred, on 1 Jan. 1691, to the colonelcy of Luttrell's regiment (19th foot), which he took to Flanders and commanded at the battle of Steinkirk, 3 Aug. 1692. The same year he made his only recorded speech in the house in the debate on the employment of foreign generals (*Parl. Hist.* v. 718). Erle was made a brigadier-general 22 March 1693, and left a sick bed at Mechlin to head his brigade at the battle of Landen, where he was badly wounded. About the end of the year his name appears as a subscriber of 2,333*l.* 6*s.* 8*d.* to the 'General Joint Stock for East India' under the charter of 11 Nov. 1693 (*All Souls' Coll. MS.* 152D, fol. 45 *b*). He commanded a brigade in the subsequent campaigns in Flanders, and was with the covering army during the siege of Namur. From 1694 to 1712 Erle was governor of Portsmouth. In June 1696 he became major-general, and in 1697 his original regiment, referred to in some official records under the misleading title of the '1st battalion of Erle's' (*Treas. Papers*, lx. 20, 21), was disbanded. In 1699 Erle was appointed second in command under Lord Galway in Ireland, and on the accession of Queen Anne was made commander-in-chief there, and for a time was one of the lords justices. Some of his official letters to Hyde, earl of Rochester,

at this time are among the Hyde Papers in the British Museum (*Add. MS.* 15895), including 'Proposals for the Defence of Ireland during ye Warre' (*ib.* fol. 265). In 1703 he became a lieutenant-general, and in 1705 lieutenant-general of the ordnance on the recommendation of Marlborough. Summoned to England (*Marl. Desp.* i. 612), among other services he raised a regiment of dragoons for Ireland (disbanded later), the colonelcy of which was given to Lord Cutts [q. v.], who succeeded Erle in the Irish command in 1705 (*Treas. Papers*, xcv. 62). In 1706 he was appointed to a command in the expedition under Lord Rivers, and Marlborough, who appears to have appreciated Erle's good sense and trustworthiness, writing to him in Dorsetshire 29 July 1706, apologises 'for contributing to calling you away from so agreeable a retirement, which I should not have done if I had not thought it absolutely necessary to the service that a person of your experience and authority should be joined with Lord Rivers in his expedition' (*Marl. Desp.* iii. 34). Erle proceeded to Spain in January 1707 (*ib.* iii. 293), and appears to have commanded the centre at the battle of Almanza, 23 April 1707. He returned home in March 1708, and soon after was appointed commander-in-chief of a combined expedition to the coast of France (commission in *Treas. Papers*, cvii. 62). The troops were put on board Sir George Byng's fleet, and, after some unimportant movements between the Downs and the French coast, were landed at Ostend and employed there during the siege of Lille (see *Marl. Desp.* vol. iv.) At the end of the year Erle, whose health was much broken by repeated attacks of gout, returned home. In 1709 he sold the colonelcy of his regiment (19th foot) to the lieutenant-colonel, George Freke. He retained the lieutenant-generalship of the ordnance, and was appointed commander-in-chief in South Britain. In 1711 he was made a general of foot in Flanders, in succession to Charles Churchill, but never took up the appointment. In 1712 he was removed from his post at the ordnance, but resumed it 1714–18, and was governor of Portsmouth again for the same period. In 1715 he was sent down to put Portsmouth in a state of defence.

Erle died at Charborough 23 July 1720, and was buried in the vault of the parish church beside his wife, Elizabeth, second daughter of Sir William Wyndham, bart., of Orchard Wyndham, Somersetshire, who died before him. By her he left one child, a daughter, who married Sir Edward Ernle, third baronet, of Maddington, Wiltshire, and died in 1728 (see Burke, *Extinct Baronetages*, under 'Ernley'). Her second daughter married Henry Drax of Ellerton Abbey, Yorkshire, some time secretary to Frederick, prince of Wales. Drax thus succeeded to the Charborough property, which is held by his descendants. Erle represented Wareham as a whig from 1678 to 1718, except in 1698 and 1700, when he was returned for Portsmouth on both occasions with Admiral Sir George Rooke. He was returned both for Portsmouth and Wareham in 1702 and 1708, and each time elected to sit for Wareham. He resigned his seat on receiving a pension of 1,200*l.* a year in 1718. He was M.P. for Cork in the Irish parliament 1703–13. His portrait was painted by Kneller and engraved by J. Simson.

Thomas Erle, appointed major and exempt in the 3rd troop of horse guards in 1702 (*Home Off. Mil. Entry Book*, v. 87), was probably father of Major-general Thomas Erle, colonel 28th foot, who died in 1777.

[Hutchins's Dorsetshire (1813), pp. 126–9; Granger's Biog. Hist. ii. 197; Collins's Peerage, 5th ed. vi. 32; D'Auvergne's Narratives of Campaigns in Flanders; Marl. Desp. Hutchins mentions that a collection of Erle's letters to the Earl of Rochester is or was in the library at Charborough; some are in the Hyde Papers in British Museum, Add. MS. 15895; others in the Marquis of Ormonde's, see Hist. MSS. Comm. 7th Rep. Incidental notices of Erle will be found in Luttrell's Relation of State Affairs, vols. i–vi.; in Treasury Papers, indexed in Calendars of Treasury Papers, 1702–9, 1709–14; in Home Off. Military Entry Books, i–viii. which are in Public Record Office, London; and in All Souls' Coll. MSS. 152A ff. 53, 54, 54 *b*, 152D ff. 21, 22 *b*, 45 *b*, 152E ff. 5 *b*, 162, 163 *b*, 152F f., 154 f. 120.] H. M. C.

ERLE, Sir WILLIAM (1793–1880), judge, son of the Rev. Christopher Erle of Gillingham, Dorsetshire, by Margaret, daughter of Thomas Bowles of Shaftesbury in the same county, a relative of the poet William Lisle Bowles, born at Fifehead-Magdalen, Dorsetshire, on 1 Oct. 1793, was educated at Winchester and New College, Oxford, where he graduated B.C.L. in 1818, and held a fellowship until 1834. He was called to the bar at the Middle Temple on 26 Nov. 1819. His circuit was the western. Here he slowly acquired a reputation for thoroughness rather than brilliancy, and a fair share of remunerative practice. He was admitted a member of the Inner Temple on 11 June 1822, and became a bencher of that society on 18 Nov. 1834. He married in 1834 Amelia, eldest daughter of the Rev. Dr. Williams, warden of New College and prebendary of Winchester, thereby vacating his fellowship. The same

year he took silk. He was returned to parliament in the liberal interest for the city of Oxford in 1837, but declined to seek re-election in 1841. He never spoke in the house, but voted steadily with his party. He was appointed counsel to the Bank of England in 1844. He accepted a puisne judgeship of the common pleas from Lord Lyndhurst in 1844, when he became serjeant-at-law and was knighted. He was transferred to the queen's bench in the following year, and on 24 June 1859 succeeded Cockburn (raised to the lord chief justiceship of England) as lord chief justice of the common pleas, being at the same time sworn of the privy council. He retired in 1866. On the last occasion of his sitting in court (26 Nov.) the attorney-general, Sir John Rolt, on behalf of the bar, expressed his sense of the great qualities of which Erle had given proof during his tenure of office, in terms so eulogistic that the judge, though naturally somewhat reserved and undemonstrative, was visibly moved. He was regarded as what lawyers call a 'strong' judge, i.e. he exhibited the power of rapidly grasping the material facts of a case, and coming to a decided conclusion upon their legal effect. There is no doubt that he aimed at strict impartiality, but at the same time he was very tenacious of his own opinion. His chief characteristic was masculine sense, his mind was lacking in flexibility and subtlety. His elocution was deliberate even to monotony, and his accent was slightly tinged with provincialism. His personal appearance was that of a country gentleman, his complexion being remarkably fresh and ruddy, his eyes keen and bright. He was a member of the Trades Union Commission of 1867, and appended to the report of the commissioners, published in 1868, a memorandum on the law relating to trades unions, which he published separately in the following year. It consists of two chapters treating respectively of the common and the statute law relating to the subject, and an appendix on certain leading cases and statutes, and is a very lucid exposition of the law as it then stood. During the rest of his life Erle resided chiefly at his modest seat, Bramshott, near Liphook, Hampshire, interesting himself in parochial and county affairs. Though no sportsman he was very fond of horses, dogs, and cattle. He died on 28 Jan. 1880, leaving no issue. Except the work above referred to, 'The Law relating to Trades Unions,' 1869–80, he seems to have written nothing.

[Times, 30 Jan. 1880, p. 10; Cat. Oxford Graduates; Inns of Court Calendar, 1878; Law Mag. and Review, 4th ser. v. 191; Law Times, lxiii. 268; Solicitors' Journal, xxiv. 274.] J. M. R.

ERNEST AUGUSTUS, Duke of York and Albany (1674–1728), the fifth son of Ernest Augustus, elector of Hanover, by the Princess Sophia, and therefore brother to George I, was born on 17 Sept. 1674. He was trained as a soldier, and served with some distinction under the emperor. Visiting England after the accession of his brother, he was created Duke of York and Albany and Earl of Ulster on 29 June 1716, and was, together with his great-nephew Frederick, afterwards Prince of Wales, made a knight of the Garter. He returned to Germany, and resided there as Prince Bishop of Osnaburg, which title was conferred on him 2 March 1716, till his death, which took place in 1728. The fact of his existence was scarcely known to the majority of the British nation.

[Noble's Continuation of Granger, iii. 9; Historical Account of George Lewis, king of Great Britain.] A. V.

ERNEST AUGUSTUS, Duke of Cumberland and King of Hanover (1771–1851), fifth son of George III and Queen Charlotte, born at Kew on 5 June 1771, was baptised at St. James's Palace by Archbishop Cornwallis on 1 July following. His sponsors were Prince Ernest of Mecklenburg-Strelitz, from whom he received his name, Prince Maurice of Saxe-Gotha, and the Hereditary Grand Duchess of Hesse-Cassel. He was educated at Kew with his younger brothers, and his first tutors were the Rev. G. Cookson, afterwards canon of Windsor, and Dr. Hughes, who regarded him as a far more promising lad than his brothers. He was destined by his father from the first to be the commander-in-chief of the Hanoverian army, and in 1786 he was sent to the university of Göttingen with his younger brothers. Among his teachers at Göttingen were Heyne, the classical scholar, and General Malortie, who was his tutor in military subjects.

Before leaving England Prince Ernest was installed a knight of the Garter on 2 June 1786, and on completing his education in 1790 he was gazetted a lieutenant in the 9th Hanoverian hussars, of which regiment he was appointed lieutenant-colonel in 1793. His military training was superintended by Lieutenant-general Baron Linsingen, and on the outbreak of war in 1793 his regiment was sent to the front with a division of the Hanoverian army under the command of General Walmoden. Prince Ernest served with the Hanoverians through the campaigns of 1793 and 1794 in Belgium and the north-west of France. In the campaign of 1793 the Hanoverians were generally kept in reserve, but in 1794 the Duke of York was obliged to make

use of all the troops under his command. In February 1794 Prince Ernest was gazetted to the rank of a major-general in the Hanoverian army, and when the campaign opened he was appointed to the command of the first brigade of Hanoverian cavalry in charge of the outposts. In this capacity he was constantly engaged with the enemy, and in the first battle of Tournay, 10 May 1794, he lost his left eye and was severely wounded in the right arm in a hand-to-hand conflict. Recuperating in England, he hurried back to the army in the November of the same year before his wounds were thoroughly healed. Again conspicuous in the field, he in the sortie from Nimeguen on 10 Dec. 1794 lifted a French dragoon off his horse and carried him prisoner into the English camp. Prince Ernest then commanded the Hanoverian cavalry of the rear guard through the winter retreat before the French army, until the troops returned to England and Hanover respectively in February 1795.

In 1796 Prince Ernest returned to England with a high military reputation for courage, and in July 1799 he was made lieutenant-general in the English service, his first rank in the English army; his commission was antedated May 1798. In 1799 also he became governor of Chester. On 4 April 1799 George III created his four younger sons peers of the realm. Prince Ernest became Duke of Cumberland and of Teviotdale in the peerage of Great Britain, and Earl of Armagh in the peerage of Ireland. Parliament also granted him 12,000*l.* a year, which was in 1804 increased to 18,000*l.* In the same year (1799) the duke was appointed to command the division of cavalry which was to support the expedition of the Duke of York to the Helder, but owing to the immediate failure of the campaign the cavalry never embarked. On 28 March 1801 he was appointed colonel of the 15th light dragoons, afterwards hussars, and in April 1803 he was gazetted general (commission antedated September 1803); he also received some lucrative military commands, such as that of the Severn district, which he held from 1801 to 1804, and of the south-western district, from 1804 to 1807. Far more important than these military commands was the commencement of Cumberland's political career. He soon gained an important influence over the mind of the Prince of Wales, and in the House of Lords he showed himself a clear, if not very eloquent, speaker and a ready debater. He was a constant attendant at debates, and soon obtained much weight in the councils of his party. From the first he took his place as a tory partisan and a supporter of the protestant religion. His first speech in parliament was delivered in opposition to the Adultery Prevention Bill in 1800, and in 1803 he seconded an address from the House of Lords in reply to an address from the crown, in a speech vigorously attacking the ambition of Napoleon. He was elected chancellor of Trinity College, Dublin, in 1805 and grand master of the Orange lodges of Ireland two years later. In 1808 he presented a petition from the Dublin corporation to the House of Lords with a speech in which he declared his undying opposition to any relief of the penal laws against the catholics. In 1810 the tory ministry introduced a regency bill, intended to limit the prerogatives of the Prince of Wales on account of his supposed sympathy with the whigs, when Cumberland at once told the ministers that they were filled with a false idea of his eldest brother's character, and both spoke and voted against them. This conduct strengthened his influence alike over the prince regent and the Duke of York. When his prophecy came true, and the prince regent maintained the tory ministry in power in 1812, the ministers too felt the perspicuity of Cumberland, and admitted him freely to their councils. This alliance with the tories exasperated both the whig leaders and the radical agitators and journalists.

On the night of 31 May 1810 the duke was found in his apartments in St. James's Palace with a terrible wound on his head, which would have been mortal had not the assassin's weapon struck against the duke's sword. Shortly afterwards his valet, Sellis, was found dead in his bed with his throat cut. On hearing the evidence of the surgeons and other witnesses, the coroner's jury returned a verdict that Sellis had committed suicide after attempting to assassinate the duke. The absence of any reasonable motive (see, however, Col. Willis's 'Diary MS.,' quoted in Jesse, *Life of George III*, iii. 545, 546) caused this event to be greatly discussed, and democratic journalists did not hesitate to accuse the duke of horrible crimes, and even to hint that he really murdered Sellis. In 1813 Henry White was sentenced to fifteen months' imprisonment and a fine of 200*l.* for publishing this rumour.

In the short campaign of 1806, under Lord Cathcart (1755–1843) [q. v.], the duke commanded a Hanoverian division, and after the battle of Leipzig, at which he was present as a spectator, he took over the electorate of Hanover in his father's name, and raised a fresh Hanoverian army, at the head of which he served during the campaigns of 1813 and 1814 in France. At the opening of the campaign of 1813 Cumberland was promoted to be a field-marshal in the British army, and in January 1815 he was made a G.C.B. on the

extension of the order of the Bath. It now became apparent that the duke might possibly succeed to the throne of England. He accordingly married at Strelitz on 29 May 1815 his cousin, Frederica Caroline Sophia Alexandrina, daughter of the Duke of Mecklenburg-Strelitz, and widow of Prince Frederick of Prussia and of Prince Frederick of Solms-Braunfels. This marriage, solemnised according to the rites of the English church on 29 Aug. 1815 at Carlton House, received the consent of the prince regent, but was most obnoxious to Queen Charlotte, who until the end of her life absolutely refused to receive the Duchess of Cumberland. It was not popular among the English people, who were prejudiced against the duke, and even the tory House of Commons refused to grant him the increase in his income, from 18,000*l.* to 24,000*l.* a year, which was subsequently granted to the Dukes of Clarence, Kent, and Cambridge.

The accession of the prince regent as George IV greatly increased Cumberland's power. His influence over the king was only rivalled by that of the Marchioness of Conyngham, and Greville's 'Journals' show how that influence was consistently maintained. The duke had the power of a strong mind over a weak one, and this influence, always exercised in the tory interest, caused him to be absolutely loathed by the radical journalists. Yet he sought no wealth or honour for himself, and the only appointment he received was in January 1827, the colonelcy of the royal horse guards (the blues). The death of the Princess Charlotte, and then that of the Duke of York, brought him nearer to the throne, and his policy was closely watched. He opposed the repeal of the Test and Corporation Acts with vigour, and when the Catholic Emancipation Bill was introduced into the House of Lords he said: 'I will act as I believe my sainted father would wish me to act, and that is to oppose to the utmost the dangerous measure, and to withdraw all confidence from the dangerous men who are forcing it through parliament.'

The accession of William IV put an end to Cumberland's influence on English politics. One of the first measures of the new reign was the placing of the royal horse guards under the authority of the commander-in-chief of the army. This measure was contrary to old precedent. Cumberland regarded it as a personal insult to himself, and at once resigned the colonelcy of the blues. He continued to attend regularly in the House of Lords, and energetically opposed the Reform Bill of 1832, the Municipal Corporations Reform Bill, and the new poor law. This conduct made the duke still more obnoxious to the radical press and to the whig statesmen, and in 1832 a pamphleteer named Joseph Phillips published the statement that 'the general opinion was that his royal highness had been the murderer of his servant Sellis.' The duke prosecuted the pamphleteer, who was immediately found guilty by the jury without retiring, and sentenced to six months' imprisonment. Lord Brougham in the House of Lords went nearly as far, and deliberately called him to his face 'the illustrious duke—illustrious only by courtesy.' William IV did not hesitate to insult his brother also, and in 1833, full of reforming ardour, he granted a liberal constitution to his Hanoverian dominions, which was drawn up by Professor Dahlmann. This constitution was submitted by the king to his brothers, the Duke of Sussex and the Duke of Cambridge, who was governing Hanover as viceroy, but it was not even laid before Cumberland, the heir presumptive to the throne of Hanover. A further accusation was made openly in the House of Commons. The duke had been since 1817 grand master of the Irish Orangemen, and he was accused of making use of this position to pose as the defender of protestantism, and to tamper with the loyalty of the army. These accusations were only set at rest by the duke's categorical denial, and by the assistance he rendered in suppressing the whole of the Orange societies at the request of the government.

Upon the accession of Queen Victoria to the throne of England, the duke, under the regulations of the Salic law, succeeded to the German dominions of his family as King Ernest I of Hanover. He first took the oath of allegiance to the queen as an English peer, and then started for Hanover, where he took over the administration of his new kingdom from the Duke of Cambridge, who had acted as viceroy during the two preceding reigns. He at once cancelled the constitution, which had been granted by William IV, and assumed absolute power, a proceeding which drew down upon him the hatred of the liberal parties, both in England and in Hanover. The Hanoverian radicals conspired against him and projected open rebellion, and in the English House of Commons Colonel Perronet Thompson proposed that he should be deprived of his right to succeed to the throne if Queen Victoria should die. The fact that he was the next heir to the throne was the reason which urged the whig cabinet to hurry on the queen's marriage; and King Ernest, who had commenced his reign by quarrelling with the queen about the Hanover crown

jewels, loudly protested against her marriage, and refused to be present at it. He preserved an implacable attitude for many years later, and when he visited Queen Victoria's court in the summer of 1843, gave many proofs of his surliness (Lee, *Queen Victoria*, p. 149).

The reign of King Ernest was popular in Hanover. The personal interest which he took in the affairs of his people, compared with the absenteeism of his three immediate predecessors, compensated to a great extent for his unbending toryism. In 1840, when his power was firmly established, he granted his subjects a new constitution, which was based upon modern ideas, and, while maintaining the privileges of the aristocracy, recognised the right of the people to representation. The care which he took of the material interests of his people, his accessibility, and the way in which he identified himself with Hanover, made up for his roughness of manner and confidence in himself. In 1848 he was supported by his people, and was able to suppress with ease the beginnings of revolt. In England he became yet more unpopular owing to his conduct with regard to the Stade tolls (see *The Stade Duties Considered*, by William Hutt, M.P., London, 1839). The king continued his interest in English politics, and constantly corresponded with his old friends and the leaders of the tory party. He had many domestic misfortunes; in 1841 he lost his wife, and his only son, afterwards George V of Hanover, was totally blind.

An interesting account of the court of Ernest of Hanover has been published by his English domestic chaplain ('The Court and Times of King Ernest of Hanover,' by the Rev. C. Allix Wilkinson), from which it appears that the character of the monarch remained the same throughout his life. He was always a plain, downright man, and his manners are well summed in the words of William IV, which were quoted to Mr. Wilkinson by Dean Wellesley: 'Ernest is not a bad fellow, but if any one has a corn he is sure to tread on it.' Of all the sons of George III he was the one who had the strongest will, the best intellect, and greatest courage (cf. 'Tales of my Father' [equerry to Ernest before his accession to Hanover], by A. M. F., 1902).

King Ernest died on 18 Nov. 1851 at his palace of Herrenhausen, at the age of eighty, and was buried on the 26th amidst the universal grief of his people. 'I have no objection to my body being exposed to the view of my loyal subjects,' he wrote in his will, 'that they may cast a last look at me, who never had any other object or wish than to contribute to their welfare and happiness, who have never consulted my own interests, while I endeavoured to correct the abuses and supply the wants which have arisen during a period of 150 years' absenteeism, and which are sufficiently explained by that fact.' The inscription affixed to the statue of King Ernest in the Grande Place of Hanover bears the words, 'Dem Landes Vater sein treues Volk.'

[There is no good biography of King Ernest of Hanover extant; of the obituary notices the most valuable are those in the Times, the Examiner, and in the Gent. Mag. for January 1852; for his military career see Jones's Narrative of the War in the Low Countries (London, 1795), the biographies in Philippart's Royal Military Calendar, and the record of the 15th hussars; for the attack on his life by Sellis, Jesse's Life of George III, iii. 541–6, and Rose's Diaries and Correspondence, ii. 437–46; for his quarrel with William IV see Stocqueler's Hist. of the Royal Horse Guards; for his political career the memoirs and journals, especially Pellew's Life of Lord Sidmouth and the Greville Journals; and for his later life Queen Victoria's Letters [1837–1861], 1907, and Reminiscences of the Court and Times of King Ernest of Hanover, by the Rev. C. A. Wilkinson.] H. M. S.

**ERNULF or ARNULF** (1040–1124), bishop of Rochester, was of French birth ('natione Gallus'), and brought up in Normandy at the famous monastery of the Bec, where Lanfranc his teacher and Anselm, his senior by about seven years, became lifelong friends. Ernulf, too, entered the order of St. Benedict, and long lived as a brother of the monastery of St. Lucian at Beauvais. It is probable that he is the Arnulf 'the grammarian' to whom St. Anselm refers (*Ep.* lv.) as proficient in the accidence ('in declinationibus'), congratulating one Maurice for having the advantage of his instruction. But after a while the disorder occasioned by certain unruly elements in the house—we are left to guess the precise cause—made Ernulf seek another abode. He consulted his old master Lanfranc, now (it is implied) archbishop of Canterbury, who recommended him to come to England 'quia ibi [at Beauvais] animam suam salvare non posset.' So to Canterbury, some time after 1070, he came, and dwelt with the monks of Christ Church for all the days of Lanfranc, who died in 1089, and was made prior by Archbishop Anselm. He was careful for the fabric of the cathedral, and carried on Anselm's work, during his exile, of rebuilding the choir on a much extended and far grander plan than the previous structure of Lanfranc. The new choir was distinguished by its splendour of marbles and paintings, and of glass such as could nowhere else be seen in England,

Ernulf was held in repute as an authority on canon law, and was consulted on various nice points by Bishop Walkelin of Winchester, to whom he addressed a 'Tomellus sive Epistola de Incestis Coniugiis.' The date of this treatise is between 1089 (since it mentions Lanfranc as dead) and 1098 (when Walkelin himself died). It is printed in Luc d'Achery's 'Spicilegium,' iii. 464–70 (ed. L. de la Barre, 1723), where it is wrongly dated 1115, and in Migne's 'Patrologiæ Cursus Compl.' ser. Lat. clxiii. p. 1457. Another letter, written chiefly on the sacramental controversy, to Lambert, abbot of St. Bertin ('Epistola solutiones quasdam continens ad varias Lamberti abbatis Bertiniani quæstiones, præcipue de corpore et sanguine Domini,' printed in L. d'Achery, ubi supra, iii. 470–4), probably belongs to the same period of Ernulf's life. It was composed in or after 1095. A beautiful manuscript, written in the early part of the twelfth century, once forming part of the library of St. Albans Abbey, and now preserved at Oxford (Cod. Bodl. 569), contains the work in immediate association with the kindred treatises of Archbishop Guitmund of Aversa, of Lanfranc, and of Anselm. Testimony to the affection with which Ernulf was regarded by his neighbours at Canterbury may be found in two poems addressed to him by Raginald, monk of St. Augustine's, and recently printed by Dr. Liebermann (*Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, 1888, xiii. 537, et seq.)

In 1107, through the influence of Anselm, Ernulf was promoted to the important abbacy of Peterborough, where his rule was remembered not only by his businesslike activity, but also by his personal saintliness and mild and gracious bearing. His popularity had its witness in the increased number of the monks. At Peterborough, as at Canterbury, he built considerable additions, but these were destroyed by fire; and he was just planning a new building when he was called to the see of Rochester, on the advancement of its bishop, Ralph, to that of Canterbury in 1114. King Henry, says the 'Peterborough Chronicle,' was on his way to the continent when he was detained at Burne (Eastbourne) by stress of weather. While waiting there he sent for the abbot of Peterborough to come to him in haste, and on his arrival urged him to accept the bishopric of Rochester. The suggestion was Archbishop Ralph's (Eadmer, *Hist. Nov.* p. 225; Gervase of Canterbury, *Op. Hist.* ii. 377), and was supported by the prelates and barons present, but Ernulf long withstood. The king then ordered the archbishop to lead him to Canterbury and there bless him to bishop, 'wolde he, nolde he;' and thus it seems Ernulf was constrained to yield 19 Sept. 1114. But the monks of Peterborough were sorry, for that he was a very good and meek man, and did full well for his monastery, both within and without.

The statement (Le Neve, *Fasti Eccl. Angl.* ii. 558, ed. Hardy) that Florence of Worcester (*Chron.* ii. 67, ed. B. Thorpe, 1849) and Symeon of Durham (*Hist. Reg.*, ad an., ii. 248, ed. T. Arnold, 1885) date Ernulf's election as bishop on 15 Aug. rests on an apparent misreading of the text. He was invested at Canterbury 28 Sept., installed at Rochester 10 Oct. (Eadmer, l. c.), and consecrated at Canterbury in company with Geoffrey, bishop of Hereford, 26 Dec. (*ib.* p. 236). Of his pontifical career little is related beyond his assistance at consecrations of other bishops. The confidence which he still enjoyed among the monks of Canterbury is shown by the appeal they made to him in 1123 to support their protest against the appointment of any one but a monk to be their archbishop (Gervase of Canterbury, ii. 380). But Ernulf was already declining in health, and died not long after (15 March 1124), being eighty-four years of age.

Besides the two letters already mentioned Ernulf was the author of a great collection of documents relating to the church of Rochester, English laws (from Æthelberht onwards), papal decrees, and other materials for English and ecclesiastical history. This famous work, known as the 'Textus Roffensis,' is preserved among the muniments of Rochester Cathedral. Extracts were printed by Wharton, 'Anglia Sacra,' i. 329–40 (1691), and Wilkins, 'Leges Anglo-Saxonicæ' (1721); and the whole was published by Thomas Hearne in 1720.

[William of Malmesbury's Gesta Pontificum Anglorum, p. 137 et seq. (ed N. E. S. A. Hamilton, 1870), and the Peterborough Chronicle (Anglo-Saxon Chronicles, i. 370, cf. 374, ed. B. Thorpe, 1861). There is a letter probably written to him by St. Anselm ('Clarissimo Arnulfo frater Anselmus salutem,' &c., ep. xxx. Op. p. 322 et seq., 2nd ed. Gerberon, 1721); and references in epp. lv. (p. 331) and lxv. (p. 336). See also Eadmer's Hist. Nov. pp. 291, 294, ed. M. Rule; Gervase of Canterbury's Oper. Hist. ii. 294, ed. W. Stubbs, besides the places cited in the text. C. E. du Boulay's Hist. Univ. Paris, i. 432, confounds our Ernulf with an earlier chanter of Chartres, a disciple of Fulbert, bishop of that see (*d.* 1029), while Bale's Scriptt. Brit. Cat. ii. 70, pp. 184 et seq., seems to mix him up with the famous Arnold of Brescia. Cf. Gunton's Hist. of the Church of Peterborough, pp. 20–1 (1686).] R. L. P.

ERRINGTON, ANTHONY, D.D. (1719 ?), catholic divine, was a member of the Northumbrian family. His name appears in a list of Douay writers, but he was more probably educated at Lisbon and Paris. He is said to have died about 1719.

He wrote: 1. 'Catechistical Discourses,' Paris, 1654, 16mo, dedicated to the 'Princesse Henrietta Maria, daughter of England.' 2. 'Missionarium: sive opusculum practicum, pro fide propaganda et conservanda,' Rome, 1672, 12mo.

[Catholic Mag. (1832), ii. 257; Dodd's Church Hist. iii. 295; Gillow's Bibl. Dict.] T. C.

ERRINGTON, GEORGE (1804–1886), catholic archbishop, the second of the three sons of Thomas Errington, esq., by Katherine, daughter of Walter Dowdall of Dublin, was born on 14 Sept. 1804, on his father's property at Clintz, near Richmond in Yorkshire. He was entered at St. Cuthbert's College, Ushaw, near Durham, 16 Aug. 1814, where he remained until August 1821. In October he he started for Rome, where on 21 Nov. 1821 he was enrolled as an ecclesiastical student at the English College. In 1824 he received a 'proxime accessit' in dogmatic, and the second prize in scholastic theology. On 17 Dec. 1825 he was ordained subdeacon, and on 23 Dec. 1826 deacon, having in that year obtained a 'proxime accessit e schola locorum Theologicorum.' In 1827 he took his degree as doctor of divinity, and on 22 Dec. he was ordained priest in St. John Lateran. On Dr. (afterwards Cardinal) Wiseman assuming the rectorship of the English College at Rome, Errington, on 29 May 1832, was appointed vice-rector. His health broke down and he travelled for eight years through France and Spain in company with his eldest brother, Michael, adding to his intimate knowledge of Italian a mastery of the French and Spanish languages. In 1840 he accompanied Mgr. Wiseman, then recently consecrated bishop of Melipotamus, to England. There they settled at St. Mary's College, Oscott, over which Errington presided from August 1843 to June 1847, Wiseman being then removed from the midland district to go as pro-vicar-apostolic to London. Errington went as a missionary priest in February 1848 to Liverpool, where he took charge of St. Nicholas's Chapel. Thence in July 1849 he was sent to St. John's Chapel in Salford, on the site of which he built the present St. John's Cathedral. On the establishment of the new catholic hierarchy in England, Errington, in September 1850, was nominated the first bishop of Plymouth. He received episcopal consecration in St. John's, Salford, on 25 July 1851 at the hands of Cardinal Wiseman. On 7 Aug. he took possession of his see in the chapel of St. Mary's, Plymouth. He left the diocese upon his nomination in March 1855 as coadjutor to Cardinal Wiseman, with the right of succession to the archdiocese of Westminster. In April 1855 Errington was translated to the archbishopric of Trebizond *in partibus*, and in June went to London to reside with Cardinal Wiseman. In October 1855 he was appointed administrator of the diocese of Clifton, and held the position for sixteen months. Prior Park was sold under Errington's direction, and the financial embarrassments of the diocese cleared up. On 5 Dec. 1856 he was made assistant at the pontifical throne, and in that capacity, on 15 Feb. 1857, was chosen by Pius IX to assist that pontiff in the consecration in the Sistine chapel of Dr. Clifford as bishop of Clifton. On 2 July 1862, in obedience to the decision of the sovereign pontiff, Errington was relieved from any further connection with the archdiocese of Westminster, it being deemed expedient that his association with Cardinal Wiseman in its governance should cease. Errington had long won to himself the title of the 'Iron Archbishop,' and Wiseman was made of less rigid materials. Twice after his removal from Westminster Errington was offered important sees by Pius IX, but he preferred to remain in retirement. In September 1865, however, he accepted, and held for more than three years, from Bishop Goss of Liverpool, charge of the missions in the Isle of Man. In 1868 he was elected by propaganda to be the apostolic delegate for the missions in Scotland, an appointment which he first accepted, but immediately afterwards resigned. From December 1869 to July 1870 he assisted as Archbishop of Trebizond at the Œcumenical Council of the Vatican. He returned home with Bishop Clifford, who had meanwhile repurchased Prior Park for the diocese of Clifton. Clifford induced him to undertake the tuition of the young theological students at St. Paul's College. He settled there in October 1870, and passed the happiest years of his life at Prior Park. He died at Prior Park on 19 Jan. 1886, and was buried on the 26th in the college church. He was a man of inflexible integrity and profound erudition.

[See Bishop Clifford's Discourse at Archbishop Errington's Funeral, 8vo, pp. 23; Times, 20 Jan. 1886; Maziere Brady's Episcopal Succession in England, &c., pp. 376, 436, 437, 473; Shepherd's Reminiscences of Prior Park College, p. 20; Dr. Oliver's Collections illustrating the History of the Catholic Religion in Cornwall, &c., pp. 297–299.] C. K.

ERRINGTON, JOHN EDWARD (1806–1862), civil engineer, eldest son of John Errington, was born at Hull 29 Dec. 1806. At an early age he was placed with an engineer officer then conducting extensive public works in Ireland. After a time he became assistant to Mr. Padley in the surveys which he made in the early stages of railways in England. This employment brought him into connection with Mr. Rastick, C.E., by whom he was engaged to help in the preparation of the plans for the Birmingham end of the Grand Junction railway. At this period he first met Joseph Locke [q. v.] When the Grand Junction railway came under the sole direction of Locke, he gave Errington an appointment as resident engineer, and entrusted to him the superintendence of the construction of a portion of the line. After the completion of that railway in 1837, he took charge of the line from Glasgow by Paisley to Greenock, and in 1841 laid out and constructed the harbour works of the latter seaport. In 1843, in conjunction with Locke, he made the plans for the Lancaster and Carlisle railway, the works on which were carried out under his sole charge. He also constructed the Caledonian railway, 1848, the Clydesdale Junction railway, the Scottish Central, the Scottish Midland Junction, and the Aberdeen railway; and he either brought forward or was consulted about the entire system of railways from Lancaster to Inverness. After the commencement of the larger works in Scotland he removed to London, and devoted his attention to the various additions and branches made to the railways constructed under his own and Locke's superintendence. He joined the Institution of Civil Engineers as an associate in 1831, and became a member 22 Jan. 1839; he was a member of the council in 1850, and a vice-president 1861–2, and bequeathed 1,000*l.* to the institution. During his career he was engaged in various parliamentary contests, when the conscientious and clear manner in which he gave his evidence had always great weight with the committees. He endeavoured to make railways commercially successful, and at the same time to combine elegance with strength and economy of design. His bridges on the Lancaster and Carlisle and the Caledonian railways, and those across the Thames at Richmond, Kew, and Kingston, show his success. Latterly he was appointed engineer to the London and South-Western Railway Company, and his plan for the line from Yeovil to Exeter was accepted in 1856. The works were immediately commenced, and after great difficulties, owing to the heavy tunnels at Crewkerne and Honiton, the line was opened in 1860. Several branches of this line were also constructed under his direction. After the completion of this work his health failed, and he died at his residence, 6 Pall Mall East, London, 4 July 1862, aged 55, and was buried in Kensal Green cemetery, in close proximity to his friend and associate, Locke.

[Minutes of Proceedings of Institute of Civil Engineers, xxii. 626–9 (1863); Times, 7 July 1862, p. 6.] G. C. B.

ERRINGTON, WILLIAM (1716–1768), catholic divine, born 17 July 1716, was son of Mark Errington, gentleman, of Wiltshire, and his wife Martha (Baker). He was sent to the English college, Douay, in or about 1737, and after his ordination remained in the college for some time as a professor. He then came on the English mission and resided for many years in London with Bishop Challoner [q. v.] At the bishop's request he attempted about 1760 to establish a middle-class boys' school, first in Buckinghamshire and then in Wales, but no record of either of these academies has been preserved. In January 1762 he removed for another trial to Betley, near Newcastle-under-Lyme, Staffordshire. Of this school no particulars are known except that he appointed the Rev. John Hurst as the master. Soon afterwards Errington secured a more suitable place for the establishment, and in March 1763 the scholars, twelve in number, were removed to Sedgley Park in the same county. This was the humble beginning of an academy which flourished on the same spot for more than a century, and which became the place of education for many of the catholic clergy, for thousands of catholics in the middle ranks, and for not a few in the higher grades of the laity. The house, usually called in the neighbourhood the Park Hall, was the residence of John, lord Ward, who removed from it soon after he was created Viscount Dudley and Ward in 1763. Lord Ward was assailed in parliament because he had let his house for a 'popish school,' but he ably vindicated his conduct. Errington appears to have been chiefly engaged in the general arrangements of the house, and soon after the appointment of the Rev. Hugh Kendall as first president of the school in May 1763, he returned to the mission in London, where he became archdeacon of the chapter and also its treasurer. After his death, which occurred in London on 28 Sept. 1768, his legal representatives being unwilling to take charge of the establishment at Sedgley Park, of which he was the founder and proprietor, solicited Bishop Hornyold, vicar-apostolic of the midland district, to undertake its management. That prelate complied with their request, and

the school flourished greatly under his superintendence.

[Husenbeth's Hist. of Sedgley Park, pp. 9–17; Barnard's Life of Challoner, p. 139; Kirk's Biogr. Collections, manuscript quoted in Gillow's Bibl. Dict.] T. C.

ERROL, ninth EARL OF (*d.* 1631). [See HAY, FRANCIS.]

ERSKINE, CHARLES (1680–1763), lord justice clerk, was the third son of Sir Charles Erskine or Areskine of Alva, bart., by his wife, Christian, daughter of Sir James Dundas of Arniston, and great-grandson of John Erskine, earl of Mar, treasurer of Scotland. He was born in 1680, and is said to have been at first educated for the church. On 26 Nov. 1700 he was appointed one of the four regents of the university of Edinburgh, whose duties were to teach a quadriennial course of logic, ethics, metaphysics, and natural philosophy. He resigned this office on 17 Oct. 1707, and on 7 Nov. following, in spite of the protest of the town council, became the first professor of public law in the university. Erskine was admitted a member of the Faculty of Advocates on 14 July 1711, and in 1714 was appointed advocate-depute for the western circuit. He purchased the estate of Tinwald in Dumfriesshire, and at the general election in April 1722 was returned as the member for that county. On 29 May 1725 Erskine was appointed solicitor-general for Scotland, and was at the same time by sign-manual granted the privilege, which had hitherto belonged to the lord advocate alone, of pleading within the bar. The grant of this privilege was strongly objected to by Sir Hugh Dalrymple, then president of the court, as being contrary to act of parliament, but the same privilege has nearly always been enjoyed by the holder of the office of solicitor-general from that date (*Cal. of State Papers*, Home Office, 1760–5, pp. 55–6). Erskine was re-elected for the county of Dumfries at the general election in 1727, and again in 1734, when he was also returned for the Dumfries district of burghs. On 20 Jan. 1737 he was appointed lord advocate in the place of Duncan Forbes, who had been made lord president of the court of session. At the general election in May 1741, Erskine was elected for the Wick district of burghs; but in the following year his election was declared void, and he thereupon resigned office, being succeeded by Robert Craigie of Glendoick. Erskine returned to practice at the bar, and upon the death of Sir James Mackenzie of Royston was elevated to the bench as Lord Tinwald on 23 Nov. 1744. He was appointed lord justice clerk, in the place of Andrew Fletcher of Milton, on 15 June 1748, and died at Edinburgh on 5 April 1763, aged 83. Tytler says that as a lawyer Erskine 'was esteemed an able civilian; he spoke with ease and gracefulness, and in a dialect which was purer than that of most of his contemporaries; as a judge his demeanour was grave and decorous, and accompanied with a gentleness and suavity of manners that were extremely ingratiating' (i. 55). While in the House of Commons he seems to have spoken but rarely, and his name only occurs twice in the volumes of the 'Parliamentary History' (ix. 824, x. 294–5).

Erskine married, first, on 21 Dec. 1712, Grizel Grierson, heiress of Barjarg, Dumfriesshire; and secondly, on 26 Aug. 1753, Elizabeth, daughter of William Harestanes of Craigs, Kirkcudbrightshire, and widow of Dr. William Maxwell of Preston. His portrait, taken at the age of thirty-one by T. Hudson, was engraved by J. McArdell.

His younger son, by his first wife, JAMES ERSKINE, was born on 20 June 1722, and was admitted an advocate on 6 Dec. 1743. In 1748 he became sheriff depute of Perthshire, and in 1754 one of the barons of the exchequer in Scotland. He was appointed knight-marshal of Scotland on the death of John, third earl of Kintore, in 1758, and three years afterwards succeeded Patrick Boyle of Shewalton as a judge of the court of session, taking his seat on the bench as Lord Barjarg 18 June 1761. He afterwards took the title of Alva in lieu of Barjarg, and died on 13 May 1796, in the seventy-third year of his age. He married twice, first, on 19 June 1749, Margaret, daughter and coheiress of Hugh Macguire of Drumdow, Ayrshire, who died in April 1766; and secondly, Jean, only daughter of John Stirling of Herbertshire, and widow of Sir James Stirling, bart.

[Brunton and Haig's Senators of the College of Justice (1832), pp. 513–14, 526; Omond's Lord Advocates of Scotland (1883), ii. 1–3; Tytler's Memoirs of Lord Kames (1814), i. 53–5; Scots Mag. 1763, xxv. 180, 1796, lviii. 362; Bromley's Catalogue of Engraved British Portraits (1793), p. 374; Foster's Peerage (1883), pp. 605–6; Official Return of Lists of Members of Parliament, pt. ii. pp. 60, 70, 83, 84, 97.] G. F. R. B.

ERSKINE, DAVID, second BARON CARDROSS (1616–1671), royalist, was the only son of Henry Erskine, second son of the second marriage of John Erskine, earl of Mar, and heir to the barony of Cardross, by his wife Margaret, only daughter of Sir James Bellenden of Broughton, near Edinburgh. On the death of his grandfather in December 1634 he became vested in the title of Cardross, and was served heir to his father in

the barony, 17 March 1636-7. He was one of the few peers who protested against the delivering up of Charles I to the English army at Newcastle in 1646, and was a promoter of the 'engagement' in 1648, for which he was fined 1,000*l.*, and debarred from sitting in parliament in 1649. He died in 1671. He was twice married: first, in 1645, to Anne, fifth daughter of Sir Thomas Hope, bart., of Craighall, Edinburghshire, by whom he had Henry, third lord Cardross [q. v.]; and secondly, in 1655, to Mary, youngest daughter of Sir George Bruce of Carnock, Fifeshire.

[Douglas's Peerage of Scotland (Wood), i. 273; Addit. MS. 23114, ff. 42, 59, 62, 81.] G. G.

ERSKINE, DAVID, Lord Dun (1670–1758), Scotch judge, son of David Erskine of Dun, near Montrose, Forfarshire, was born in 1670, and studied at the universities of St. Andrews and of Paris. He became a member of the Scottish bar on 19 Nov. 1698, and soon rose to eminence. He represented Forfarshire at the convention of estates, 1689, and in the parliaments of 1690, 1691, 1693, 1695, and 1696, and opposed the union. In November 1710 he took his seat as an ordinary lord by the title of Lord Dun, and on 13 April 1714 was also appointed a lord of justiciary. He resigned his justiciary gown in 1744 and his office as an ordinary lord in 1753, and died 26 May 1758 in the eighty-fifth year of his age (*Scots Mag.* xx. 276–7). He is author of a little volume entitled 'Lord Dun's Friendly and Familiar Advices adapted to the various Stations and Conditions of Life,' 12mo, Edinburgh, 1754. His arguments on the doctrine of passive obedience were assailed the same year by Dr. Robert Wallace, minister at Moffat, who characterises Erskine as 'a venerable old man, of very great experience, and greatly distinguished for piety.'

[Brunton and Haig's Account of the Senators of the College of Justice, p. 491; Addit. MS. 6860, f. 29.] G. G.

ERSKINE, Sir DAVID (1772–1837), dramatist and antiquary, the natural son of David Steuart Erskine, eleventh earl of Buchan [q. v.], was born in 1772. In early life he bore a captain's commission in the 31st foot, and also belonged to the York rangers. On the reduction of the 31st regiment, he was appointed a professor at the Royal Military Academy, Sandhurst. The Earl of Munster was there placed under his tuition, as were others of William IV's children, and at their request Erskine received the honour of knighthood, 11 Sept. 1830 (*Gent. Mag.* vol. ci. pt. i. p. 79). His father dying in 1829 bequeathed to him for life the whole of his unentailed estates, including Dryburgh Abbey, Berwickshire, which thenceforth became his permanent residence. Erskine, who was F.S.A. Scot., director of the Royal Academy of Edinburgh, and one of the founders of the Scots Military and Naval Academy in that city, died 22 Oct. 1837, aged 65. On 17 Nov. 1798 he married his cousin, Elizabeth, second daughter of Thomas, lord Erskine (*ib.* vol. lxviii. pt. ii. p. 993), and after her death, 2 Aug. 1800 (*ib.* vol. lxx. pt. ii. p. 804), he married secondly a Miss Ellis. He is the author of: 1. 'Airyformia; or Ghosts of great note,' 12mo, Kelso, 1825. 2. 'King James the First of Scotland; a tragedy in five acts' (and in verse), 12mo, Kelso, 1827. 3. 'Love amongst the Roses: or Guilford in Surrey; a military opera, in three acts' (and in prose), 12mo, Kelso, 1827. 4. 'King James the Second of Scotland, an historical drama, in five acts' (and in verse), 12mo, Kelso, 1828. 5. 'Mary, Queen of Scots; or Melrose in ancient times . . . an historical melo-drama' (in three acts and in prose), 12mo, Edinburgh, 1829. 6. 'Annals and Antiquities of Dryburgh, and other places on the Tweed, second edition,' 12mo, Kelso, 1836.

[Gent. Mag. new ser. viii. 652; Brit. Mus. Cat.; Erskine's Annals of Dryburgh, 2nd edit. pp. 49–50.] G. G.

ERSKINE, DAVID MONTAGU, second Baron Erskine (1776–1855), diplomatist, eldest son of Thomas, first lord Erskine [q. v.], the great orator, by Frances, daughter of Daniel Moore, M.P., was born, before his father was called to the bar, in 1776. He was educated at Westminster School and at Christ Church, Oxford, and was called to the bar at Lincoln's Inn in 1802. He did not, however, try to follow his father's profession, but was elected M.P. for Portsmouth on 19 Feb. 1806 in his place, when he was made lord chancellor, and then obtained the appointment of minister plenipotentiary to the United States of America in July 1806. He was well fitted for the duties of this post, as he had married in 1799 the daughter of General John Cadwallader of Philadelphia, the companion of Washington and one of the leaders of the American revolution. He returned to England in 1809, and succeeded his father as second Lord Erskine in November 1823, and he remained unemployed until 1824, when he was appointed minister plenipotentiary at Stuttgard, from which place he was promoted to the legation at Munich in February 1828. He remained at Munich for more than fifteen years, during which he had no opportunity of distinguishing himself, and retired on

a pension in November 1843. Erskine then returned to England, and settled at Butler's Green in Sussex, where he died on 19 March 1855. He married three times, and left by his first wife a family of five sons [see ERSKINE, EDWARD MORRIS] and seven daughters.

[Gent. Mag. May 1855.] H. M. S.

ERSKINE, DAVID STEUART, eleventh EARL OF BUCHAN (1742–1829), eldest son of Henry David, tenth earl, by his wife Agnes, daughter of Sir James Steuart, bart., of Coltness, was born 1 June 1742 (O.S.) He was a brother of the Hon. Henry Erskine [q. v.] and Thomas, lord Erskine [q. v.] During his father's life his title was Lord Cardross. He received his early education partly from his mother, who had studied mathematics under Colin Maclaurin, and partly from a private tutor, after which he entered the university of Glasgow. There he found leisure to study the arts of designing, etching, and engraving in the academy of Robert Foulis. An etching by him of the abbey of Icolmkill was prefixed to his account of that abbey in vol. i. of the 'Transactions of the Society of Antiquaries of Scotland.' After his university studies were completed his father endeavoured without success to obtain for him a commission in the guards, and he ultimately joined the 32nd Cornwall regiment of foot, with which he served for a few years. Through the interest of Lord Chatham he was in 1766 appointed secretary to the embassy to Spain, but, it is said, declined to proceed to Madrid on the ground that the ambassador, Sir James Gray, was a person of inferior rank to him. 'Sir,' said Johnson, 'had he gone secretary while his inferior was ambassador, he would have been a traitor to his rank and family.' According to another account he was prevented going to Spain by the illness of his father, who died shortly afterwards in 1767. The family were then staying at Walcot, near Bath, and the old earl, some time before his death, had joined the sect of the methodists patronised by the Countess of Huntingdon. The countess and her friends now exerted their influence to render the young earl 'valiant for the truth,' and with such success that 'he had the courage to make public profession of his opinions, which drew upon him the laugh and lash of all the wits and witlings of the rooms.' The countess and his mother also nominated three eminent ministers of the connexion as his chaplains, but it would appear that his methodist zeal did not long survive the change to Scotland. His special interest lay in the study of the history and antiquities of his native country, and there was always a substratum of sincerity underlying his eccentric vanity. At first, however, much of his attention was devoted to the improvement of his estates, which were much embarrassed. To encourage his tenants to introduce improvements he gave them leases of nineteen and thirty-eight years, an arrangement which has been intimately associated with the progress of agriculture in Scotland. Notwithstanding his expenditure of considerable sums on several eccentric projects, he accumulated immense wealth.

Shortly after succeeding his father, Buchan set himself to reform the method of electing Scotch representative peers. At the election of April 1768 he protested against the custom which had sprung up of lists being sent down by the government of the peers who they suggested should be elected; and by systematically protesting year after year he at last succeeded in abolishing the custom. On this subject he published in 1780 'Speech intended to be spoken at the Meeting of the Peers for Scotland for the General Election of their Representatives; in which a plan is proposed for the better Representation of the Peerage of Scotland.' In 1780 he succeeded in originating the Society of Antiquaries of Scotland, the establishment of which was finally determined on at a meeting held at his house, 27 St. Andrew Square, Edinburgh, on 14 Nov. of this year. The original plan of the society included a department concerned with the natural productions of the country, and also a pretentious scheme of the earl's for a 'Caledonian Temple of Fame,' which, through an elaborate system of balloting, in some cases extending over a series of years, should enshrine the names of illustrious Scotsmen living or dead. The comprehensive plans of the earl in its institution caused some alarm to the principal and professors of the university, and the curators of the Advocates' Library, who united in opposing the petition for a royal charter of incorporation, which was nevertheless granted, probably through the earl's influence with George III. To the first volume of the 'Transactions' of the society, published in 1792, he contributed 'Memoirs of the Life of Sir James Steuart Denham, Bart.' (pp. 129–39), and 'Account of the Parish of Uphall' (pp. 139–55).

In 1786 the earl purchased the estate of Dryburgh, whither he retired in 1787, and where he chiefly spent the remainder of his life. On the important occasion he wrote a pompous circular Latin epistle to his learned friends, which was sent for publication to the 'Gentleman's Magazine' (vol. lvii. pt. i. pp. 193–4). He communicated an account of the old

abbey of Dryburgh to Grose's 'Antiquities' (i. 101–9). In 1791 he instituted an annual festival in commemoration of James Thomson, at his birthplace, Ednam, Roxburghshire, and on his grounds at Dryburgh erected an Ionic temple, with a statue of Apollo in the inside, and a bust of the poet surmounting the dome. On the occasion he placed the first edition of the 'Seasons' on the bust, and crowned it with a wreath of bays, delivering at the same time a eulogy on the poet (see detailed account of the proceedings with the earl's address in *Gent. Mag.* vol. lxi. pt. ii. pp. 1019–20, 1083–5). He sent an invitation to Burns to be present on the occasion, who declined, but sent an ode on Thomson. After the death of Burns in 1796, the earl placed in his memory an urn of Parian marble beside the bust of Thomson. Another bombastic exploit of the earl was to erect on the summit of a hill on his estate a colossal statue of Sir William Wallace, which was placed on its pedestal 22 Sept. 1814, the anniversary of the victory at Stirling Bridge in 1297. A more useful structure was a wire suspension bridge over the Tweed near the abbey, constructed in 1817, but blown down in 1850.

Buchan was a frequent contributor to the 'Gentleman's Magazine,' the 'Bee,' and other publications, his usual signature when his contributions were anonymous being 'Albanicus.' He published separately: 1. 'An Account of the Life, Writings, and Inventions of Napier of Merchiston,' written in conjunction with Dr. Walter Minto, 1787. 2. 'Essays on the Lives of Fletcher of Saltoun and the Poet Thomson, Biographical, Critical, and Political, with some pieces of Thomson never before published,' 1792. 3. 'Anonymous and Fugitive Essays collected from various Periodical Works,' vol. i. 1812. Along with Pinkerton he projected the 'Iconographia Scotica,' 1798. His relation to art, letters, and antiquities was, however, in great part that of a fussy and intermeddling patron. On matters of art he kept up an indefatigable correspondence with Horace Walpole, who 'tried everything but being rude to break off the intercourse' (*Letters*, viii. 302). Burns addressed him in terms of elaborate respect, suggestive of ironical intention, and sent him a copy of 'Scots wha hae.' On antiquarian subjects Buchan corresponded frequently with Nichols. In 1784 he sent two letters to Nichols containing 'Some Remarks on the Progress of the Roman Arms in Scotland during the Sixth Campaign of Africanus,' which were published in 1786 in vol. xxxv. of the 'Topographia Britannica.' Among the correspondents who perhaps relished their intercourse with him most were the members of the royal family. In certain conjunctures of affairs he was accustomed to send the king a letter of advice or of approval as seemed most fitting in the special circumstances, grounding his right to do so on 'my consanguinity to your majesty,' a claim of relationship with which, as laying emphasis on his descent from the Stuarts, the king seems to have been sincerely flattered (see letters to various members of the royal family in Ferguson's *Henry Erskine and his Times*, pp. 493–501). It was one of Buchan's foibles to claim the nearest kinship with persons of distinction to whom he was in the remotest degree related. Thomas Browne, author of the 'Religio Medici,' a remote progenitor, he deemed worthy to be named his grandfather, and he 'gloried' in the 'illustrious and excellent Washington' as his 'cousin' and 'friend.' On the latter account he was in the habit of showing special attention to the distinguished Americans who visited this country, and in 1792 he sent to Washington, then president of the United States, an elegantly mounted snuff-box made from the tree which sheltered Wallace. Colonel Ferguson, in a note to 'Henry Erskine and his Times,' states that for many years the earl had interested himself in the establishment of what he called his 'Commercium Epistolicum Literarium,' or depôt of correspondence. The number of letters included in this collection was 1,635. They were sent to the Advocates' Library in the hope that they would be purchased, but this was declined, and they were bought by David Laing, who sold a portion of them to Mr. Upcott, the London collector. Those formerly in possession of David Laing are now in the Laing Collection, University Library, Edinburgh (No. 364 in List of Manuscript Books of David Laing, and No. 588 of Addenda). Two volumes have been recovered by the Erskine family, and there are also a few of the letters in the library of the British Museum.

Buchan, through Lady Scott, prevailed on Sir Walter to accept as a burial-place the sepulchral aisle of Scott's Haliburton ancestors in Dryburgh. During Scott's serious illness in 1819, Buchan endeavoured to force his way into the patient's room. He afterwards explained that he had made arrangements for Scott's funeral, which he wished to communicate to Scott himself. Buchan was to pronounce a funeral oration (*Life of Scott*, chap. xliv.) After attending the earl's funeral at Dryburgh, 25 April 1829, Scott expressed his sense of relief that he had escaped the 'patronage and fuss Lord Buchan would have bestowed on his funeral had he happened to survive him' (*ib.* chap. lxxvii.)

In 'Peter's Letters to his Kinsfolk' Lockhart thus describes the appearance of the earl: 'I do not remember to have seen a more exquisite old head, and think it is no wonder that so many portraits have been painted of him. The features are all perfect, but the greatest beauty is in the clear blue eyes, which are chased in his head in a way that might teach something to the best sculptor in the world. Neither is there any want of expression in these fine features, although indeed they are very far from conveying the same ideas of power and penetration which fall from the overhanging shaggy eyebrows of his brother.' The portraits and busts taken of him were very numerous. The painting of him when Lord Cardross, by Sir Joshua Reynolds, in a Vandyck dress, is in the hall of the Society of Antiquaries of Scotland. It was engraved in mezzotinto by Finlayson in 1765. A profile by Tassie in 1783 was published in 1797 in 'Iconographia Scotica.' A painting by Runciman is in the museum of the Perth Antiquarian Society. To the Faculty of Advocates he presented a portrait in crayons with an inscription in highly laudatory terms written by himself. His portrait when an old man, by George Watson, president of the Royal Scottish Academy, is engraved in Ferguson's 'Henry Erskine and his Times.' The earl is the subject of a very clever caricature in highland dress by Kay. He married at Aberdeen in 1771 his cousin Margaret, eldest daughter of William Fraser of Fraserfield, Aberdeenshire, but by her, who died 12 May 1819, he had no issue. He had, however, a natural son, Sir David Erskine, who is separately noticed.

He was succeeded as twelfth earl of Buchan by his nephew, Henry David, son of his brother, the Hon. Henry Erskine [q. v.] The twelfth earl, born in July 1783, died 13 Sept. 1857. He married thrice, and David Stuart Erskine, the eldest surviving son by his first wife, Elizabeth Cole, daughter of Brigadier-general Sir Charles Shipley, succeeded him as thirteenth earl of Buchan.

[Douglas's Peerage (Wood), i. 280; Kay's Edinburgh Portraits, i. 286–9; Gent. Mag. vol. xcix. pt. ii. pp. 75–8; Nichols's Illustrations, vi. 489–521 and passim; ib. Literary Anecdotes, passim; Lord Campbell's Life of Lord Erskine in Lives of the Chancellors; Works of Robert Burns; Lockhart's Life of Scott; Horace Walpole's Letters; Lord Brougham's Autobiography; Life of Archibald Constable; Ferguson's Henry Erskine and his Times, pp. 477–505 and passim.]

T. F. H.

ERSKINE, EBENEZER (1680–1754), founder of the Scottish secession church, born on 22 June (baptised 24 July) 1680 at Dryburgh, Berwickshire (HARPER, who gives the record of birth and baptism from H. Erskine's manuscript), was the fourth son of Henry Erskine (1624–1696) [q. v.], by his second wife, Margaret (*d.* 14 Jan. 1725), daughter of Hugh Halcro of Orkney. He was educated at Edinburgh University, where he graduated M.A. (as 'Ebenezer Areskine') on 28 June 1697. After graduation he became chaplain and tutor in the family of John, earl of Rothes, at Leslie House, Fife. Having been licensed by Kirkcaldy presbytery on 11 Feb. 1703, he was called to Portmoak, Kinross-shire, on 26 May, and ordained there on 22 Sept. by the same presbytery. In the following year he married. Always diligent in the duties of his office, he was without distinct evangelical convictions, until the chance overhearing of a religious conversation between his wife and his brother Ralph [q. v.] left an indelible impression on his mind. His popularity dates from the impulse thus given to his preaching, which was homely in style (he wrote, but did not read, his sermons), yet dignified by a rich voice and a majestic manner. To his sermons and communions the people flocked from all parts, and his elders had to provide for over two thousand communicants. The attitude which he now began to take in ecclesiastical politics did not commend him to the leaders of the church. On 17 Jan. 1712 the parish of Burntisland, Fife, was divided about the election of a minister, and competing calls were made out in favour of Erskine and another; the commission of assembly gave the preference to the patron's nominee. This is said to have been the first instance of the kind since the revolution; by an act which shortly afterwards (22 May) received the royal assent the rights of patrons were fully restored. Immediately before the introduction of the patronage act the episcopal clergy had been protected by a toleration act (1712), which imposed the oath of abjuration on the ministers of both churches. This touched the consciences of those who, while rejecting the 'pretender,' found themselves unable to swear that he was no son of James II; moreover the oath was construed as affirming the principle that the monarch must adhere to the Anglican communion. On both these grounds Erskine refused the oath, remaining a non-abjurer to the last. The penalties of the act (fine and expulsion) were not enforced against the presbyterian clergy, and the non-abjurors were sustained by popular sentiment. On 2 March 1713 Erskine was called to Tulliallan, Perthshire, but his translation was refused by the presbyteries.

He sided with Boston in the 'Marrow con-

troversy,' which began in 1717 [see BOSTON, THOMAS, the elder, 1677–1732], and being one of the 'twelve apostles' who signed the 'representation' of 11 May 1721, he shared the rebuke passed on them by the assembly of 1722. His contumacy interfered with his advancement in the church, though it does not appear that he was anxious to leave Portmoak. He was proposed as a candidate for Kirkcaldy, Fife, but the synod on 1 Oct. 1724 prohibited his preaching on trial. In May 1725 Andrew Anderson arraigned him before the commission of assembly on the ground of certain sermons, some of which had been preached ten years before. He was called to Kinross, but on 4 April 1728 his translation was refused. Had he been a member of the assembly (1729) which confirmed the suspension of John Simson, divinity professor at Glasgow, for heretical teaching, he would have joined Boston in his protest against the inadequacy of the sentence. At length, on 28 April 1731, he was called to the third charge, or west church, of Stirling. He was admitted on 8 July, and transferred from Portmoak on 6 Sept. His entrance on this important charge was followed by his election to the moderatorship of the synod of Stirling and Perth. In his improved position he redoubled his opposition to the policy which ruled the proceedings of the assembly.

In 1732 the assembly passed an act to regulate the election to vacant churches in cases where patrons had failed to present. This act, which ignored the right of popular choice, was pushed through in a somewhat unconstitutional way, and Erskine initiated a protest against it, which the assembly refused to receive. Preaching in the following October as outgoing moderator of synod, on 'the stone rejected by the builders,' Erskine inveighed against the act as of no 'divine authority.' After three days' debate the synod, by a majority of six, passed a vote of censure on the sermon. Erskine appealed to the assembly, but only escaped the synod's solemn rebuke by retiring from the meeting, a course which he repeated in April. On 14 May 1733 the assembly sustained the action of synod, and Erskine was rebuked at the bar of the house by the moderator, John Goldie or Gowdie. Anticipating this censure Erskine, in concert with three others, had prepared a protest, which they now asked permission to read. This being denied they withdrew, leaving the paper behind them. By ill luck this paper fell into the hands of James Naismith of Dalmeny, Linlithgowshire, who, at the evening session, called the assembly's attention to its contents. At eleven o'clock at night the assembly's officer was sent to the four protestors, with a citation to the bar of the house next morning. They appeared and were handed over to a committee, in the hope of getting them to retract the protest. As they would not do this, the assembly directed them to appear in August before the standing commission, which was empowered to suspend, and in November to depose them, if they remained obdurate. On 16 Nov. 1733 a sentence equivalent to deposition was carried by the moderator's casting vote.

On the same day Erskine and his three friends (William Wilson of Perth, Alexander Moncrieff of Abernethy, and James Fisher of Kinclaven) put their names to a formal act of secession. At Gairney Bridge, near Kinross, they constituted themselves (6 Dec.) an 'associate presbytery,' with Erskine as moderator. They had the enthusiastic support of their flocks, who, at Perth and Abernethy, resisted the deputation of assembly appointed to declare the churches vacant. The spring communion at Abernethy drew a vast concourse of people from all parts of Scotland. The 'testimony' of the new religious body, issued in March, had roused the whole country. The assembly began to feel that it had gone too far. Accordingly in 1734 the obnoxious act was declared to be informal and 'no longer binding;' and on 14 May 1734 the synod was empowered to remove the censure from the four ministers, and restore them to their status. This was done on 2 July. That nothing might be wanting to the grace of the restoration, Erskine was in his absence re-elected to the moderator's chair.

Wilson would have accepted these healing measures, but Erskine had now embarked on a course from which he could not turn back. He regarded the assembly's whole ecclesiastical policy as a compromise, and was not to be won by personal concessions. The proceedings of the assemblies of 1735 and 1736 confirmed his distrust of the overtures for conciliation, and brought applications to the 'associate presbytery' for 'supply of preaching' from seceding bodies in various parishes, where the appointment of ministers under the law of patronage had been confirmed by the assembly in the face of congregational remonstrance. After the assembly of 1736 Wilson came round to Erskine's view of the situation, and on 3 Dec. 1736 the four seceding ministers issued their second or 'judicial testimony,' which reviewed the history of the church of Scotland from the Reformation, and presented an elaborate indictment of the policy pursued since 1650.

Modern successors of Erskine's movement agree that the 'judicial testimony' is a document of very unequal merit. Its historical

references are often inaccurate, while its invective against the repeal of the penal statutes against witchcraft, and its dealing with the rights of other men's consciences, detract from the nobility of its protest. In exhibiting hostility to the union with England, the testimony simply resumes the attitude of the assembly itself, which for years had treated the union as an occasion for national fasting. The issue of the testimony was followed by important adhesions to the cause of secession. In February 1737 Ralph Erskine and Thomas Mair of Orwell joined the 'associate presbytery.' Later in the year parliament passed an act in reference to the murder of Captain Porteous, and ordered that every minister of the church of Scotland should read the act from the pulpit once a month for a year on pain of deprivation. Two ministers, Thomas Nairn of Abbotshall and James Thompson of Burntisland, joined the 'associate presbytery' rather than obey the Erastian ordinance; and the reading of the act led to further secessions in many parishes. The 'associate presbytery' now began to provide for a supply of ministers by licensing candidates.

In 1738 the assembly, on a complaint from the synod of Perth, directed the standing commission to bring the eight seceders before the next assembly. They were cited individually to appear at the assembly's bar in May 1739, to answer charges of 'crimes' and 'enormities.' They met, and passed an act of 'declinature' renouncing the assembly's authority. On 18 May they appeared as a presbytery at the assembly's bar. The moderator of assembly expressed the willingness of the church to ignore what had passed if the seceders would return. Mair, as their moderator, explained that they took the position of an independent judicatory. The libel against them was read; Mair read the 'declinature' in reply, and the 'associate presbytery' withdrew. Still the assembly, which contained such men as John Willison of Brechin, in strong sympathy with the general views of the seceders, did not proceed to extreme measures. The seceders were again cited to the assembly of 1740. They disregarded the summons, and on 15 May, by a majority of 140 to 30, they were formally deposed.

Next Sunday (18 May) Erskine's congregation at Stirling found the doors of the West Church locked against them. They were about to break in, when Erskine interposed, led a vast concourse to the Abbey Craig, just outside the town, and conducted public worship. Till a meeting-house (erected 1740) was ready for him he continued to officiate in the open air.

The seceders took vigorous steps to consolidate their position. Wilson was their professor of divinity, and Ralph Erskine writes to Whitefield (10 April 1741) that he had 'moe candidates for the ministrie under his charge than most of the public colleges, except Edinburgh.' At the invitation of the seceders Whitefield visited Scotland, preaching his first sermon in the parish church of Dunfermline, from which Ralph Erskine had not yet been excluded. In August 1741 Whitefield held a conference with the 'associate presbytery.' They wanted him to preach only for them, because they were 'the Lord's people.' Whitefield characteristically replied that 'the devil's people' had more need to be preached to. A rupture ensued, and the subsequent 'revival' at Cambuslang, under Whitefield's preaching, was denounced by the seceders as a satanic delusion. When Wesley subsequently visited Scotland (1751), he considered the seceders 'more uncharitable than the papists.'

On 28 Dec. 1743, Erskine revived at Stirling the practice of public covenanting. The secession was rapidly growing; and on 11 Oct. 1744 it was organised as an 'associate synod,' containing the three presbyteries of Glasgow, Edinburgh, and Dunfermline. From the north of Ireland applications for ministerial supply had been received as early as 1736, and were repeatedly renewed by seceding minorities from presbyterian congregations. The Irish interest was placed under the care of the Glasgow presbytery; and at length, on 9 July 1746, Isaac Patton was ordained at Lylehill, co. Antrim, by a commission from Glasgow. Nowhere was the work of the secession more important than in Ulster, where, in spite of great opposition, it exercised a very potent influence in restoring to presbyterianism its evangelical character.

During the rebellion of 1745, Erskine and his followers mounted guard at Stirling in defence of the town. Stirling was taken, and Erskine then preached to his congregation in the wood of Tullibody, some miles to the north. In 1746 he headed two companies of seceders against the 'Pretender,' and received a special letter of thanks from the Duke of Cumberland.

But now a question of religious politics arose, which split the secession into two antagonistic parties. Already in 1741 the seceders had been at issue on the question of appointing a public fast, on the day fixed for the established church by the crown. Erskine was with the minority who would have been willing to adopt the ordinary day. At the first meeting of the 'associate synod' the terms of the civic oath taken by burgesses of Edinburgh, Glasgow, and Perth came

under review. This oath pledged the burgesses to the support of 'the true protestant religion presently professed within this realm, and authorised by the laws thereof,' in opposition to 'the Roman religion called papistry.' It was held by some that the terms of the oath implied an approval of the established church, if not an adhesion to it. The synod was torn by heated debates on this point. On 9 April 1746 a majority at a thin meeting condemned the oath as unlawful. On 9 April 1747 the synod modified its judgment; declaring by a small majority that its previous decision should not be made a term of communion, till it had been referred to the consideration of the presbyteries and kirk-sessions. The dissentient minority, nearly one-half of the synod, regarded this vote as unconstitutional, and immediately separated, taking the name of the 'general associate synod.' Popularly it was known as the 'anti-burgher synod,' and the original body as the 'burgher synod.' The 'associate synod' was left without a professor of divinity, and Erskine undertook the duties. His health compelled him to resign this work in 1749. John Brown (1722–1787) [q.v.] of Haddington, the commentator, began his theological studies with him.

Feeling ran so high between the two sections of the secession, that on 4 Aug. 1748, the 'anti-burgher synod' passed sentence of deposition from the ministry on Erskine and ten other ministers of the 'burgher synod.' The breach was not healed till 8 Sept. 1820, when the two synods joined in forming the 'united associate synod,' from which few congregations stood aloof. The Irish seceders were incorporated into the Irish general assembly on 10 July 1840 [see COOKE, HENRY, D.D.] The Scottish seceders amalgamated with the 'synod of relief' [see BOSTON, THOMAS, the younger] on 13 May 1847, thus forming the 'united presbyterian church.'

Erskine died on 2 June 1754. He was twice married: first, on 2 Feb. 1704, to Alison (*d.* 1720), daughter of Alexander Turpie, writer at Leven, Fifeshire; by her he had ten children, of whom two sons and four daughters reached maturity; Jean, his eldest daughter, married the above-mentioned James Fisher, minister of Kinclaven, Perthshire; secondly, in 1723, to Mary (*d.* 1751), daughter of James Webster, minister at Edinburgh; by her he had two sons, James and Alexander, a daughter, Mary, and two other daughters. A statue of Erskine is placed in the United Presbyterian Synod Hall, Queen Street, Edinburgh.

Erskine's 'Works' were published in 1799, 8vo, 3 vols., and again in 1826, 8vo, 2 vols. They consist almost entirely of sermons, which he began to publish in 1725, with a few controversial pamphlets. The chief collection of his sermons published in his lifetime was: 1. 'The Sovereignty of Zion's King,' Edinburgh, 1739, 12mo. Posthumous were: 2. 'Sermons, mostly preached upon Sacramental Occasions,' Edinburgh, 1755, 8vo. 3. 'Discourses,' Edinburgh, 1757, 8vo, 3 vols. 4. 'Sermons and Discourses,' Glasgow, 1762, 8vo, 4 vols.; Edinburgh, 1765, 8vo, a fifth volume (this edition was brought out by the Duchess of Northumberland, in whose family one of Erskine's sons lived as a gardener). He assisted his brother Ralph in drawing up the synod's catechism. Among his manuscripts were six volumes on 'catechetical doctrine,' written at Portmoak between 1717 and 1723; several volumes of expository discourses; and forty-six sermon note-books, each containing about thirty-six sermons of an hour's length. Reprints of his single sermons, in rude chapbook style, are among the most curious productions of the early provincial presses of Ulster, at Newry, Lurgan, Omagh, &c.

[Hew Scott's Fasti Eccles. Scot.; contemporary pamphlets, especially the Representations of Masters E. Erskine and J. Fisher, &c., 1733; A Review of the Narrative, &c., 1734; the Vision of the two brothers, Ebenezer and Ralph, &c., 1737; the Re-Exhibition of the Testimony, 1779 (contains a revised reprint of most of the original documents relating to the secession); Memoir by James Fisher, in preface to Ralph Erskine's works, 1764; enlarged memoir, by D. Fraser, prefixed to Ebenezer Erskine's works, 1826; Jones's edition of Gillies's memoir of G. Whitefield, 1812, p. 273, &c.; Chalmers's Biog. Dict. 1814, xiii. 306; Thomson's Origin of the Secession Church, 1848; Cat. of Edinburgh Graduates (Bannatyne Club), 1858, p. 156; Grub's Eccles. Hist. of Scotland, 1861, iv. 54 sq.; Reid's Hist. Presb. Ch. in Ireland (Killen), 1867, iii. 241 sq.; Harper's Life of Erskine, quoted in Anderson's Scottish Nation, 1870, ii. 150.]

A. G.

ERSKINE, EDWARD MORRIS (1817–1883), diplomatist, fourth son of David Montagu, second lord Erskine [q.v.], by Frances, daughter of General John Cadwallader of Philadelphia, was born on 17 March 1817. He entered the diplomic service as attaché to his father at Munich, and after filling subordinate posts was appointed secretary of legation at Turin in 1852. He was transferred to Washington early in 1858, and to Stockholm at the end of that year, in 1860 became secretary of embassy to St. Petersburg, and afterwards to Constantinople, and in 1864 was appointed minister plenipoten-

tiary to Greece. During his stay there nothing of importance happened until the murder of Mr. Vyner, Mr. Herbert, and Mr. Lloyd, three English tourists, by Greek brigands, who had seized them on the plains of Marathon in 1870. His behaviour at this time was severely blamed by some English newspapers; he was said not to have exerted sufficient vigour, and to have unwisely rejected the overtures made by the brigands. Nevertheless the government approved of his action, for he was promoted to the legation at Stockholm in 1872, and made a C.B. in 1873. He remained at Stockholm until 1881, when he retired on a pension, and he died at Neville House, Twickenham, on 19 April 1883.

[Foreign Office List, and the newspapers of February, March, and April 1870, on the murders in Greece.] H. M. S.

ERSKINE, HENRY, third BARON CARDROSS (1650–1693), covenanter, eldest son of David, second lord Cardross [q.v.], by his first wife, Anne, fifth daughter of Sir Thomas Hope, king's advocate, was born in 1650. The title was originally conferred on the first Earl of Mar, and, in accordance with the right with which he was invested of conferring it on any of his heirs male, it was granted by him to his second son Henry, along with the barony of Cardross. By his father young Erskine had been educated in the principles of the covenanters, and at an early period distinguished himself by his opposition to the administration of Lauderdale. In this he was strongly supported by his wife, Catherine, youngest of the two daughters and coheiresses of Sir William Stewart of Kirkhill. On account of his wife's determination to have a presbyterian chaplain to perform worship in her own house he was fined 4,000*l.*, of which he paid 1,000*l.*, and after an attempt to obtain a remission for the balance he was, 5 Aug. 1675, committed to the prison of Edinburgh, where he remained four years. In May of the same year, when, during his absence in Edinburgh, conventicles were being held near Cardross, a party of guards in search of a covenanter named John King entered his house at midnight, broke into his chests, and after acting with great rudeness towards his wife placed a guard in it (WODROW, *Sufferings of the Church of Scotland*, 288). Their complaints that the conventicles then being held had his encouragement were the chief causes why his fine was not relaxed. On 7 Aug. 1677, while still in prison, he was fined in one half of his rent for permitting his two children to be christened by unlicensed ministers (FOUNTAINHALL, *Historical Notices*, 174; WODROW, 359). In 1679 the king's forces in their march westwards went two miles out of their way to quarter on his estates of Kirkhill and Uphall, West Lothian. He obtained his release from prison, 30 July of this year, on giving bond for the amount of his fine, and early next year went to London, where he laid before the king a narrative of the sufferings to which he had been exposed. This proceeding gave great offence to the Scottish privy council, who sent a letter to the king accusing Cardross of misrepresentation, the result being that all redress was denied him. Thereupon he emigrated to North America, where he established a plantation at Charlestown Neck, South Carolina. On 28 Oct. 1685 his estate in Scotland was exposed to sale by public roup, and was bought by the Earl of Mar at seventeen years' purchase (FOUNTAINHALL, *Historical Notices*, 671). Cardross, having been driven from the settlement in Carolina by the Spaniards, went to Holland, and in 1688 he accompanied the Prince of Orange to England. In the following year he raised a regiment of dragoons, with which he served under General Mackay against Dundee. An act was passed restoring him to his estates, and he was also sworn a privy councillor and constituted general of the mint. In July 1689 the Duke of Hamilton, the king's commissioner, at a meeting of the council, fell 'with great violence' on Lord Cardross, asserting that it was by his dragoons that the episcopal minister of Logie had been prevented entering his church; but Cardross denied all knowledge of anything asserted to have happened (Earl of Crawford to Lord Melville, 27 July 1689, in *Leven and Melville Papers*, 200). Cardross was engaged in the battle of Killiecrankie, of which he sent an account to Lord Melville in a letter of 30 July (*ib.* 209; MACKAY'S *Memoirs*, 258). When the Duke of Hamilton proposed a new oath to the council, Cardross objected to it as contrary to the instrument of government, and also 'because the maner of swering by the Bible is nether the Scotish nor the Presbiterian forme, and seems to raise the Bible as more than God' (*Leven and Melville Papers*, 348). In the instructions sent by King William on 18 Dec. 1689 to 'model three troops of dragoons,' Cardross was proposed as lieutenant-colonel and captain of the first troop (MACKAY'S *Memoirs*, 309). In 1690 he was appointed one of a commission to examine into the condition of the universities (*Leven and Melville Papers*, 563). In October 1691 he went to London along with the Earl of Crawford to support the proceedings of the Scotch council against the episcopalians (LUTTRELL, *Relation*, ii. 292). He died at

Edinburgh on 21 May 1693. He had four sons and three daughters. His eldest son, David, fourth lord Cardross, succeeded to the earldom of Buchan in 1695.

[Wodrow's Sufferings of the Church of Scotland; Fountainhall's Historical Notices; Lauderdale Papers; Leven and Melville Papers; Mackay's Memoirs; Luttrell's Relation; Douglas's Scotch Peerage (Wood), i. 275–6.] T. F. H.

ERSKINE, HENRY (1624–1696), presbyterian minister, was born in 1624 at Dryburgh, in the parish of Mertoun, Berwickshire, being one of the younger sons of Ralph Erskine of Shielfield, a cadet of the family of the Earl of Mar. It is commonly said that his father's family were thirty-three in number; but the late Principal Harper says he had seen a small manuscript volume in which Ralph Erskine had entered the names of all his children, just twelve in number (see *United Presbyterian Fathers—Life of Ebenezer Erskine*). Mr. Simpson, minister of Dryburgh, under whose ministry he was brought up, was a man of very earnest piety, and probably influenced him to study for the ministry. His first charge was at Cornhill, a village in Northumberland, where, according to Wodrow, he was ordained in 1649, but according to others ten years later. From this charge he was ejected by the Act of Uniformity on St. Bartholomew's day, 1662, greatly to the regret of his people. The revenues of his charge not having been paid to him, he went to London to petition the king to order payment; but after long delay he was told that unless he would conform he should have nothing. Driven on his voyage home by a storm into Harwich, he preached with such acceptance and benefit that the people would have had him to take up his abode with them; but his wife could not be prevailed on to settle so far from her friends and home.

On leaving Cornhill he took up his abode at Dryburgh, where he lived in a house of his brother's. From time to time he exercised his ministry in a quiet way, till arousing the suspicion of Urquhart of Meldrum, one of those soldiers who scoured the country to put down conventicles, he was summoned to appear before a committee of privy council. Being asked by Sir George Mackenzie, lord advocate, whether he would engage to preach no more in conventicles, he boldly replied, 'My lord, I have my commission from Christ, and though I were within an hour of my death I durst not lay it down at the feet of any mortal man.' He was ordered to pay a fine of five thousand merks, and to be imprisoned on the Bass Rock till he should pay the fine and promise to preach no more. Being in very poor health he petitioned that the sentence might be changed to banishment from the kingdom. This was allowed, and he settled first at Parkridge, near Carlisle, and afterwards at Monilaws, near Cornhill, where his son Ralph was born. Apprehended again, he was imprisoned at Newcastle, but after his release in 1685 the king's indulgence (1687) enabled him to continue his ministry without molestation. He preached at Whitsome, near Berwick, and after the revolution was admitted minister of Chirnside, where he died in 1696, at the age of seventy-two. During his times of persecution he and his family were often in great want, but obtained remarkable help. It is said that when he could not give his children a dinner he would give them a tune upon his zither. Thomas Boston of Ettrick [q. v.] bears grateful testimony to the profound impression made on him in his boyhood by hearing Erskine preach at Whitsome. Many other men of mark owned him as their spiritual father. He was twice married: first, in 1653, to a lady of whom little is known, and again to Margaret Halcro, a descendant of an old family in Orkney. His two distinguished sons, Ralph [q. v.] and Ebenezer [q. v.], were children of the second marriage.

[Scott's Fasti; Calamy's Continuation; Palmer's Nonconf. Memorial; Wodrow's History; Fraser's Life and Diary of Ebenezer Erskine, with memoir of Rev. Henry Erskine.] W. G. B.

ERSKINE, Sir HENRY or HARRY (*d.* 1765), fifth baronet of Alva and Cambuskenneth in Clackmannanshire, lieutenant-general, was second son of Sir John, the third baronet, who was accidentally killed in 1739, and his wife, the Hon. Catherine, second daughter of Lord Sinclair. His name first appears in the books at the war office on his appointment to a company in the 1st Royal Scots, 12 March 1743. The probable explanation is that his previous service was passed in the same regiment, which was very many years on the Irish establishment. Horace Walpole alludes to his having served under General Anstruther in Minorca (*Letters*, ii. 242). Erskine served as deputy quartermaster-general, with the rank of lieutenant-colonel, in the blundering expedition to L'Orient in 1746, under command of his uncle, Lieutenant-general Hon. James St. Clair, where he was wounded. He afterwards served with the 1st Royal Scots in Flanders, where his elder brother, Sir Charles, fourth baronet, a major in the same regiment, was killed at the battle of Val (otherwise Laffeldt or Kisselt), 2 July 1747. Erskine was returned in parliament for Ayr in 1749, and represented

Anstruther from 1754 to his death in 1765. His name was removed from the army list in 1756, owing to his opposition to the employment of the Hanoverian and Hessian troops; but he was afterwards restored and rose to the rank of lieutenant-general. He was colonel in succession of the 67th foot (Oct. 1760), the 25th foot (May 1761), then the Edinburgh regiment, and the 1st Royal Scots (Dec. 1762), in which he succeeded his uncle, the Hon. James St. Clair, *de jure* Lord Sinclair, who died in 1762, without taking up the title. Erskine was secretary of the order of the Thistle. He married in 1761 Janet, daughter of Peter Wedderburn of Chesterhall, and sister of Alexander Wedderburn, afterwards lord chancellor of England, and first Earl of Rosslyn, by whom he left two sons and one daughter, the eldest of whom succeeded his maternal uncle as second Earl of Rosslyn [see ERSKINE, JAMES ST. CLAIR, second EARL OF ROSSLYN]. Erskine died at York, when returning from the north to his residence at Kew, 9 Aug. 1765.

Erskine was an accomplished man, and for some time a fashionable figure in political circles in London. Horace Walpole sneers at him as a military poet and a creature of Lord Bute's (*Letters*, ii. 242). Philip Thicknesse (NICHOLS, *Lit. Anecd.* ix.) has left an account of a transaction in which Erskine, on behalf of Lord Bute, endeavoured to prevent the publication of Lady Mary Wortley Montagu's letters, entitled 'An Account of what passed between Sir Harry Erskine and Philip Thicknesse, Esq. . . .' (London, 1766, 8vo). A letter from Lord Bute to Erskine, dated 8 April 1763, respecting Lord George Sackville, stating that the king admitted and condemned the harsh treatment of the latter, but was prevented by state reasons from affording him the redress intended, is printed at length in 'Hist. MSS. Comm.,' 9th Rep. 111,116. Erskine is always credited with the authorship of the fine old Scottish march, 'Garb of Old Gaul,' but Major-general D. Stewart of Garth, a regimental authority, states that the words were originally composed in Gaelic by a soldier of the 42nd highlanders, and were set to music by Major Reid of the same regiment, afterwards the veteran General John Reid, and that several officers claimed to be the English adapters.

[Foster and Burke's Peerages, under 'Rosslyn;' War Office Records; Army Lists; Beatson's Nav. and Mil. Memoirs (1794), vol. ii., for account of L'Orient expedition; H. Walpole's Letters; Brit. Mus. Cats. Printed Books, Music; Major-general D. Stewart's Sketches of the Scottish Highlanders (Edinburgh, 1822), i. 347; Scots Mag. 1765, p. 391.] H. M. C.

ERSKINE, HENRY (1746–1817), lord advocate, second son of Henry, tenth earl of Buchan, by his wife, Agnes, second daughter of Sir James Steuart of Goodtrees, bart., was born in Gray's Close, Edinburgh, on 1 Nov. 1746. After receiving some instruction in Latin at Richard Dick's school at St. Andrews, he matriculated as a student of the united college of St. Salvator and St. Leonard on 20 Feb. 1760. In 1763 he proceeded to Glasgow University, and subsequently went to Edinburgh University, where in 1766 he attended the classes of Professors Wallace, Hugh Blair, and Adam Ferguson. While studying for the bar Erskine became a member of the Forum Debating Society in Edinburgh, where he 'acquired the power of extempore speaking which was the foundation of his future success as a pleader.' At this time he also wrote several poetical pieces of considerable merit, one of which, entitled 'The Nettle and the Sensitive Plant,' has been printed. He was admitted a member of the Faculty of Advocates on 20 Feb. 1768. His first triumphs as a pleader were obtained in the debates of the general assembly of the church of Scotland, of which at an early age he had been elected an elder. When he had been called to the bar a little more than ten years, he was proposed as a candidate for the procuratorship. Erskine, who had identified himself with the 'Highflyer' or evangelical section, was, however, defeated by William (afterwards Lord) Robertson, the representative of the 'Moderate' or tory party. In August 1783 he was appointed lord advocate in the coalition ministry, in the place of Henry Dundas, afterwards Lord Melville. It is related that on the morning of his appointment he met Dundas, who had already resumed his stuff gown. After chatting with him for a short time Erskine gaily observed, 'I must leave off talking to go and order my silk gown' (the official costume of the lord advocate). 'It is hardly worth while,' replied Dundas dryly, 'for the time you will want it; you had better borrow mine.' Upon this Erskine, who was never at loss for a reply, wittily observed, 'From the readiness with which you make the offer, Mr. Dundas, I have no doubt that the gown is a gown made to fit any party; but, however short my time in office may be, it shall never be said of Henry Erskine that he put on the abandoned habits of his predecessor.' Before Erskine could obtain a seat in the House of Commons Fox's East India Bill was thrown out in the lords. The coalition ministry was thereupon summarily dismissed by the king in December 1783, and Erskine was succeeded by Sir Ilay Campbell [q. v.], afterwards lord presi-

dent of the court of session. Somewhat earlier in this year Erskine had been appointed advocate, and state councillor to the Prince of Wales in Scotland. In the debate in the House of Commons on 14 Jan. 1784, concerning the charges of bribery made against the former ministry, Dundas thus vindicated the political integrity of the late lord advocate: 'He said he [Erskine] was incapable of being prostituted into the character of a distributor of the wages of corruption, and he was convinced that such description of him had originated in misinformation' (*Parl. Hist.* xxiv. 341). In December 1785 Dundas resigned the post of dean of the Faculty of Advocates, and at the anniversary meeting on the 24th of that month Erskine was elected in his place by a decided majority, in spite of the influence of the government, which was exerted against him. In 1795 Erskine, who, though he had always been in favour of reform, had hitherto endeavoured to restrain the zeal of the more revolutionary reformers, became greatly alarmed at the introduction of the 'sedition' and 'treason' bills; and at a public meeting held in Edinburgh on 28 Nov. 1795 he moved a series of resolutions which, while expressing horror at the late outrages on the king, condemned the bills as striking 'at the very existence of the British constitution.' Erskine had been annually re-elected dean of the faculty since 1785, but in consequence of the prominent part which he had taken at this meeting it was determined by the ministerial party to oppose his re-election, and at the anniversary meeting on 12 Jan. 1796 Robert Dundas of Arniston, then lord advocate, was chosen dean by a majority of eighty-five, only thirty-eight members voting for Erskine. Lord Cockburn, in commenting on this unjustifiable proceeding, says: 'This dismissal was perfectly natural at a time when all intemperance was natural. But it was the Faculty of Advocates alone that suffered. Erskine had long honoured his brethren by his character and reputation, and certainly he lost nothing by being removed from the official chair' (*Life of Lord Jeffrey*, 1852, i. 94). For many years afterwards 'The Independence of the Bar and Henry Erskine' was a favourite toast among the whigs, and at the public dinner at Edinburgh, given to Lord Erskine on 21 Feb. 1820, the health was drunk of 'the remaining individuals of that virtuous number of thirty-eight, the small but manly band of true patriots within the bosom of the Faculty of Advocates who stood firm in the support of the Hon. Henry Erskine when he had opposed the unconstitutional and oppressive measures of the ministers of the day.'

On the death of Lord Eskgrove in October 1804 the office of lord clerk register was offered through Charles Hope to Erskine, who, however, declined it, refusing to separate his fortunes from those of his party. In the early part of 1806 the ministry of 'All the Talents' was formed, Thomas Erskine was made lord chancellor, while his elder brother Henry once more became lord advocate. At a bye election in April he was elected for the Haddington district of burghs, and took his seat in parliament for the first time. At the general election in November 1806 he was returned for the Dumfries district of burghs, but the downfall of the ministry in March 1807 deprived him of office, and the dissolution in the following month put an end to his parliamentary career. Though Lord Campbell's statement that Erskine 'never opened his mouth in the House of Commons, so that the oft debated question how he was qualified to succeed there remained unsolved' (*Lives of the Lord Chancellors* [1847], vi. 705), is clearly erroneous, it does not appear that he took any conspicuous part in the debates (*Parl. Debates*, vi–ix.) This was probably owing to the fact that the only important Scottish question which came before parliament at that time was the bill 'for the better regulation of the courts of justice in Scotland,' which was introduced into the lords by Lord Grenville and never reached the House of Commons. Erskine was succeeded as lord advocate by Archibald Campbell-Colquhoun [q. v.], with whom he engaged in a sharp controversy on the respective merits of Lord Grenville's and Lord Eldon's bills for the reform of legal procedure (*Scots Mag.* for 1808, pp. 70–2, 149–52). On 2 Nov. 1808 he was appointed on the commission to inquire into the administration of justice in Scotland (*Parl. Papers*, 1809, vol. iv.) Upon the death of Robert Blair [q. v.] in May 1811 it was expected that Erskine would have been appointed president of the court of session, but Charles Hope, the lord justice clerk, who was some fifteen years junior at the bar to Erskine, eventually received the appointment. Though Erskine's mind was still clear and active, his health had already begun to fail him. Being deprived of preferment, which was justly his due, he resolved to give up his practice at the bar, and thereupon retired to his country house of Ammondell in Linlithgowshire. Here he amused himself with his garden and his violin until his death on 8 Oct. 1817, when he was in the seventy-first year of his age. He was buried in the family vault adjoining Uphall Church. Erskine was a man of many brilliant gifts. Not only was he endowed with a handsome

presence, a fascinating manner, and a sparkling wit, but he was by far the most eloquent speaker at the Scotch bar in his time. Lord Brougham bears the following remarkable testimony to Erskine's powers of advocacy: 'If I were,' he says, 'to name the most consummate exhibition of forensic talent that I ever witnessed, whether in the skilful conduct of the argument, the felicity of the copious illustrations, the cogency of the reasoning, or the dexterous appeal to the prejudices of the court, I should without hesitation at once point to his address (hearing in presence) on Maitland's case; and were my friend Lauderdale alive, to him I should appeal, for he heard it with me, and came away declaring that his brother Thomas (Lord Erskine) never surpassed—nay, he thought never equalled it' (*Life and Times*, 1871, i. 231). While Lord Jeffrey, in his article in the 'Scots Magazine' (1817, new ser. i. 292), records that Erskine 'could not only make the most repulsive subjects agreeable, but the most abstruse easy and intelligible. In his profession, indeed, all his wit was argument, and each of his delightful illustrations a material step in his reasoning.' Though he possessed strong political opinions, and never swerved from his allegiance to the whig party, he was popular in all classes of society, for 'nothing,' says Lord Cockburn, 'was so sour as not to be sweetened by the glance, the voice, the gaiety, the beauty of Henry Erskine' (*Life of Lord Jeffrey*, i. 93). But perhaps there is no better testimony to his worth than the well-known story, to which reference is made in the inscription on the tablet lately affixed to his birthplace: 'No poor man wanted a friend while Harry Erskine lived.'

Erskine, on 30 March 1772, married Christian, the only child of George Fullerton of Broughton Hall, near Edinburgh, comptroller of the customs at Leith. She died on 9 May 1804, and on 7 Jan. 1805 he married, secondly, Erskine, widow of James Turnbull, advocate, and daughter of Alexander Munro of Glasgow. By his first wife Erskine had several children, one of whom, viz. Henry David Erskine, succeeded as twelfth earl of Buchan on the death of his uncle in 1829. There were no children by the second marriage. The present Earl of Buchan is Erskine's grandson. A portrait of Erskine by Sir Henry Raeburn was exhibited in the Raeburn collection at Edinburgh in 1876 (*Cat.* No. 166), and has been engraved by James Ward (see frontispiece to Fergusson's *Henry Erskine*). Several etchings of Erskine will be found in Kay (Nos. 30, 58, 187, and 320). In an 'Extempore in the Court of Session' Burns contrasts the style of his friend Erskine with that of Ilay Campbell (Kilmarnock edit. 1876, p. 274). According to Watt, Erskine published an anonymous pamphlet entitled 'Expediency of Reform in the Court of Session in Scotland,' London, 1807, 8vo. It consists, however, only of a reprint of two earlier tracts and an introduction. Erskine's 'Emigrant, an Eclogue occasioned by the late numerous Emigrations from the Highlands of Scotland. Written in 1773,' attained great popularity, and in 1793 was published as a chapbook. A copy of this poem was reprinted in 1879 for private circulation by the late Mrs. Dunmore-Napier, one of Erskine's grandchildren. Few men have enjoyed in their lifetime a wider reputation either for their oratory or their wit than Erskine, and it is much to be regretted that neither have his speeches been preserved nor a complete collection of his poems and witticisms made. Some of his verses appeared in Maria Riddell's 'Metrical Miscellany,' the first edition of which was published in 1802, and several of his pieces and many of his witticisms will be found in Fergusson. The Faculty of Advocates possesses a volume of manuscripts containing 'a Collection of Mr. Erskine's Poems, transcribed about the year 1780. They consist of "Love Elegies dedicated to Amanda," 1770; pastoral eclogues and fables; "The Emigrant," a poem (with a few corrections in the hand of the author), along with some epigrams and miscellaneous pieces, including translations and imitations of ancient classical writers, partly dated between the years 1769 and 1776.'

[Fergusson's Henry Erskine (1882); Omond's Lord Advocates of Scotland (1883), ii. 163–74; Chambers's Biog. Dict. of Eminent Scotsmen (1868), i. 547–8; Kay's Original Portraits and Caricature Etchings (1877), i. 124–8; Anderson's Scottish Nation (1865), ii. 166–71; The Georgian Era (1833), ii. 542–3; Foster's Peerage (1883), p. 102; pamphlet without title containing the resolutions moved by Erskine at the meeting in Edinburgh on 28 Nov. 1795, and the correspondence concerning the election of the dean for 1796 (Reports, Faculty of Advocates, vol. ii., in Brit. Mus.); Notes and Queries, 3rd ser. vii. 41–2, x. 9–10, 62, 218, 4th ser. iii. 296–7, 5th ser. xi. 369, 6th ser. x. 20; Official Return of Lists of Members of Parliament, pt. ii. 226, 238.] G. F. R. B.

ERSKINE, JAMES, sixth Earl of Buchan (*d.* 1640), was the eldest son of John, second or seventh earl of Mar [q. v.], by his second wife, Lady Margaret Stuart, daughter of Esme, duke of Lennox. He married Mary Douglas, countess of Buchan, daughter and heiress of James, fifth earl of Buchan, and as-

sumed the title of Earl of Buchan. This title was confirmed to him by a royal charter, dated 22 March 1617, the countess resigning her rights in his favour, and he was allowed the possession and exercise of all honours, dignities, and precedence of former earls of Buchan. A decree of the court of sessions, 25 July 1628, restored to Buchan and his wife the precedency over the earls of Eglinton, Montrose, Cassilis, Caithness, and Glencairn, which had been claimed by them, and granted by a former decree in 1606. On the accession of Charles I, Buchan became one of the lords of the bedchamber. He lived chiefly in London, where he died in 1640. He was buried at Auchterhouse, Forfarshire. His wife died before him in 1628. They left six children, two sons, James, who succeeded to the title, and John, and four daughters.

[Douglas and Wood's Peerage of Scotland.]
A. V.

ERSKINE, JAMES, Lord Grange (1679–1754), judge, second son of Charles, tenth earl of Mar, by Lady Mary Maule, eldest daughter of George, second earl of Panmure, was born in 1679. He was educated for the law, and became a member of the Faculty of Advocates on 28 July 1705. His advancement was very rapid. On 18 Oct. 1706 he was appointed to the bench in succession to Sir Archibald Hope of Rankeillor, and took his seat 18 March 1707. On 6 June of the same year he succeeded Lord Crocerig as a lord of justiciary, and on 27 July 1710 became, with the title of Lord Grange, lord justice clerk, in place of Lord Ormistone. 'This is a fruit,' says Wodrow, 'of Mar's voting for Dr. Sacheverell' (see too *Carstares State Papers*, 787). Though professing rigid piety and strict presbyterian principles and loyalty to the Hanoverian succession, he kept up a connection, as close as it was obscure, with the opposite party, and especially with his brother the Earl of Mar, and was employed by him to draw up the address from the highland chiefs to George I, which was presented to the king on his landing, and was rejected by him. In the rebellion of 1715, however, Grange took no part. He was held in high favour by the stricter presbyterians, took an active share in the affairs of the general assembly, and is said to have found a peculiar pleasure in undertaking any act of rigour or inquisition in church government which required to be performed. He was in particular staunch in the assertion of the utmost freedom of ministers and presbyteries from the control either of lay patrons or the government. Thus in 1713 he urged the lord treasurer not to prosecute recusants who refused to observe the thanksgiving, and when the question of presentations arose in the East Calder case, he advised the ministers to evade the Patronage Act, by agreeing among themselves 'to discourage and bear down all persons who accepted presentations,' so as to cause the presentation to pass by lapse of time from the patron to the presbytery. In 1731 he pushed his opposition against heritors, as heritors, being electors of a minister, 'and to lodge all in the hands of the christian people and communicants' so far as to be accused of causing schism in the church. His piety manifested itself in various ways. He was intimate with and much esteemed by Wodrow, who reckons him 'among the greatest men in this time, and would fain hope the calumnies cast on him are very groundless.' At one time he propounds for discussion, and to pass the time, the question 'wherein the spirits proper work upon the soul did lye;' at another he laments Lord Townsend's withdrawal from public life, 'for he was the only one at court that had any real concern about the interests of religion;' and his casual talk with a barber's lad who was shaving him so moved the boy that it led to his conversion. And yet this pious judge did not escape the abuse of his contemporaries as a jesuit and a Jacobite, a profligate and a pretender to religion, and is thus characterised by the historian of his country.

His treatment of his wife throws some light on his character. She was Rachel Chiesly, a daughter of that Chiesly of Dalry who murdered the lord president of the court of session in the streets of Edinburgh in 1689 (see *Archæologia Scotica*, iv. 15). Grange had first debauched her and married her under compulsion. Proud, violent, and jealous like her family, she was also a drunkard, and at times an imbecile. Grange was constantly absent from her in England; she suspected him, probably not without cause, of infidelity, and set spies about him. Her conduct was an open scandal, and Grange was much pitied by his friends. The story on their side is that she accused him of treason, stole his letters to support the baseless charge, attempted his life, separated from him, and forced a maintenance from him under pressure of legal process. Her misconduct lasted at least from 1730 to 1732, and Grange had other family troubles. His sister-in-law, Lady Mar, was also, it appeared, at times insane, and he endeavoured in April 1731, under some form of law, to carry her off from England to Scotland 'for the advantage of her family,' but was thwarted by her sister, Lady Mary Wortley Montagu, with a warrant from the king's bench. Lady Mar remained in Lady Mary's custody for some

years. 'His health,' writes Wodrow in 1731, 'is much broken this winter and spring.' But in 1732 these scandals and his wife's existence came to an end, and he publicly celebrated her funeral. Nevertheless she was alive till 1745, and a prisoner beyond the ken of friends till her death. She lodged with a highland woman, a Maclean, in Edinburgh. One winter's night, when Lady Grange was on the point of going to London (22 Jan. 1732), this woman introduced some highlanders in Lovat's tartan into the chamber, who violently overpowered Lady Grange, carried her off in a chair beyond the walls, and thence on horseback to Linlithgow, to the house of one Macleod, an advocate. Thence she was taken to Falkirk, thence to Pomeise, where she was concealed thirteen weeks in a closet, and thence by Stirling into the highlands, till, travelling by night, and not sleeping in a bed for weeks together, she was brought in a sloop to the island of Hesker. This operation was actually conducted by Alexander Foster of Carsbonny, and a page of Grange's, Peter Fraser, but several highland chieftains, Lord Lovat, Sir Alexander Macdonald, and Macleod of Muiravondale, were privy to and participators in the affair. For ten months she was kept in Hesker without even bread, and thence was removed to St. Kilda. This was her prison for seven years. For long she had no attendant but one man, who spoke little English. Then a minister and his wife arrived, who did indeed commit her story to writing, 21 Jan. 1741, but were afraid otherwise to interfere in her behalf. At length the daughter of a catechist conveyed a message to her friends to the mainland, hid in a clew of wool. They despatched a brig to her assistance, and she was thereupon removed by her captors to Assynt, Sutherlandshire, and finally to Skye, where she died in May 1745, and was buried at Dunvegan, Inverness-shire.

The story of Lady Grange forcibly illustrates the close solidarity and secrecy of the highland Jacobites; and though Grange's account of the matter was that her insanity made confinement necessary, it is clear the Jacobite organisation would not have been employed in a private quarrel, or in so relentless a manner, unless Lady Grange had com mand of secrets which might have cost the lives of others besides her husband.

Grange certainly was connected with the Jacobites at various times. In 1726 the suspicion against him was strong, and in 1727 he was able to say from personal knowledge that the Jacobites were weary of the Pretender and were turning towards the king. But his main policy was to oppose Walpole. He was endeavouring to enter parliament with the view of joining the opposition, when Walpole inserted in his act regulating Scotch elections a clause excluding Scotch judges from the House of Commons. Grange at once resigned his judgeship, and was elected for Stirlingshire in 1734. With Dundas of Arniston he was one of the principal advisers of the peers of the opposition in 1734. In 1736 he vehemently opposed the abolition of the statutes against witchcraft. Walpole is said to have declared that from that moment he had nothing to fear from him. Though he became secretary to the Prince of Wales, his hopes of the secretaryship for Scotland were disappointed. For a time he returned to the Edinburgh bar, but without success, and having lived during his latter years in London died there 20 Jan. 1754. He was poor in his latter years, and there is evidence to show that he eventually married a woman named Lyndsay, a keeper of a coffee-house in the Haymarket, whom he had long lived with as his mistress. He had four sons, of whom the eldest, Charles (*b.* 27 Aug. 1709, *d.* 1774), was in the army, and John, the youngest (1720–1796), was dean of Cork, and four daughters, of whom Mary (*b.* 5 July 1714, *d.* 9 May 1772) married John, third earl of Kintore, 21 Aug. 1729.

[Burton's Hist. of Scotland, 1689–1748; Wodrow's Analecta; Lord Grange's Letters in Spalding Club Miscellanies, vol. iii.; W. M. Thomas's Memoir of Lady M. Wortley Montagu; Wharncliffe's ed. of her Works, 1861; Omond's Arniston Memoirs; Chambers's Domestic Annals of Scotland, iii. 578; Chambers's Journal, March 1846 and July 1874; Proceedings of Soc. Scottish Antiquaries, vol. xi.; J. Maidment's Diary of a Senator of the College of Justice, 1843; Scott's Tales of a Grandfather; Boswell's Johnson (Croker); Gent. Mag. 1754; Scots Mag. 1817, p. 333; Brunton and Haig's College of Senators, p. 485; Douglas's Scotch Peerage, ii. 219.] J. A. H.

ERSKINE, SIR JAMES ST. CLAIR, second EARL OF ROSSLYN (1762–1837), general, was the elder son of Lieutenant-general Sir Henry Erskine (*d.* 1765) [q.v.], a distinguished officer, who had acted as deputy quartermaster-general in the attack on L'Orient in 1746, by Janet, only daughter of Peter Wedderburn, a Scotch lord of session under the title of Lord Chesterhall, and only sister of Alexander Wedderburn, lord chancellor of England from 1793 to 1801, who was created successively Lord Loughborough and Earl of Rosslyn, with remainder in default of issue to this nephew. Sir Henry Erskine, who was the fifth baronet of Alva, succeeded his uncle, General the Hon. James St. Clair, as colonel of the 1st regiment, or Royal Scots,

and died on 9 Aug. 1765, when he was succeeded by his eldest son, James Erskine, then only three years old, whose education and career were carefully watched and forwarded by his maternal uncle, the celebrated Alexander Wedderburn.

Erskine was educated at the Edinburgh Academy, and entered the army as a cornet in the 1st horse grenadier guards, afterwards the 1st life guards. He was rapidly promoted, and became lieutenant first in the 38th regiment, and then in the 2nd dragoons, or Scots greys, in 1778, and captain in the 19th light dragoons in 1780, from which he was transferred to the 14th light dragoons in 1781. In the following year he was appointed aide-de-camp to the viceroy of Ireland and assistant adjutant-general in that kingdom, and in 1783 he was promoted major into the 8th light dragoons. In 1782 he had been elected whig M.P. for Castle Rising through the influence of his uncle, who had become lord chief justice of the court of common pleas, and been created Lord Loughborough in the previous year. Erskine exchanged his seat of Castle Rising for Morpeth in 1784, and soon made himself some reputation in the House of Commons.

Erskine was chosen one of the managers of the impeachment of Warren Hastings, and while Lord Loughborough was intriguing for the chancellorship he voted against the measures of Pitt. On 9 June 1789 he took the name of St. Clair in addition to his own, on succeeding, on the death of Colonel Paterson St. Clair, to the estates of his grandmother, the Hon. Catherine St. Clair, who had married Sir John Erskine, third baronet, and in 1796 he was elected M.P. for the Kirkcaldy burghs, a seat which he held until his succession to the peerage. On 14 March 1792 Erskine was promoted lieutenant-colonel into the 12th light dragoons, and in the following year, in which his uncle became lord chancellor, he abandoned politics as an active pursuit and devoted himself to his profession. He was first sent to the Mediterranean in that year to act as adjutant-general to the army under Sir David Dundas before Toulon, and served in that capacity at Toulon, and in the subsequent operations in Corsica, including the capture of Calvi and of San Fiorenze. He was appointed aide-de-camp to the king and promoted colonel on 28 May 1795, and was in the following year sent to Portugal with the temporary rank of brigadier-general to act as adjutant-general to lieutenant-general the Hon. Sir Charles Stuart [q. v.], commanding the army in that country. He was promoted major-general on 1 Jan. 1798, and continued to serve under Sir Charles Stuart, to whom he was second in command at the capture of Minorca in that year, and whom he succeeded as commander-in-chief in the Mediterranean. He returned to England on the arrival of Sir Ralph Abercromby at the close of 1799, and was appointed colonel of the Sussex fencible cavalry, which regiment was, however, reduced in 1800. He commanded a division in Scotland from November 1800 till December 1801, when he was made colonel of the 9th light dragoons, and again from June 1803 to 1 Jan. 1805, when he was promoted lieutenant-general. Two days afterwards, on 3 Jan. 1805, he succeeded his uncle, the ex-lord chancellor, as second Lord Loughborough and second Earl of Rosslyn, under special clauses in the patents conferring those honours upon him in 1795 and 1801. On his promotion he was transferred to the Irish staff, where he commanded the south-western district until 1806, when he was sent on his celebrated special mission to Lisbon with General J. G. Simcoe. The mission was to report whether the British government should actively assist the Portuguese against Napoleon, and the result of that report was the despatch of Sir Arthur Wellesley to the Peninsula. Rosslyn was unable to accept a command there on account of his seniority to Sir Arthur Wellesley, though after the death of Sir John Moore his name was mentioned as his possible successor, because of his previous knowledge of the country in 1796. He commanded a division under Lord Cathcart in Denmark in 1807, and under Lord Chatham in the Walcheren in 1809. He commanded the south-eastern district, with his headquarters at Canterbury, from 1812 to 1814, in which year he was promoted general, and then he again turned his attention to politics. He was a strong tory of the old school, and an intimate friend of the Duke of Wellington. He acted as whip to the tory party in the House of Lords for many years, though his sentiments in favour of catholic emancipation had been known ever since 1807. He was largely rewarded with honours, and was, among other rewards, made an extra G.C.B. on the accession of George IV, and lord-lieutenant of Fifeshire. After the Duke of Wellington came into office as prime minister, Rosslyn entered the cabinet as lord privy seal, and was sworn of the privy council. He was also lord president of the council in the Duke of Wellington's short-lived cabinet of December 1834. He died on 18 Jan. 1837, at Dysart House, Fifeshire, at the age of seventy-five.

[Royal Military Calendar; Gent. Mag. April 1837.] H. M. S.

ERSKINE, JOHN, sixth BARON ERSKINE, and first or sixth EARL OF MAR of the Erskine line (*d.* 1572), regent of Scotland, was the third and eldest surviving son of John, fifth lord Erskine, and Lady Margaret Campbell, daughter of Archibald, second earl of Argyll. The family traced their descent in the female line from Gratney, earl of Mar (successor of the ancient Mormaers of Mar), who married Christiana Bruce, sister of Robert I. In the male line they had as a progenitor Henry de Erskine or Areskine, who was proprietor of the barony of that name in Renfrewshire as early as the reign of Alexander II. His descendant, Sir Thomas Erskine, married Janet Keith, great-granddaughter of Gratney, earl of Mar; and Robert, son of Sir Thomas Erskine, on the death of Alexander Stewart, husband of Isabel, countess of Mar, liferent earl, claimed the title, but the claim was not recognised. The fifth Lord Erskine had a charter in 1525 constituting him captain and constable of the castle of Stirling. He was guardian of James V during his minority, and subsequently of his daughter Mary, afterwards queen of Scotland. Some time before his death in 1552 he had also been keeper of Edinburgh Castle. The sixth Lord Erskine had been educated for the church, and became prospective heir unexpectedly through the death of two brothers. After the death of his father the castle of Edinburgh came into the hands of the Duke of Chatelherault, but when in 1554 he agreed to recognise the regency of the queen dowager, the charge of it was given to the sixth Lord Erskine until the duke should demit his authority to the parliament (CALDERWOOD, *History*, i. 282). This having been done, the custody of the castle was committed by the parliament to Erskine, with provision that he should deliver it up to none except with the consent of the estates, the proviso being added to guard against the possibility of its falling into the hands of the French. At this time Erskine had not become a supporter of the reformed doctrines, and although he afterwards joined the reformed party, his natural temperament, as well as the position of neutrality which accidental circumstances had assigned him, prevented him from ever assuming the character of a partisan. Along with Lord Lorne, afterwards fifth earl of Argyll, and Lord James Stuart, afterwards earl of Moray, he attended the preaching of Knox at Calder in 1556 (KNOX, *Works*, i. 249), and he also signed the joint letter of these two lords and the Earl of Glencairn inviting Knox in 1557 to return from Geneva (CALDERWOOD, i. 319). At the beginning of the dispute with the queen regent in 1559 he, however, intervened on her behalf to prevent the surrender of Perth (KNOX, *Works*, i. 358), which nevertheless took place on 26 June, and subsequently he appeared on her behalf at the conference at Preston (*ib.* 369). In all this it is evident that his chief motive was to prevent the miseries of civil war. For himself he recognised that he was bound to maintain a strict neutrality. He therefore permitted the French troops of the queen to enter the city, a proceeding which so much discouraged the lords of the congregation that on 24 July they signed a truce. Knox wrote on 23 Aug. to Crofts that the queen dowager 'has corrupted (as is suspected) Lord Erskine, captain of the castle, and hopes to receive it' (*State Papers*, For. Ser. 1558–9, entry 1234), but the suspicion proved entirely groundless. On 19 Sept. the lords sent him a letter warning him against permitting the queen regent to fortify Leith (KNOX, i. 415–7), but he paid no heed to the communication. At last he told them plainly that he could promise them no friendship, but must needs declare himself friend to those that were able to support and defend him (CALDERWOOD, i. 553), whereupon on 5 Nov. they resolved to evacuate the city and retire to Stirling. At the same time he seems to have given them to understand that his sympathies were entirely with them in the struggle with the queen regent (Sadler to Cecil, 8 Nov. 1559, *Cal. State Papers*, For. Ser. 1559–60, entry 211). Subsequently he declared that he would keep the castle till discharged by parliament (Sadler to Cecil, 5 Dec. 1559, *ib.* 383), and requested the lords to aid him if need be. At the special request of the queen regent he consented, on the approach of the English army, to receive her into the castle (CALDERWOOD, i. 582), but this was avowedly a mere act of courtesy, and also enabled him to intervene more effectually in the cause of peace, for, as Calderwood remarks, 'he had both her and the castle at command' (*ib.*)

According to Knox, Mar was the 'chief great man that had professed Christ Jesus' who refused to subscribe the 'Book of Discipline' in 1560 (*Works*, ii. 128). At his lack of ardour Knox professes to feel no surprise, 'for besydis that he has a verray Jesabell to his wyffe, yf the poore, the schooles, the ministerie of the kirk had thair awin, his keching wold lack two parttis and more of that whiche he injustlie now possesses' (*ib.*) The lady to whom this unflattering epithet was applied by Knox was Annabella Murray, daughter of Sir William Murray of Tullibardine, and of Catherine, daughter of Sir Duncan Campbell of Glenurchy. She had the reputation of being avaricious (LORD

Thirlstane's 'Admonition to my Lord Mar, Regent,' published in *Ancient Scottish Poems*, 1786), and subsequently was for a time one of the special friends of Queen Mary, a fact which sufficiently explains Knox's harsh comparison. On the return of Queen Mary in 1561 Erskine was appointed a member of the privy council. He received also a grant of several church lands, but his claims to the earldom of Mar were at first disregarded, and the title was bestowed on Lord James Stuart. Although Erskine favoured Elizabeth's proposal for a marriage between Queen Mary and Leicester (Randolph to Cecil, 24 Dec. 1564, in Keith, *History*, ii. 260), he, on becoming aware of the sentiments of Mary, cordially supported the marriage with Darnley. In this he was probably influenced by his wife, who was now frequently in Mary's company (*Miscellaneous Papers relating to Mary Queen of Scots*, Maitland Club, i. 125), and was no doubt anxious to obtain for her husband the earldom of Mar. Both Lord and Lady Erskine were present with the queen in the journey from Perth to Callendar, near Falkirk, when it was rumoured that Argyll and Moray lay in wait for her in Fife in order to prevent the marriage, and Erskine wrote a letter to his nephew Moray asking an explanation of his being at Lochleven, who ascribed it to illness (Randolph to Cecil, 4 July, in Keith, ii. 313–14). Although, in deference to the claims of Erskine, Mary in 1562 changed the earldom conferred on Lord James Stuart from that of Mar to that of Moray, it was not till 23 June 1565 that Erskine received a patent granting to him, his heirs and assignees the entire earldom of Mar, as possessed from ancient times by the Countess Isabel. The patent was ratified by act of parliament on 19 April 1567, which recited that it was 'disponit' to him on the ground that he was 'lauchfullie discendit of the ancient heretouris of the said erledom, and had the undoubtit right thereof' (*Acts Parl. Scot.* ii. 549). On account of the right of descent recognised in the patent Erskine and his successors claimed to have precedency of all other earls in Scotland as possessing the most ancient earldom in the kingdom, but in 1875 the House of Lords decided in favour of the Earl of Kellie that the old earldom of Mar had become extinct before its revival in 1565, and that the earldom then conferred on Erskine was a creation and not a restitution or recognition of well-founded claims. The justice of the decision has been much questioned by Scotch lawyers and genealogists (the case as against the Earl of Kellie is exhaustively set forth in the Earl of Crawford's 'Earldom of Mar in Sunshine and Shade'), and has been practically reversed by the act of parliament (6 Aug. 1885). The newly recognised Earl of Mar was present at the marriage of Mary and Darnley, and he assisted in the suppression of Moray's rebellion, accompanying the king, who led the battle (*Reg. Privy Council of Scot.* i. 379). On 18 July 1566 he received a charter from Queen Mary and King Henry confirming his captaincy or custody of the castle of Stirling, with the parks, gardens, &c. The accouchement of the queen had taken place in the castle of Edinburgh, of which he was still keeper, and after her recovery she went for change of air, accompanied by him and the Earl of Moray, to his castle near Alloa (Holinshed, *Chronicle*).

Mar was absolutely free from any connection with the murder either of Rizzio or of Darnley. While lying ill at Stirling shortly before the trial of Bothwell for the latter murder, he consented that his friends should deliver up the castle of Edinburgh to Bothwell (Calderwood, ii. 348). Calderwood asserts that the castle should not have been given up without the consent of the estates, but it is clear that the presence of Mary in Scotland entirely altered the conditions on which it was held by Mar. For delivering it up he received an exoneration from the queen and privy council 19 March 1566–7, and this was confirmed by parliament on 16 April. On the 19th he was confirmed in his captainship of the castle of Stirling, the arrangement having been previously agreed to that he should be there entrusted with the guardianship of the young prince. After Bothwell had got the lords—not, however, including Mar, who was not asked—to sign the bond in favour of his marriage with the queen, Mary, on 26 April, paid a visit to the young prince at Stirling; but Mar, suspecting that she intended if possible to carry him with her to Edinburgh, would permit no one to enter the royal apartments along with her except two of her ladies (*ib.* ii. 356; Drury to Cecil, 27 April 1567). After the marriage Bothwell made strenuous efforts to get the prince delivered into his hands, 'bot my lord of Mar,' says Sir James Melville, 'wha was a trew nobleman, wuld not delyuer him out of his custody, alleging that he culd not without consent of the thre estaitis' (*Memoirs*, 179). Mar applied to Sir James Melville to assist him by his counsel or in any other way he could, who thereupon prevailed upon Sir James Balfour to retain the castle of Edinburgh in his hands and not deliver it up to Bothwell (*ib.* 180). To gain time Mar at last agreed to deliver up the prince, on condition that an 'honest, responsible

nobleman' were made captain of the castle of Edinburgh to whom he might be entrusted (*ib.* 181). Previous to this, however, the nobles, convened secretly at Stirling, had signed the bond for the prince's protection, and soon afterwards they announced their purpose to be revenged on Bothwell as the chief author of the king's murder. Thus the incorruptible integrity of Mar proved the turning-point in the fate of Bothwell and the queen. He was one of the leaders of the forces of the insurgents, was present at the surrender of Mary at Carberrie Hill on 14 June 1567, and on the 16th signed the order for her commitment to Lochleven Castle. He was also one of the council to whom on 24 July she demitted the government. On the 29th the young prince was crowned at Stirling, Mar carrying him in his arms in the procession from the church to his chamber in the castle. Throgmorton, at the instance of Elizabeth, endeavoured to get Mar to interfere on behalf of Mary; but although Mar expressed his desire to do what he could for her by way of persuasion, he told him: 'To save her life by endangering her son or his estate, or by betraying my marrows, I will never do it, my lord ambassador, for all the gowd in the world' (Throgmorton to Leicester, 9 Aug. 1567). On the escape of Queen Mary he sent a supply of men from Stirling to the regent, and he was present at the battle of Langside, 13 May 1568 (Calderwood, ii. 415). When the regent Moray was murdered he wrote to Elizabeth informing her of the danger that had thus arisen to the young king of Scotland, and craving her assistance (*Cal. State Papers*, For. Ser. 1569–71, entry 647). He was one of the noblemen who bore the regent's body at his funeral, and shortly afterwards it was reported that 'he had fallen sick with sorrow taken for the regent's death' (*ib.* entry 677). On 28 April an attempt was made by the Hamiltons to surprise him at Avonbridge, on his way to Edinburgh with a thousand men, but having learned their intention he crossed the river two miles above, and joined the Earl of Morton, who was also on the march to Edinburgh with a thousand foot and five hundred horse (Bannatyne, *Memorials*, 38; Herries, *Memoirs*, 126). When the king's party were surprised at Stirling on 3 Sept. 1571, and a number of them taken prisoners, Mar, by planting a party in an unfinished mansion of his own—still standing at the head of the Broad Street, Stirling, and known as Mar's work—and opening fire on the intruders, drove them from the market-place (Buchanan, *Hist. of Scot.*) The regent Lennox having been killed in the fray, Mar was by general consent chosen regent. On the 10th he came to Leith, where he proclaimed Morton lieutenant-general of the forces (Bannatyne, *Memorials*, 187). Morton, in fact, by his overmastering will, and his close connection with Elizabeth, was already the real governor of Scotland, Mar being the mere instrument, and occasionally an unwilling one, in carrying out Morton's policy. After consulting with Morton, Mar returned to Stirling to collect forces for the siege of Edinburgh Castle, which had been in the hands of the party of Mary since the death of the regent Moray. On the 14th of the following month he arrived at Edinburgh with four thousand men, artillery being sent from Stirling by sea. With this reinforcement he attempted to storm the castle, and made a breach in the walls, but afraid to carry it by assault retired upon Leith, and advised Morton to write to Elizabeth for assistance. It was probably to gratify Elizabeth and induce her to comply with these requests that, under the auspices of Mar, a convention was held at Leith in the following January at which episcopacy was established. For a similar reason, also, Mar unwillingly consented that Northumberland should be delivered up to Elizabeth on payment of 2,000*l.* to Sir William Douglas [q. v.] nominally for his maintenance in Lochleven. Still Elizabeth hesitated to commit herself, and as she blamed him for standing to too hard terms with them (Elizabeth to the Earl of Mar, 4 July), he at last, 'for reverence of her majesty' (Mar to Burghley, 1 Aug.), agreed on 30 July to an 'abstinence' for two months ('Abstinence,' imprinted at Edinburgh by Thomas Bassandyne, reprinted in Calderwood, *Hist.* iii. 215–16). On 22 Sept. Mar came to Leith to conduct negotiations, but no agreement was arrived at, and after the duration of the abstinence had been extended for eight days, a continuance was proclaimed on 8 Oct. till 6 Dec. (*ib.* iii. 225). Mar had employed Sir James Melville to sound the holders of the castle as to their desire for peace, the words of Mar, as quoted by Melville, being to show them 'not as fra me, that ye vnderstand that I persaue, albeit ouer lait, how that we ar all led opon the yce, and that all gud Scottismen wald fayn agre and satle the estait' (*Memoirs*, 247). So highly satisfied, apparently, was Mar with Melville's report, that he agreed to call a meeting of the lords to persuade them to come to an agreement. 'Meantime,' adds Melville, 'vntill the apponted consaill day he past to Dalkeith, where he was will traited and banketed with my lord Mortoun' (*ib.* 248). It was at Dalkeith that, on 9 Oct., took place in Mor-

ton's bedchamber the remarkable conference between Morton, Mar, and Killigrew, when the latter made the proposal on behalf of Elizabeth for the delivering up of Mary to her enemies in Scotland with a view to her execution (Cecil to Leicester, 9 Oct.) Killigrew reported that he found the regent 'more cold' than Morton, but that he yet seemed 'glad and desirous to have it come to pass' (Killigrew to Burghley, 9 Oct.) Immediately after the conference Mar retired to Stirling, and Killigrew followed him there on the 16th. Writing from Stirling on the 19th, Killigrew reports: 'I perceive the regent's first coldness grew rather for want of skill how to compass so great a matter than for lack of good will to execute the same.' Shortly after the ambassador's interview the regent was seized with a violent sickness, of which he died on 29 Oct. 1572. His illness was attributed by many to a disagreement with Morton in regard to the surrender of the castle (Melville, *Memoirs*, 249; *Historie of James Sext*, 120). Being a 'man of meik and humayne nature, inclynit to all kynd of quyetness and modestie,' says the author of the 'Historie of James Sext,' he, on account of Morton's refusal to come to terms with those in the castle, 'decreittit na langer to remayne in Edinburgh, and tharefore depairtit to Sterling, whare for greif of mynd he deit.' Mar had undoubtedly deeper causes for agitation, if not grief, than was suspected by those outside the secret conference.

Mar, in his difficult position as keeper of the young king, succeeded in winning the respect of both parties. The fact that his abilities were not of the highest order rather fitted him than otherwise for this position. As regent he was, however, merely the tool of Morton; for though actuated always in the discharge of his public duties by a high sense of honour, he had neither the force of character nor the power of initiative to enable him to carry out an independent policy in difficult circumstances. His wife, Annabella Murray, described by Knox as a 'very Jesabell,' on her husband's death remained along with Alexander Erskine in charge of the young king. She was, says Sir James Melville, 'wyse and schairp, and held the king in gret aw' (*Memoirs*, 262). King James was so sensible of the services she had rendered him that he placed the young Prince Henry under her charge (Birch, *Life of Prince Henry*, 11). In 1599 she is described as 'haveng hir body waist and extenuatit by hir former service' (*Reg. Privy Council Scot.* vi. 18), but she survived at least to 1602 (*ib.* 727). They had one son, John [q. v.], who succeeded to the earldom, and a daughter, Mary, who became Countess of Angus. Mar's will is printed in 'Notes and Queries,' 4th ser. viii. 321–4.

[Reg. Privy Council of Scotland; State Papers during the reign of Elizabeth; Reports of Hist. MSS. Commission, ii. iii. and v., passim; Knox's Works; Calderwood's Hist. of the Kirk of Scotland; Keith's Hist. of Scotland; Spotiswood's Hist. of the Church of Scotland; Sir James Melville's Memoirs; Richard Bannatyne's Memorials; Hist. of James Sext; Herries's Hist. of the Reign of Marie; Sadler State Papers; Stevenson's Illustrations of the Reign of Queen Mary; Buchanan's Hist. of Scotland; Douglas's Scottish Peerage (Wood), ii. 211–12; the Earl of Crawford's Earldom of Mar in Sunshine and Shade, 2 vols. 1882; the histories of Tytler, Hill Burton, and Froude.] T. F. H.

ERSKINE, JOHN (1509–1591), of Dun, Scottish reformer, was descended from a branch of the family of Erskine of Erskine, afterwards earls of Mar, the earliest of the Dun branch being Sir Thomas Erskine, who had a charter of that barony from Robert II, dated 8 Nov. 1376. The reformer was the son of Sir John Erskine, fifth laird of Dun, by his wife, Margaret Ruthven, countess dowager of Buchan, and was born in 1509. Four of his near relatives—his grandfather, father, granduncle, and uncle—were slain at Flodden in 1513. The wills and inventories of the grandfather and father ('Dun Papers' in *Spalding Club Miscellany*, iv. 10–16) prove that the family was exceptionally wealthy. His uncle, Sir Thomas Erskine of Brechin, secretary to James V, now became his guardian, and was specially careful to give him a good education. Bowick, in his 'Life of John Erskine,' states that he was educated at King's College, Aberdeen. M'Crie, in his 'Life of Melville,' wrongly interpreting a passage in James Melville's 'Diary,' states that Richard Melville, eldest brother of Andrew Melville, in the capacity of tutor accompanied Erskine to Wittemberg, where they studied under Melanchthon; but this Erskine is only described as '*James* Erskine, apperand of Dun,' and as a matter of fact Richard Melville was more than twelve years the junior of John Erskine, having been born in 1522. In 1530 or 1531 Erskine, probably accidentally, was the cause of the death of Sir William Froster, a priest, in the bell tower of Montrose (Instrument of Sir William Froster's assythment, 5 Feb. 1530–1, in *Spalding Club Miscellany*, iv. 27–8). This may have been the reason of his going abroad, where he is supposed to have studied at a university. On his return he brought with him a French gentleman, Petrus de Marsiliers, whom he established at Montrose to teach Greek, 'nocht heard of

before' in Scotland (James Melville, *Diary* 31), a step which had no inconsiderable results in hastening the Reformation. From the Frenchman Andrew Melville obtained sufficient knowledge of the language to enable him when he went to St. Andrews to study Aristotle in the original, 'quhilk his maisters understood nocht' (*ib.*); in this way also George Wishart acquired the knowledge of Greek which enabled him to teach the Greek New Testament in Montrose; and David Stratoun of Lauriestoun, who suffered at the stake in 1534, was probably taught by the same master, for it was when reading the New Testament with Erskine that he chanced on the words which made him resolve never to deny the truth 'for fear of death or bodily pain' (Calderwood, *Hist.* i. 107).

Soon after his return from abroad Erskine married Elizabeth Lindsay, daughter of the Earl of Crawford (Precept of Sasine by David, earl of Crawford, 20 Oct. 1535, *Spalding Club Miscellany*, iv. 29). In 1537 he, along with his son John and other relatives, obtained a license from the king to travel in France, Italy, 'or any uther beyond se,' for the space of three years (*ib.* 30), and in 1542 he obtained a similar license for two years (*ib.* 43). His first wife died 29 July 1538, and his marriage to Barbara de Beirle took place possibly when abroad, but at any rate previous to September 1543. A letter of Cardinal Beaton to Erskine, 25 Oct. 1544 (*ib.* 45-6), asking him to meet him at St. Andrews that they might journey together to the meeting of the estates at Edinburgh, at which the treaties with England were annulled, was probably dictated by his doubts as to Erskine's sentiments towards these proposals. There is no evidence whether Erskine kept the appointment; but as the special friend of Wishart and other reformers, it cannot be supposed that he was quite cordial in his support of Beaton. Before Wishart set out on his fatal journey to Edinburgh in the following year, he visited Montrose, and it was 'sore against the judgement of the laird of Dun' (Knox, *Works*, i. 132) that he 'entered in his journey.' Undoubtedly, however, Erskine, as his whole career bears witness, was less extreme in his views than the ecclesiastics among the reformers, and less obnoxious to the catholics, while his wealth and his influence rendered it imprudent to interfere with him. When, after the assassination of Beaton in 1546, the queen dowager in 1547 was deserted by many of the nobility, who combined with the English against her, Erskine gave her valuable support. In the capacity of constable of Montrose he repelled an attempt of the English to land at the town, and received from the queen regent her hearty thanks for his 'gude service done onto our derrest daughter your souerane and hir auctoryte' (*Spalding Club Miscellany*, iv. 48). Some time afterwards the occupation of the fort, or Constable Hill, of Montrose by the French under Captain Beauschattel caused him some uneasiness, for on 29 Aug. 1549 the queen regent wrote to assure him that this was not to be regarded as in any way superseding his authority (*ib.* 51).

Erskine was one of the first to attend the private exhortations of Knox after his arrival in Scotland in the autumn of 1555 (Knox, *Works*, i. 246). It was while at supper at the laird of Dun's lodgings that Knox persuaded some of his principal followers openly to discountenance the mass (*ib.* 249). Shortly afterwards he brought Knox to his house at Dun, where Knox remained a month, the principal gentry of the district being invited to meet him (*ib.*) The name of Erskine of Dun stands fourth among the signatures to the first bond of the Scottish reformers, 3 Dec. 1557, inviting Knox to return from Geneva (*ib.* 273). On the 14th of the same month he was appointed one of the commissioners to witness the marriage of the young queen Mary with the dauphin of France, and arrange its conditions, representing, along with James Stuart, afterwards Earl of Moray, the views of the reforming party (Calderwood, *History*, i. 330). After his return he was chosen an elder, and along with other zealous laymen began to address the meetings held for prayer and the reading of the scriptures (Knox, i. 300). When the reformed preachers were summoned to appear before the queen regent at Stirling on 10 May 1559, for refusing to attend the mass, they prudently determined to send Erskine of Dun—described by Knox as a 'man most gentill of nature, and most addict to please hir in all things not repugnant to God'—to confer with her on the matter. On the faith of her apparently conciliatory attitude Erskine advised them that they need not appear, but when they failed to do so, she made this an excuse for putting them to the horn, whereupon, fearing imprisonment, he withdrew, and came to the reformers assembled at Perth. His representation to them regarding what Knox calls her 'craft and falsehood' was, according to the same authority, the real cause of the outbreak of indignation among the multitude, which found vent in the destruction of the monasteries of the town. Subsequently he was one of the principals in the negotiations which led to a cessation of hostilities. When the queen regent soon afterwards broke her agreement with them, he attended the meeting of

the leading reformers summoned for 4 June at St. Andrews to 'concurre in the work of the reformation.' He also signed the act of 23 Oct. 1559 suspending her from the regency, and he subscribed the instructions to the commissioners that went to Berwick in February 1560 to form a contract with Elizabeth. In July following he accepted an office which identified him for the rest of his life with the reformed church of Scotland as completely as if he had been an ecclesiastic. When the assembly decided to appoint superintendents for the different districts of Scotland, it followed almost as a matter of course that he, though a layman, should be appointed superintendent for Angus and Mearns (*ib.* ii. 363).

Erskine was the only person present at Knox's stormy interview with Queen Mary. Mary, exasperated beyond endurance by the terse denunciations of Knox, gave way to a paroxysm of passion. Erskine was never addicted to strong language, and probably recognised that Knox had blundered in his diplomacy as well as violated good manners. At any rate he attempted to take the sting out of Knox's remonstrances by 'many pleasing wordis of hir beautie, of hir excellence, and how that all the princes of Europe wold be glaid to seak hir favouris' (*ib.* ii. 388). Knox unconcernedly adds that the only 'effect of this was to cast oil on the flaming fire,' but at all events it diverted her anger from Erskine, and in all probability, but for his considerate persuasions when he remained with her in the cabinet after Knox was dismissed, she would have been content with nothing less than bringing the matter before the lords of the articles. Indeed, the compliments of the laird of Dun, when Mary's pride had been so ruthlessly wounded, seem really to have left a very favourable impression of him; for when at the conference held with the lords at Perth in May 1565, in reference to the marriage with Darnley, she expressed her willingness to hear public preaching 'out of the mouth of such as pleased' her, thereby plainly intending to exclude Knox, she mentioned that above all others 'she would gladly hear the superintendent of Angus, for he was a mild and sweet-natured man, with true honesty and uprightness' (*ib.* 482). Erskine's rare union of steadfastness to his convictions with a conciliatory manner gained him at this time a peculiar influence among the reforming party. Many of the nobility of the party were not primarily actuated by ecclesiastical or even religious motives, and Erskine formed in a great measure the bond of connection between them and the 'congregation.' It was probably chiefly on this account that, though a layman, he was chosen moderator of the general assembly which met at Edinburgh 25 Dec. 1564, and of the three assemblies succeeding the marriage of Mary with Darnley, viz. 25 Dec. 1565, 25 June 1566, and 25 Dec. 1566. In 1564 he was elected also provost of Montrose. After the murder of Darnley he aided in the coronation of the young prince James at Stirling, 29 July 1567, and along with the Earl of Morton took the oath on the prince's behalf to maintain the protestant religion (*ib.* vi. 556). In 1569, by command of the general assembly, he held a visitation at Aberdeen, and suspended the principal and several professors of King's College from their offices for adherence to popery (Calderwood, ii. 492). On account of certain letters proclaimed by the regent in St. Andrews in November 1571, dismissing the collectors of the thirds of the benefices, Erskine on the 10th wrote him a remonstrance in the form of a short dissertation on the respective provinces of the civil and ecclesiastical powers (printed in Calderwood, iii. 156–62; Bannatyne, *Memoriales*, 197–203; and Wodrow, *Collections*, i. 36–41). Four days later he wrote him, in reference to a proposed convention at Leith, asserting that he saw no reason why he and others should attend a convention where their counsel would not be received (Bannatyne, 203–4; Wodrow, 43–4). To these two letters the regent replied on the 15th (Calderwood, iii. 162–5; Bannatyne, 205–6; Wodrow, 44–6) in such a conciliatory manner, that Erskine was induced to use his influence in securing the attendance of the superintendents and others at the convention, which was finally fixed at Leith for 12 Jan. Wodrow asserts that Erskine agreed to the modified form of episcopacy then introduced, only under protestation until better times; but it is plain from his subsequent conduct that his objections to it were by no means so strong as those of the extreme presbyterians. At the general assembly convened in the Tolbooth of Perth on the 16th of the following August he was again chosen moderator (Calderwood, iii. 219), and his influence doubtless aided in preventing an open breach between the two parties. As a token of his consent to the introduction of episcopacy, he intimated his desire, after the appointment of a bishop to St. Andrews, to be relieved of his duties of superintendent within that diocese, to be followed also with their cessation within the diocese of Dunkeld as soon as a bishop should be appointed there (*ib.* iii. 273). The new policy, however, met with so much resistance that it was never fully carried into effect, and Erskine retained his office of superintendent

to within a few years of his death. In 1578 he assisted in the compilation of the 'Second Book of Discipline,' and was appointed moderator at the conference of commissioners convened for this purpose on 22 Dec. in a chamber of Stirling Castle (*ib.* iii. 433). On 14 May of this year he was commanded by the king to recover Redcastle, near Arbroath, from James Gray, son of Lord Gray, and his accomplices (*Spalding Club Miscellany*, iv. 60), and having done so to the satisfaction of the king, he was relieved of his trust on 1 Sept. 1579 (*Reg. Privy Council of Scotland*, iii. 211). At the parliament of the following November he was named one of the twenty-seven persons constituting the king's council (*ib.* 234). A license from the king, with consent of the privy council, dated 25 Feb. 1584, to John Erskine to eat flesh during Lent, and as often as he pleases during the forbidden days, supplies an interesting proof of the survival of catholic customs in Scotland after the Reformation. Erskine gave his support to the claims made by the king in 1584 to exercise supremacy in ecclesiastical matters, and was induced to use his influence to get the ministers within his district to subscribe an obligation recognising the king's jurisdiction, an intervention whose effectiveness led Calderwood to assert that the laird of Dun 'was a pest then to the ministers in the north' (*History*, iv. 351).

Subsequently Erskine served on various commissions of the assembly, and he held the office of superintendent at least as late as 1589. He died either 12 March 1591 (Johnstone, *Poems on Scottish Martyrs*) or 17 June of that year (Obitis of the Lairdis and Ladeis of Dune in *Spalding Club Miscellany*, iv. lxxviii). M'Crie, in his 'Life of Melville,' gives the date 21 Oct. 1592, but this is founded on mistaking for his own will that of his son John, who died at that date (*ib.*) There is no record of any other of his children. He is described by Buchanan as 'homo doctus, et perinde pius et humanus,' and by Spotiswood as 'a baron of good rank, wise, learned, liberal, and of singular courage, who for diverse resemblances may well be said to have been another Ambrose.'

[Bowick's Life of Erskine; Dun Papers in the Spalding Club Miscellany, vol. iv.; Hist. MSS. Commission, 5th Rep. pt. i. App. 633–44; Wodrow's Biog. Collections on the Lives of Reformers, Maitland Club Miscellany, vol. i.; Register of the Privy Council of Scotland, vol. iii.; James Melville's Diary; Richard Bannatyne's Memoriales; Diurnal of Occurrents; Knox's Works; Histories of Calderwood, Spotiswood, and Keith; M'Crié's Lives of Knox and of Melville.] T. F. H.

ERSKINE, JOHN, second or seventh Earl of Mar in the Erskine line (1558–1634), lord high treasurer of Scotland, only son of John, first or sixth earl of Mar [q. v.], regent of Scotland, and Annabella, daughter of Sir William Murray of Tullibardine, was born in 1558. He was educated at Stirling Castle in company with King James, who was seven years his junior, under George Buchanan. King James called him familiarly 'Jocky o' Sclaittis' (slates). On 3 March 1572–3 he was served heir of his father 'in toto et integro comitatu de Mar,' his uncle, Sir Alexander Erskine of Gogar, being appointed guardian of his estate and keeper of Stirling Castle during his minority. Soon after he came of age he was persuaded by the Earl of Morton, then in forced retirement at Lochleven, to assert his claim to the government of Stirling Castle and the guardianship of the king. Morton agreed to support his claim on condition that he should permit Morton to resume his ascendency over the king. He returned to Stirling Castle, and early on the morning of 26 April 1578 called for the keys of the castle, on the pretence that he intended to hunt. His uncle, bringing the keys, was immediately seized by the young earl's confederates and pushed unceremoniously outside the gates. Those of the lords opposed to Morton who were at Edinburgh rode in great haste to Stirling to prevent if possible any further development of the supposed plot, but Mar politely declined to permit more than one of them to enter the castle at one time. They were therefore constrained to agree that Mar should be left in charge of the king till the meeting of parliament, he undertaking to find four earls as cautioners for his fidelity (Calderwood, *Hist.* iii. 408). Soon afterwards Morton obtained admission to the castle, and made arrangements for the perpetuation of his own influence. At a convention of the nobility favourable to Morton, held at Stirling, it was agreed to change the place of meeting of the ensuing parliament from Edinburgh to Stirling. The lords of the 'secret council' also issued from Stirling on 6 July a proclamation concerning certain sinister rumours in regard to their purposes in the approaching parliament, and especially a denial of the rumour that the king was detained at Stirling against his will (*Reg. Privy Council of Scotland*, iii. 3–4). At the opening of the parliament on 15 July Mar bore the sword, and was nominally confirmed in his guardianship of the castle and the king, but it was agreed that four of the new council should always be in attendance on the king (Calderwood, iii. 417). The lords of the opposite faction then assembled a force to

make good their demands that Morton should retire to his 'own dwelling-place,' and that the king should be delivered to Alexander Erskine to be kept in the castle of Edinburgh (*ib.* 419), but through the interposition of Bowes, the English ambassador, an agreement was arrived at, signed by the young King James on 15 Aug., to the effect that Mar should remain in charge of the king at Stirling, a section of the rival faction being, however, added to the council (*ib.* 425). On 5 March 1578–9 it was re-enacted by the council that none should repair armed within the castle of Stirling while the king was there, Mar being authorised to apprehend all such persons (*Reg. Privy Council Scot.* iii. 105). On the 16th an act was passed exonerating him and his family for their care of the king in the past, and making arrangements for attendance on the king during excursions (*ib.* 112–14). In April Mar gave a banquet to the king and nobility in token of general reconciliation (*Historie of James Sext*, 174), but the effect of it was sadly frustrated by the sudden death of Atholl after his return from the banquet, the general suspicion arising that he had died from poison. In view of the approaching departure of the king from Stirling Castle, Mar, on 8 Aug. 1579, received an attestation that he and his family had in all points performed their duty in his tutelage and in the keeping of the castle (*ib.* 200). With other nobles he accompanied the king in his journey from Stirling to Holyrood on 29 and 30 Sept. (Calderwood, iii. 457). In April 1580, word having been brought to the king while on a hunting expedition that Morton intended to carry him to Dalkeith, he galloped back to Stirling Castle (Arrington to Burghley, 4 April 1580). Shortly after his return thither Mar was informed of a plot of Lennox, to which Sir Alexander Erskine was affirmed to be privy, to invade the royal apartments and carry off the king to Dumbarton. The 10th of April was said to be the night fixed on, but Mar stationed soldiers without and within the royal apartments, and in the morning refused admittance to the suspected nobles (Arrington to Burghley, 16 April 1580). Mar, having been supposed to be concerned in the former plot, presented on 20 April a supplication to the council, protesting that he had never persuaded or pressed the king in regard to residence or anything else beyond his own goodwill, but had always besought him to follow the advice of his council, and more particularly that his removing to Edinburgh and retiring from Edinburgh 'was by advice of his counsale and na instigation of the earl or his.' To the truth of this declaration James testified 'in the faith and word of a king,' and it was confirmed by an act of the council (*Reg.* iii. 282). Mar remained true to Morton in the midst of the intrigues by which his influence was now threatened, and, after Morton's sudden apprehension on the charge of being concerned in Darnley's murder, assisted the Earl of Angus in arranging with Randolph, the English ambassador, a plot against Lennox. The hesitating attitude of Elizabeth when the time for action arrived induced Mar to abandon it, and to come to an understanding with Lennox (see narrative of Randolph's negotiation in Scotland, printed in appendix to Tytler's *Hist. of Scot.*) On this account, as well as probably also from the respect entertained for him by the king, he escaped the sentence of forfeiture passed against the other nobles who had supported Morton, but nevertheless Lennox refused any alliance with him, and he was excluded from the counsels of the king. In August 1582 a rumour, whether true or false, arose that Lennox intended to commit to ward Mar and other protestant lords, and 'also afterwards to hasten the death of the principals of them, on the charge of a conspiracy against the king and himself' (Bowes to Walsingham, 15 Aug. 1582, in Bowes, *Correspondence*, 177). The rumour hastened if it did not occasion the execution of the conspiracy. By the 'raid of Ruthven' on 15 Aug. Mar, Gowrie, and others, either through force or persuasion, brought the king from Perth to Ruthven Castle, and removed him from the influence of Lennox and Arran. Learning that Arran, who was at Kinneil, intended to attempt the rescue of the king, Mar, with sixty horse, set out to intercept him at Kinross (Moysie, *Memoirs*, 37; Calderwood, iii. 637). Arran sent the bulk of his men under the command of his brother, Colonel William Stewart, and with the utmost haste, accompanied by only two attendants, proceeded by a near route to Ruthven, but his followers were attacked from an ambush by Mar and Sir William Douglas and completely routed, while Arran, as soon as he arrived at Ruthven to demand an audience of the king, was apprehended. On 30 Aug. the king was brought from Perth to Mar's castle at Stirling, having previously been induced to make a declaration that he was not being held in captivity (Calderwood, iii. 640). About the same time the protestant noblemen subscribed a bond to 'remain with his majesty until the abuses and enormities of the commonwealth should be redressed' (*ib.* 645). On 19 Oct., at a convention of estates held at Holyrood in presence of the king, the 'raid of Ruthven' was declared to be 'gude, aufauld, trew,

thankfull, and necessar service to his Hienes,' and complete exoneration was given by name to the Earl of Mar, the Earl of Gowrie, and the Earl of Glencairn (*Reg. Privy Council of Scotland*, iii. 519). On 20 May the king, attended by the Earl of Mar and others, set out on a 'progress,' and while at Falkland he, with the aid of Colonel Stewart, withdrew suddenly to St. Andrews, and took refuge in the castle. The Duke of Lennox having died in the previous month, Arran now regulated alone the counsels of the king. On 22 Aug. Mar arrived at court, and through the mediation of Argyll was at first favourably received (Bowes, *Correspondence*, Surtees Society, p. 560). Argyll was, however, unsuccessful in reconciling him with Arran, and on the 27th he was committed to the custody of Argyll till he should leave the country (Calderwood, iii. 724). Having been persuaded by Argyll to deliver up Stirling Castle, he retired with him into Argyllshire (Bowes, *Correspondence*, 568). The keeping of the castle was then given by the king to Arran, who was also appointed provost of Stirling (Calderwood, iii. 731). Mar hoped that the storm would blow over, but in the beginning of September he was warned to depart also from Argyll (Bowes, 577), and on 31 Jan. 1583–4 he was banished from England, Scotland, and Ireland on pain of treason (*Reg. Privy Council Scot.* iii. 626). Either before or immediately after this he had crossed over to Ireland (Calderwood, iv. 21), and Angus O'Neill was charged to make him and the Master of Glammis depart from Carrickfergus (*ib.* 24). O'Neill declined, and shortly afterwards Mar was in Scotland endeavouring with other protestant lords to put into execution a new conspiracy. Whispers of the plot having reached Arran, all persons, servants, dependents, or tenants of Mar were on 29 March commanded to leave Edinburgh within three hours (*Reg. Privy Council Scot.* iii. 644; Calderwood, iv. 20). It was not, however, at Edinburgh that Mar designed to strike. In these plots and counterplots a form of legality was always observed, and Mar therefore determined to begin by capturing the castle of Stirling, to which his legal claims were more than plausible. This he effected on 17 April (Calderwood, iv. 25). Stirling was to have been made the rendezvous of the protestant nobles, but on 13 April Gowrie was captured by Colonel Stewart at Dundee. Mar therefore, on the approach of the king against Stirling with a large force, left the castle in haste and again fled the country (Sir James Melville, *Memoirs*, 326; Calderwood, vi. 32). Thereupon a proclamation was made for the capture of him and his confederates dead or alive (*Reg. Privy Council Scot.* iii. 659), but they made their way across the border to Berwick (*Cal. State Papers*, Scot. Ser. i. 470). There they received a letter from Walsingham, informing them of Elizabeth's intention to provide for their safety and to use the best means she could for their restoration to the king's favour (*ib.*) James endeavoured to persuade her to deliver them up, but she soundly rated him for having such dangerous and wicked instruments as Arran about him (*ib.* 472). Having arrived at Newcastle, Angus, Mar, and Glammis drew up instructions to Colvile to lay their case before the queen (*ib.* 473), and Elizabeth sent William Davison to Edinburgh on a special embassy on their behalf (*ib.*), who, however, found James vehemently opposed to come to any agreement with them. At the meeting of parliament in August both Mar and his countess, Agnes Drummond, were forfaulted (Calderwood, iv. 198). Thereafter Elizabeth opened negotiations with Arran, whose professions of goodwill so far prevailed as to make her discourage a proposed enterprise of the exiled lords against his authority. Accordingly on 22 Dec. 1584 she informed them that she had consented to the king of Scotland's request for their removal from the frontiers of the kingdom (*Cal. State Papers*, Scot. Ser. i. 491). After disobeying her repeated expostulations, they at last, on 2 Feb., reluctantly intimated compliance, and removing from Newcastle proceeded southwards. At Norwich they learned that an accusation had been made against them of being concerned in a conspiracy against the king's person (*ib.* 494), whereupon they wrote on 10 March asking to be sent for to be tried immediately before the council. Elizabeth, anxious at this time for a stricter league with James, instructed her ambassador to advise the king that Angus, Mar, and Glammis might be tried for their alleged conspiracy against his person by a parliament freely chosen (*ib.* 494). On 4 May she, however, in reply to the ambassador, requesting delivery of them, expressed her conviction of their innocence (*ib.* 495), and on the 12th she sent Sir Philip Sydney to visit them at their lodgings at Westminster, 'to assure them of her good affection' (Calderwood, iv. 366). At last, finding that her attempts to 'disgrace' Arran with the king were vain, and that her negotiations for a league were making no real progress, she was induced to act on the advice of Edward Wotton to Walsingham (25 Aug. 1585, *Cal. State Papers*, Scot. Ser. i. 506), 'to stay the league and let slip the lords, who will be able to take Arran and seize on the person of the king.'

Encouraged by Walsingham, Mar and the lords therefore made up their differences with the Hamiltons, and agreed on a joint invasion of Scotland. Towards the end of October, with Elizabeth's permission, they took their departure from Westminster, after 'a verie earnest exercise of humiliation' (Calderwood, iv. 381). On 1 Nov., having received, after entering Scotland, large accessions of nobles, barons, and gentlemen, with their dependents, they pitched their tents at St. Ninian's Chapel, within a mile of Stirling, their total forces numbering about ten thousand (*ib.* 389). On learning their approach, Arran immediately fled from the castle, and the king, after making preparations for resistance, on second thoughts came to terms with them, and on their entrance gave them a cordial welcome (*ib.* 392). The castle was then restored to Mar, who by act of parliament, 10 Dec. 1585, was declared a member of the privy council, his honours and estates being also restored. By the general assembly of 1588 he was appointed one of a commission to induce the king to devise methods for 'purging the land of papists' (*ib.* 650). He was one of the nobles who received the king on his arrival with Queen Anne from Denmark, the Countess of Mar holding the first place among the ladies appointed to receive the queen (*ib.* v. 61). For some time Mar, with Sir William Douglas of Lochleven, afterwards Earl of Morton, and the prior of Blantyre exercised the chief influence at court (*ib.* 149), Mar being made great master of the household. After the forfeiture of Bothwell, in the beginning of March, he was also made governor of Edinburgh Castle (*ib.* 166). As a mark of his special favour, James arranged a marriage between Mar and Lady Mary Stewart, second daughter of the Duke of Lennox, and in 1592 he paid a visit to him and his young wife at Alloa (*Historie of James Sext*, p. 260). For a time also Mar belonged to the faction specially favoured by the queen; but when, in 1595, she wished the removal of the young Prince Henry, who was under the charge of the Dowager Countess of Mar (Birch, *Life of Prince Henry*, p. 7), from Stirling to Edinburgh Castle, to be under the charge of Buccleuch, Mar declined to accede to her request (Calderwood, v. 366). His refusal was approved of by the king, who on 24 July specially entrusted the prince to Mar's tuition by a warrant under his own hand. When the king, 9 Feb. 1596–7, was besieged by a protestant mob in the Upper Tolbooth, he sent for the assistance of Mar, who, partly by remonstrances and partly by promises, sufficiently quieted the agitation to enable the king to proceed to Holyrood. At a convention at Holyrood, 10 Dec. 1598, Mar was chosen one of the special privy councillors appointed to sit with the king twice a week and aid him with their advice (*ib.* 727). He was in the train of the king in Falkland Park on the day of the mysterious Gowrie conspiracy, 5 Aug. 1600, and, following at a distance, arrived in time to prevent its success (see 'Discourse,' printed by order of the king, reprinted in Calderwood, vi. 28–45). Essex, in connection with his rebellion, asked King James to send up Mar, ostensibly as ambassador to Elizabeth, but so as to assist him in his design. James consented, but Mar only arrived in London in the beginning of March, after Essex's execution. The instructions given him by James after the execution proceeded on the supposition that a rebellion against Elizabeth was a not impossible occurrence (see 'Instructions' printed in *Cecil Correspondence*, Camden Society, 1861, pp. 82–84); but Mar, having better information, undertook the responsibility of disregarding them. He conducted his negotiations with such skill as to be entirely successful in the object of his mission, Elizabeth at last 'manifesting her mynd to him that the king sould be hir infallible successor' (*Historie of James Sext*, 377), and he left the impression of being 'a courtly and well-advised gentleman' (see *State Papers*, Dom. Ser. 1601–3, p. 45). The success of this mission was gratefully acknowledged by James both in words and in continued confidence and favours. Mar was one of the nobles who accompanied the king from Edinburgh, 5 April 1603, to take possession of the throne of England (Nichols, *Progresses of James I*, i. 61), but returned after he arrived at York, on the news reaching him that the queen had gone to Stirling to bring the young prince to England. His instructions were to bring the queen with him, but she refused to travel without the prince, and, after further communications with the king, the Duke of Lennox was sent with a commission on 19 May to transport both the queen and the prince, Mar not being included among the noblemen who were to attend on her (Calderwood, vi. 231). Mar and the queen were, however, reconciled after her arrival at Windsor (Birch, *Life of Prince Henry*, p. 30). Mar was added to the English privy council, and in June 1603 received the order of the Garter. On 27 March 1604 he was created Lord Cardross, obtaining at the same time the barony of that name, with the power of assigning the barony and title to any of his heirs male, the purpose of this being, as stated in the grant, that he 'might be in a better condition to provide for his

younger sons by Lady Mary Stewart.' In 1606 he returned to Scotland to assist at the trial of John Welsh and five other ministers on a charge of treason. He was appointed a member of the court of high commission, erected in 1610 for the trial of ecclesiastical offences (CALDERWOOD, vii. 58). On the fall of the Earl of Somerset, Mar was in December 1616 appointed lord high treasurer of Scotland, an office which he held till 1630. He died in his own house at Stirling 14 Dec. 1634, and was buried at Alloa 7 April 1635. Mar devoted himself as far as possible to recover the heritage of his family, under the warrant to his father, 5 May 1565. A narrative of the various lawsuits connected therewith, especially the great process for the recovery of Kildrummie from the Elphinstones, 1624–6, is given in Crawford's 'Earldom of Mar.' He was twice married: first to Anna, second daughter of David, second lord Drummond, by whom he had a son John, who succeeded him in the earldom; and secondly to Lady Mary Stewart, second daughter of Esme, duke of Lennox, by whom he had five sons and four daughters. The eldest of these sons, Sir James Erskine, married Mary Douglas, countess of Buchan in her own right, and was created Earl of Buchan [see ERSKINE, JAMES, sixth EARL OF BUCHAN]. The second, Henry, received from his father the barony of Cardross, and was known as the first Lord Cardross. The third, Colonel the Hon. Sir Alexander Erskine, the hero of the old Scotch ballad 'Baloo, my boy,' was blown up at Dunglas House, East Lothian, in 1640. The fourth, Hon. Sir Charles Erskine, was the ancestor of the Erskines of Alva, now represented by the Earls of Rosslyn. The youngest, William Erskine (*d.* 1685) [q. v.], became cupbearer to Charles II and master of the Charterhouse, London. All the four daughters were married to earls, viz. Mary, to William, earl Marischal, and again to Patrick, earl of Panmure; Anne, to John, earl of Rothes; Martha, to John, earl of Kinghorn; and Catherine, to Thomas, earl of Haddington, who was blown up at Dunglas House along with her brother Alexander. This Earl of Mar built the castle of Braemar in 1628 (*Hist. MSS. Comm.* 5th Rep. 618).

[Register of the Privy Council of Scotland; State Papers, Reign of Elizabeth and James I; Calderwood's History of the Kirk of Scotland; Moysie's Memoirs (Bannatyne Club); Historie of James Sext (ib.); Gray Papers (ib.); Sir James Melville's Memoirs (ib.); Letters and State Papers during Reign of James VI (Abbotsford Club); Miscellaneous Papers relating to Mary Queen of Scots and James VI (Maitland Club); Bowes's Correspondence (Surtees Society); Cecil Correspondence (Camd. Society); Nichols's Progresses of James I; Birch's Life of Prince Henry; Secret History of James I; Spotiswood's History of the Kirk of Scotland; Douglas's Scottish Peerage (Wood), ii. 213–14; Craufurd's Officers of State, pp. 402–4; the Earl of Crawford's Earldom of Mar in Sunshine and Shade (1882); the histories of Tytler, Hill Burton, and Froude.] T. F. H.

ERSKINE, JOHN, sixth or eleventh EARL OF MAR of the Erskine line (1675–1732), leader of the rebellion of 1715 in behalf of the Pretender, eldest son of Charles, tenth earl of Mar, by his wife, Lady Mary Maule, daughter of the Earl of Panmure, was born at Alloa in February 1675. On account of the fines and sequestrations to which his grandfather had been subjected the eleventh Earl of Mar, on succeeding his father in 1689, found, in the words of the Master of Sinclair, that he had been left heir to 'more debt than estate' (*Memoirs*, 59), and according to the same authority his endowments from his mother were of an equally questionable sort, the most noteworthy being the 'hump he has got on his back, and his dissolute, malicious, meddling spirit' (*ib.*) It was almost in the character of a needy suppliant that he joined himself to the Duke of Queensberry and the court party, whose goodwill he deemed it advisable to secure, in view of his questionable proceedings towards his creditors. He took his oaths and seat on 8 Sept. 1696, and on 1 April following was sworn a privy councillor. Subsequently he held the command of the 9th regiment of foot (1702–6), and was invested with the order of the Thistle. He remained a devoted adherent of the court party till the fall of the Duke of Queensberry in 1704, after which he joined in opposing the tactics of the squadrone party, of which the Marquis of Tweeddale was the head, doing so, according to Lockhart, 'with so much art and dissimulation that he gained the favour of all the tories, and was by many of them esteemed an honest man, and well inclined to the royal family' (*Papers*, i. 114). With the return of the Duke of Queensberry to power in 1705 the tactics of Mar again underwent a change, and determining at least to postpone any purposes he might have cherished of advancing the cause of the Stuarts, he became, as before, one of the most exemplary supporters of the court party. Of his willingness to promote the policy of Queensberry he gave a sufficient pledge by undertaking to bring forward the motion for an act for the treaty of a union between Scotland and England in the parliament of this year, and he was constituted one of the commissioners for that purpose. In reward for such important services he was, after the prorogation of

parliament, appointed secretary of state for Scotland, in the room of the Marquis of Annandale, who had manifested a decided lukewarmness towards the proposal. As this office was abolished when effect was given to the act of union, Mar was then appointed keeper of the signet, a pension being also assigned him. He was chosen, 13 Feb. 1707, one of the sixteen representative peers of Scotland, and was re-elected in 1708, 1710, and 1713. In 1708 he was also named a privy councillor. Notwithstanding his efforts in bringing about the union, he, from motives not it is probable entirely patriotic, spoke strongly in favour of the motion of Lord Findlater in 1713 for its repeal. The fact that in 1713 he married as his second wife Lady Frances Pierrepoint, second daughter of the Duke of Kingston, and sister of Lady Mary Wortley Montagu, has been regarded as an evidence of his desire to strengthen his position with the whigs; but as on 13 Sept. of this year he accepted the office of secretary of state under the tories, his marriage cannot be taken as indicating more than that he was ready to go over to the whigs should it again fall to their lot to be in power. It cannot be doubted that with the tories he looked forward to the death of Anne as affording an opportunity for the reinstatement of the exiled dynasty; but these designs being baffled by the prompt action of Argyll and Somerset, Mar gracefully bowed to the inevitable, and resolved to place himself as entirely at the service of King George as if no thoughts of another successor to the throne had ever crossed his mind. He wrote a letter to the king, dated 30 Aug., in which, after recounting the services rendered not only by himself to the protestant succession, but by his ancestors to the ancestors of King George 'for a great tract of years,' he added, 'your majesty shall ever find me as faithful and dutiful a subject and servant as ever any of my family have been to the crown, or as I have been to my late mistress the queen' (Letter, printed with *Some Remarks on my Lord's subsequent conduct*, by Richard Steele, 1715, and frequently reprinted). In addition to sending to the king this vauntingly loyal offer of his services Mar made it known that he had received a document signed by a large number of the most powerful highland chiefs, in which they desired him to assure the government of 'their loyalty to his sacred majesty King George.' Lockhart of Carnwath, who had abundant opportunities of knowing Mar, states that his 'great talent lay in the cunning management of his designs and projects, in which it was hard to find him out when he desired to be *incognito*; and thus he showed himself to be a man of good sense but bad morals' (*Papers*, i. 114). He was dismissed from office on 24 Sept., but he played the part of the fawning courtier to the very last, and attended a levee at court the evening before his departure to Scotland to place himself at the head of the movement in behalf of the chevalier. After leaving the court on the evening of 1 Aug. he changed his dress, and in the character of a common workman went on board a ship at Gravesend belonging to John Spence, a Leith skipper, and after a passage of about five days landed at Elie in Fife (Deposition of the Earl of Mar's valet, in *Original Letters*, p. 17). The Master of Sinclair states that he had information of the earl's landing the day afterwards from the Master of Grange (*Memoirs*, 19). From Elie Mar went to the house of Bethune of Balfour, near Markinch (*ib.*), where a meeting was held of the friends of the cause. On 17 Aug. he passed the Tay with forty horse, and, on his journey northwards to his fortalice at Kildrummy in the Braes of Mar, issued an invitation to those noblemen and chiefs on whom he could rely to attend a meeting on the 27th at Aboyne, ostensibly for the sport of hunting the deer in accordance with a custom 'among the lords and chiefs of families in the highlands' (Patten). Those who responded to the invitation numbered about eight hundred, representing, with the exception of Argyll, the most influential nobles of the highlands, as well as several lowland nobles and gentlemen. The meeting was addressed by Mar in a speech the cleverness of which is sufficiently attested by its entire success. He frankly confessed that he had committed a great blunder in supporting the union, but stated that his eyes were now open to the fact that by it their 'ancient liberties were delivered up into the hands of the English, whose power to enslave them further was too great, and their design to do it daily visible' (Patten). By the warlike clans his proposal was received with acclamation, and, after a more private meeting held on 3 Sept., arrangements were completed for putting the design into immediate execution. Having set up the standard of the chevalier on 6 Sept. at Braemar, on a rocky eminence overlooking the Cluny, and proclaimed James VIII king of Scotland, England, France, and Ireland, Mar began his march southwards. On the 9th he issued a declaration, in which he announced that the chevalier had 'been pleased to instruct me with the direction of his affairs and the command of the forces in this his ancient kingdom of Scotland' (*Collection of Original Letters*, p. 15). Accompanied by some neigh-

bouring chiefs and their followers, he proceeded by the Spittal of Glenshie to Kirkmichael, the other chiefs meanwhile having separated to raise their followers. It would appear that among the persons least disposed to risk themselves in an enterprise under the leadership of Mar were his own tenants and dependents, for in a letter on 9 Sept. to John Forbes, his bailie at Kildrummy, he thus bluntly addresses him: 'Jocke,—Ye was in the right not to come with the 100 men ye sent up to Night, when I expected four times the Number,' and he goes on to threaten that 'if they come not forth with their best arms' he will, 'by all that's sacred,' burn everything that cannot be carried away, let his 'own loss be what it will, that it may be an example to others' (published separately, republished in *Somers Tracts*, iv. 429, and in Patten). After remaining four or five days at Kirkmichael to wait for reinforcements, Mar resumed his southward movement, and when he reached Dunkeld his forces numbered as many as two thousand (Patten). With these he advanced to Perth, which, in accordance with his instructions, had been seized on 16 Sept. by a party of two hundred horse under the command of John Hay, brother of the Earl of Kinnoul, who had thus succeeded in frustrating a similar design on the part of the Earl of Rothes in behalf of King George. Perth was now made the headquarters of the rebels, while Stirling became the rendezvous of the supporters of the government. Perth was the key to the north, just as Stirling was the key to the south. While Stirling remained in the hands of Argyll there was a barrier between Mar and the friends of the chevalier in the south. Mar therefore hit upon the expedient of sending a strong detachment across the Firth of Forth from Fife to make a dash at Edinburgh. The plan was so recklessly rash that its success could only have been momentary, but it was nipped in the bud by the rapid ride of Argyll from Stirling with five hundred troops; and the rebels, after various uncertain movements, passed into England to share in the disaster at Preston. In concert with the movement from Fife, Mar made a feint of marching southwards to dispute the passage at Stirling; but though this caused the hasty return of Argyll thither, he had already frustrated the attempt on Edinburgh. On learning that Argyll had returned, Mar, after retreating to Auchterarder, again fell back on Perth, where he remained for some time to levy money and afford opportunity for his forces to collect. While at Perth, besides sending a circular on 3 Oct. to the friends of the cause inviting them to advance certain sums on loan, the amount of which he took care definitely to fix, he issued a series of orders for the collection of a land cess, as well as contributions from the principal burghs. By these expedients he was able, as he complacently announced to one of his officers, to place his forces 'on a regular foot of pay at threeepence a day and three loaves, which is full as good as the pay of the soldiers at Stirling.' The time spent by Mar in these elaborate preparations may be said to have sealed the fate of his enterprise. On 6 Oct. Mar received despatches from France, and also a new commission from the chevalier, given at the court of Bar-le-Duc, 7 Sept., appointing him 'our general and commander-in-chief of all our forces, both by sea and land, in our ancient kingdom of Scotland.' It was not, however, till 10 Nov. that he broke up his camp at Perth and marched to Auchterarder, where he was joined by the western clans who had been foiled by the Earl of Islay in their attempt on Inverary. After holding a review, he with characteristic infatuation rested on the following day, and it was not till the 12th that he began his march towards Dunblane, his main division being sent forward to take possession of the town, while he intended, in leisurely fashion, to remain with the rear at Ardoch. Hardly had the march begun, however, when he learned that Argyll had already anticipated him by taking possession of the town. A halt was therefore immediately called, and on the arrival of Mar it was decided that the whole army should concentrate at Kinbuck, where they passed the night under arms. On Sunday morning, 13 Nov., they formed on Sheriffmuir, to the left of the road leading to Dunblane, in full view of Argyll and his staff, whose troops had now advanced beyond Dunblane, but, owing to the configuration of the ground, were partially concealed from Mar and his officers. The forces of Mar numbered about twelve thousand to the four thousand under Argyll; and Mar's chance of victory was completely thrown away through the entire absence of common precaution, or even any definite arrangements. He called a council to debate the expediency of risking a battle. The ardent shouts of the chiefs for an instant attack drowned a few faint murmurs for delay. Mar's previous hesitation became transformed into headlong rashness. In fact in the battle of Sheriffmuir Mar cannot be said to have discharged any of the functions of a general; he merely headed an attack in haphazard fashion by a brave and powerful force formed of detachments under separate chiefs, against thoroughly disciplined troops. The right wing of the highland

army outflanked the left of Argyll's forces, and drove them in headlong flight to Dunblane, but the left was in turn outflanked, and the attack being met with a steady fire of musketry, the highlanders before coming to close quarters wavered and faltered, whereupon Argyll, not permitting them to reform, charged them opportunely with his cavalry, chasing them for a mile and a half over the river Allan. The other portion of Mar's troops were almost as completely disorganised by victory as their comrades were by defeat, and on their return from the pursuit, though flushed with triumph, showed no disposition to renew the conflict. Argyll and Wightman, having chased the rebel left from the field, now found behind them the victorious right posted inactively on the top of the hill of Kippendavie, but, as Wightman explains (Wightman's account of the battle in Patten), they resolved to put the best face on the matter, and marched straight to the enemy in line of battle. The ruse was quite successful, for Mar kept his 'front towards the enemy to the north of us, who seemed at first as if they intended to march towards us' (account by Mar in Patten). When the troops of Argyll, after coming within half a mile of the enemy, inclined to their left towards Dunblane, 'the enemy,' says Wightman, with quiet sarcasm, 'behaved like civil gentlemen, and let us do what we pleased, so that we passed the Bridge of Dunblain, posted ourselves very securely, and lay on our arms all night.' Mar withdrew to Ardoch, 'whither,' he complacently remarked, 'we marched in very good order.' He then fell back on Auchterarder, and as the highlanders began to disperse, the retreat was continued to Perth. By striking coincidences the day of Sheriffmuir saw also the capture of the town and castle of Inverness and the defeat at Preston. Mar now began to sound Argyll as to what terms he would be prepared to make. Argyll was not, however, empowered to treat, and when he made application to the government for an enlargement of his commission no answer was returned. Soon afterwards, on 22 Dec., the chevalier landed at Peterhead, and Mar having met him at Feteresso, and been created duke, accompanied him to the historical village of Scone, whence the chevalier issued several royal proclamations, one of which appointed his coronation to take place on 23 Jan. Mar also sent forth an address in which he described the prince 'as really the finest gentleman I ever knew,' and asserted that to have 'him peaceably settled on his throne is what these kingdoms do not deserve; but he deserves it so much that I hope there is a good fate attending him' (Patten, p. 76). To delay the march of Argyll northwards, orders were given by Mar on 17 Jan. in name of the king to burn Auchterarder and the other villages in his line of march, and also all corn and forage lest they might be 'useful to the enemy.' Such cruel expedients might have been justifiable in a great extremity, but Mar was now merely clutching at straws, without the least hope of being ultimately successful. Even a month before the chevalier landed he had resolved, he states in his 'Journal,' to abandon Perth as soon as the enemy marched against it. The orders for the devastation were carried out in the midst of a snowstorm, the cries of the women and children drawing tears from the eyes 'even of the barbarous highlanders' (accounts of the burning of the villages Auchterarder, Muthill, &c., in *Miscellany of the Maitland Club*, iii. 461). The highland chiefs, on learning of Argyll's approach, made every effort to persuade Mar to risk a battle, but in fact many days before this he had made arrangements for retreat and escape as soon as the advance of Argyll should furnish him with an excuse for doing so. When Argyll was at Tullibardine, eight miles from Perth, the city was abandoned by the rebels, the bulk of whom had crossed the Tay on the ice by ten o'clock on the morning of 31 Jan., Mar and the chevalier following in the rear about noon. The retreat, it must be admitted, was conducted with skill as well as expedition. So rapid was it that when Montrose was reached, Argyll was two days' march behind them. On the evening that they arrived there orders were given to the clans to be ready to march at eight in the morning to Aberdeen, where they were told reinforcements were expected to arrive immediately from France; but before the march began the chevalier had slipped privately out of the house where he lodged, and joined the Earl of Mar, who accompanied him by a bye-lane to the waterside, where a boat waited to convey them on board a French ship. They were subsequently joined by other leaders, and on 11 Feb. they were landed at Walden, near Gravelines. The clans meanwhile, after reaching Aberdeen under General Gordon, dispersed to their homes.

Mar accompanied the prince to St. Germain, where he busied himself with a variety of intrigues, the chief purpose of which was rather to obtain his own restoration than that of the Stuart family. One of these schemes was to secure the assistance of Charles XII of Sweden, whose favour he recommended the Jacobites in Scotland to procure by a present of oatmeal for his troops. Mar next, through Lockhart, made proposals to his late opponent Argyll, when he supposed the latter to be still

writhing with resentment at his dismissal in June 1716 from all his offices; but the overtures met with no encouragement. In the following year he entered into communications with Sunderland, offering the assistance of France to George I, to enlarge his German dominions, on condition of his assenting in some form to a Stuart restoration. There is some evidence that George I was not altogether averse to the project, but its inherent absurdity was no doubt at once evident to his advisers. In connection with the project Mar had also had communications with the Earl of Stair, with whom he had formerly been on terms of special intimacy. As he then admitted to Stair that he regarded the affairs of his master as 'desperate,' his negotiations would seem to have been entered into rather with the view of commending himself to King George than of aiding the cause of the chevalier. Shortly afterwards he left Paris for Italy, and he had no further communications with Stair till on the return journey in 1719 he stopped at Geneva. On this occasion he openly expressed his anxiety to desert the cause of the chevalier and come to terms with the government (see the documents connected with the negotiation in *Hardwicke State Papers*, vol. ii.) Stair advanced him a sum of money, and advised that he should be conciliated on the ground that to detach him would 'break the prince's party.' Mar's terms for consenting to abstain from any plot against the government were that the family estates should be settled on his son, and that meanwhile until this was done he should be paid a pension of 2,000*l.*, in addition to 1,500*l.* of a jointure to his wife and daughter. It would appear that the Jacobites at St. Germain were quite aware of his negotiations with Stair, but he informed them that he had no intention of fulfilling the conditions, while by pretending to do so he would be able more effectually to aid the cause. It was at Mar's suggestion that the chevalier stirred up the scheme of Atterbury, bishop of Rochester [q. v.], and he appears to have done so simply to demonstrate to the government his willingness to save them by discovering the plot. Not improbably it was through his connivance that his own correspondence with Atterbury was intercepted (see letters in Appendix to *Stuart Papers*), and at any rate it is almost demonstrable that he was the person who supplied the means of deciphering it. Shortly afterwards, in 1723, he presented a memorial to the regent of France, expounding a project for betraying Britain into the power of France, by dismembering the British empire through an adjustment of the powers of the Scottish and Irish parliaments. His real design in making the proposal was supposed to have been to render the cause of the Jacobites odious to the people of Britain by connecting them with an unpatriotic scheme. Atterbury, after his arrival in France, obtained evidence sufficient to convince him that Mar had been guilty of 'such base practices' 'that the like had scarce been heard of; and seemed to be what no man endued with common sense or the least drop of noble blood could perpetrate' (*Lockhart Papers*, ii. 142). Atterbury also expressed the general opinion which ultimately prevailed among the Jacobites regarding Mar, that 'it was impossible for him ever to play a fair game or to mean but one thing at once' (*Stuart Papers*, 131). Latterly all his proposals bore on the face of them the marks of charlatanry, and he ceased to possess the power to deceive any one but himself. He prepared a justification of his conduct, of which an abstract is given in 'Lockhart Papers' (ii. 175–9), but he failed to convince any one either of his good sense or his sincerity. The prince, however, in a letter to Lockhart expressed his desire that the facts proven against him should rather be concealed than made public, and gave it as his opinion that the 'less noise made about him the better' (*ib.* 198). He was succeeded in the confidence of the prince in 1724 by Colonel Hay, and in 1725 he definitely severed his connection with the Stuarts without, however, thereby securing any benefit from the government. In his retirement he accepted his disappointment more philosophically than could have been predicted, occupying himself chiefly in architectural designs and drawings. In a paper written in 1728 he suggested the improvement of the communications in Edinburgh by proposing the building of bridges north and south of the city. He also suggested the formation of a navigable canal between the Forth and Clyde. He resided in Paris till 1729, when, on account of his health, he removed to Aix-la-Chapelle, where he died in May 1732. He was twice married; first to Lady Margaret, daughter of the Earl of Kinnoul, by whom he had two sons, the youngest of whom died in infancy, and the eldest, Thomas, lord Erskine, became commissary of stores for Gibraltar, and afterwards sat in parliament successively for the counties of Stirling and Clackmannan; and secondly to Lady Frances Pierrepoint, by whom he had a daughter, Lady Frances, married to her cousin, James Erskine, son of Lord Grange. The second Lady Mar suffered latterly from mental irregularity, and having, like his own wife, quarrelled with Lord Grange [see Erskine, James], Grange

formed a scheme to carry her off somewhat similar to that which led to the disappearance of Lady Grange, but in this case he was frustrated by Lady Mary Wortley Montagu. The Mar estates were purchased for Thomas, lord Erskine, by Lord Grange. On account of the favour which Gibbs, the architect, received from the Earl of Mar, he left the bulk of his money to Mar's children. The attainder of the earldom of Mar was reversed in 1824. On the failure of male issue in 1866, the earldom, as created in 1565 limited to heirs male, was, after a prolonged argument before the House of Lords, declared on 25 Feb. 1875, to belong to Walter Henry Erskine, earl of Kellie, a decision which nullified the claims put forth for the earldom to be the oldest in the kingdom; but on 6 Aug. 1885 the title of Earl of Mar with original precedence as descended from Gratney, earl of Mar (1294), was confirmed to John Francis Erskine Goodeve Erskine, who had married Lady Frances Jemima Erskine, the nearest female heir in the failure in 1866 of male issue.

[Journal of the Earl of Mar, printed by order of the Earl of Mar, in France, republished at London, 1716, and frequently reprinted; A Collection of Original Letters and Authentick Papers relating to the Rebellion of 1715, London, 1730; A Full and Authentick Narrative of the Intended Horrid Conspiracy and Invasion, London, 1715; Patten's History of the Rebellion of 1715; Sinclair Memoirs; Lockhart Papers; Stuart Papers; Hardwicke State Papers; Macpherson's Original Papers; Secret Memoirs of Bar-le Duc, 1716; Macky's Secret Memoirs; Swift's Works; Jesse's Pretenders and their Adherents; Mrs. Thomson's Memoirs of the Jacobites, vol. i.; Lacroix de Marlès' Histoire du Chevalier de Saint-Georges, 1876; Burton's Hist. of Scotland; Douglas's Scotch Peerage (Wood), ii. 217–9; Chambers's Dict. of Eminent Scotsmen; Chambers's Hist. of the Rebellion.] T. F. H.

ERSKINE, JOHN (1695-1768), Scotch lawyer, son of the Hon. Colonel John Erskine of Carnock, was born in 1695. He studied law and was admitted a member of the Faculty of Advocates in 1719, and practised without special success for some years. In 1737 he was appointed by the faculty and the town council, on the death of Professor Bain, to succeed him in the chair of Scots law in the university of Edinburgh. The emoluments were a salary of 100*l.* per annum and the fees. He was successful as a lecturer, and his class was well attended. In 1765 he resigned this appointment and devoted himself exclusively to the preparation of his 'Institutes,' which was published as a posthumous work. He died at Cardross, an estate formerly belonging to his grandfather, Lord Cardross (and which he had purchased in 1746), on 1 March 1768. Erskine married, first, Margaret Melville of Balgarvie, Fifeshire; secondly, Ann Stirling of Keir. By his first wife he had issue John Erskine (1721–1813), well known as the leader of the evangelical party in the Scottish church; by his second wife he had a family of four sons and two daughters.

Erskine wrote only two works, but both of these were of very great importance. They were: 1. 'Principles of the Law of Scotland, in the order of Sir George Mackenzie's Institutions of that Law.' This was first published in 1754 as a manual for the use of his class, for whom he had hitherto prescribed Sir George Mackenzie's work. It became at once popular. New editions were published under the author's supervision in 1757 and 1764, and after his death it was edited in succession by Gillon, Professor Schank More, Mr. Guthrie Smith, and Mr. William Guthrie. The seventeenth edition was published in 1886 by Professor Macpherson, by whom 'the book has been restored to its original position as the Scots law manual in the metropolitan university.' 2. 'Institutes of the Law of Scotland, in four books, in the order of Sir George Mackenzie's Institutions of that Law.' The first edition was published after the author's death in 1773, from his notes, which were carefully revised; the second was edited in 1784 by Lord Woodhouselee, who added the rubrics retained in subsequent issues; the fourth was issued in 1805 by Joseph Gillon; the fifth and sixth by Maxwell Morrison in 1812; the seventh by Lord Ivory in 1828, 'a model of full and accurate annotation;' the eighth by Alexander Macallan in 1838, and the ninth by J. B. Nicholson in 1871.

The 'Institutes' are divided into four books. The first treats of law in general, of the courts of Scotland, and of the relations between husband and wife, parent and child, minors and their tutors and curators, and master and servant; the second treats chiefly of heritable rights; the third of contracts and successions; the fourth of actions and crimes. The small space given to mercantile law in the work has been frequently remarked on. It has been pointed out by Professor Bell that at the time when Erskine wrote commercial enterprise in Scotland was at a low ebb. The failure of the Darien expedition, succeeded by the rebellions of 1715 and 1745, had turned the attention of the people to other subjects, while the great change in the possessors of landed property, due to the risings, made that branch of the law for a considerable period of preponderating importance.

In other respects Erskine's works were

written at a fortunate period. The law of Scotland, already considerably modified in some directions by English influence, had assumed in all its most essential parts its present shape. Even in commercial law the foundation was already laid, though the superstructure was not as yet erected. A treatise more suited to the needs of the time than the philosophical one of Stair or the two slight 'Institutions' of Sir George Mackenzie was required. Erskine supplied the want by giving a clear, connected view of the whole law, written in simple and direct language. The book is everywhere practical and to the point. Hence its value for everyday use. 'His work,' says Mr. Æneas Mackay, 'is peculiarly adapted to the tendencies of the Scottish intellect; plain rather than subtle, sure so far as he goes rather than going to the bottom of the subject; he is the lawyer of common sense, less antiquarian, and therefore now more practical, but also less philosophical and less learned than Stair.'

[Works; Anderson's Scottish Nation, ii. 158–9; Chambers's Dict. of Eminent Scotsmen, i. 547–8; Scots Mag. February 1768, p. 111; Mackay's Memoirs of Stair (Edin. 1873), p. 172.]

F. W–T.

**ERSKINE, JOHN, D.D.** (1721?–1803), theologian, was born at Edinburgh in 1720 or 1721 (his biographer thinks 1721), and educated at the university there. His father, John Erskine of Carnock, a grandson of Henry, first Lord Cardross, was professor of Scots law in the university of Edinburgh and author of a well-known work on the 'Principles of the Law of Scotland.' His mother was a daughter of the Hon. James Melvill of Bargarvie. Erskine's friends were most desirous that he should be a lawyer, but his devout and earnest spirit inclined him to the ministry; and his sense of duty becoming very clear, he chose that profession, contrary to the wishes of his family. At the university of Edinburgh he became acquainted with many young men of great ability, and was a member of a club called the Hen Club, along with Principal Robertson, Mr. John Home, and Dr. A. Carlyle. Before being settled in any charge he wrote a pamphlet in 1741, in opposition to certain views published by Dr. Archibald Campbell, professor of church history in the university of St. Andrews, whose strictures on the deistical work, 'Christianity as Old as the Creation,' were not deemed satisfactory by the church. Erskine adopted some of the views of Warburton in his 'Divine Legation of Moses,' which led to a friendship between the two divines, and to several letters on each side. In 1744 he was ordained minister of Kirkintilloch, near Glasgow, and he devoted himself with great earnestness and assiduity to the spiritual duties of his office. In 1746 he married the Hon. Christian Mackay, daughter of George, third Lord Reay.

While minister of Kirkintilloch, Erskine came into contact with George Whitefield, for whose character and labours he had done battle while a student at the university, Dr. Robertson having taken the opposite side. At Kirkintilloch he invited Whitefield to preach for him. For this it was attempted indirectly to censure him in the synod of Glasgow and Ayr. While warmly befriending Whitefield, Erskine stood in a very different relation to Wesley. He strongly disapproved of his views on predestination, perseverance, and other doctrines. This difference diminished his confidence in Wesley, with whom he never fraternised as he did with Whitefield.

Erskine began at an early period to cultivate relations with other churches and their ministers, especially in the colonies and on the European continent. He was on very intimate terms with many American ministers, and especially with Jonathan Edwards, with whom he had much correspondence, both on the subject of his books and on the remarkable religious awakening which occurred under his ministry at Northampton. Erskine was profoundly grieved when the relations between Britain and her American colonies became strained; and besides using all his influence in more private ways, published several pamphlets, in which he implored both sides to make some concession and avert the horrors of an unnatural war. All such efforts proved in vain, Erskine finding that his appeals for conciliation were simply ignored. He had much intercourse with divines in Holland and Germany, believing that it was for the benefit of his own church and country to be acquainted with the writings and proceedings of other churches. Not knowing any continental language but French, he set himself, when sixty years of age, to study German and Dutch, and with such success that he was very soon able to understand the drift of books in these languages.

In 1753 Erskine was translated to Culross, and in 1758 to the New Greyfriars, Edinburgh. In 1767 he was transferred to the Old Greyfriars, where he became colleague of Principal Robertson, with whom he was associated for six-and-twenty years. The university of Glasgow conferred on him the degree of D.D. in 1766.

Erskine, while most conscientiously devoted to the duties of his pastoral office, was a man of considerable literary activity. The list of his works given by his biographer embraces

twenty-five publications, and in addition to these he edited twenty. His chief works were: 1. A volume of 'Theological Dissertations,' 1765. 2. Pamphlets on the American question. 3. 'Considerations on the Spirit of Popery,' 1778. 4. 'Sketches and Hints of Church History and Theological Controversy, chiefly translated and abridged from modern foreign writers,' 2 vols. 1790 and 1797. 5. 'Letters on Loss of Children and Friends.' 6. A supplement to Gillies's 'Historical Collections,' 1796. 7. 'Discourses on Several Occasions,' 2 vols. 1798, 1804. The books which he edited and published in this country were chiefly works of Jonathan Edwards and other American divines.

Erskine was very heartily devoted to the doctrines and aims of the evangelical party in the church, of which his family connections, his stainless character, and his abilities as a preacher and a writer contributed to make him one of the leading champions. It was a testimony to the amiability of both that he and Principal Robertson, the leader of the 'moderate' party, should have been friendly colleagues in the same congregation for a quarter of a century. On one occasion, during the discussion of the catholic question, when a mob assembled with the intention of wrecking the house of the principal, who was on the unpopular side, Erskine appeared on the scene, and prevailed on the mob to withdraw. In the general assembly Erskine and Robertson were often opponents. Erskine cordially supported in the assembly a proposal in favour of foreign missions, which was opposed by Hamilton of Gladsmuir and the moderate party generally. The opening words of Erskine, as he rose to reply to Hamilton, became famous in the history of the mission cause. Pointing to a bible which lay on the table, and of which he intended to make use, and using a phrase very expressive in Scottish ears, he said, 'Rax me the Bible.'

The parents of Sir Walter Scott were members of Old Greyfriars, but it was with Erskine, not Robertson, that their sympathies lay. When in 'Guy Mannering' Sir Walter brings the English stranger to the Greyfriars, it is Erskine's preaching that he describes.

Among the learned correspondents of Erskine with whom he interchanged views on public, literary, or theological questions, besides those already named, were Lord Kames, Sir David Dalrymple (Lord Hailes), Bishop Hurd, and Mr. Burke. His correspondence with Kames bore on the question of free will, discussed in one of his lordship's essays, and more fully in the celebrated work of Jonathan Edwards. Lord Hailes (for whom Erskine had a very high respect and affection) corresponded on some points connected with the 'Sketches and Hints of Church History. Bishop Hurd corresponded on other points in the same work. The correspondence with Burke related to the catholic question. Erskine wrote to Burke some of his reasons for dreading popery; Burke replied in a long and elaborate letter, not so much attempting to controvert Erskine's opinions as presenting the grounds on which he based his own.

Erskine enjoyed a hale old age, and continued in the performance of his pastoral duties, though in a constantly decreasing degree, till near the end. The evening before he died he was diligently employed in reading a new Dutch book. He went to bed at eleven, and died three hours after, on 19 Jan. 1803, in the eighty-second year of his age.

[Scott's Fasti; Memoir by Sir Henry Moncreiff Wellwood, Bart., D.D. (Edinburgh, 1818); Chambers's Biog. Dict. of Eminent Scotsmen; M'Crie's Sketches of Scottish Church History; Hugh Miller's Two Parties in the Church of Scotland.] W. G. B.

ERSKINE, RALPH (1685–1752), Scottish seceding divine and poet, born on 15 March 1685 at Monilaws, Northumberland, was the sixth son of Henry Erskine (1624–1696) [q. v.], by his second wife, Margaret Halcro. He entered the Edinburgh University in November 1699, and is said to have graduated M.A. in 1704, but his name is not in the published list of graduates. The date of his entrance is fixed by his narrative of a fire in the Parliament Close, where he lodged; he narrowly escaped being burned to death. After completing his arts course, he was engaged as tutor in the family of Colonel Erskine of Carnok, Fifeshire. Pursuing his theological studies, he was licensed on 18 June 1709 by Dunfermline presbytery. He is said to have early shown ability as a preacher, but did not at once obtain a call. His views were strongly evangelical, at a time when those of his brother Ebenezer [q. v.] were still undecided.

On 1 May 1711 he was called to the second charge at Dunfermline, and on 14 June to the parish of Tulliallan, Perthshire. He chose Dunfermline, where he was ordained on 7 Aug. The charge was collegiate, Erskine and his colleague, Thomas Buchanan, officiating in turns. Erskine, whose preaching was remarkable for its pathos, wrote his sermons closely; his portrait (as engraved in 1821) represents him as preaching with sermon-book in his hand. On 1 May 1716 he was transferred to the first charge, after the death of Buchanan.

Erskine took a zealous part in the ecclesiastical controversies which are detailed in the article on his brother Ebenezer. He and James Wardlaw, who had succeeded him in the second charge, were among the 'twelve apostles' of 1721. On 28 Sept. 1721 the synod of Fife arraigned him for 'Marrow doctrine,' and for non-compliance with the act of 1720 in reference thereto. The synod warned him to be more careful, on pain of censure, and required him to repeat his subscription in a sense adverse to the 'Marrow.' This he would not do; but was willing to subscribe the confession anew, in the sense of its original imposers. When, however, Ebenezer Erskine and his immediate followers were placed under sentence of deposition (1733), Ralph Erskine, while protesting against the assembly's course of action, did not immediately join the secession, though he was present at Gairney Bridge when the 'associate presbytery' was formed. It was not until 16 Feb. 1737 that he and Mair gave in to the Dunfermline presbytery a 'declaration of secession from the present judicatories of the church of Scotland,' not from the church itself. On 18 Feb. they were enrolled in the 'associate presbytery' at Orwell, Kinross-shire; and on 15 May 1740 were deposed with its other members.

Erskine conducted the correspondence with Whitefield which led the latter to visit Scotland in 1741. In vain did he impress upon Whitefield the duty of making common cause with the 'associate presbytery,' and not seeming 'equally to countenance' their 'persecutors.' Whitefield's revival (1742) at Cambuslang, Lanarkshire, a parish to which William M'Cullough, the minister, invited him, presented features which Erskine repudiated as enthusiastic. He wrote a special treatise, 'Faith no Fancy,' in which he maintains that the 'mental image' of 'Christ as man' is in no way 'helpful to the faith of his being Godman.' When the question of the burgess oath came up, Erskine sided with his brother in thinking that it was a matter to be left to individual consciences; and on the separation (1747) of the party opposed to the oath, he issued an admonition to the separatists under the title 'Fancy no Faith.'

Erskine was fond of music and a proficient on the violin. His poetic vein was shown, early in his ministry, by the composition of his 'Gospel Sonnets,' which reached the 10th edition in 1762, the 25th in 1797. They were followed by a paraphrase of the 'Song of Solomon' (1738), a version of the Book of Lamentations (1750), and a posthumous volume of 'Job's Hymns' (1753). His 'Scripture Songs' were collected in 1754. The preface shows that they were designed for use in public worship. Little can be said of the poetical merit of these pieces, but it is to be remembered that they were for the common people, who received them with avidity. The 'Gospel Sonnets' contain nothing in the shape of sonnets, but present a system of theology in verse, with much lively and quaint illustration. Phrases like the description of good works as 'the cleanest road to hell' (*Gospel Sonnets*, pt. i. chap. v. § iv.) readily stick in the reader's memory. It would appear from the preface to the 'Song of Solomon' that this paraphrase had been submitted to Watts, who had suggested a few improvements, but had not gone over the whole. One of Erskine's best pieces is 'Smoking Spiritualised,' five stanzas in continuation of 'an old meditation upon smoking tobacco.'

Erskine preached his last sermon on 29 Oct. 1752. Suddenly seized with a nervous fever, he died on 6 Nov. He was buried on 9 Nov. at Dunfermline, where on 27 June 1849 a statue of him, by Handyside Ritchie, was erected in front of the Queen Anne Street Church. He was twice married: first, on 15 July 1714, to Margaret (*d.* 22 Nov. 1730, aged 32), daughter of John Dewar of Lassodie; by her he had ten children, of whom Henry became the secession minister at Falkirk; John became secession minister at Leslie, and joined the 'anti-burghers;' James succeeded his uncle Ebenezer at Stirling: secondly, on 24 Feb. 1732, to Margaret (who survived him), daughter of Daniel Simpson, W.S., Edinburgh; by her he had four sons, of whom Robert became a merchant in London, a fellow of the Royal Society, and ultimately geographer and surveyor-general to the United States army.

In addition to the works already mentioned, Erskine published several single sermons (the earliest in 1738) and volumes of sermons, most of which, as well as the most important of his religious poems, will be found collected in his 'Practical Works,' edited by John Newlands, his son-in-law, Glasgow, 1764–6, 2 vols. fol. (portrait). There is an edition in ten volumes, Glasgow, 1777, 8vo; and London, 1821, 8vo.

[Memoir, by James Fisher (dated Glasgow, 16 Jan. 1764), prefixed to Practical Works, 1764; and other authorities enumerated in the article on Ebenezer Erskine.] A. G.

ERSKINE, THOMAS, first Earl of Kellie, first Viscount Fenton, and first Baron Dirleton (1566–1639), second son of Sir Alexander Erskine of Gogar, by Margaret, only daughter of George, fourth lord Home, was born in 1566. Educated with James I,

he enjoyed his marked favour till the king's death. In 1585 he became a gentleman of the bedchamber, and between 1594 and 1599 various charters were granted him of Mitchellis, Eastertoun, and Westertoun in Kincardineshire, Windingtoun and Windingtounhall, and Easterrow. He was with the king at Perth in August 1600, when the Gowrie conspiracy was foiled, and in the general scuffle received a wound in the hand. For his services on this occasion a third part of Gowrie's lordship of Dirleton was granted him, and in warrandice thereof the king's barony of Corntoun, Stirlingshire. He accompanied the Duke of Lennox on his embassy to France in 1601, and on his return was admitted a member of the privy council, at the meetings of which he became one of the most regular attendants. He accompanied James into England in 1603, and was appointed captain of the yeomen of the guard in succession to Sir Walter Raleigh, continuing to hold the post till 1632. He was created Baron Dirleton in April 1604, was a groom of the stole in 1605, and in 1606 was raised to the dignity of Viscount Fenton, being the first to attain that degree in Scotland. Several further grants of land and a life interest in certain estates were obtained by Erskine, but he remained unsatisfied, and in October 1607 he is found writing to Salisbury proposing various schemes for his own advancement and requesting the minister's influence with the king (*Cal. State Papers*, Dom. 1603–10, p. 375). The petition appears to have been disregarded, as was also another which Erskine made in the following year for a command in the Low Countries. In May 1615 he was invested with the order of the Garter at the same time as Lord Knollys, and much popular interest was excited by the rivalry between the two new knights in the splendour of their procession to Windsor. In 1618 Erskine projected a scheme of respite of homage, the object of which was to raise money for the king, and was rewarded in the following year by his advancement to the earldom of Kellie. A grant of 10,000*l.* was made to Erskine in December 1625 for services to the late and present king. From 1630 to 1635 he sat on various commissions, but he did not succeed in gaining the prominence he desired in the direction of state affairs. He died 12 June 1639 in London, and was buried at Pittenweem, Fifeshire. He married first, Anne, daughter of Sir Gilbert Ogilvy, by whom he had a son, Alexander, and a daughter, Anne; secondly, in 1604, the widow of Sir Edward Norreys; and on her death he became the fourth husband of a daughter of Humphrey Smith of Cheapside, and widow of Benedict Barnham, Sir John Packington, and Robert, viscount Kilmorey. His differences with this last lady were such as to require the intervention of the king. He was succeeded in his honours by his grandson, Thomas, the eldest son of his son Alexander (*d.* 1633); by Lady Anne Seton, daughter of Alexander, earl of Dunfermline.

[Douglas and Wood's Peerage of Scotland, ii. 17; Anderson's Scottish Nation, ii. 594; Cal. State Papers, Dom. Ser. 1603–10, pp. 100, 135, 196, 343, 470, 1611–18, pp. 286, 374, 1625–6, p. 356, 1637, p. 184; Reg. Privy Council of Scotland (Rolls Ser.), vii. 267.] A. V.

ERSKINE, THOMAS, first Baron Erskine (1750–1823), lord chancellor, was the youngest son of Henry David Erskine, tenth earl of Buchan, and was born, as he himself believed, in 1750, new style; but the entry in the family bible is 'Jan. 10 O.S. 1749.' He was born in an upper flat in a high house at the head of Gray's Close in Edinburgh, where his father, whose income was only 200*l.* a year, was living in very straitened circumstances. For some time he with the rest of the family was taught by his mother, Agnes, second daughter of Sir James Steuart, bart., of Goodtrees, a woman of much capacity, cultivation, and piety, moving in a circle of peers, lawyers, and ministers of good position and strict presbyterian views. Afterwards at Uphall he was taught by Buchanan, subsequently a professor at Glasgow University; but it is almost certain that he never was, as has been said, at the Edinburgh High School (see Dr. Stevens, *History of the High School*). In 1762 the family removed for economy's sake to St. Andrews. Thomas, a quick, idle, and frolicsome boy, was sent to the grammar school under Mr. Hacket, where he learnt a moderate amount of Latin, and read a good deal of English in a desultory way. He was also a pupil of Richard Dick, afterwards professor of civil history in the St. Andrews University. In 1762 and 1763 he attended classes at the university in mathematics and natural philosophy, but he never matriculated. It was his wish to enter a learned profession, but his father could not afford the expense. It was proposed that he should enter the navy, but hating the sea, he begged for a commission in the army, where he would be able to pursue some of his studies. His parents were unable to buy a commission, and in March 1764 he became a midshipman on board the Tartar, commanded by Sir David Lindsay, and left Scotland for the West Indies. He did not revisit Scotland for upwards of half a century. For four years he cruised in the West Indies, contriving to read

a good deal, studying botany, and practising drawing. Here he formed a favourable opinion of the condition of the West Indian slaves, which determined his course on the emancipation question till near the end of his life. In 1765 he was struck by lightning at sea, but without serious results, and a letter of his describing the storm was printed in the 'St. James's Chronicle' 5 Dec. 1765. In 1768 he became acting lieutenant, under Commodore Johnson, Sir David Lindsay's successor, and returned home, hoping for promotion. On reaching Portsmouth the Tartar was paid off, and it became very uncertain when next Erskine would find employment. After acting as lieutenant he was too proud to return to sea as a midshipman, and his father having died about this time (1 Dec. 1767), he laid out the whole of his slender patrimony in buying a commission in the 2nd battalion of the 1st royal regiment of foot, of which John, duke of Argyll, was colonel. Berwick-on-Tweed (1768) was his first station, and St. Heliers, Jersey, his second (1769). Before he was of age, on 21 April 1770, he married, much against the wishes of her family, Frances, daughter of Daniel Moore, M.P. for Marlow. She died 26 Dec. 1805. Accompanied by his wife he went with his regiment to Minorca, and was stationed there for two years. During this time he read much English literature, especially Shakespeare, Milton, Dryden, and Pope. According to his own account—but he was imaginative—he took the duty of an absent chaplain, preparing sermons, and excelling in extempore prayer. The manuscript, however, of a sermon composed in Jersey in 1769 has been preserved, along with a pamphlet on the choice of a wife, and some satirical verses written at Berwick, all unpublished (see Fergusson, *Henry Erskine*, appendix iii.) He composed in Minorca a humorous poem, the 'Petition of Peter,' which shows that his mind was already interested in English law (*Notes and Queries*, 3rd ser. x. 3). In 1772 he left Minorca, and, obtaining six months' leave, spent his time in London, where through his connections he obtained ready admission into society, and through his engaging qualities welcome and success. He frequented Mrs. Montagu's in Portman Square, and made Johnson's acquaintance there and elsewhere. 'On Monday, 6 April' [1772], writes Boswell, 'I dined with him at Sir Alexander Macdonald's, where was a young officer in the regimentals of the Scots Royal, who talked with a vivacity, fluency, and precision so uncommon that he attracted particular attention.' This was Erskine. He published about this time a pamphlet on 'Abuses in the Army;' though it was anonymous, its authorship was an open secret, and it was widely read. The authorship of another military pamphlet, 'Advice to the Officers of the British Army,' 1787, has been erroneously ascribed to him. Being now senior ensign, he was on 21 April 1773 promoted to be lieutenant. But he found his prospects poor, the expense of his family and of frequent removals from one garrison town to another considerable, and the work uncongenial. He would have a long time to wait before he got his next step by seniority, and he had no means to purchase a captaincy. He chanced one day to go into an assize court in his regimentals, and Lord Mansfield, who was presiding, being attracted by his appearance and learning, his name, invited him to a seat on the bench, and commented to him upon the case as it proceeded. Erskine's attention was caught. On Lord Mansfield's suggestion he decided to go to the bar.

To diminish the then five years' period of studentship to three, he resolved to take an M.A. degree. He entered as a student at Lincoln's Inn 26 April 1775, sold his lieutenant's commission 19 Sept. 1775, and matriculated as a gentleman commoner at Trinity College, Cambridge, 13 Jan. 1776. As a nobleman's son he was entitled to a degree without examination, and although he resided, and gained the college prize for an English declamation, he declined the emolument, not considering himself a regular student. It is a formal piece on the thesis 'that the English House of Commons arose gradually out of the feudal tenures introduced at the Norman conquest.' It is printed in a pamphlet of 1794, 'Sketch of Erskine, with Anecdotes.' He studied classics very little, but read English diligently, and published a burlesque upon Gray's 'Bard,' called 'The Barber,' which, with 'The Farmer's Vision,' written in 1813, and privately printed in 1818, was published by J. Limbird in 1823 (see memoir prefixed). He received an honorary M.A. degree in June 1778. Meantime he had been studying law, first in the chambers of Buller, and next in those of Wood, both afterwards judges, with whom he read till 1779. He worked diligently, but never was a profound lawyer. He was a constant attendant and a successful speaker in debating societies, especially at the discussions in Coachmakers' Hall. His pamphlet on the army had brought him the acquaintance of Bentham, and he had other friends, but for three years with an increasing family he was often very poor. He had but 300*l.*, the gift of a relative, much of which went in fees, and he lived in a poor lodging in Kentish Town, faring in the barest manner. 'He was so shabbily dressed,' says Bentham,

'as to be quite remarkable.' On 3 July 1778 he was called to the bar, and within a few months mere accident brought him employment from which he started into instant fame and fortune. Thomas Baillie [q. v.] had made charges of corruption in the management of Greenwich Hospital against Lord Sandwich, first lord of the admiralty, and others, and they in Michaelmas term obtained a rule in the king's bench calling on Baillie to show cause why a criminal information for libel should not issue against him. While this was pending a shower of rain brought Erskine to the house of Welbore Ellis, and there at dinner was Captain Baillie. Quite ignorant of his presence Erskine inveighed against Lord Sandwich's conduct. Baillie heard he had been at sea, and sent him a retainer next day. Four other counsel were in the case; three advised a compromise, Erskine resisted it, and thereupon Baillie refused it. Cause was shown on 23 Nov. Erskine's leaders consumed the day in argument, and the court adjourned. On the 24th, when the solicitor-general was about to reply, Erskine rose, finding courage, as he said, by thinking that his children were plucking at his gown, crying to him that now was the time to get them bread, and made so fierce an onslaught on Lord Sandwich that, although it was perfectly irregular, it carried the day. Jekyll, coming into court in the middle of the speech, said he found the court, judges, and all 'in a trance of amazement.' Erskine at once received many retainers, and stepped into a large practice. It is characteristic of him that this account given to Jekyll differed from that given by him to Rogers, and that the number of the retainers steadily increased, and reached sixty-five before he died (Moore, *Diary*, vi. 75, vii. 271). He joined the home circuit, and in January 1779 represented Admiral Lord Keppel on his trial by court-martial at Portsmouth for incapacity shown in the engagement off Ushant against the French fleet under Count d'Orvilliers. Erskine advised Keppel during his thirteen days' trial, and wrote and delivered the speech for the defence (see letter printed in *Academy*, 22 Jan. 1876). It was successful, and on his acquittal Keppel gave him 1,000*l.* On 10 May he appeared at the bar of the House of Commons for Carnan, a printer, against the claim to a monopoly of printing almanacks, set up by the two universities and the Stationers' Company, and about the same time in the king's bench, in defence of Lieutenant Bourne, R.N., who was tried for sending a challenge to Admiral Sir James Wallace, his commanding officer. On 5 Feb. 1781 Lord George Gordon was tried for high treason in connection with the 'no popery' riots of June 1780, during which, by his own account, Erskine had offered to protect Lord Mansfield's house with a small military force himself, and did assist in defeating an attack on the Temple. Kenyon defended Gordon, with Erskine as his junior; but it was the speech of Erskine, delivered after midnight, that won the verdict of not guilty. From this time his civil practice was enormous. By 1783 he had made 8,000*l.* to 9,000*l.* since his call, besides discharging his debts. This appears from his will, the only one he ever made, executed 15 Nov. 1782, on the eve of a duel—a bloodless one—arising out of a ball-room quarrel with a surgeon, Dennis O'Brien, at Brighton. He easily excelled Lee, Garrow, and all his rivals. He early announced that he would not hold junior briefs. In 1783, on Lord Mansfield's suggestion, he received a silk gown, then a rare and great distinction, and in that year received his first special retainer of three hundred guineas, said indeed to have been the first known at the bar. From that time he had on an average one per month. He made while at the bar 150,000*l.* (Moore, *Memoirs*, vi. 75), and his clerk was said to have received fees to the extent of 20,000*l.* (Campbell, *Autobiography*, i. 193). 'I continue highly successful in my profession,' he writes to Lord Auckland, 16 July 1786, 'being now, I may say, as high as I can go at the bar. The rest depends on politics, which at present are adverse' (*Brit. Mus. Add. MS.* 29475). His income reached 10,000*l.* in 1791, sixteen hundred guineas more than had ever been made in a year at the bar before. He was the first barrister who made it a rule not to go on circuit except for a special fee. He was a favourite alike with Lord Mansfield and his successor, Lord Kenyon. The growth of commerce and the many maritime and commercial questions arising out of the hostilities with France during his career produced a great increase in litigation, out of which an almost new department of law was created. Erskine was in almost every one of these causes, generally for the plaintiff, for twenty years, and although never a profound jurist must have thus helped no little to form our commercial law. He excelled, however, in cases of criminal conversation. In Parslow *v.* Sykes he obtained a verdict for the plaintiff for 10,000*l.*; and appearing for the defendant in Baldwin *v.* Oliver, he reduced the damages to a shilling. He enjoyed perfect health. During twenty-seven years of practice indisposition never caused him a single day's absence from court. A severe illness with abscesses in the throat in 1792 fortunately occurred in September (*Gent. Mag.* April 1824). His figure was elastic and erect, his

eye brilliant and captivating, his movements rapid, his voice sharp and clear, and without a trace of Scotch accent. At first his arguments and authorities were laboriously prepared, and read from a manuscript volume. Till his day there were few classical allusions or graces of rhetoric in the king's bench. His oratory, never overloaded with ornament, but always strictly relevant and adapted to the needs of the particular case, set a new example, as his courtesy and good humour considerably mitigated the previous asperities of nisi prius practice. He never bullied a witness as Garrow did, though he fell short of Garrow in the subtlety with which he put his questions. At his busiest —and the preparation of his cases was chiefly done early in the morning before the trial— he never lost his vivacity or high spirits, and no doubt this, his presence, and his rank assisted not a little in his success. 'Even the great luminaries of the law,' says Wraxall (*Posthumous Memoirs*, i. 82), 'when arrayed in their ermine bent under his ascendency, and seemed to be half subdued by his intelligence, or awed by his vehemence, pertinacity, and undaunted character' (see 'My Contemporaries,' by a retired barrister, in *Fraser's Magazine*, vii. 178; *Lord Abinger's Life*, p. 64; *Lond. Mag.* March 1826, probably by Serjeant Talfourd; COLCHESTER, *Diary*, i. 24).

Like his family Erskine was a whig. He was the intimate friend of Sheridan and Fox. On the formation of the coalition government he was, though at the cost of losing his lucrative parliamentary practice, brought into parliament for Portsmouth, Sir William Gordon, the sitting member, making way for him, and he was promised the attorney-generalship on the first opportunity. He was a favourite of the Prince of Wales, and was appointed his attorney-general in 1783, becoming K.C. in the same year. Only Erskine's comparative youth prevented his appointment at the same time to the chancellorship of the duchy of Cornwall. This post the prince always designed for him; he even during their estrangement after Paine's trial kept it vacant for him, and eventually appointed him to it in 1802. He held the office until he became lord chancellor. Had the king not recovered from his insanity in 1789, Erskine would have been attorney-general in the regent's administration. He was, however, more the prince's friend and companion than his political adviser. His first speech in the House of Commons was on Fox's India bill. So anxious was he to succeed that he asked Fox on the day before what cut and colour of coat he should wear. Fox advised a black one (MOORE, *Diary*, iv. 136). But his speech was a failure. Pitt sat paper and pen in hand ready to take notes for a reply, then, as the speech went on, lost interest, and finally threw away the pen. This byplay crushed Erskine, who feared Pitt. As Sheridan said to him, 'You are afraid of Pitt, and that is the flabby part of your character.' Even in 1805, as the Duke of Wellington told Lord Stanhope, such was the 'ascendency of terror' that Pitt exercised over him, that a word and a gesture from Pitt completely checked and altered a speech of Erskine's at the Guildhall banquet. 'He was awed like a schoolboy at school.' Pitt, who had been once or twice with Erskine in a cause, disliked him, and spoke of him as following Fox in debate and 'weakening his argument as he went along.' He never succeeded in the House of Commons or caught its tone. As he himself said, in parliament he missed the hope of convincing his audience and leading them to the determination he desired. Like Curran he was so great in defending a political prisoner that he seemed tame by comparison on any other occasion. Indeed on 30 Dec. 1796, in answer to Pitt's great speech upon the rupture of the negotiations with France, he actually broke down in moving an amendment to Pitt's motion for an address to the king praying for a vigorous prosecution of the war, and Fox was obliged to take up the thread and speak instead of him. For years after this Erskine hardly spoke. When the coalition government went out and Pitt came in, Erskine went into active opposition. He moved and carried by a majority of seventy-three a resolution that the house would consider as an enemy of the country any one who advised the king to dissolve parliament; he supported Fox's motion for going into committee to consider the state of the nation on 12 Jan., and denounced Pitt's India Bill on 23 Jan. 1784. On 18 Feb. he made his last speech for many years in the House of Commons, in support of the motion to stop supplies, the king having disregarded the house's address praying for the dismissal of ministers. A dissolution followed, and the public indignation at the coalition government destroyed the whigs. Erskine was one of 'Fox's Martyrs' and lost his seat. He returned to parliamentary practice. He appeared for Fox before the House of Commons in July 1784 on the 'Westminster scrutiny,' on which occasion he used great license of speech, and on 3 March 1788, appearing as counsel for the East India Company, 'delivered,' as Lord Mornington wrote to the Marquis of Buckingham, 'the most stupid, gross, and indecent libel against Pitt that ever was imagined. The abuse was so monstrous that the house hissed him at his con-

clusion. . . . Pitt took no sort of notice of Erskine's Billingsgate' (STANHOPE, *Life of Pitt*, i. 256). It appears that Erskine being indisposed an adjournment was taken in the middle of his speech, and in the meantime he dined, perhaps too well, with the Prince of Wales, and was by him prompted to make this attack (JESSE, *Memoirs of George III*, iii. 28).

In the meantime he had been winning enduring fame in those causes on which his legal and oratorical reputation rests, causes connected with the law of libel and treason. Sir William Jones had published a tract on government called 'A Dialogue between a Gentleman and a Farmer.' Shipley, dean of St. Asaph, reprinted and recommended it. The crown declining to prosecute the dean for this, the matter was taken up by the Hon. Mr. FitzMaurice, and Erskine was retained for the defence. The case came on at the Wrexham autumn assizes 1783, was removed into the king's bench in the spring, and finally tried at the summer assizes at Shrewsbury in 1784. Mr. Justice Buller directed that the jury was merely to find the publication and the truth of the innuendoes as laid; whether the words constituted a libel or not was for the court. Erskine subsequently, in Michaelmas term, argued against this in a very fine speech upon a motion for a rule for a new trial. The rule was refused, but the question was finally set at rest by the passing of Fox's Libel Act (32 Geo. III, c. 60) in 1792, which enacted that the question of libel or no libel in each particular case is for the jury. In 1789 Stockdale published a pamphlet by one Logan against the impeachment of Hastings. Fox brought this publication before the House of Commons as a libel on the managers of the impeachment, and carried a motion for an address to the crown praying that the attorney-general might prosecute Stockdale. Sir Alexander Macdonald filed an information accordingly, which was tried in the king's bench before Lord Kenyon and a special jury on 9 Dec. 1789. Erskine's speech for the defence produced an unexampled effect on the audience, and Stockdale was acquitted.

At the election of 1790 Erskine was returned for Portsmouth, a seat which he held till he became a peer. On 22 Dec., separating himself from the rest of his party, he supported the contention that the dissolution had put an end to the impeachment of Hastings, but he broke down in his speech. He spoke in general but little. In April 1792, on Grey's motion for parliamentary reform, he defended the Society of Friends of the People; and when the whig party was divided upon the attitude to be assumed towards the French revolution, Erskine, who had visited Paris in September 1790 to witness its progress and had returned full of admiration for its principles (ROMILLY, *Memoirs*, 25 Sept. 1790), followed Fox in regarding it as a movement towards liberty, and censured both the policy of enacting new penal laws against the Jacobins and the Traitorous Correspondence Bill. This imperilled his favour with the Prince of Wales; his next step lost it. In 1792 Paine, whose 'Rights of Man,' pt. ii., contained offensive attacks on the royal family, was prosecuted. Erskine accepted the brief for the defence, in spite of many attacks from the government newspapers, much dissuasion by his friends, including Lord Loughborough, and an express message from the Prince of Wales. On 18 Dec. 1792 the jury, without waiting for reply or summing-up, found Paine guilty. Erskine was dismissed from his office of attorney-general to the Prince of Wales. As, however, Sir A. Pigot, the prince's solicitor-general, was dismissed also, though unconnected with Paine's case, it is probable that the real ground of offence was that both were members of the Society of Friends of the People for Advocating Parliamentary Reform. Erskine was one of the original members of the Society of Friends of the Liberty of the Press, and presided at its first and second meetings, 22 Dec. 1792 and 19 Jan. 1793. The government now began a series of prosecutions. The first was that of John Frost in March 1793. In spite of Erskine's efforts he was convicted. For Perry and Grey, proprietors of the 'Morning Chronicle,' indicted 9 Dec. 1793 for inserting in the paper the address of a society for political information held at Derby, which complained of the state of the parliamentary representation, he procured an acquittal. In the case of Walker, too, tried on 2 April 1794 for a conspiracy to raise a rebellion, he destroyed the crown witnesses in cross-examination, and the verdict was not guilty. The government next attacked the advocates of reform with prosecutions, in which the theory of constructive treason was put forward. Erskine was successful in defeating them. After secret committees of both houses had reported, an act was passed suspending the Habeas Corpus Act in view of the forthcoming trials. True bills were found against twelve persons, the only overt act alleged being a conspiracy to summon a convention. The trials began on 28 Oct. 1794 at the Old Bailey, before Lord-chief-justice Eyre and other judges, under a special commission of oyer and terminer. Hardy's case was taken first. Scott, the attorney-general, took nine hours to open his case; the jury was locked up for the night, and day after day from

8 A.M. to midnight the case proceeded. On the last day Erskine spoke from 2 P.M. to 9 P.M., his voice dying away into a whisper at the end from exhaustion. Still on leaving court he had to address the vast crowds, which had collected outside every day and had escorted him home and mobbed Scott every night, begging them to leave the law to take its course (TWISS, *Eldon*, i. 270). After some hours of consultation the jury returned a verdict of not guilty. The crown persevered. Horne Tooke was tried next, and the jury acquitted him without leaving the box; then Thelwall, who also escaped. No more cases were taken. Bonfires were lit, and the crowd dragged Erskine's carriage in triumph to his house in Serjeants' Inn. His portraits and busts were sold all over the country, tokens were struck bearing his effigy, and he was presented with the freedom of numerous corporations. Subsequently he defended William Stone, for whom he procured an acquittal in spite of strong evidence that he had invited a French invasion. On 26 July 1796 he appeared at Shrewsbury to defend the Bishop of Bangor and several of his clergy on a charge of riot, committed while ejecting from the diocesan registry one Grindley, who claimed to be registrar. He appeared on 24 June 1797 as prosecutor for the Society for the Suppression of Vice, which proceeded against Williams, a bookseller, who had sold Paine's 'Age of Reason.' He delivered a powerful speech in support of the truth of christianity, and obtained a conviction, but the society rejecting his view of the proper course to pursue in suppressing such publications he declined to appear further for them. In this year appeared his pamphlet on the 'Causes and Consequences of the War with France,' which, though in great part written in court during the hearing of cases, ran quickly through forty-eight editions. In 1799 he defended, but without success, the Earl of Thanet and Robert Cutlar Fergusson [q. v.] at the bar of the king's bench, who were tried for an attempted rescue of Arthur O'Connor as he was being re-arrested after being acquitted of high treason. It was an unfortunate answer of Sheridan's in cross-examination that lost the case. Both were fined and sentenced to a year's imprisonment. On 21 Feb. 1799 he defended Cuthell, a respectable bookseller, who had inadvertently sold some copies of Gilbert Wakefield's pamphlet in answer to the Bishop of Llandaff, and though the prisoner was convicted his punishment was remitted. On 15 May James Hadfield fired at the king at Drury Lane Theatre, and was tried on 26 April 1800. Erskine defended him and established his plea of insanity, and under the statute 40 Geo. III, c. 96, subsequently passed, Hadfield was confined for the remainder of his life. In all these cases his speeches, which are models of advocacy and forensic eloquence, were published.

In the House of Commons he had been in the meantime playing a less and less conspicuous part. There seems to have been some doubt of his complete fidelity to the whigs. Rose says that Pitt had told him of overtures made by Erskine many years before 1806, perhaps in 1797, and when Addington came in (January 1801) Erskine wrote to him expressing a disposition to take office (ROSE, *Diaries*, ii. 253; PELLEW, *Sidmouth*, i. 476, ii. 256). After the suggestions which were made of his taking the chancellorship from Addington, to which the Prince of Wales's opposition put an end, his practice for some time fell off. He spoke and voted seldom in the House of Commons during the last years of Pitt's administration. He opposed the projected coalition between Fox and a section of Pitt's former followers, friends of Grenville and Windham, drafted the remonstrance to Fox which was adopted at the meeting at Norfolk House, and supported the peace of Amiens. His principal speeches were on 17 Nov. 1795, against the Seditious Meetings Bill; on 30 Nov., against the bill to make conspiracy to levy war against the crown high treason, though no overt act were proved; in seconding Grey's annual motion for reform, 26 May 1797; and on 3 Feb. 1799, upon the rejection of the overtures for peace made by Bonaparte on becoming first consul. He did not speak on the union with Ireland. In 1802 he visited Paris during the peace, and found himself almost unknown. He was presented to Napoleon. 'Etes-vous légiste?' said Napoleon. This was crushing to Erskine's egotism (TROTTER, *Memoirs of Fox*, p. 268; but see CAMPBELL'S *Life* on this, p. 541). He knew little French, and never revisited the continent. Like most of the other whigs he supported (23 May 1803) the renewal of the war on the rupture of the peace of Amiens, and the imposition of the property tax on 5 July. Of his speech on the army estimates (12 Dec.) Fox writes: 'Erskine made a foolish figure, I hear.' When the volunteers were raised he became colonel of the Temple corps. He never had been more than able to put his company in the royals through their manual exercise; now he was seen by Campbell giving the word of command from directions written on a card, and doing it ill. However, he argued successfully in the king's bench the right of volunteers to resign without waiting for the

conclusion of the war (Rex *v.* Dowley, 4 *East's Reports*, p. 512), a more congenial task, and on 19 March 1804, in his last speech in the House of Commons, opposed, also with success, the clause forbidding resignations, which was inserted in the Volunteers' Consolidation Bill.

In 1806, after Pitt's death, it became necessary to include some of the whigs in the Grenville administration. Eldon was not sufficiently loyal to a mixed cabinet of colleagues to be trusted with the seals, and, after being refused by Lord Ellenborough and Sir James Mansfield, chief justice of the common pleas, they were on 7 Feb. 1806 given to Erskine. The appointment was generally condemned. He had refused to hold briefs before the House of Lords and privy council, was ignorant of equity, and experienced only as an advocate at nisi prius. 'He is totally unfit for the situation,' writes Romilly. From this time he sank into comparative insignificance. He took his title, Baron Erskine of Restormel, from the castle of that name in Cornwall, out of compliment to the Prince of Wales. His motto, 'Trial by jury,' was much derided. He took his seat on 10 Feb., and being quick, cautious, and attentive, and receiving some assistance from the equity counsel in practice before him, made few blunders as a judge; but he was ignorant of real property law and neglected to study it, contenting himself with making Hargrave a queen's counsel and employing him to work up authorities. In his hands equitable principles received little development or adaptation, though his decisions do not deserve the title of the 'Apocrypha,' which they received. His only considerable decision is Thelusson *v.* Woodford (Dowling, *Reports*, p. 249), on the doctrine of election by an heir. But his chief judicial act was to preside at the trial of Lord Melville in June 1806, which he insisted must, unlike Hastings's impeachment, proceed *de die in diem*, and be conducted according to regular legal forms. In most of the divisions in this trial he voted in the minority for finding Lord Melville guilty. In the House of Lords he was assisted on appeals by Lords Eldon and Redesdale, and deferred greatly to them, and on one occasion, when sitting at first instance, was assisted by Sir William Grant, master of the rolls. On 7 June 1806 he, with Lords Grenville, Spencer, and Ellenborough, was commissioned by the king to inquire into the charges against the Princess of Wales of adultery with Sir Sidney Smith and others. The charges were declared groundless.

In the ministry he was not much consulted, nor did he very frequently take part in the debates of the House of Lords. He was not informed of Lord Howick's bill for allowing Roman catholics to hold commissions in the army until it was about to be introduced, and did not speak at all from the meeting of the new parliament in December 1806 until March 1807. Earlier in 1806 he had defended the inclusion in the cabinet of Lord Ellenborough, though lord chief justice, and had supported the bill for the immediate abolition of the slave trade. After the king's insurmountable opposition to Lord Howick's bill had brought the ministry face to face with resignation, Erskine was much chagrined at the prospect of losing office, and Lord Holland's account of the cabinet of 10 Feb. shows that he struggled hard to avoid the necessity of adhering to his colleagues (Lord Holland, *Memoirs*, ii. 184). When the king demanded his ministry's written promise never again to propose to him a relaxation of the Roman catholic penal laws, Erskine went to expostulate with him, and in a long interview on 14 March imagined that he had converted him. On the 24th, however, the intrigues of Eldon and the Duke of Cumberland succeeded, and the king dismissed his ministers. Some suspicion was caused by the fact that Erskine did not resign the seals till 1 April. This was not, however, due to his having abandoned his colleagues, but was intended to give him time to deliver judgment in pending cases in which he had already heard all the arguments. He, however, somewhat unfairly, took the opportunity in the interval to prevail on Sir William Pepys to resign his mastership in chancery, and to appoint to the vacant post Edward Morris, his own son-in-law. The mode in which this change of ministry took place was so extraordinary that strong hopes were entertained of a return of the ministry of 'All the Talents' to office, but when, a few months later, this seemed immediately probable, Romilly observes that Erskine was not likely to be chancellor again, 'his incapacity for the office was too forcibly and too generally felt.' From this time Erskine gradually dropped out of public life. On 13 April he defended the conduct of the late ministry in refusing the pledge demanded of them, and in the new parliament he moved that the king's personal inclinations ought not to be of any binding effect on ministers (26 June), but the motion was lost by 67 to 160. In this new parliament the whigs were almost annihilated, the ministerial majority being two hundred, and, like many other whigs, Erskine almost entirely neglected parliament for some

years. He opposed the Copenhagen expedition and the orders in council, and entered a protest against the bill to prohibit the exportation of jesuits' bark to Europe. The only question in which he interested himself was the prevention of cruelty to animals, for which he introduced a bill on 15 May 1809, which passed the lords but was lost in the commons by 37 to 27, and another in the following session, which he withdrew. He was always attached to animals and had many pets, a dog which he introduced at consultations, a goose, and even two leeches, and in 1807 he published privately a pamphlet, 'An Appeal in favour of the Agricultural Services of Rooks' (*Notes and Queries*, 1st series, i. 138). The subject was at length dealt with by the act 3 Geo. IV, c. 71. Gradually, too, he altered his early views on slavery, and inclined more and more to emancipation. In 1810, yielding to his besetting sin of seeking popularity, he maintained, on the committal of Sir F. Burdett to the Tower, that all questions of privilege ought to be decided by courts of law only. When the regency became necessary he had high hopes from the Prince of Wales, with whom he was still very intimate, and who had even given him, while chancellor, an uncut topaz seal-ring, with the request that it might not be cut for the present, as he intended to give him an earl's coronet to engrave upon it. He strenuously opposed the proposed restrictions on the regent's powers. But the prince threw the whigs over, and Erskine's hopes of office finally vanished. He retired into private life, attending but little to the judicial and other business of the House of Lords.

He lived the life of an idler and man about town, sometimes melancholy in private, but in company extraordinarily vivacious and sprightly, a characteristic which he always retained (Rush, *Recollections*, p. 118). He fell into pecuniary straits. Always careless of money—he once dropped 20,000*l.* of stock on the floor of a shop—in spite of his great professional earnings and his chancellor's pension of 4,000*l.* a year, he was now poor. Apprehensive of revolution in England he had invested large sums in the United States and lost them. He had given up his house in Lincoln's Inn Fields and now sold his house at Hampstead, Evergreen Villa, and bought an estate in Sussex and took to the study of farming. The estate proved sterile, and though he began to manufacture brooms, as the only things it would produce, his loss was heavy. He haunted the courts at Westminster, expressing many regrets that he ever left the bar, interested himself in his inn, of which he had become a bencher in 1785 and treasurer in 1795, in anniversary dinners and literary institutions, and appeared at innumerable parties and balls. He took to letters, and wrote, at first anonymously, a political romance, 'Armata,' an imitation of More's 'Utopia' and Swift's 'Gulliver,' which ran through several editions. To the cause of law reform he was indifferent, and, having taken charge in the House of Lords in 1814 of Romilly's bill to subject freehold estates to the payment of simple contract debts, he neglected it so much, since he 'did not understand the subject and was incapable of answering any objections,' that it had to be entrusted to other hands (Romilly, *Memoirs*, 5 Nov. 1815). Some comment was excited by his accepting from the regent the knighthood of the Thistle, and more by his wearing the insignia on every possible occasion. From 1817 he began to return to active public life; he opposed both the Seditious Meetings Bills and the act for the suspension of habeas corpus, and during 1819 and 1820 offered a most determined opposition to the six acts, resisting them at every stage, and also supported Lord Lansdowne's motion for a committee to inquire into the state of the country. He had not been in Scotland since he went to sea as a lad of fourteen. He was now invited and went to a public banquet at Edinburgh 21 Feb. 1820 (Campbell wrongly says 1821); yet so bitter was party spirit that Scott refused to meet him (Lockhart, *Scott*, vi. 369). Upon the trial of Queen Caroline he took a part which was deservedly popular, and, in spite of his obligations to the king, insisted in all the debates on securing a fair trial for the queen. In these debates his voice was very influential. Unlike most of the whigs he voted for submitting the 'green bag' to a secret committee, but he proposed a resolution that the queen should have a list of the witnesses before the second reading, which was lost by 28 to 78; resisted successfully the motion of the attorney-general for an adjournment to give time for fresh witnesses to arrive; opposed the second reading on 2 Nov. and 4 Nov., and again attacked the bill in committee, and his speech on the third reading was the last of any importance which he delivered in parliament. His health indeed was failing, and in the middle of his speech on 2 Nov. he was seized with cramp and fell senseless on the floor. His chivalrous speeches on behalf of the queen revived his almost forgotten popularity. But his public part was almost played. On 10 July 1822 he recorded his protest against the Corn Law Bill (3 Geo. IV, c. 26), on the ground that it diminished instead of increasing agricultural protection. He made some efforts

on behalf of the popular party in Spain; in 1822 he published a letter to Lord Liverpool in behalf of the cause of Greek independence; in 1823 a letter of his to Prince Mavrocordato was published by the Greek committee, and in the same year he issued a pamphlet called 'A Letter to the Proprietors of Land on Agricultural Prosperity.' He was quite estranged from the king, and had fallen into poverty and some social discredit. At various times, from as early as 1796, he had been accused of opium-eating, but without any foundation. He was living now partly at 13 Arabella Row, Pimlico, partly at a cottage, Buchan Hill, in Sussex. At some time not ascertainable he married at Gretna Green a Miss Mary Buck, by whom he had a son, Hampden, born 5 Dec. 1821. She and her child were in very straitened circumstances after his death. In the autumn of 1823 he started for Scotland by sea to visit his brother the Earl of Buchan, at Dryburgh Abbey, Berwickshire. Inflammation of the chest attacked him on the voyage; he was landed at Scarborough and thence conveyed to Almondell, West Lothian, the residence of his brother Henry's widow, and died there 17 Nov. 1823. He was buried at the family burial-place, Uphall, Linlithgow. His character was amiable and elevated, but his distinguishing characteristic was an inordinate vanity, which perpetually made him ridiculous. Almost the best of Canning's 'Anti-Jacobin Papers' is a burlesque speech of Erskine's at the Whig Club in which he is made to point out that he was but a very little lower than the angels. He was caricatured as Counsellor Ego, and as Baron Ego of Eye, and Cobbett always wrote of him as Baron Clackmannan. His wit was proverbial, and many of his epigrams are classic, but he especially excelled in puns. He was an honourable politician, an enthusiast for liberty, and an incomparable advocate and orator. He was an enthusiastic student of English classics, and, in spite of sarcasms on himself, a great admirer of Burke. He knew by heart 'Paradise Lost,' 'Paradise Regained,' and Burke's speech against Warren Hastings. Lord John Russell's phrase sums up his character: 'The tongue of Cicero, and the soul of Hampden.' By his first marriage he had four sons and four daughters. His eldest and fourth sons, David Montagu, diplomatist, and Thomas, judge, are separately noticed. A portrait of him was painted by Sir T. Lawrence, and there is another by Hoppner at Windsor, a statue by Westmacott in Lincoln's Inn Hall, and a bust by Nollekens at Holland House.

[See the various editions of his speeches; Lives of him by Brougham, Townsend, and Campbell (Lives of the Chancellors, vol. vi.); Moore's Diaries; Romilly's Memoirs; Wraxall's Memoirs; the Croker Papers; Stanhope's Pitt; Lord Holland's Memoirs; Pellew's Lord Sidmouth; Croly's Life of George IV; Sir Henry Holland's Recollections, 2nd ed. p. 244; Duméril's Lord Erskine, a Study, Paris, 1883; Lord Colchester's Diary; Johnstone's ed. of Parr's Works, 1828, vii. 120, 626; Diary of Mme. d'Arblay (1842), v. 319, vi. 42; The Pamphleteer, vol. xxiii. 1824; Sketch of Erskine with Anecdotes, pamphlet, 1794; and for specimens of his wit Rogers's Recollections; Notes and Queries, 2nd ser. viii. 25, 115.] J. A. H.

ERSKINE, THOMAS (1788–1864), judge, fourth son of Thomas, first lord Erskine [q. v.], by his first wife, Agnes, daughter of Daniel Moore, was born 12 March 1788 at 10 Serjeants' Inn, Fleet Street. He was brought up at Hampstead and educated at the grammar school there, and at a Mr. Foothead's, and was afterwards under Drs. Drury and Butler at Harrow, where he was a schoolfellow of Peel, Aberdeen, Palmerston, Byron, and Hook. On becoming lord chancellor his father made him, still a schoolboy, his secretary of presentations, which threw him much into fashionable society. He was, however, entered at Trinity College, Cambridge, and being a peer's son graduated M.A. without residence or examination in 1811, on the inauguration of the Duke of Gloucester as chancellor. In 1807 he was entered at Lincoln's Inn, and became a pupil of Joseph Chitty [q. v.] He became a special pleader in 1810, and practised with success; was called to the bar in 1813, and having first joined the home circuit transferred himself to the western. He contested Lewes unsuccessfully as a whig in 1818. He became a king's counsel in 1827, and took a leading place on his circuit. He was clear and acute rather than rhetorical, and had a strong comprehension of technicalities, being thus in sharp contrast to his father. The Bankruptcy Act, 1 and 2 Wm. IV, c. 56, established a court of review of four judges, and Lord Brougham appointed him to the chief judgeship on 20 Oct. 1831, a post which he filled with credit. He was also sworn of the privy council. On the death of Alan Park, he succeeded him, 9 Jan. 1839, as a judge of the common pleas, but continued to hold his bankruptcy judgeship till November 1842. In his new capacity his chief act was presiding at the spring assizes at York in 1840, at the political trials, which he did so fairly as to receive the applause even of the 'Northern Star,' Feargus O'Connor's paper. In 1844 he was attacked by tubercular disease of the lungs, and resigned his judgeship in November, but lived,

for the most part an invalid, till 9 Nov. 1864, when he died at Bournemouth. From the summer of 1852 he lived at Fir Grove, Eversley, and was the intimate friend and valued supporter of the rector, C. Kingsley, to whom his death was a great loss. He was till his death a commissioner for the Duchy of Cornwall, and in 1840 was president of the Trinitarian Bible Society. He married in 1814 Henrietta, daughter of Henry Traill of Darsie, Fifeshire, and had a large family.

[Foss's Lives of the Judges; Arnold's Life of Lord Denman; Life of C. Kingsley, i. 329, ii. 211; Rush's Recollections, 237.] J. A. H.

ERSKINE, THOMAS (1788–1870), of Linlathen, Forfarshire, advocate and theologian, was the youngest son of David and Ann Erskine. His great-grandfather was Colonel John Erskine of Carnock, near Dunfermline, a descendant of John, first or sixth Earl of Mar [q. v.], regent of Scotland. The colonel's son was John Erskine (1695–1768) [q. v.], whose second son, David, was a writer to the signet, and purchased the estate of Linlathen, near Dundee, which, by the death without surviving issue of his elder brothers, came into the possession of Thomas Erskine in 1816.

Owing to his father's death when he was little more than two years old, Erskine was left very much to the care of his maternal grandmother, Mrs. Graham of Airth Castle, a Stirling of Ardoch, a strict episcopalian and a strong Jacobite. Erskine was educated at the Edinburgh High School, a school in Durham, and the university of Edinburgh, and was admitted a member of the Faculty of Advocates in 1810. He was welcomed by the literary society for which Edinburgh was then famous. The religious tendencies implanted in his childhood were confirmed by the death of his cousin, Patrick Stirling of Kippenross, and by the example of his brother James, who was a captain of the 87th regiment, and was once described by his commanding officer as the best soldier and the best man he ever knew. Upon his succeeding, by the death of his brother, to the estate of Linlathen, Erskine retired from the bar, and gave himself up to the study of questions of theology. His means enabled him to travel and to alleviate his strong artistic instincts. His views thus acquired a breadth that gave them acceptance beyond the narrow circle of professional theologians, and he numbered among his friends such men as Thomas Carlyle, Dean Stanley, Bishop Ewing, F. D. Maurice, Prévost-Paradol, Vinet, Adolphe Monod, Madame de Broglie, and others whom he met on his foreign tours. His influence was of a singularly subtle character, due more to his intensely sympathetic nature than to his force of reasoning. His outward life was marked by few stirring events, but he stimulated powerfully, though indirectly, the religious life of his time. In earlier life he busied himself in writing for the press, and in public expositions of his views on contemporary religious controversies. But he was afterwards contented with personal intercourse and correspondence. Prévost-Paradol, on taking leave of him in his eightieth year, described him in reverential tones as 'that kind of old prophet.'

In 1831 the general assembly of the church of Scotland deposed Mr. J. M'Leod Campbell, minister of Row, for preaching the doctrine of 'universal atonement and pardon through the death of Christ.' Erskine warmly espoused the cause of Campbell, and, indeed, went very much beyond Campbell's opinions, for he clung to the belief that ultimately all men would be saved and restored to the image of God by the same atonement of Christ. He regarded life as an education rather than a probation; and founded his belief in inspiration upon the testimony of the conscience, not upon the credence of miracles.

In the exposition of his religious belief Erskine published several works, the most notable of which are 'Remarks on the Internal Evidence for the Truth of Revealed Religion,' Edinburgh, 1820; 'An Essay on Faith,' 1822; 'The Unconditional Freeness of the Gospel,' 1828; 'The Brazen Serpent, or Life coming through Death,' 1831; 'The Doctrine of Election,' 1837; and 'The Spiritual Order,' published after his death in 1871.

One of his most intimate friends was F. D. Maurice, whose views were greatly in accordance with his own. The two maintained a constant interchange of ideas from 1838, when they first met, until Erskine's death. Erskine was nominally a member of the church of Scotland, although he rarely availed himself of its ministrations. He certainly was no Anglican, yet he daily read the lessons and psalms appointed for the day by the Book of Common Prayer. Though not a Calvinist, he always expressed himself as deeply thankful to the 'Calvinian atmosphere' in which he had been brought up, for, he said, 'Calvinism makes God and the thought of Him all in all, and makes the creature almost as nothing before Him.' He used to say that Calvinism was a sheep in wolf's clothing, while Arminianism was a wolf in sheep's clothing.

Erskine was never married. His sister Christian, Mrs. Stirling, was his constant companion. He called her 'mother, wife, sister, all in one.' She managed his household, and stood between him and the outer

world, and by her rare skill as a hostess made his home at Linlathen a centre of christian sympathy and refinement. Erskine was an accomplished scholar, but next to the Bible his favourite literature was the plays of Shakespeare and the 'Dialogues' of Plato, especially the 'Gorgias.' Erskine devoted much attention to the manifestations produced by Irving's preaching, and spent some weeks in the company of those who were said to possess these gifts. At first he maintained the genuine miraculous character of these utterings, but two years later he expressed his mistrust of them.

During the political troubles of 1848 Erskine held it a duty to remain at home in order to relieve the distress of his own neighbourhood. He found employment for a large number of those out of work, but he viewed with great misgiving the democratic tendencies of modern legislation. In later life Erskine was not seen much out of Scotland, his summers being spent at Linlathen, and his winters in Edinburgh. Erskine survived all his own people, his sister Christian dying in 1866, and his younger sister, David, the widow of Captain Paterson, in 1867. At length, on 20 March 1870, he died quietly and peacefully, with his door open, and his friends coming in and out, as had been his often-expressed wish.

[Letters of Thomas Erskine of Linlathen, edited by W. Hanna, D.D.] W. B.

ERSKINE, THOMAS ALEXANDER, sixth Earl of Kellie (1732–1781), was born 1 Sept. 1732, and succeeded his father, the fifth earl, in 1756. He devoted himself to music, and, going to Germany, studied at Mannheim under the elder Stamitz, with the result that he became a most accomplished player on the violin and a talented composer. Dr. Burney said that he was possessed of more musical science than any dilettante with whom he was ever acquainted (*General Hist. of Music*, iv. 677), and he composed with extraordinary rapidity (Robertson, *Enquiry into the Fine Arts*, pp. 437–8, where Lord Kellie's music is described as characterised by 'loudness, rapidity, and enthusiasm'). 'The musical earl' was for many years the director of the concerts of the St. Cecilia Society at Edinburgh. He died at Brussels unmarried on 9 Oct. 1781.

Lord Kellie's coarse joviality made him one of the best-known men of his time. Foote implied that his rubicund countenance would ripen cucumbers; Dr. Johnson is supposed to have alluded to him in his censure of a certain Scotch lord celebrated for hard drinking (Boswell, ed. Croker, p. 551); and Henry Erskine [q. v.], the lord advocate, made his cousin's habits the subject of numberless jokes and parodies (Fergusson, *Life of Henry Erskine*, pp. 140–6, and a note by the same in *Notes and Queries*, 6th ser. ix. 424). He was compelled to sell in 1769 all his estates except the mansion house of Kellie (Wood, *The East Neuk of Fife*, p. 213). The greater part of his musical compositions is believed to have been lost, though a collection of his charming minuets was published in 1836, with an introductory notice by C. K. Sharpe, and several of his overtures have been preserved. Lord Kellie was also something of a rhymester; but the neat little piece, 'A Lover's Message,' usually attributed to him, has been discovered to have been written before his birth, though he undoubtedly set it to music; and the only genuine production of his that is still in existence is a fragment or two of a lyric piece entitled 'The Kelso Races.'

[Fergusson's Life of Henry Erskine; Sharpe's introductory notice to Lord Kellie's minuets; Douglas's Peerage (Wood), ii. 20; Musical Cat. in Brit. Mus.] L. C. S.

ERSKINE, WILLIAM (*d.* 1685), master of Charterhouse, was the seventh son of John, second or seventh earl of Mar [q. v.], by his second wife, Lady Mary Stewart, daughter of Esme, duke of Lennox. In 1677, on the death of Martin Clifford, he was elected master of Charterhouse, which office he held till his death on 29 May 1685. He was a member of the Royal Society, and his name appears in the list of the first council named in the royal charter, under date 22 April 1663, but he took no active part in the scientific proceedings of the society. He also held the appointment of cupbearer to Charles II.

[Collins's Peerage, ed. Brydges, ix. 264; Douglas and Wood's Peerage of Scotland, ii. 216; Hist. of Colleges of Winchester, Eton, &c., 1816; Royal Society's Lists.] A. V.

ERSKINE, Sir WILLIAM (1769–1813), major-general, was the only son of William Erskine of Torry, Fifeshire, whose father, Colonel the Hon. William Erskine, was deputy governor of Blackness Castle, and elder son of David Erskine, second lord Cardross, by his second wife, Mary, daughter of Sir George Bruce of Carnock. He was born in 1769, entered the army as a cornet in the 15th light dragoons in 1786, and was promoted lieutenant in 1788, and captain on 23 Feb. 1791. He was created a baronet on 21 June 1791, and first saw service in the campaigns of the Duke of York in Flanders in 1793–5. He was one of the officers who saved the Emperor Leopold by their famous

charge with part of the 15th light dragoons at Villiers-en-Couche in May 1793, and received the order of Maria Theresa with them, was promoted major in his regiment in June, and lieutenant-colonel on 14 Dec. 1794. After his return to England he was elected M.P. for the county of Fife in 1796, went on half-pay in 1798, was promoted colonel of the 14th garrison battalion on 1 Jan. 1801, was re-elected M.P. in 1802, and again placed on half-pay in 1803 on the reduction of his battalion. He did not again stand for parliament in 1806, and applied repeatedly for active employment. He was promoted major-general on 25 April 1808, and in the following year joined Lord Wellington's army in the Peninsula, and took command of a brigade of cavalry. Wellington believed him to be an officer of real ability, and when Major-general Robert Craufurd went home invalided from the lines of Torres Vedras he gave Erskine the temporary command of the light division. A more unfortunate choice could not have been made. Erskine was brave to a fault, and his recklessness during the pursuit after Masséna in the spring of 1811 nearly ruined the light division on more than one occasion. At Sabugal, in particular, he launched his battalions at the retreating enemy in a fog, and it was only by the skill of his brigadiers, Barnard and Beckwith, that a great disaster was averted; for when the fog lifted Ney was found with his whole *corps d'armée* in an exceedingly strong position. When Craufurd returned, Erskine was transferred to the command of the cavalry attached to the southern force under the command of Sir Rowland Hill, in succession to General Long. He was selected with Picton, Leith, and Cole for the rank of local lieutenant-general in Spain and in Portugal in September 1811. He commanded Hill's cavalry in his advance on Madrid in 1812 after the victory of Salamanca, and covered his retreat when he had to retire from Andalusia, coincidently with Wellington's retreat from Burgos. Erskine had already shown several signs of insanity during this period, and at last it became so obvious that he was ordered to leave the army. On 14 May 1813 he threw himself from a window in Lisbon, and was killed on the spot. As he died unmarried, his baronetcy of Torry became extinct.

[Burke's Extinct Baronetage; Army Lists; Napier's Peninsular War; Cope's History of the Rifle Brigade; Larpent's Journal in the Peninsula.] H. M. S.

ERSKINE, WILLIAM, Lord Kinneder (1769–1822), friend of Sir Walter Scott, son of the Rev. William Erskine, episcopalian minister of Muthill, Perthshire, was born in 1769. He was educated at the university of Glasgow, and while attending it was boarded in the house of Andrew Macdonald, episcopalian clergyman and author of 'Vimonda,' from whom, according to Lockhart, he derived a strong passion for old English literature. He passed advocate at the Scottish bar 3 July 1790, and became the intimate friend and literary confidant of Scott. In 1792 Erskine, with Scott and other young advocates, formed a class for the study of German. According to Lockhart the companionship of Erskine, owing to his special accomplishments as a classical scholar and acquaintance with the 'severe models of antiquity,' was highly serviceable to Scott as a student of German drama and romance. Lockhart represents him as being mercilessly severe on 'the mingled absurdities and vulgarities of German detail.' It was Erskine who negotiated for Scott's translation of 'Lenore' in 1796. In 1801, while in London, Erskine happened to show the volume to 'Monk' Lewis, who thereupon 'anxiously requested that Scott might be enlisted as a contributor to his miscellany entitled "Tales of Wonder."' Soon after Scott began his great career as an author, he resolved to trust to the detection of minor inaccuracies to two persons only, James Ballantyne and Erskine, the latter being 'the referee whenever the poet hesitated about taking the advice of the zealous typographer.' The friends joined in keeping up the delusion that Erskine and not Scott was the author of the portions of the 'Bridal of Triermain,' and wrote a preface intended to 'throw out the knowing ones.' Scott dedicated to Erskine the third canto of 'Marmion,' which was published in February 1808. Erskine was appointed sheriff depute of Orkney 6 June 1809, and in 1814 Scott accompanied him and other friends on a voyage to those islands (see chaps. xxviii–xxx. vol. ii. of Lockhart's *Life of Scott*). Lockhart ascribes to Erskine the critical estimate of the Waverley novels included in Scott's own notice in the 'Quarterly Review' of 'Old Mortality,' in answer to the sectarian attacks of Dr. Thomas M'Crie against his representation of the covenanters. By Scott's unwearied exertions on his behalf Erskine was in January 1822 promoted to the bench as Lord Kinneder. The charge against him of an improper *liaison*, a groundless and malignant calumny, which Scott said 'would have done honour to the invention of the devil himself,' so seriously affected his health and spirits that, though it was proved to be utterly groundless, he never recovered from the shock caused by the accusation. It 'struck,' said

Scott, 'into his heart and soul;' he became nerveless and despondent, was finally attacked by fever and delirium, and died on 14 Aug. 1822. Lockhart states that he never saw Scott 'in such a state of dejection' as when he accompanied him in attendance upon Kinneder's funeral. At the time George IV was paying his memorable visit to Edinburgh, and Scott, owing to his grief, plunged into the gaiety of the moment with an aching heart. 'If ever a pure spirit quitted this vale of tears,' wrote Sir Walter to a friend, 'it was William Erskine's. I must turn to, and see what can be done about getting some pension for his daughters.' Lockhart thinks that Erskine was 'the only man in whose society Scott took great pleasure, during the more vigorous part of his life, that had neither constitution nor inclination for any of the rough bodily exercise in which he himself delighted.' If, as Erskine supposed, Redmond in 'Rokeby' is meant for a portrait of himself, Lockhart must have exaggerated Erskine's effeminacy. Erskine wrote several Scotch songs, one of which is published in Maidment's 'Court of Session Garland' (1888), p. 110.

Kinneder had two daughters by his wife, Euphemia Robinson, who died in September 1819. She was buried in the churchyard of Saline, Fife, where there is an epitaph on her tombstone written by Scott.

[Haig and Brunton's Senators of the College of Justice; Sir Walter Scott's Works; Lockhart's Life of Scott. A Sketch of Lord Kinneder, by Hay Donaldson, to which Scott contributed some particulars, was printed for private circulation shortly after his death.] T. F. H.

**ESDAILE, JAMES** (1808–1859), surgeon and mesmerist, eldest son of the Rev. Dr. Esdaile of Perth, was born at Montrose 6 Feb. 1808. After the usual school education he studied medicine at Edinburgh University, and graduated there as M.D. in 1830. From boyhood his lungs had been delicate, and he was consequently recommended to attempt medical practice in a warm climate. He obtained a medical appointment in the service of the East India Company, and reached Calcutta in July 1831. He was stationed in the Bengal presidency, and for four years was capable of heavy work. At the end of 1835, however, he broke down, and went on furlough for about two years and a half. He had wide sympathies and many interests, and leaves a pleasant and lively account of this long holiday (*Letters from the Red Sea, Egypt, and the Continent*, Calcutta, 1839), in which he visited Egypt and Italy. He returned to Calcutta in November 1838, and was soon afterwards put in charge of the hospital at Hooghly, about twenty-five miles north of Calcutta. He describes the place as a wretched and obscure village, but was very busy in his professional work, and new and unexpected interests gradually absorbed him. He had read a little of mesmerism, 'but only scraps,' as he says, 'from the newspapers.' The outspoken declaration of Dr. John Elliotson [q. v.], of University College, in 1838, that he should despise himself if he denied the truth of the mesmeric phenomena, made a considerable impression on Esdaile. He had, however, never seen any one mesmerised before trying the experiment himself, on 4 April 1845, on a Hindoo convict of middle age, who was in need of two extremely painful surgical operations. When the pain was most severe and only one operation was complete, it occurred to him to try to soothe the patient by the 'mesmeric passes.' He made the attempt steadily, and after some time induced a condition of deep sleep, in which his patient was quite indifferent to sharp pin-pricks on the hands and very strongly pungent solution of ammonia in the mouth. In the opinion of the English judge and collector who witnessed and wrote their separate accounts of the scene, there was 'a complete suspension of sensibility to external impressions of the most painful kind.' A week later (11 April) Esdaile went a step further and mesmerised the same patient before the second and similar operation. The man readily became unconscious, showed no symptoms of pain during the operation, and when he woke thirteen hours later was quite unaware that anything had been done to him. These results were first printed in the 'India Journal of Medical and Physical Science,' May 1845, and evidence of similar anæsthesia in amputation of the arm and some major surgical operations quickly followed. The medical press declared that Esdaile must have been very easily duped. Neither Esdaile nor his critics were aware of the position established in the 'Neurypnology' of James Braid [q. v.] in 1843. Esdaile was generally regarded as an eminently honest and practical enthusiast. After the first year of this mesmeric practice he had accumulated more than a hundred cases of these anæsthetic operations, and reported the results to the government, whereupon the deputy-governor of Bengal, Sir Herbert Maddock, appointed as a first test a committee of seven members, four of whom were medical men, to report on Esdaile's surgical operations. After some careful investigation of nine operations they drew up a very favourable description, followed by the conclusion that it was 'incumbent on the government to afford to their zealous and meritorious officer [Dr.

Esdaile] such assistance as may facilitate his investigations.' Accordingly, in November 1846, a small hospital in Calcutta was put at his disposal by the government for a year at least of experiment. Medical visitors were appointed by the deputy-governor of Bengal, and the hospital was open to the public. Esdaile directed that all the mesmerisation should be performed by his native servants and dressers in the hospital, and reserved all his strength for the general direction of the plan and the performance of the operations. The process of mesmerisation was often tedious, and occasionally lasted over large parts of ten or twelve days before patients were considered to be completely protected against pain in a serious operation; sometimes, however, this condition was reached in half an hour. The report of the medical visitors at the end of the year (December 1847) was that complete insensibility to pain was produced by mesmerism in the most severe operations, and that its influence in reducing the shock of the operation was decidedly favourable. The new governor-general, Lord Dalhousie, very soon after his arrival in India, in January 1848, congratulated Esdaile on his success, in which he showed a lifelong interest, and at once promoted him to be presidency surgeon (cf. Lord Dalhousie's letter in *Morning Chronicle*, 14 Aug. 1856). Esdaile was the youngest surgeon who could have held the place, and it is a post that generally leads to a fortune from private practice. This was the culminating point of Esdaile's career. Within the same year (1848) the use of chloroform and ether as anæsthetics was beginning in India. Esdaile felt the imprudence of a hasty adoption of chloroform under all circumstances, inasmuch as there could be little doubt that occasionally its dangers were greater than those of mesmerism, and in India its results might be only a little more certain. He stayed on in Calcutta for three more years, neglecting his opportunities for making a large private practice, though he was still further promoted to be marine surgeon in 1850. His interest in mesmerism continued to be very keen. For those who held aloof entirely he expressed some vigorous contempt. The natives had much regard for him. They found that he successfully attempted the removal of tumours in elephantiasis weighing up to 7½ stone, upon which other surgeons declined to operate. In all he records 261 painless operations of his own under mesmerism, some very severe, with a death-rate of about 5½ per cent. He left Calcutta 1 June 1851, as soon as his twenty years of service were up, though he was only forty-three, 'for,' to use his own words, 'I detested the climate, the country, and all its ways, from the moment I first set foot in it.' He went to live near Perth, declined any further professional practice, and for a time occupied himself in recording and explaining his past doings. When the American Congress in 1853 offered a prize of a hundred thousand dollars to the discoverer of the anæsthetic powers of ether, described as the earliest anæsthetic, he addressed to the congress an indignant protest, not claiming the dollars, but denying that ether preceded mesmerism. After his return he sought retirement, and his Indian successes were little known. He tried a few mesmeric experiments in Scotland, and came to the conclusion that they were unduly exhausting to himself, and that only 'the depressing influence of disease will be found to reduce Europeans to the impressible condition of the nervous system so common among the eastern nations.' In his domestic life he had had many troubles. He had first married before leaving for India in 1831, and his wife had died on the voyage out. He married a second time, and suffered a second loss. After a third marriage, in 1851, his wife survived him many years. He had no children. In the later years of his life he found Scotland too cold a climate for his health, and came to live at Sydenham, where he died 10 Jan. 1859, aged 50.

His published books consist of the following: 1. 'Letters from the Red Sea, Egypt, and the Continent,' Calcutta, 1839. 2. 'Mesmeric Facts, reported by James Esdaile, M.D., Civil Assistant-Surgeon,' Hooghly, 1845 (reprinted from 'India Journal of Medical and Physical Science,' vol. iii. Nos. 5, 6, 1845). 3. 'Mesmerism in India, and its Practical Application in Surgery and Medicine,' London, 1846. 4. 'A Record of Cases treated in the Mesmeric Hospital, from November 1846 to December 1847, with Reports of the Official Visitors. Printed by order of the Government,' Calcutta, 1847. 5. 'A Review of my Reviewers,' Calcutta, 1848 (reprinted from the 'India Register of Medical Science,' vol. i.) 6. 'The Introduction of Mesmerism as an Anæsthetic and Curative Agent into the Hospitals of India,' Perth, 1852. 7. 'Natural and Mesmeric Clairvoyance, with the Practical Application of Mesmerism in Surgery and Medicine,' London, 1852.

Many articles and letters were published by those who sympathised with him in England; the chief of these are to be found in the 'Zoist,' 1846, xiv. 193, xv. 284, 413; 1847, xvi. 503; 1848, xxii. 1; 1849, xxiv. 393; 1850, xxx. 189; 1851, xxxiv. 113, 313; 1853, xl. 419, xliii. 294; 1854, xlv. 74.

[Besides Esdaile's own writings and the Government Reports of 1847–8, the chief authorities are the Indian newspapers, 1846–51 (among which cf. Calcutta Englishman and Military Chronicle, 1846, 15 April, 9, 13, 16, 28, 29 May, 3 and 10 June; Bengal Hurkaru, 4 June 1846; Bombay Bi-monthly Times, 15 Oct. and 1 Nov. 1846; Delhi Gazette, 11 Jan. 1848; Eastern Star, 3 June 1848; India Register of Medical Science, 1848, pp. 51, 55, 79, 761–4; Calcutta Star, 10 Jan. and 27 Feb. 1850; Bombay Medical Times, 7 June 1851; Calcutta Morning Chronicle, 12 Dec. 1851); Introductory Lecture at Calcutta Medical College by Dr. Allan Webb, Calcutta, 1850; Tenth Report of London Mesmeric Infirmary, London, 1859; and private information.] A. T. M.

ESDAILE, WILLIAM (1758–1837), banker and print collector, fourth son of Sir James Esdaile, knight, of Great Gains, Essex, and lord mayor of London, by his second wife, Mary Mayor, was born 6 Feb. 1758. He received a commercial education, and was placed as a clerk in the banking-house of Ladbrooke & Co. In or about 1780 Sir James Esdaile was induced by his son-in-law, Sir Benjamin Hammet, to found with him a new banking business, and on its formation William Esdaile transferred his services to the house of Esdaile, Hammet, & Co., 21 Lombard Street. His son thus describes him in a private journal: 'Last but not least in the welfare of the concern came W. Esdaile, the man of business; perched on a high stool he was to be seen intent on the movements of the machine; hardly regarding those who came into the partners' office he was absorbed in his task. He had neither talent nor inclination for conversation on general subjects, and he knew little or nothing of what was passing out of banking hours.' The business prospered under his care, and, finding money at his command, Esdaile widened the scope of his tastes, and began to frequent sales of prints. His earlier purchases were sparing and cheap, but, distrusting his own judgment, he engaged a professional assistant, accompanied by whom he attended all the great auctions in London. Though prints formed the bulk of his collection, he also largely purchased, as opportunity offered, coins, china, books, and the general miscellanea of the sale-room. Towards the last few years of his life, when his mind was breaking up, he abandoned his usual caution, and spent on a large and sometimes reckless scale, greatly to the advantage of his collection, which was considered one of the most valuable in England. It was sold after his death, the sale extending over sixteen days. The chief attractions were the very complete set of Rembrandt etchings and Claude drawings, which Esdaile had bought on the dispersal of Sir Thomas Lawrence's collection, and a large selection from the best work of the early Italian engravers. In 1825, being then sixty-eight, Esdaile took his first trip abroad, visiting Italy, and was so pleased with the experiment that he repeated it two years later. In 1832, on returning to his residence at Clapham from Dover, he was seized with a dangerous malarial fever, but, though he recovered his health, he was never again able to attend to business or to manage his property. He neither read nor wrote, and spent the whole day in overlooking his collection of prints. He passed the winter of 1835–6 at Rome and Naples, but after his return his constitution began to gradually break up. He was confined to his bed for nine months, and, dying at Clapham, 2 Oct. 1837, was buried in Bunhill Fields. The banking-house of Esdaile & Hammet had ceased to exist from the beginning of the year. Esdaile's portrait was painted by both Wilkie and Lawrence, and from another drawing by Sharples an engraving was made. He married Elizabeth, the only child of Edward Jeffries, treasurer of St. Thomas's Hospital, by whom he had two sons and four daughters. Their grandson, William Jeffries Esdaile, married, 27 Sept. 1837, Ianthe Eliza, the daughter of P. B. Shelley and Harriet Westbrook.

[Private information; Gent. Mag. 1840, new ser. xiv. 180; Evans's Catalogue of Portraits.] A. V.

ESKGROVE, Lord (1724?–1804). [See Rae, Sir David.]

ESMONDE, Sir LAURENCE, Lord Esmonde (1570?–1646), governor of Duncannon, was the second son of Walter Esmonde of Johnstown, co. Wexford, and his wife Margaret, daughter of Michael Furlong of Horetown. Becoming a convert to protestantism he served with credit against Spain in the Low Countries. In 1599 he was appointed to the command of 150 foot, and was actively engaged during the rebellion of Hugh, earl of Tyrone; and it appears from a letter of his to the Earl of Shrewsbury that he even endeavoured to procure the assassination or banishment of Tyrone, but in this he was unsuccessful. His services were, however, rewarded with the honour of knighthood. During one of his expeditions into Connaught he fell in love with the sister of Morrough O'Flaherty, whom he married; but the lady was as remarkable for her orthodoxy as for her personal charms, and fearing lest her infant son might be brought up a

protestant, she fled with him to her family in Connaught. Esmonde thereupon repudiated her and married Elizabeth, daughter of the Hon. Walter Butler, fourth son of James, ninth earl of Ormonde (Burke, *Extinct Peerage*; *Kilkenny Archæological Journal*, 1856–7; *Carew Cal.* iv. 93, 397; Russell and Prendergast, *Irish Cal.* iii. 379). In December 1606 he succeeded Sir Josias Bodley as governor of the important fort of Duncannon, a post which he continued to hold till his death in 1646. In 1611, the lord deputy Chichester having projected a plantation in Wexford, he and Sir Edward Fisher were appointed to survey the confiscated territory, and for his services he was rewarded with a grant of fifteen hundred acres. In 1618 it was discovered that great frauds had been practised, and in consequence a number of natives were restored to the lands from which they had been wrongfully ousted. In 1619, having purchased a grant of certain lands in Wicklow from Sir Patrick Maule, he became involved in a transaction known as the case of Phelim MacPheagh O'Byrne, which reflected the utmost discredit on him. He was charged with packing juries and torturing witnesses in order to wrest the land out of the possession of the O'Byrnes (*Irish Cal.* ii. 44, iii. 531, iv. 452, v. 124; Carte, *Ormonde*, i. 27–32; Gilbert, *History of the Confederation*, i. 167–217; Hickson, *Irish Massacres*, i. 24–8, 38–46, ii. 263–75). Owning large property in Wexford, Waterford, Kilkenny, and Tipperary, he was M.P. for Wicklow in the Irish parliament of 1613, and was created Lord Esmonde, Baron of Limbrick, co. Wexford, on 20 May 1622. In 1639 he was summoned before the Star-chamber for having conspired with Lord Mountnorris and Sir Piers Crosby to libel the lord deputy Wentworth in the matter of one Robert Esmonde, whose death they laid to his charge (*Irish Cal.* ii. 71; Rushworth, iii. 888–902; *State Papers*, Dom. ccccxx. 36). After the outbreak of the great rebellion he seems to have tried to maintain a neutral position between the king and the parliament; but the suspicions of the confederates having been aroused by the fact that many of his officers and soldiers were roundheads and had broken the Cessation, they advised Ormonde 'to have a care of the fort of Duncannon.' But that nobleman being unable or unwilling to interfere, and the defection of Lord Inchiquin coming as a warning, General Preston laid siege to Duncannon in January 1646. The place was 'extremely decayed with age;' but though 'the governor was old and unable to act anything in this exigence,' 'the defendants behaved themselves exceeding well.' The death of Captain Lorcan, however, so discouraged them that they beat a parley, and without consulting Esmonde surrendered the fort on St. Patrick's day. Next day a relief force from the parliament appeared in the river, but finding the place in the enemies' hands immediately sailed away. Esmonde, surviving the surrender of Duncannon two months, died at Adamstown, and was buried at Limerick in a church he had himself built. He is said to have been a man of 'sanguine complexion, of an indifferent tall stature, compact, solid, corpulent body, with robustious limbs.' Not having issue by his second wife, he bequeathed his immense property to Thomas Esmonde, the son of his first wife.

[Carte's Ormonde, i. 514, 528; Letters cclii. cclviii. cclxxxiii. ccclxxvii.; Journals of the House of Lords, v. 245; Desiderata Curiosa Hibernica, ii. ii. 276; Contemporary History of Affairs in Ireland, ed. Gilbert, i. 16, 102–4; Rinuccini MS. ii. 680–6; Account of the Barony of Forth, ed. H. F. Hore, Kilkenny Archæological Journal, 1852; Irish MS., Chetham Library, 494; Cromwell's Letters, 14 Oct. 1649.]

R. D.

ESPEC, WALTER (*d.* 1153), founder of Rievaulx Abbey, Yorkshire, was probably the son of William Spech, who in 1085 held Warden, Bedfordshire, where some fifty years later Walter Espec founded and endowed an abbey (*Domesday Book*, i. 214 *b*, 215 *a*; Dugdale, v. 280). Espec's chief property was in Yorkshire, and he resided at Helmsley. Under Henry I he was justice of the forests and itinerant justice in the northern counties. Under Stephen he actively resisted the Scotch invasion. On 10 Jan. 1138 FitzDuncan failed in a night attack on Espec's castle of Wark. Then King David and his son Henry came up and formed a regular siege for three weeks, after which the main body passed on to harry Northumberland. Three months later (*c.* 8 May) the garrison swooped down upon the Scotch king's commissariat, and had to submit to a second siege. The castle was stoutly defended by Walter's nephew, John de Bussey, but had to surrender about 11 Nov. Two months previously (22 Aug.) Espec was one of the leaders of the battle of the Standard. According to Ailred of Rievaulx, Espec was at the time regarded by the other barons of the north as their 'dux et pater' (*De Bello Stand.* ap. Twysden, pp. 346–7). He was already an aged man (*ib.* p. 337), and there is no reason for doubting the tradition which makes him withdraw in 1152 into the abbey of Kirkham, which he had founded in 1121, and where he is said to have died 7 March 1153 (*Cotton MS.* Vitell. F. 4, quoted in Dugdale).

Ailred, abbot of Rievaulx [see ETHELRED, 1109?–1166], describes his patron as a man of immense height and build, with black hair, full beard, broad features, and trumpet voice. Having no surviving children by his wife Adelina, he founded the Cistercian abbeys of Rievaulx, Yorkshire, and Warden, Bedfordshire, the former in 1131, and the latter in 1135, besides the priory for Augustinian canons at Kirkham, Yorkshire. According to tradition, Espec's son and namesake fell from his horse and broke his neck about 1121 while still a young man. This led his father to found the abbey of Kirkham, over which he set his uncle, William Garton, as first prior (1132). The foundation charter mentions the name of William Rufus, from which it would appear that Espec at one time had been on friendly relations with his king. Archbishop Thurstan of York aided in his pious works, and the concession of the lands was sanctioned by Espec's heiresses, his sisters, Hawisa Bussey, Albreda Traylye, Adelina Roos, with their husbands and children.

It was from Espec that Lady Constance FitzGilbert, or her husband Ralph, borrowed the copy of Geoffrey of Monmouth which Geoffrey Gaimar used for his 'Estoire des Engles.' Espec procured it from Earl Robert of Gloucester (GEOFFREY GAIMAR, ap. *Monumenta Historica Britannica*, p. 829 *a*).

[Dugdale's Monasticon, ed. 1817, v. 280 et seq., vi. 207 et seq., 369; Richard of Hexham; Chronicle of Melrose, Henry of Huntingdon, sub ann. 1132, 1138; Foss's Judges.] T. A. A.

ESSEX, EARLS OF. [See MANDEVILLE, GEOFFREY DE, first EARL, *d.* 1144; MANDEVILLE, WILLIAM DE, third EARL, *d.* 1189; FITZPETER, GEOFFREY, fourth EARL, *d.* 1213; BOHUN, HUMPHREY DE, first EARL of the 2nd creation, *d.* 1274; BOHUN, HUMPHREY DE, second EARL, *d.* 1298; BOHUN, HUMPHREY DE, third EARL, 1276–1322; BOURCHIER, HENRY, first EARL of the 3rd creation, *d.* 1483; BOURCHIER, HENRY, second EARL, *d.* 1539; CROMWELL, THOMAS, first EARL of the 4th creation, 1485?–1540; PARR, WILLIAM, first EARL of the 5th creation, 1513–1571; DEVEREUX, WALTER, first EARL of the 6th creation, 1541?–1576; DEVEREUX, ROBERT, second EARL, 1567–1601; DEVEREUX, ROBERT, third EARL, 1591–1646; CAPEL, ARTHUR, first EARL of the 7th creation, 1631–1683; CAPEL, WILLIAM, third EARL, 1697–1743.]

ESSEX, COUNTESS OF (1794–1882). [See STEPHENS, CATHERINE.]

ESSEX, JAMES (1722–1784), builder and architect, of Cambridge, was son of a builder, or 'joyner,' of the same names, of distinction in his trade, who executed, among other works, the sash windows and wainscot in the senate-house (1724–5), under the direction of the architect Gibbs; fitted up the Regent House, now the catalogue-room of the library, for Bishop Moore's books (1731–4), and transformed the hall of Queens' College (1732–4). In the course of his work at the library the elder Essex not only constructed but designed the bookcases, which are remarkably fine specimens of woodwork. He died in February 1749.

James Essex the younger was born in Cambridge in August 1722. He was 'put to schole for grammatical learning,' as his friend, the Rev. W. Cole, records, 'under Mr. Heath, fellow of King's College, master of the College Schole;' and it has been conjectured with probability that the constant sight of the noble chapel of that college may have given him the strong taste for Gothic architecture which animated him during his whole life. On leaving school 'he studied regular architecture, with great attention, under Sir James Burrough' (1691–1764) [q. v.], who employed him to draw certain plans and elevations.

On his father's death Essex at once took up his business, and in September 1749 built the wooden bridge at Queens' College. From that time until the close of his life he was actively engaged, partly as an original architect, partly on behalf of others. In 1751 he fitted up the 'dome room' at the library for manuscripts; in 1754 he rebuilt the Great Bridge; in 1757 he designed and built the Ramsden building at St. Catharine's College; in 1758 he repaired and altered Nevile's Court at Trinity College; in 1760 he designed and built the new west range at Queens' College, and built the doctors' gallery in Great St. Mary's Church (Burrough, architect); in 1764 he repaired and altered the hall at Emmanuel College; in 1766 he designed and built the stone bridge at Trinity College; in 1768 he completed the west end of the senate-house, left unfinished by Gibbs; in 1769 he ashlared the quadrangle of Christ's College, and completed the chapel at Clare College after the death of Burrough; in 1775 he rebuilt the combination-room of Trinity College, and designed and built the west front of Emmanuel College; in 1776 he designed and set up the altarpiece at King's College, with the wainscot round the sacrarium, and altered the south side of the first court of St. John's College; between 1778 and 1782 he made the library bookcases, and designed and built the chapel at Sidney Sussex College; and in 1784 he designed and built the Guildhall.

In the transformation of older structures which Essex was instructed to carry out, as well as in his original works (except the altarpiece at King's College), he adopted the debased Italian style of the day, which he had learnt from Burrough; but, in reality, he was an enthusiastic admirer of the then despised

Gothic style, and has been characterised with truth as 'the first professional architect whose works displayed a correct taste in imitations of ancient English architecture;' though Pugin criticises them as 'deficient in boldness and spirit of design, and the details are often meagre.'

Besides executing the aforesaid works in Cambridge, Essex was consulted by the dean and chapter of Ely in 1757. In the course of the following five years he restored the east front to the perpendicular, and repaired the roof of the eastern limb of the church, together with the woodwork of the lantern, which long neglect had brought into a dangerous condition. Finally, he removed the choir from its original position to the east end of the presbytery. This latter work, the wisdom of which may be questioned, was not completed until 1770. The repairs executed between 1757 and 1762 were carried out in a purely conservative spirit, every fragment of the old timber being, where possible, preserved; but, in strange contradiction to this feeling for old work, Essex recommended the destruction of the beautiful west porch, as 'neither ornamental nor useful.' In 1761 he accepted a similar commission at Lincoln Cathedral, where substantial repairs were much needed. Besides these he constructed an arch of excellent design under the west tower, repaved the entire church, repaired the choir screen, and designed an altarpiece and bishop's throne. These works still remain. Here, also, Essex tried to get the choir removed to the same position as at Ely, but happily without success. In 1775 he designed and put up the four spires and battlement which still crown the central tower, 'an admirable finish to a magnificent design.' For this and his other works the dean and chapter presented to him, in 1784, a silver salver, bearing a suitable inscription. Essex also restored the tower of Winchester College Chapel, altered Madingley Hall, Cambridge, built the steeple of the parish church at Debden, Essex, and the cross to commemorate Queen Catherine of Arragon erected at Ampthill, Bedfordshire, in 1773 by the Earl of Ossory. In building this cross Essex followed a rough sketch by Horace Walpole. He is also credited, but erroneously, with a survey of Canterbury Cathedral.

Essex married Elizabeth, daughter to Mr. Thurlbourne, bookseller, of Cambridge, by whom he had two children—James, who died an infant in 1757, and Millicent, who married, 10 May 1785, the Rev. John Hammond [q. v.], sometime fellow of Queens' College. She died in January 1787. Essex died at Cambridge, of a paralytic stroke, 14 Sept. 1784, in the sixty-third year of his age. He was buried in St. Botolph's churchyard, Cambridge, on the south side of the church, where a tomb commemorates him, his father, mother, wife, and children. He and his children are further commemorated by a tablet in the north aisle.

Essex was a man of unblemished reputation and varied accomplishments. He was the intimate friend of Tyson, Kerrich, Gough, Bentham, Cole (whose house at Milton, near Cambridge, he built, and who made him his executor), Horace Walpole, Burrough, and other well-known antiquaries. He was elected fellow of the Society of Antiquaries 23 Jan. 1772, through the instrumentality of Gough, and contributed several papers to the 'Archæologia.' These, if considered with reference to the time at which they were written, must be allowed to possess considerable merit, and show that Essex was the earliest architectural historian, in the modern sense of the word. As early as 1756 he issued proposals for engraving views, plans, and sections of King's College Chapel; in other words, he intended to publish a regular architectural history of the building. The scheme of this work, with several of the plates beautifully drawn by his own hand, is among the manuscripts which after his death passed into the hands of his friend, the Rev. T. Kerrich, fellow of Magdalene College, and were by him bequeathed to the British Museum. The same collection contains the manuscript and many of the illustrations for a history of Gothic, or rather of ecclesiastical, architecture, on which he was engaged for many years, and which his friends tried in vain to persuade him to complete and publish.

In 1748, when Essex was a young man of twenty-six, he became involved in a controversy with the Rev. R. Masters, fellow and historian of Corpus Christi College, respecting the authorship of a plan for adding a new court to the college. In December 1747 Masters had employed Essex to measure the ground available for building, and to draw a plan, which he soon afterwards caused to be engraved and circulated as his own. Upon this Essex published proposals for engraving and printing by subscription his own design, and shortly afterwards (20 Feb. 1748-9) wrote a pamphlet, in which he criticised Masters's design, and his whole conduct towards himself, with unsparing severity. On the whole, the charge of plagiarism is proved, and trivial as the whole controversy now appears, we cannot but admire the courage and straightforwardness with which Essex asserted his own claims against a powerful opponent.

The works which Essex acknowledged are the following: 1. 'Proposals for Engraving and Printing a Plan of an intended Addition to Corpus Christi College, Cambridge,' 20 Sept. 1748. 2. Advertisement beginning 'Whereas Mr. Masters,' 4 Oct. 1748. 3. 'Mr. James Essex's Letter to his Subscribers to the Plan,' &c., 20 Feb. 1748–9. 4. 'Proposals for Engraving Views, Plans, and Sections of King's College Chapel,' 1 Oct. 1756 (Gough, *Brit. Top.* i. 237). 5. 'Letter to Dr. Ducarel, containing observations on Canterbury Cathedral,' 1 Feb. 1768 (Nichols, *Bibl. Top. Brit.* i. 470). 6. 'Plan of the original Cathedral Church of Ely, with an account of the several Alterations and Additions' (Bentham, *Ely*, 1812, addenda, pp. 1–8). 7. 'Account of the Old Conventual Church at Ely' (*ib.* pp. 9, 10). 8. 'Remarks on the Antiquity and the different Modes of Brick and Stone Buildings in England' (*Archæologia*, iv. 73). 9. 'Observations on Lincoln Cathedral' (*ib.* iv. 149). 10. 'Observations on the Origin and Antiquity of Round Churches, and of the Round Church at Cambridge in particular' (*ib.* vi. 163). 11. 'Observations on Croyland Abbey and Bridge' (Nichols, *Bibl. Top. Brit.* No. xxii.) 12. 'Description and Plan of the Ancient Timber Bridge at Rochester' (*Archæologia*, vii. 395). 13. 'Description and Plan of Denny Abbey, Cambs.' (Lysons, *Cambridgeshire*, pp. 272–4). Besides these, his description of the old chapel of Sidney Sussex College, and his 'Journal of a Tour through part of Flanders and France in August 1773,' have been printed since his death in the 'Architectural History of the University and Colleges of Cambridge,' by the Rev. R. Willis and J. W. Clark, and the Cambr. Antiq. Soc. Octavo Publ. No. xxiv. respectively.

The name of Essex is also connected with six engraved designs: 1. A birdseye view of the quadrangle of King's College, Cambridge, to explain a scheme for laying out the court and gardens, on the supposition that the three buildings designed by Gibbs were completed. It is lettered: 'This east prospect of King's College in Cambridge, as intended to be finish'd, is humbly inscrib'd to the worshipful Andrew Snape, D.D., Provost . . . by . . . Jam. Essex, jun$^{r}$, Jam$^{s}$ Gibbs, Arch. Jam$^{s}$ Essex jun$^{r}$ Delin., 1741. P. Fourdrinier Sculp.' 2. A view of Burrough's design for a new court at Trinity Hall, lettered: 'Aulæ Sanctæ Trinitatis Cantab: ab Occidente. The West Front of Trinity Hall in Cambridge. Jac. Burrough Arch. 1743. Jac. Essex, jun$^{r}$, delineavit, W. H. Toms Sculp.' 3. 'The Plan and Elevation of an intended Addition to Corpus Christi College in Cambridge. Designed by James Essex, junior. Jac$^{s}$ Essex, jun$^{r}$ Delineavit, 1748. W. H. Toms Sculp.' 4. 'A Design for the Publick Library at Cambridge, made by the late S$^{r}$ James Burrough in the Year 1752.' 5. 'Elevation of the New Front design'd for Emanuel College, Cambridge. Jac. Essex desig$^{t}$ et del. P. S. Lamborn sculp.' 6. 'The West Prospect of Corpus Christi College, Cambridge. Jac$^{s}$ Essex desig$^{t}$ et del$^{t}$ 1773. Major sculp$^{t}$.'

[Life of Essex in Introduction to his Journal of a Tour through part of Flanders and France in August 1773 (Cambr. Antiq. Soc. Octavo Publ. No. xxiv.); R. Willis and J. W. Clark's Architectural History of the University and Colleges of Cambridge, iii. 540–6; Cooper's Annals of Cambridge, iv. 413; Addit. MSS. Brit. Mus. 6761–73, 6776; MSS. Cole, Addit. MSS. 5842, 5845, 5868; Nichols's Lit. Anecd. i. 687, vi. 625, viii. 578, 607; Nichols's Illustr. vi. 284–310; Archæologia, xvi. 306; Gough's Camden, ed. 1789, i. 329; E. J. Willson's Remarks on Modern Gothic Architecture, prefixed to Pugin's Specimens, pp. xvi, xvii; Bentham's Ely, ed. 1812, p. 284; Rev. D. J. Stewart's Architectural Hist. of Ely Cathedral, pp. 74, 125–7; Rev. E. Venables's Architectural Hist. of Lincoln Cathedral, Archæol. Journ. xl. 159–92, 377–418.]

J. W. C–k.

ESSEX, TIMOTHY (1765?–1847), composer, born in or about 1765 at Coventry, Warwickshire, was the son of Timothy Essex of that town. He commenced playing on the flute and violin at thirteen years of age for his own amusement, but the rapid progress which he made induced his father to let him study music as a profession. In 1786 he established himself as a teacher of the pianoforte, organ, and flute. In order to better his position he matriculated at Oxford as a member of Magdalen Hall 10 Dec. 1806, and took the degree of bachelor of music on the following 17 Dec. He proceeded doctor of music 2 Dec. 1812 (Foster, *Alumni Oxon.*; *Oxford Graduates*, 1851, p. 215). Essex was an able teacher, and obtained some popularity as a composer. His 'Musical Academy' was at 38 Hill Street, Berkeley Square; he was also organist, composer to, and director of the choir of St. George's Chapel, Albemarle Street. Among his best works are: 1. 'Eight English Canzonetts for a Single Voice' (1800). 2. 'A Grand Military Sonata for the Pianoforte, with an accompaniment ad libitum for a violin' (1800). 3. 'Six Duets for Flutes or Violins' (1801?). 4. 'Eight Lessons and Four Sonatinas on a Peculiar Plan, intended to establish a proper method of fingering on the pianoforte' (1802). 5. 'Six Canzonets, the words from the poems of the late Mrs. Robinson' (1804). 6. 'Introduction and Fugue for the Organ' (1812). 7. 'Harmonia

Sacra, being a collection of sacred melodies for the 150 Psalms of David' (1830?). He also published a set of slow and quick marches for the pianoforte, with the full scores added for a military band, a variety of rondos for the pianoforte, and pianoforte and flute, and many single songs. He died 27 Sept. 1847, aged 82, in York Buildings, New Road, London (*Gent. Mag.* new ser. xxviii. 551).

[Georgian Era, iv. 528–9; Music Cat., Brit. Mus., where he unaccountably appears as 'Thomas' Essex; James D. Brown's Biog. Dict. of Musicians, p. 235.] G. G.

**ESSEX, WILLIAM** (1784?–1869), enamel-painter, was for many years the chief, and, after the death of H. P. Bone, the sole, exponent of the art of painting in enamel, which had been brought to such perfection by Henry Bone, R.A. [q. v.] and Charles Muss [q. v.] Essex and his brother Alfred worked for and under Muss, and laboured conjointly to show to the public that works could be executed in enamel possessing the transparency, crispness, and texture of other methods of painting. He accordingly painted numerous miniature reproductions of pictures by Correggio, Guido, Wilkie, Abraham Cooper, Sir Joshua Reynolds, and others, displaying the wide capacity of the art. A private exhibition of these was held in the spring of 1839. Essex first exhibited at the Royal Academy in 1818, sending a 'Terrier's Head,' after Abraham Cooper. He continued to exhibit copies of well-known pictures and portraits, and also portraits from the life, up to 1864, and his works were always very much admired. He also contributed to the exhibitions at the British Institution, Suffolk Street Gallery, Liverpool Society of Fine Arts, &c. He was appointed enamel-painter to Princess Augusta, in 1839 to the queen, and subsequently to the prince consort. He died at Brighton 29 Dec. 1869, aged 85. His son, WILLIAM B. ESSEX (1822–1852), followed his father's profession as an artist, but was prevented by his early death from obtaining any reputation. He exhibited at the Royal Academy from 1845 to 1851. ALFRED ESSEX executed plates for Muss, notably the large plate for the Holy Family, after Parmigiano, now in the royal collection. He prepared the plates and the colours for his brother's paintings. There is in the Museum of Practical Geology, Jermyn Street, a series of examples showing the colours prepared by him which had the quality of remaining the same after vitrification. He published in June 1837 a valuable paper on the art of painting in enamel ('London and Edinburgh Philosophical Magazine,' 3rd ser. x. 442). He also published some drawing-slates, and it is stated that he subsequently emigrated.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Art Journal, 1870, p. 53; Bryan's Dict. of Painters and Engravers, ed. R. E. Graves; Catalogue of Essex's Exhibition, 1839; Catalogues of Royal Academy, &c.; Notes and Queries, 4th ser. i. 434; information from F. W. Rudler, curator of the Museum of Practical Geology.] L. C.

**EST, ESTE, or EASTE, MICHAEL** (1580?–1680?), musical composer. [See EAST.]

**ESTCOURT, EDGAR EDMUND, M.A.** (1816–1884), canon of St. Chad's (Roman catholic) Cathedral, Birmingham, born 7 Feb. 1816, was eldest son of the Rev. Edmund William Estcourt of Newntown, Wiltshire, one of the Estcourts of Estcourt in Gloucestershire. He was destined for the church; entered Exeter College, Oxford, 20 Feb. 1834; proceeded B.A. 1838 and M.A. 1840; and came under the influence of the Tractarian movement. In 1845, when J. H. Newman went over to the church of Rome, Estcourt, then a clergyman at Cirencester, followed him, and was 'received' at Prior Park in December of that year. About three years after he was ordained catholic priest by Dr. Ullathorne, vicar-apostolic of the western district, and on the restoration of the hierarchy in 1850 he was appointed *œconomus* of the diocese. Though one of the kindest of men, he had great firmness of character. He was a great lover of books, and for many years he was a most useful member of the committee of the London Library. Suffering from a painful internal disorder, he passed the last few years of his life in retirement at Leamington, where he died on 16 April 1884. He was buried at Kenilworth. Bishop Ullathorne, in an address delivered on the occasion, pronounced a well-merited eulogy on Estcourt's 'assiduity, accuracy, punctuality, skill, and sound judgment.' His knowledge of the earlier history of the midland district was remarkable, as was also the knowledge he had acquired of property law. His generosity and charity were of the most self-denying character, and his disposition refined, modest, and unobtrusive.

His literary abilities appear in the best-known of his works, 'The Question of Anglican Ordinations discussed,' 1873. This controversial treatise by an erudite member of the Roman church, with a valuable appendix of original documents and facsimiles, appeared at a time when the vexed question of the validity of English orders was fiercely debated by members of the Anglican and Roman communions, and it attracted considerable attention (*Academy*, 26 April 1884).

An anonymous reply to the work appeared, with the title 'Anglican Orders, a few remarks in the form of a conversation on the recent work by Canon Estcourt,' 8vo, London, 1873. An article, originally prepared by Estcourt for the 'Dublin Review,' was published separately instead, under the title, 'Dogmatic Teaching of the Book of Common Prayer on the subject of the Holy Eucharist,' 8vo, London, 1868. Estcourt left unpublished a work of considerable interest, 'The Memoir of Jane Dormer, Duchess of Feria,' the materials for which he slowly accumulated during a period of twenty-five years. The first nine chapters were completed, and materials made ready for nine more. The fragments were placed in the hands of the Rev. Joseph Stevenson, S. J., and the book appeared in 1887.

[Gillow's Bibl. Dict. ii. 179; Tablet, 1884, pp. 661, 670; Academy, 1884, p. 296; Nichols's Edward VI, p. 39; Foster's Alumni Oxon.]

R. H.

ESTCOURT, JAMES BUCKNALL BUCKNALL (1802–1855), major-general, second son of Thomas Grimston Bucknall Estcourt, M.P., and younger brother of Thomas Henry Sutton Sotheron Estcourt [q. v.], was born on 12 July 1802. He was educated at Harrow, and entered the army as an ensign in the 44th regiment on 13 July 1820. On 7 June 1821 he was transferred to the 43rd Monmouthshire light infantry, in which he was promoted lieutenant on 9 Dec. 1824, and captain on 4 Nov. 1825. He spent the next ten years of his military life in garrison in England and in Canada. In 1834 he accepted the post of second in command to Colonel F. R. Chesney [q.v.] in the famous Euphrates Valley expedition, and was placed in charge of the magnetic experiments. He showed himself a loyal assistant to his chief during the next two years of arduous labour and travel, and it was chiefly owing to Chesney's advocacy of his services that Estcourt was promoted major on 21 Oct. 1836, and lieutenant-colonel by brevet on 29 March 1839. In 1837 he married Caroline, daughter of Reginald Pole Carew, who was under-secretary of state for the home department 1803–4. On 25 Aug. 1843 he went on half-pay, on being promoted to an unattached lieutenant-colonelcy. In Feb. 1848 he entered parliament as conservative M.P. for Devizes, the family borough, but did not seek re-election in 1852. Estcourt applied for a staff appointment in the Crimean expedition, although he had had no experience of actual warfare. On 21 Feb. 1854 he was made a brigadier-general, and appointed adjutant-general to the expeditionary force. He owed this important post to the support given to his application by his friend Lord Raglan, who believed that his polished and gentle manners concealed real strength of character. As adjutant-general he performed his duties efficiently during the weary months of waiting and sickness at Gallipoli and at Varna, and also at the battles of Alma and Inkerman. He was promoted major-general on 12 Dec. 1854. The two chief staff officers, Generals Estcourt and Airey, were held by the public to be especially responsible for the sufferings of the English army during the first winter in the Crimea; but Lord Raglan defended them in the strongest terms (see KINGLAKE, *Invasion of the Crimea*, vi. 312, 342) in his despatches of 15 Jan. and 3 March 1855. Estcourt, like Airey, went on steadily with his work, despite adverse circumstances and savage criticism, until 21 June 1855, when he was suddenly struck down by cholera. He at first rallied, but the thunderstorm of 23 June caused a relapse, and he died on the morning of 24 June. His death was universally regretted. Hamley writes that he was 'a man of remarkably kind and courteous disposition' (*The Story of the Siege of Sebastopol*, p. 268), and Kinglake speaks of him as 'a man greatly loved by Lord Raglan, by all his friends at headquarters, and indeed by all who knew him' (*The Invasion of the Crimea*, viii. 261). Lord Raglan was afraid to attend the funeral, for fear of showing his grief; but the last visit he paid before his own death, which was hastened by the loss of his adjutant-general, was to Estcourt's tomb. It was announced in the 'Gazette' of 10 July 1855 that Estcourt would have been made a K.C.B. if he had survived. His widow, who had courageously spent the winter in camp, and had been by her husband's deathbed, was raised to the rank of a K.C.B.'s widow by special patent in 1856. She survived until 17 Nov. 1886, when she died at her residence, The Priory, Tetbury.

[Burke's Landed Gentry; Chesney's Expedition to the Euphrates Valley; Life of General F. R. Chesney; Hart's Army List; Kinglake's Invasion of the Crimea; Russell's Letters from the Crimea; Nolan's History of the War in the East; Hamley's Story of the Siege of Sebastopol.]

H. M. S.

ESTCOURT, RICHARD (1668–1712), actor and dramatist, was born in 1668, according to an account derived by Chetwood, the historian of the Irish stage, from Bowman the actor, at Tewkesbury, and received his education at the Latin (grammar) school in that town. In the fifteenth year of his age he stole away from home with a country company, and at Worcester played Roxana in

'Alexander the Great.' He escaped in feminine disguise from pursuit, but after some curious adventures was captured at Chipping Norton by his father. Apprenticed to an apothecary in Hatton Garden, London, according to Chetwood, he again broke loose, and, after two years of itinerant life in England, arrived in Ireland. To the last statement must be opposed that of the 'Poetical Register' of Giles Jacob (i. 94), followed in the 'List of Dramatic Poets' appended to 'Scanderbeg,' which says that after completing his term of apprenticeship he set up in trade as an apothecary, and not meeting with encouragement joined a company of players in Dublin. The latter statement is borne out by Steele, who, in the 'Tatler,' Tuesday, 7 Feb. 1709, says of Estcourt, 'He was formerly my apothecary.' At the Smock Alley Theatre in Dublin Estcourt played for some years. The only parts mentioned in connection with his name in the scanty annals of the early Irish stage are Wheedle in the 'Comical Revenge, or Love in a Tub,' Sir Joslin Jolly in 'She would if she could,' and Old Bellair in the 'Man of Mode, or Sir Fopling Flutter,' all by Etherege. The date of these performances is near 1695. On 18 Oct. 1704, as Dominick in the 'Spanish Fryar' of Dryden, he made at Drury Lane, then under the management of Rich, his first appearance on the English stage. In this part he imitated Antony Leigh. Ned Blunt in the 'Rover,' Crack in 'Sir Courtly Nice,' Captain Bluff in the 'Old Bachelor,' Gravedigger in 'Hamlet,' Bayes in the 'Rehearsal,' Falstaff in 'Henry IV, Pt. I.,' and other important characters in comedy were played during his first season. He was the original Pounce (23 April 1705) in Steele's 'Tender Husband,' Captain Hearty in the 'Basset Table' of Mrs. Carroll (Centlivre), Sergeant Kite in the 'Recruiting Officer' of Farquhar, and Sir Francis Gripe in the 'Busybody' of Mrs. Centlivre. He also 'created' one or two parts in plays now wholly forgotten. For the part of Sergeant Kite he was specially selected by Farquhar. Downes, with characteristic utterance, says of him: 'Mr. Estcourt, Histrio Natus; he has the honour (nature enduing him with an easy, free, unaffected mode of elocution) in comedy always to lætificate his audience, especially quality (witness Sergeant Kyte). He's not excellent only in that, but a superlative mimick' (*Roscius Anglicanus*, p. 51). On 12 June 1712 he acted, at Drury Lane, Palmer in the 'Comical Revenge' of Etherege. This was his last performance. The 'Spectator' for 1 Jan. 1711–12 contains an advertisement from him that he should 'that day open the Bumper Tavern in James Street, Covent Garden, and that his wines would be sold wholesale and retail with the utmost fidelity by his old servant Trusty Antony [probably Anthony Aston [q. v.] ], who had so often adorned both the theatres in England and Ireland' (Genest). He died in August 1712 (not, as the 'Biographia Dramatica' says, in 1713), and was buried near Joseph Haynes in the churchyard of St. Paul's, Covent Garden. No. 468 of the 'Spectator,' 27 Aug. 1712, which Steele devotes wholly to Estcourt (or Eastcourt), is conclusive as to the date of his death. Steele speaks of him as having 'an exquisite discerning of what was defective in any object,' and being 'no less skilful in the knowledge of beauty.' Those who knew him well could 'repeat more well-turned compliments, as well as smart repartees, of Mr. Eastcourt's than of any other man in England.' Estcourt's story-telling is highly commended, and the actor is likened to Yorick. After paying a tribute to the manner in which, when wished, he could, among 'men of the most delicate taste,' usurp the conversation the whole night, Steele concludes: 'I wish it were any honour to the pleasant creature's memory that my eyes are too much suffused to let me go on.' Steele had also praised him in the 'Spectator,' No. 390, 5 May 1712. Colley Cibber, while owning that he was a marvellous mimic, declares him to have been 'upon the whole a languid, unaffecting actor.' Estcourt had, he says, upon the margin of the written part of Falstaff, which he acted, 'his own notes and observations upon almost every speech of it, describing the true spirit of the humour, and with what tone of voice, look, and gesture each of them ought to be delivered' (*Apology*, pp. 107–8). In execution, however, he failed to carry out his ideas. Davies attributes the utterances of Cibber to jealousy, pointing out that, while Estcourt played Bayes, Cibber had to content himself with the secondary character of Prince Volscius. The charge has been often repeated; but Steele's praise has an apologetic tone, and it is probable that Estcourt's social success and his intellectual insight were in advance of his expository gifts. Estcourt was admitted to the friendship of many eminent men, including the Duke of Marlborough. Secretary Craggs took Estcourt to see Sir Godfrey Kneller, who was delighted with his imitations of Somers, Halifax, Godolphin, &c. At a given signal Estcourt mimicked Kneller, 'who cried out immediately, "Nay, there you are out, man! By G—, that is not me!"' Addison and Parnell were among the friends of Estcourt. The latter commemorated him in a bacchanalian poem, beginning,

Gay Bacchus, liking Estcourt's wine,
A noble meal bespoke us.

Steele also describes Estcourt under the name of Tom Mirror (see *Tatler*, 6 Aug. 1709). Estcourt was constituted providore (proveditore?) of the Beefsteak Club, which entitled him to wear a small golden gridiron hung round his neck by a green ribbon. His worst fault seems to have been a great license in what is now known as gagging. Chetwood says 'he entertained the audience with a variety of little catches and flights of humour that pleased all but his critics.' His 'Fair Example, or the Modish Citizens,' was produced at Drury Lane 10 April 1703, before Estcourt joined the company. In the preface to this Estcourt says that the play and the 'Confederacy' of Vanbrugh were both taken from the same French piece, viz. the 'Modish Citizens,' by D'Ancour. This is obviously 'Les Bourgeoises à la Mode' of Dancourt and Sainctyon, acted at the Théâtre Français 15 Nov. 1692. 'Prunella,' an interlude, 4to, no date, Drury Lane, 12 Feb. 1708, was introduced by Estcourt, as Bayes, into the 'Rehearsal,' between two acts of which it was played. It burlesques the Italian operas then in vogue, pieces in which the words were in Italian and English to suit the respective performers. In 'Prunella' Mrs. Tofts is courted by Nicolini, neither understanding a word the other says. It is a dull production.

[Genest's Account of the English Stage; Chetwood's General History of the Stage; Baker, Reed, and Jones's Biographia Dramatica; Hitchcock's Historical View of the Irish Stage; Cibber's Apology, ed. Bellchambers; Davies's Dramatic Miscellanies; Tatler and Spectator, passim; Giles Jacob's Poetical Register, 1723; List of English Dramatic Poets appended to Whincop's Scanderbeg, 1747; Downes's Roscius Anglicanus, 1708; Hippolyte Lucas's Histoire du Théâtre Français, 1863.] J. K.

ESTCOURT, THOMAS HENRY SUTTON SOTHERON (1801–1876), statesman, was the eldest son of Thomas Grimston Bucknall Estcourt of Estcourt, Gloucestershire, M.P. for Devizes from 1805 to 1827, and for the university of Oxford from 1827 to 1847, by Eleanor, daughter of James Sutton of New Park, Wiltshire. The family of Estcourt has been seated at Estcourt, near Tetbury, ever since 1330, and Bucknall Estcourt had greatly increased its importance by his marriage, which gave him the chief influence over the borough of Devizes. Bucknall Estcourt was one of the best known tory members of the House of Commons during the first half of the nineteenth century. He always refused to take office, and regarded the honour of representing the university of Oxford in parliament as being the highest in any one's grasp. With his colleague, Sir Robert Inglis, he persistently opposed every attempt at parliamentary or religious reform in the name of the university. Thomas Henry Sutton Estcourt was born on 4 April 1801, and was educated at Harrow and at Oriel College, Oxford, where he entered 11 May 1818, and was a leading undergraduate in the days of Copleston, Keble, and Whately. In Michaelmas term 1822, when he was only twenty-one, he was placed in the first class in classics at the same time as his future friends, Lord Ashley, afterwards seventh earl of Shaftesbury, and the Hon. George Howard, afterwards earl of Carlisle and viceroy of Ireland. He proceeded B.A. 1823 and M.A. 1826, and was created D.C.L. 24 June 1857. He was destined for a political career, and after making the grand tour he was elected M.P. for Marlborough in 1829. On 21 Aug. 1830 he married a very wealthy heiress, Lucy Sarah, only daughter of Admiral Frank Sotheron of Kirklinton, Nottinghamshire, and Darrington Hall, Yorkshire, and in 1839 he took the name of Sotheron in lieu of his own on succeeding to the latter property. In November 1835 he again entered parliament as M.P. for Devizes, after a very close election, and maintained this seat until 1844, when he was elected without opposition as M.P. for North Wiltshire, and retained that seat till 1865. He was soon known as one of the most promising tory members of the House of Commons; but he inherited his father's disinclination for office, and thought he did enough for his party by speaking often in the house. Two years after his father's death (in 1853) he resumed his paternal name of Estcourt, and in 1858, at the earnest request of his friend Lord Derby, he consented to take office, and was sworn of the privy council and appointed president of the poor law board. He showed himself a competent official, and in March 1859 he consented to succeed Spencer Walpole as home secretary. The government did not, however, hold together, and in four months Estcourt was glad to retire from office. He withdrew altogether from public life in 1863, after a paralytic seizure. He died 6 Jan. 1876, when he left Estcourt to a younger brother, the Rev. Edmund Hiley Bucknall Estcourt, and Darrington Hall to his nephew, George Thomas John Sotheron-Estcourt, who was created Baron Estcourt in 1903.

[Times, 8 Jan. 1876; Burke's Landed Gentry; Dod's Electoral Facts and Parliamentary Companion; Foster's Alumni Oxon.] H. M. S.

ESTE, CHARLES, D.D. (1696–1745), bishop of Waterford, son of Michael Este of St. Margaret's, Westminster, was born in Whitehall in 1696. He entered Westminster School as a queen's scholar, and matriculated as a student at Christ Church, Oxford, 1715, proceeding to the two degrees in arts in 1719 and 1722 respectively. While still at Oxford he edited in 1723 'Carmina quadragesimalia ab ædis Christi Oxon. alumnis composita et ab ejusdem ædis Baccalaureis determinantibus in scholâ naturalis philosophiæ publice recitata,' his own contributions to which will be found on pp. 108–9 and 132. Having taken orders he was appointed chaplain to Archbishop Boulter, whom he accompanied to Ireland in 1724. On 9 Jan. 1726 he was collated on the presentation of Boulter to the rectory of Derrynoose, co. Armagh, and in 1730 he was nominated to the archdeaconry of Armagh and the rectories of Aghallow, Killeshill, and Caranteal. In 1733 he resigned these appointments for the chancellorship of Armagh and the rectory of Kilmore, on which living he expended a large sum of money. On the bishopric of Ossory falling vacant he was raised to that see through the influence of Boulter with the Duke of Newcastle, and was enthroned at Kilkenny 1 March 1736. To the episcopal palace at that place he made great additions. He proceeded D.D. at Dublin University 9 May 1736. In October 1740 he was advanced to the see of Waterford. He died 29 Nov. 1745. There is a portrait of Este in the hall at Christ Church, Oxford.

[Welch's List of Queen's Scholars at Westminster, p. 266; Cotton's Fasti Eccles. Hibern. i. 14, ii. 284, iii. 47.] A. V.

ESTE or EST, THOMAS (1540?–1608?), printer and music publisher. [See EAST.]

ESTLIN, JOHN BISHOP (1785–1855), surgeon, son of John Prior Estlin [q. v.], who kept a famous school in a large house at the top of St. Michael's Hill, Bristol, was born there on 26 Dec. 1785. He was educated in his father's school, and began his professional studies at the Bristol Infirmary in 1804. He continued them at Guy's Hospital, London, became a member of the College of Surgeons of London in 1806, and, after further study at the university of Edinburgh, settled in practice in his native town in 1808. He attained success, and, having special interest in ophthalmic surgery, gradually restricted his practice to that department as far as he could. In 1812 he established in Frogmore Street, Bristol, a dispensary for the treatment of diseases of the eye. This charity he maintained for more than a year at his own cost, and afterwards managed its affairs for thirty-six years, and himself treated fifty-two thousand poor patients. He kept careful notes of his cases, and published papers on 'Amaurosis' in 'Edinburgh Medical and Surgical Journal,' 1815, on 'Cataract' in 'London Medical Gazette,' 1829, on 'Cysticercus Cellulosæ on the Sclerotica' in 'London Medical Gazette,' 1838 and 1840, on 'One Hundred Cases of Operation for Strabismus' in 'Provincial Medical and Surgical Journal,' vol. ii., on 'Pretended Cure of Cataract' (*ib.* vol. v.), on 'Injuries of the Iris' (*ib.* vol. vi.) His reputation as an ophthalmic surgeon spread, and he became one of the first of his period in England in that department of practice, and in 1843 was elected a fellow of the College of Surgeons of England, when that body received the charter under which it is at present governed. In 1817 he married Margaret Bagehot, aunt of Walter Bagehot [q. v.]; she died four years later, leaving an only daughter. His health was not robust, and in 1832 he visited the island of St. Vincent, where the warm climate restored him. He obtained and circulated in 1838 a fresh supply of vaccine lymph from cows near Berkeley, Gloucestershire, the region in which Jenner had originally made his discovery of the efficacy of vaccination in the prevention of smallpox. Besides this important service Estlin rendered many others to the public in regard to temperance, to the abolition of slavery, to the instruction of the poor, to the maintenance of religious toleration, and the suppression of medical impostures. In 1845 he published 'Remarks on Mesmerism,' a lucid exposition of the scientific method of investigating phenomena said to be due to hidden forces of nature. He was a unitarian with definite theological opinions, and wrote in favour of the christian miracles and 'On Prayer and Divine Aid,' 1825. He was always generous, but nevertheless grew rich, and became, by force of upright character and professional skill, one of the most trusted men in Bristol. He had an attack of right hemiplegia in May 1853, died 10 June 1855, and was buried in the Lewin's Mead burying-ground, Bristol. In the adjoining meeting-house are monumental tablets for him and his wife.

[Bristol Mirror, 16 June 1855; information from his daughter; William James's Memoir, 1855; Works; monument at Bristol; London and Provincial Med. Directory, 1847.] N. M.

ESTLIN, JOHN PRIOR (1747–1817) unitarian minister, born at Hinckley, Leicestershire, 9 April (O.S.) 1747, was the son of Thomas Estlin, hosier, by his wife, formerly a Miss Prior. His education was under-

taken by his mother's brother, the Rev. John Prior, vicar of Ashby-de-la-Zouch, and chaplain to the Earl of Moira. In 1764 he entered the academy at Warrington, while the divinity chair was filled by Dr. Aikin. Here he made up his mind that he could not subscribe to the articles of the established church, although he still desired to become a minister of religion; and in 1770 he accepted an invitation to become the colleague of the Rev. Thomas Wright at the unitarian chapel at Lewin's Mead, Bristol, and entered upon his duties in January 1771. He soon afterwards opened a school at St. Michael's Hill, Bristol, which met with great success, some of his pupils rising to eminence in parliament and the professions. His pupils held him in so much esteem that they obtained the degree of LL.D. (Glasgow) for him without his knowledge. It was conferred in 1807. Coleridge, Southey, Priestley, Mrs. Barbauld, and Robert Hall were among the friends attracted by his attainments and fine generous character. His publications, of which a list is given at the close of Mrs. Barbauld's 'Memoir' of him (*Monthly Repository*, xii. 373–5), were numerous, and date from 1790. His 'Familiar Lectures' were published in 1818, and are preceded by a reprint of Mrs. Barbauld's 'Memoir.' About 1816 his sight began to fail; in 1817 he resigned his pulpit, receiving a large sum of money from his congregation as a testimonial; and preaching his farewell sermon on 22 June, he retired to a cottage he had built for himself at his favourite summer haunt, Southerndown, Glamorganshire. There, on Sunday 10 Aug., he was seized with an effusion of blood on the chest and died immediately, aged 70. He was buried in the graveyard of Lewin's Mead chapel.

Estlin married first a Miss Coates, secondly a Miss Bishop, both of Bristol. By his first wife he had one son; by the second three sons and three daughters. One of these last three sons was the surgeon John Bishop Estlin [q. v.]

[Annual Register for 1817, p. 146; Memoir of John Bishop Estlin, p. 4; Christian Reformer, iii. 391–2; Monthly Review, vols. vi. xxiv. xxxvi. xxxviii. lxxvi.; Monthly Repository, xii. 373–5.] J. H.

**ESTON**, ADAM (*d.* 1397), cardinal. [See EASTON.]

**ESTWICK** or **EASTWICK**, SAMPSON (*d.* 1739), musician, was born about 1657, or earlier, if it be true that he was one of the first set of children of the Chapel Royal under Cooke, after the Restoration, and a chorister at St. Paul's at the same early date. He proceeded B.A. at Christ Church, Oxford, in 1677, M.A. in 1680, and B.D. in 1692. His intimacy with Henry Aldrich, dean of Christ Church, gave rise to the line: 'I prithee, Sam, fill,' in Aldrich's famous smoking catch. Estwick was probably too sympathetic and constant a frequenter of the rehearsals of music held weekly in the dean's lodgings, to fall under the extreme penalty dealt unto delinquents by the genial host, namely: the restriction for the one evening to small beer, and exclusion from the next meeting. Apart from the pipe and punishments, Aldrich's management of the cathedral choir was excellent, and the case of Estwick is quoted by the author of the 'Remarks on Avison's Essay on Musical Expression' as a 'remarkable instance of the effect of such a training. He was not only an excellent and zealous performer in the choral duty until extreme old age rendered him incapable of it, but a remarkable fine reader also.' He became sixth minor prebend at St. Paul's Cathedral in 1692; senior cardinal, or superintendent of the choir, in November 1698, and sacrist on the death of James Clifford in February 1698–9 (for the office of cardinal see DUGDALE, *St. Paul's*, and WEEVER, *Ancient Funerall Monuments*).

Estwick was appointed vicar of St. Helen's, Bishopsgate, in 1701, and rector of St. Michael's, Queenhithe, in 1712, but he continued to perform his choral duty at the cathedral till near the time of his decease, 'when little short of ninety years of age. . . . Bending beneath the weight of years,' Hawkins goes on to say, 'but preserving his faculties, and even his voice, which was a deep bass, till the last, he constantly attended his duty at St. Paul's, habited in a surplice, and with his bald head covered with a black satin coif, with grey hair round the edge of it, exhibited a figure the most awful that can well be conceived.' He died on 16 Feb. 1738–9. The 'reverend and truly venerable Mr. Estwick' was regretted by the author of the 'Remarks' as a 'good man and worthy clergyman,' while the 'London Evening Post' of 20 Feb. bears witness to his 'exemplary piety and orthodox principles.' Estwick was said by Hawkins to have been an unsuccessful candidate for the Gresham professorship of music. He attended all the early meetings (from the first held in January 1725–6) of the Academy of Vocal Musick, and his name heads the list of contributors.

His sermon on 'The Usefulness of Church Musick,' preached at Christ Church, 27 Nov. 1696, upon the occasion of the anniversary meeting of the lovers of music on St. Cecilia's day, was published in the same year by request of the stewards. In the dedicatory

letter Estwick deplores the tendency of the age to 'a neglect, if not a disuse, of church musick.' Another sermon, delivered at St. Paul's, was published in 1698. His manuscript music is preserved at the Music School, and at Christ Church Library, Oxford; it includes a motett, songs, and odes to be performed at the Acts.

[Sampson Estwick's works; Hawkins's Hist. of Music, p. 767; Pleasant Musical Companion; Malcolm's Londinium Redivivum, 1803, iii. 27, 552, iv. 511; Oxford Graduates; Grove's Dict. of Music, i. 496; original documents relative to the first establishment of the Academy of Vocal Music, see British Museum Addit. MS. 11732; extracts from St. Paul's Cathedral Records, supplied by the Rev. W. Sparrow Simson, D.D.; old newspapers, 1739; works mentioned above.]

L. M. M.

ESTYE, GEORGE (1566–1601), divine, was educated at Caius College, Cambridge, proceeding B.A. in 1580–1. He was afterwards elected a fellow of his college, commenced M.A. in 1584, and proceeded B.D. in 1591. In 1598 he was chosen preacher of St. Mary's, Bury St. Edmunds. He died at Bury on 2 Aug. 1601, and was buried in his church, where a monument, with a Latin inscription composed by Dr. Joseph Hall, bishop of Norwich, was erected to his memory.

His widow, Triphosa, became the second wife of Matthew Clarke, M.A. of Christ's College, Cambridge, twice mayor of Lynn Regis, and M.P. for that borough.

He wrote: 1. 'An Exposition on Psalm 51.' 2. 'An Exposition on the Ten Commandments.' 3. 'An Exposition on the Lord's Supper.' 4. 'The Doctrine of Faith; or an Exposition on the Creed.' 5. 'Exposition on the first part of the 119th Psalm.' 6. 'The History of the Gospel.' 7. 'Exposition on 1 Peter i. 13.' All the foregoing works were printed in one volume, London, 1603, 4to. 8. 'De Certitudine Salvtis, et perseverantia Sanctorum non intercisa, Oratio eximia Cantabrigiæ habita a D. Esteio Theologo summo: qua, non securitatem perversam, sed maximum pietatis zelum, certitudinis hujus genuinum fructum demonstrat.' In 'De Arminii Sententia qua electionem omnem particularem, fidei prævisæ docet inniti, Disceptatio Scholastica inter Nicolavm Grevinchovium Roterodamum, et Gulielmum Amesium Anglum,' Amsterdam, 1613, pp. 59–70; and in Matthew Hutton's 'Brevis et dilucida explicatio veræ, certæ, et consolationis plenæ doctrinæ de electione, prædestinatione, ac reprobatione,' Harderwick, 1613, p. 45. It seems that this or another treatise by Estye on the same subject is printed in Robert Some's 'De mortis Christi merito et efficacia, remissionis peccatorum per fidem certitudine, et justificantis fidei perseverantia, tres quæstiones,' Harderwick, 1613.

[Addit. MS. 19165, f. 129; Ames's Typogr. Antiq. (Herbert), p. 1425 *n.*; Carter's Cambridge, p. 117; Cole's MS. xxviii. 210; Cooper's Athenæ Cantabr. ii. 319; Mackerell's Lynn, p. 107; Tanner's Bibl. Brit. p. 265; Taylor's Lynn, p. 79; Tymms's St. Mary, Bury, pp. 114, 188, 203.]

T. C.

ETHELBALD or ÆTHELBALD (*d.* 757), king of the Mercians, the son of Alweo, the son of Eawa, a younger brother of the Mercian king Penda, was in early life driven from Mercia by Ceolred, the grandson of Penda, and took refuge in the fen-country. While there he often visited at Crowland the hermit Guthlac, who also belonged to the royal house of Mercia. Guthlac comforted him in his exile, and is said to have prophesied that he would one day become king not by violence but by the act of God; and so it was that when Ceolred died in 716 he succeeded quietly to the throne of Mercia (*Acta SS.* April. ii. 37; the story is also told in the romance of the pseudo-Ingulf, ed. Savile, p. 850 sq.; the date of Æthelbald's accession is fixed by Bæda, *Hist. Eccl.* v. 24, and *A.-S. Chron.* sub an.) Æthelbald, who is described as a brave and impetuous warrior, carried on the extension of the Mercian power with such energy and success, that in 731 he was acknowledged as overlord by all the kings and peoples of southern England as far north as the Humber (Bæda, v. 23), and in a charter of about this time styles himself 'king not only of the Mercians, but also of all the provinces that are called by the common name of South-English' (Kemble, *Codex Dipl.* p. 83). Many wars had been waged between the Mercians and the West-Saxons, each people striving to advance their boundary at the expense of the other. The resignation of Ine, and the civil discord that had followed it, had given Æthelbald the opportunity for compelling the West-Saxons to acknowledge his superiority, and he further took advantage of embarrassments of Æthelheard, Ine's successor, to invade his kingdom. In 733 he took 'Sumertun,' which it seems reasonable to identify with Somerton in Somersetshire (*A.-S. Chron.* sub an.; *Making of England*, p. 394. It has, however, been contended that it was Somerton, near Oxford. This theory has been refuted satisfactorily by Mr. J. Parker; but on the strength of a notice of the extent of Æthelbald s power given by Henry of Huntingdon, which he fails to see is merely a version of the passage in Bæda referred to above, and

transferred from 731 to 733, he proposes to identify the town taken by Æthelbald with Somerton on the borders of Lincolnshire. *Early History of Oxford*, p. 108). The town is said to have sustained a regular siege, and to have been surrendered by its defenders when it was evident that no succour would be sent to them (Henry of Huntingdon, p. 725). With its surrender the war seems to have ended, the West-Saxon king doubtless renewing his profession of subjection. Æthelbald seems next to have endeavoured to extend his dominion beyond the Humber; for while Eadberht of Northumbria was engaged in a war with the Picts in 740 he ravaged his land (ap. ad Bædam). In 743 he carried on a successful war against the Welsh, in alliance with the West-Saxon king, Cuthred [q.v.], who owned him as his overlord. Cuthred, however, found the Mercian yoke intolerable, for Æthelbald is said to have oppressed the West-Saxons with exactions, and to have treated them with insolence (Henry of Huntingdon, p. 728). Accordingly, after he had brought his kingdom to order, Cuthred made war on Æthelbald in 752. He crossed the Thames and advanced to Beorgford or Burford, about fifteen miles to the north-west of Oxford (Parker). The war had probably begun some time before this, for the army which Æthelbald led against him was composed not merely of Mercians but also of troops from the other countries that were subject to the Mercian king, from Kent, Essex, and East Anglia. The battle was fierce and obstinate, for both armies alike were animated with the hope of victory. Attacks were made by both. Wherever Æthelbald fought his weapon crashed through the armour and the bones of his enemies; at whatever point the West-Saxon ealdorman Æthelhun the Proud attacked the Mercian square, his battle-axe opened a path through their ranks and strewed it with corpses. At last the two met face to face, and fought a while together in single combat. Then the king's spirit failed, and he turned and fled, leaving his army still engaged (Henry of Huntingdon). The Mercians were utterly routed; Æthelbald lost his superiority over Wessex, and his power sustained a blow from which it never recovered, for from that day nothing prospered with him (*ib.*)

Æthelbald was a liberal benefactor to the church, making grants to Evesham (Kemble, *Codex Dipl.* 65, 66, 68; *Monasticon*, ii. 14), to Worcester (Kemble, 67), and other ecclesiastical bodies in Mercia, and he extended his gifts to monasteries in the lands under his overlordship, to Christ Church, Canterbury (*ib.* 1019), to Rochester (*ib.* 78), and to St. Mildred's Abbey in the Isle of Thanet (*ib.* 84; *Monasticon*, i. 448); he made a grant to Abingdon in conjunction with Æthelheard (Kemble, 81), and gave a charter to Glastonbury, which was confirmed by Cuthred in 744 (*ib.* 93; *Gesta Regum*, i. 55). He also made a general grant in 749 freeing monasteries and churches from all toll and service except the obligation of building bridges and defending fortresses (Kemble, 99; *Eccl. Documents*, iii. 386; *Gesta Regum*, i. 55). Accompanied by his ealdormen and other nobles he presided over the council of Clovesho, which was held by Archbishop Cuthberht in 747 and attended by bishops from every kingdom south of the Humber (*Eccl. Documents*, iii. 360). The influence of his overlordship in church matters is also illustrated by the election of three Mercians to the see of Canterbury (Stubbs, *Dict. of Christian Biography*). Nevertheless, he was a man of scandalously evil life. Between 744 and 747 Boniface, the English archbishop of Mentz, and five German bishops, wrote him a letter in which, while acknowledging his liberality, they strongly remonstrated with him on the immoral connections he formed while neglecting to enter into lawful marriage, on his violation of nuns, and the general iniquity of his conduct, and Boniface sent letters to a priest named Herefrith and to Ecgberht, archbishop of York, praying them to urge the king to comply with the advice that had been given him and amend his ways. A letter from Boniface to Æthelbald shows that they were on friendly terms; the king had obliged the archbishop, who in return sent him presents (*Eccl. Doc.* iii. 350–60). A letter from 'Ædilwald' to Aldhelm [q. v.] while abbot of Malmesbury ascribed to Æthelbald (*Monumenta Moguntina*, p. 35) was certainly not written by him (Stubbs). After a reign of forty-one years Æthelbald was slain at Seccandune or Seckington in Warwickshire, in 757 (Introd. to Hoveden, i.), by his own guards, who fell upon him at night (ap. ad Bædam), or in battle there (Henry of Huntingdon, p. 729), or by Beornræd, who made himself king in his stead (Florence, i. 266). The three versions are not necessarily conflicting; a war with the rebel Beornræd, and a night attack upon the king's camp in which his own men, or perhaps Beornræd himself, if a king's thegn, slew him, would give an incident of which each writer referred to relates a part. Æthelbald was buried at Repton. A letter from an unknown writer describes a vision in which Æthelbald was seen in torments after his death (*Mon. Mogunt.* p. 275)

[Bædæ Hist. Eccles., Appendix, Mon. Hist. Brit.; Anglo-Saxon Chron. (Rolls Ser.); Henry of Huntingdon, Mon. Hist. Brit.; Florence of

Worcester (Engl. Hist. Soc.); Kemble's Codex Dipl. (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum (Engl. Hist. Soc.); Haddan and Stubbs's Eccles. Doc. iii.; Dugdale's Monasticon; Vita S. Guthlaci, Acta SS. Bolland. Ap. ii. 37; Monumenta Moguntina, pp. 35, 275, ed. Jaffé; Bishop Stubbs's art. 'Ethelbald' in Dict. of Christian Biog.; Parker's Early Hist. of Oxford (Oxford Hist. Soc.); Green's Making of England.] W. H.

**ETHELBALD** or **ÆTHELBALD** (*d.* 860), king of the West-Saxons, the second son of Æthelwulf, was present with his father at the victory over the Scandinavian pirates at Ockley in Surrey in 851, and is said by Asser to have conspired with Ealhstan, bishop of Sherborne, and the West-Saxons to supplant Æthelwulf while on his pilgrimage to Rome (855–6). On Æthelwulf's return Æthelbald and his party refused to allow him to continue to reign in Wessex; he retired to Kent, and Æthelbald ruled over the West-Saxons [on these matters see more fully under ETHELWULF]. When Æthelwulf died in 858, he took to wife his father's widow, Judith, the daughter of Charles the Bald, greatly to the scandal of all men (ASSER, p. 472; KEMBLE, *Codex Dipl.* 1058; *Annales Bertiniani*, PRUDENTIUS, 858). It has been suggested that the reason of this marriage was purely political (GREEN); it is perhaps more natural to believe that it either showed a tendency to adopt old heathen customs [see under EADBALD], or was simply the result of inclination. It is said that Swithun, bishop of Winchester, reproved the king for his sin, and that he repented and separated from Judith (*Anglia Sacra*, i. 204). This, however, is extremely doubtful, and does not rest on good authority. Judith did not return to France until after Æthelbald's death, and she was then spoken of as his widow (*Ann. Bertin.* HINCMAR, 862). Æthelbald died in 860 (ASSER), after a reign of five years (*A.-S. Chron.*), which must probably be reckoned from the date of his father's departure from England in 855. He was buried at Sherborne. All England is said to have mourned for him, and in after years to have felt how much it had lost by his death (HENRY OF HUNTINGDON, p. 737). The share he had in the victory of Ockley, and the peace that, to judge from the silence of the chroniclers, prevailed during his reign, are enough to explain the regret with which his people are said to have remembered him.

[Anglo-Saxon Chron., Asser, Henry of Huntingdon, all in Mon. Hist. Brit.; Kemble's Codex Dipl. (Engl. Hist. Soc.); Annales Bertin. ed. Waitz, Script. Rerum Germ., Pertz; Wharton's Anglia Sacra; Green's Conq. of Engl.] W. H.

**ETHELBERT, ÆTHELBERHT,** or **ÆDILBERCT** (552?–616), king of Kent, son of Eormenric, the grandson of Oeric, called Oisc, from whom the Kentish kings took the patronymic of Oiscingas or Æscings, and who was the son of Hengest, is said on somewhat doubtful authority to have been born in 552 (*A.-S. Chron.* Canterbury). He succeeded to the throne of Kent in 560 (BÆDA, *Hist. Eccl.* ii. 5; in 565 *A.-S. Chron.*), and in 568 endeavoured to extend his kingdom westwards by marching into the district between the Andredsweald and the Thames. Here, however, he was met by the West-Saxons under Ceawlin and his brother Cutha, who defeated him at Wibbandune or Wimbledon, and drove him back into Kent. He married Bertha [q. v.], daughter of Haribert or Charibert, king of the Franks, who reigned in Paris, by his wife Ingoberg, promising her parents that she and the bishop she brought over with her, Lindhard, bishop of Senlis, should be allowed to practise their religion without interruption. Accordingly he gave her the Roman church of St. Martin, to the east of his capital Canterbury, that she might worship there. On the death of Ceawlin in 593 Æthelberht's power appears to have increased greatly; he gained supremacy over all the English race south of the Humber, and is therefore reckoned as the third Bretwalda (BÆDA, *Hist. Eccl.* i. 25, ii. 5; *A.-S. Chron.* 827). In 597 he heard of the landing of St. Augustine and his companions, and sent to them bidding them remain in the Isle of Thanet until he had determined what to do, and telling them that in the meantime he would provide for them. After some days he came to the island with his thegns, and, sitting in the open air lest the strangers should cast spells upon him, gave audience to the missionaries. When they had finished their discourses he answered that their words and promises were fair, but as they were new and doubtful he would not forsake what he and the whole English race had so long held. Nevertheless, as they had come so far in order to tell him what they believed to be true and profitable, he would use them hospitably; they should have whatever they needed, and might make such converts as they could. His answer shows that he had not learnt anything about christianity from the queen or her bishop, though he was willing to extend the fullest toleration to those who desired to teach it. He gave the missionaries a dwelling in Canterbury, provided them with food, and allowed them to preach. They used St. Martin's church, and gained several converts. Æthelberht himself was converted, and was baptised, doubt-

less in St. Martin's church, and most probably on Whitsunday 2 June. From that time onwards he vigorously forwarded the work of Augustine. He did not force any one to adopt his new religion, but showed special favour to those who did so, and at the Christmastide after his baptism as many as ten thousand English are said to have followed his example (Gregory to Eulogius, bishop of Alexandria, *Eccl. Documents*, iii. 12). He gave up his palace at Canterbury to Augustine, and moved his residence to Reculver. Augustine after his consecration, in November 597, is said to have purged the temple where Æthelberht and his nobles used to worship, and where an image of the king stood, and to have dedicated it as a christian church in honour of St. Pancras (Thorn, col. 1760). Æthelberht helped him to rebuild an ancient Roman church, which he dedicated in honour of the Saviour, that it might be the cathedral church for himself and his successors, and the king also built the church of SS. Peter and Paul (afterwards called St. Augustine's), which was not finished at Augustine's death. In 601 Mellitus and the second set of Roman missionaries brought him a letter from Pope Gregory, exhorting him to destroy idolatrous temples, and with the letter the pope sent him some presents. Before Augustine died (604) Æthelberht, with the advice of his witan, published a body of written dooms or laws 'according to the Roman fashion;' this code, which was thus a result of the king's conversion, contains ninety laws, chiefly dictating the pecuniary amends to be made for every kind and degree of injury, and beginning with the amounts to be paid for injuring the property of the church or the clergy (Thorpe, *Ancient Laws*, i. 1). Æthelberht built a church at Hrof, or Rochester, for Justus, who came to England in 601, and was ordained bishop by Augustine. It must also have been due to his influence that Sæberht, the son of his sister Ricula, the under-king of the East-Saxons, accepted the teaching of Mellitus, and he built the church of St. Paul in London, to be the cathedral church of Mellitus and his successors. Before his death Augustine set aside Gregory's scheme of organisation, which made London the metropolis of the southern province, by ordaining Mellitus bishop of London and Laurentius to be his successor at Canterbury, and this arrangement was doubtless made with the approval of Æthelberht, who would be unwilling that the primacy should be taken from Kent and transferred to an under-kingdom. Æthelberht must have persuaded Rædwald of East Anglia to embrace christianity, for he was baptised in Kent. Rædwald, however, turned back to the worship of his old gods, and seems to have extended his power at the expense of the Kentish king, for before Æthelberht died the leadership in England had passed from him to Rædwald. Queen Bertha died before her husband, and Æthelberht married another wife, whose name has not been recorded, probably because she afterwards married her stepson Eadbald [q. v.] Æthelberht died on 24 Feb. 616, after a reign of fifty-six years, and was buried in the porch or chapel of St. Martin in the church of SS. Peter and Paul. He left three children: a son, Eadbald, who had refused to accept christianity, and who succeeded him; and two daughters, Æthelburh, also called Tate, who married Eadwine, king of the Northumbrians, and Eadburh, abbess of Liming. Æthelberht's name appears in the calendar. One charter of his, granted on 28 April 604 to the church of St. Andrew at Rochester, is probably genuine; four others attributed to him, together with a letter said to have been written to him by Boniface IV, are doubtful or spurious (*Eccles. Documents*, iii. 54–60, 65).

[Bædæ Hist. Eccles. i. c. 25, 26, 30, ii. c. 5 (Engl. Hist. Soc.); Anglo-Saxon Chron. sub ann. 565, 568; Greg. of Tours, Hist. Francorum, iv. c. 26, ix. c. 26; Thorn, col. 1760, ed. Twysden; Acta SS. Bolland. Feb. iii. 476; Haddan and Stubbs's Councils and Eccles. Documents, iii. 5–67; Dict. of Christian Biog. art. 'Ethelbert,' by Bishop Stubbs; Green's Making of England, 111, 117, 235, 246.] W. H.

**ETHELBERT, ÆTHELBERHT, ÆGELBRIHT, or ALBERT, Saint** (*d.* 794), king of the East-Angles, was beheaded in 794 by the command of Offa, king of the Mercians (*A.-S. Chron.* sub an. 792). To this simple announcement of the chronicler Florence of Worcester adds that he was the son of King Æthelred and his queen Leofrana, that he was dear to Christ and beloved by all men, that Offa slew him treacherously, being stirred up to do so by his queen Cynethryth, and that he was received in heaven as a martyr (Flor. Wig. i. 62, 262). His life was written by Giraldus Cambrensis, who, as a canon of Hereford, was anxious to do honour to the patron of his church (*Giraldi Opera*, i. 415, 421. The manuscript in the Cotton Library, Vitell. E. vii., was copied by Dugdale, and has now perished. Dugdale sent his copy to the editors of the 'Acta Sanctorum,' but they did not believe that the life was the work of Giraldus de Barri, but of some other and later canon of Hereford called Giraldus, and accordingly inserted in their collection the life from the Brompton compilation, with some additions from

the work of Giraldus; Brewer, Preface to *Giraldi Camb. Opera*, p. 111; *Anglia Sacra*, ii. pref. xxii; *Acta SS.* Maii v. 71*). William of Malmesbury says that Offa slew Æthelberht in order to gain his kingdom (*Gesta Regum*, sec. 86), that he wooed Offa's daughter, that his sanctity was attested by evident signs after his death, that his relics adorned the cathedral of Hereford, of which he was the patron, and that Dunstan held him in reverence (*Gesta Pontificum*, p. 305). In the lives of the two Offas, ascribed to Matthew Paris, Æthelberht, or Albert as he is there called, is said to have been invited by Offa to come to his court to marry his third daughter, Ælflæd; the queen advised her husband to slay him, and when Offa indignantly rejected her counsel, determined to slay him herself. Accordingly she prepared a seat in her chamber over a pit, invited the young man to come in and talk with her daughter, and when he came in bade him sit down and await her arrival. The seat fell with him into the pit, and he was there slain by the guards whom she had stationed for the purpose (*Vita Offæ Secundi*, p. 980). The same story appears, with some slight variations, in the work of the St. Albans compiler of the first part of the 'Chronica Majora' (i. 354). St. Albans writers, however, had good reason to adopt a version of the story that took the blame off their founder. Richard of Cirencester gives the legend in its fullest form: only the main points of his long narrative need be given here. Æthelberht, the son of Æthelred and Leoveronica, was brought up religiously and succeeded to his father's throne. When urged by his counsellors to marry, he declared his preference for a virgin life, but at last yielded, and agreed to woo Altrida (Ælfthryth), the daughter of Offa. Although his mother was against this plan, he left his capital, Baderogi (Bedrichesworth, afterwards St. Edmunds Bury), and after a journey, during which an earthquake and an eclipse in vain warned him of his fate, came to 'Villa Australis,' where Offa resided. When Altrida saw her lover she broke into warm expressions of admiration, and declared that her father ought to acknowledge his supremacy. This displeased her mother, who thought that there was some danger lest Offa should be supplanted by his intended son-in-law. She therefore poisoned Offa's mind against him, so that he accepted the offer of a certain Grimbert to slay him. Æthelberht was invited to an interview with the king, and when he came was bound, and beheaded by Grimbert. His body was buried dishonourably, but revealed itself by a light, and was conveyed to Hereford, where it received honourable burial; his head was placed in a shrine in St. Peter's at Westminster (*Speculum Historiale*, i. 262 sq.) The compilation known as Brompton's 'Chronicle' has much the same story, with a few additional particulars about the saint's burial: the body with the head was first buried in one of the banks of the Lugg. On the third night the saint bade a certain noble named Brithfrid to take it up and carry it to a place named Stratus-way. As he and one of his friends were taking it to this place, the head fell out of the cart and healed a blind man. Finally they buried the body at Fernley, the present Hereford. Æthelberht's intended bride became a hermit. Offa repented of his sin, gave much land to the martyr, 'which the church of Hereford holds to the present day,' founded and endowed St. Albans and other monasteries, and finally sought expiation by making his historic pilgrimage to Rome (Brompton, cols. 748–54). St. Æthelberht's day is 20 May. His memory was held in great honour, especially at Hereford. Besides the cathedral there, several churches were dedicated to him, and his name is borne by one of the gateways leading to the cathedral at Norwich. His life was written by Osbert of Clare (MS. C. C. C. Cambr. 308; Coll. Univ. Oxf. 135; see Hardy, *Cat. of Materials*, i. 495–6). The MS. Cott. Tiber. E. i. is either an abridgment from the 'Speculum' of Richard of Cirencester, or the foundation of his narrative; it was adopted by Capgrave. Another unimportant manuscript is Cott. Nero E. i.

[Anglo-Saxon Chron. sub an. 792; Florence of Worcester, i. 62, 262 (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum, sec. 86 (Engl. Hist. Soc.); Gesta Pontificum, p. 305 (Rolls Ser.); Vita Offæ Secundi, p. 980, ed. Watts; Chron. Majora, i. 354 (Rolls Ser.); Richard of Cirencester, Speculum Historiale, i. 262 sq. (Rolls Ser.); Chron. of Brompton, cols. 748–54, Twysden; Capgrave's Nova Legenda, 136 *b*; Dict. of Christian Biog. art. 'Ethelbert, St.,' by Bishop Stubbs; Brewer's Preface to Giraldi Cambrensis Opera, v. p. xlv and p. 407, where the Life from Brompton is given with the annotata gathered from the lost Life by Giraldus; Wharton's Anglia Sacra, ii. pref. p. xxii; Acta SS. Bolland. Maii v. 71*; Hardy's Cat. of Materials, i. 495–6 (Rolls Ser.)] W. H.

ETHELBERT or ÆTHELBERHT (*d.* 866), king of the West-Saxons and Kentishmen, the third son of Æthelwulf, bore the title of king in 853 (Kemble, *Codex Dipl.* p. 269), and probably about that time succeeded his eldest brother, Æthelstan, as under-king of Kent; his reign over that kingdom is, however, spoken of as beginning in 855, when his father left England on his

pilgrimage (Asser). By Æthelwulf's will, Æthelred, his fourth, or third surviving, son, should have succeeded to the throne of Wessex on the death of Æthelbald, and Æthelberht should have remained king of Kent. This arrangement was, however, set aside, and on the death of Æthelbald in 860, Æthelberht succeeded to the West-Saxon kingship, and the kingdom of Kent was again united to the rest of southern England [see under Egbert]. In Æthelberht's days the Danes landed in Hampshire, and sacked Winchester, but were defeated by the forces of Hampshire and Wiltshire. Probably in the winter of 864–5 another band of pirates from Gaul took up quarters in Thanet, and the Kentishmen offered them money for peace, but while the peace lasted, though before the money was paid, they suddenly left their quarters and ravaged the eastern part of Kent. Æthelberht died in 866, after reigning five years over Wessex, and, according to Asser, ten years over Kent, and was buried by his brother Æthelbald at Sherborne. He is said to have been a peaceful, amiable, and noble king (Asser).

[Anglo-Saxon Chron., Asser, both in Mon. Hist. Brit.; Kemble's Codex Dipl. (Engl. Hist. Soc.)] W. H.

**ETHELBURGA or ÆTHELBURH, Saint** (*d.* 676?), abbess of Barking, sister of Erkenwald [q. v.] or Earconwald, bishop of London, was placed by her brother to rule a monastery he built at Barking in Essex, and showed herself worthy of his confidence. The foundation was for men as well as women, the two sexes living in separate parts of the buildings. During the pestilence that followed the synod of Whitby in 664, Æthelburh's house appears to have suffered severely. Bæda tells some stories of this time of trouble at Barking, which he took from a written source; his narrative power gives them their only value. He goes on to describe a vision that was seen at the death of the abbess, a miracle that was worked when her body was brought into the church, and her appearance to one of the sisters. She is said to have died in 676 (Florence). The church of St. Ethelburga in Bishopsgate, London, is said to be dedicated to her, but this appears to be doubtful. Capgrave says that she, as well as her brother, was born at Stallington in Lindsey, that she was the daughter of a king named Offa, that she converted him and fled from his house to avoid marriage, and that when her brother made her abbess of Barking he sent for Hildelith to instruct her in monastic practices. Her day is 11 Oct.

[Bædæ Hist. Eccl. iv. 7–10; Acta SS. Bolland. Oct. v. 648 sq.; Capgrave's Nova Legenda, 139; Dugdale's Monasticon, i. 436.] W. H.

**ETHELDREDA, Saint** (630?–679), queen of Northumbria and abbess of Ely, was one of the four sainted daughters, apparently the third, of Anna, king of East Anglia, 'vir optimus, atque optimæ genitor sobolis' (Bæda, *Hist. Eccl.* iii. 18). Her own name, the female form of Ætheldryht—'noble troop'—appears in such variations as Æthelthryth, Ætheldrythe, Æthelridha, Ædilthryda, Etheldryth, Edelburch (Gaimar), and Audry. The names of her sisters were Sexburga [q. v.], wife of Erconbert, king of Kent, who succeeded her as abbess of Ely; Ethelburga ('filia naturalis'), abbess of Farmoutier; and Withburga [q. v.], a recluse of East Dereham, Norfolk. According to Thomas of Ely, Etheldreda was born at Exning, near Newmarket, on the borders of Suffolk and Cambridgeshire (Wharton, *Anglia Sacra*, i. 597). She desired to devote herself to a life of religion, and it was with great reluctance that two years before her father Anna's death, which took place in 654, she became at a very early age the wife of Tonbert, the prince of the Southern Gyrvii, or fen countrymen, who occupied South Cambridgeshire. From her husband she received as her jointure or 'morning gift' the whole of the Isle of Ely. According to Bæda, the marriage with Tonbert, as well as her subsequent union with Egfrid, was only nominal (Bæda, *Hist. Eccl.* iv. 19). Tonbert died in 655. After five years of widowhood, spent at her home at Ely in religious seclusion, Etheldreda was in 660 sought by Oswy, king of Northumbria, as wife for his eldest son Egfrid, then a boy of fourteen. It was an alliance which on political grounds the East-Anglian princess was not free to refuse, and the youthful widow was unwillingly compelled to leave her religious seclusion for the Northumbrian court. The morning gift she received from Egfrid was land at Hexham, which she afterwards gave to Wilfrid for the erection of the minster of St. Andrew (Rich. of Hexham, § 3). Ten years after their marriage Egfrid succeeded his father as king of Northumbria. With a natural desire for the wifely companionship of his queen, he called in the aid of Wilfrid, who was very high in Etheldreda's regard, to induce her to fulfil her duty in the state of life to which God had called her. In Wilfrid's eyes this wilful rejection of all wifely duties appeared a token of superior sanctity. The promise of land and money, if he succeeded in his embassage, was quite ineffectual to move him. Etheldreda had chosen the better part, from which he dared not

divert her. At last, after two years of fruitless negotiations, the wronged husband's consent was extorted that Etheldreda should betake herself to a monastic life. The monastery she chose was that of Coldingham, Berwickshire, recently founded by her aunt, St. Ebba [q.v.], near the headland which, with a change of the initial vowel, perpetuates her name. Here she received the veil from Wilfrid (Bæda, u. s.; Flor. Wig. anno 672; Thomas of Ely, apud Wharton, i. 599). After the lapse of a year a fresh attempt on the part of Egfrid to enforce his conjugal rights prompted Etheldreda's sudden flight southwards. Barely escaping her husband's hands, with two female companions she crossed the Humber, and continued her journey across Lincolnshire till she reached the marshy fastness of Ely. According to a later story, Etheldreda's flight was aided by miraculous events, some of which are represented in the carvings of the lantern of the minster of which she was the foundress. The then almost inaccessible island having been attained, Etheldreda felt herself free to accomplish her long-cherished desire in the foundation of a monastic house, A.D. 673. This, according to Thomas of Ely, though Bæda is silent on the point, was formed after the model of Coldingham and Whitby for religious persons of both sexes. The place chosen, the same authority informs us, was the site of a church—the only one on the whole isle—which an untrustworthy Ely legend ascribed to St. Augustine, and which had been recently destroyed by Penda of Mercia. This church and monastery Etheldreda supported by the material aid of her cousin, King Aldulf [q. v.], and the spiritual counsel of her chaplain, Huna, rebuilt from the foundations, and endowed with the isle. Her old religious director, Wilfrid, established her as abbess of the new monastery, for which, on his next visit to Rome, he secured privileges and immunities from Pope Benedict II. Before his return, however, with these marks of papal favour, Etheldreda had departed this life, 23 June A.D. 679, being succeeded as abbess by her elder sister, Sexburga, ex-queen of Kent, who had previously taken the veil in the monastery of Ely. Bæda relates some particulars of Etheldreda's asceticism, which was of the strictest kind, together with details of her last illness, which he had learnt from her physician, Cynifrid. During the six years that she was abbess she never wore linen, but only wool. She seldom indulged in a warm bath, except on the eves of the three great festivals, and on those occasions she was the last to take the bath, the whole body of nuns having been previously washed either by her own hands or those of her attendants. She seldom ate more than once in the day, except on the greater solemnities, or under some grave necessity; and it was her constant rule, unless sickness hindered, to remain in church at prayer from the matin service, said soon after midnight, until sunrise. Her death was caused by one of the recurring pestilences, which Bæda tells us Etheldreda predicted, and indicated the exact number of those who were to die of it in her society. One of the symptoms of her last illness was a large bubo, or swelling below the jaw. When Cynifrid came to lance it, recalling her early life as an East-Anglian princess, she expressed her satisfaction at the nature of her malady, which she regarded as a penance sent by divine mercy to atone for her youthful vanity in dress. 'Once,' she said, 'I used to wear vain necklaces round my neck, and now, instead of gold and pearls, God in his goodness has weighed it down with this red burning swelling.' She was buried at Ely by her own desire in a coffin of wood. In 695 her sister and successor, Sexburga, determined to translate Etheldreda's corpse and enshrine it in a coffin of stone as a more worthy receptacle. After a long and vain search a suitable coffin was found, fitting her remains as accurately as if it had been made for them, at Grantchester, near Cambridge. To this coffin Etheldreda's remains—which Bæda relates, on Cynifrid's authority, were found undecayed, even retaining the mark of the incision he had made on her neck—were transferred with great pomp, and became the means of many miraculous cures. The present cathedral of Ely was subsequently erected over her tomb. What Dr. Bright justly terms 'her unhealthy aversion for wedded life as such,' secured for Etheldreda a very high place in the annals of hagiology. Bæda himself composed a long hymn in elegiac metre in laudation of her eminent virtues:

Nostra quoque egregia jam tempora virgo beavit:
Ædilthryda nitet nostra quoque egregia.
(*Hist. Eccl.* iv. 20.)

'Etheldreda Virgo' is recorded in the Roman calendar on 23 June. The translation of her body is observed on 17 Oct., which is popularly kept as St. Etheldreda's, or by vulgar contraction, St. Awdry's day. It deserves notice that the familiar word 'tawdry,' to characterise cheap finery, has its origin in the showy goods, especially lace, sold at St. Awdry's fair.

Etheldreda's steward, Wine, Owin, or Ovinus, who accompanied Etheldreda in 660 from East Anglia to Yorkshire, on her marriage to Egfrid, sharing his mistress's religious devotion, became a monk under St.

Chad at Lastingham, and followed him to Lichfield. The base of his monumental pillar, bearing an inscription recording his name, is still preserved in the south aisle of Ely Cathedral.

[Bædæ Hist. Eccl. iv. 3, 19, 20; Thomas Eliens. ap. Wharton, Anglia Sacra, i. 591 sq.; W. Malm., Gesta Pontiff. pp. 322–3; Bright's Early Engl. Church Hist. pp. 151, 230, 235, 251.] E. V.

ETHELFLEDA, ÆTHELFLÆD, or ÆLFLED (*d.* 918?), the 'lady of the Mercians,' the eldest daughter of King Ælfred and Ealhswith, was given in marriage by her father to Æthelred, the ealdorman of the Mercians, in or before 880 (KEMBLE, *Codex Dipl.* p. 311). Her marriage is politically important, for it led to the completion of the union of Mercia with Wessex under the West-Saxon kings, and should be compared with the marriage of her aunt Æthelswith, the daughter of Æthelwulf, to Burhred, the king of the Mercians. With Burhred's departure from England the Mercian kingship virtually ended, for his successor, Ceolwulf, was a mere phantom king set up by the Danes. As soon as Ælfred had won western Mercia he gave it, along with his daughter's hand, to Æthelred, a member of the old Mercian royal house, intending to rule it through his son-in-law as ealdorman, as Æthelwulf had probably ruled it to some extent through his son-in-law Burhred as under-king. After her brother Eadward had come to the throne, Æthelflæd and her husband, for the two seem to have acted with equal authority (*ib.* 1081), strengthened Mercia against the Danes by fortifying and colonising Chester in 907; this step put them in command of the lower Dee, and enabled them to hinder the Danes and the Northmen of Ireland from passing from North Wales into the Danelaw. When the Danes broke the peace in 910, it is probable that Æthelred was ill; his wife, however, seems to have led the Mercians either in that year, which was marked by Eadward's victory at Tettenhall, or in the next year, when the English were victorious at Wodenfield, to have joined in routing a combined force of Danes and Norwegians, and to have pursued the enemy into the forests of the Welsh border (*Irish Fragments*). About the same time possibly she made alliance with the Scots of Ireland and with the Welsh against the pagans, and built a stronghold at 'Bremesbyrig' (? *A.-S. Chron.* Canterbury; 'Brunesbury,' HENRY OF HUNTINGDON). During the illness of Æthelred it is said that Chester was attacked by the Northmen. Hingamund, or Ingwar, a chief of the Norwegians (Lochlanns), had come over from Ireland and ravaged Anglesea in 902 (*Ann. Cambrenses*, sub an. 902); he had afterwards been defeated by the Welsh, prayed Æthelflæd to allow him and his people to settle in her dominions, and obtained leave to settle near Chester. After a while he and his men coveted the wealth of the new colony, and prepared to attack it. The 'king' and 'queen,' as the Irish called the ealdorman and his wife, bade their men defend the town, and they did so with courage and success. Moreover, Æthelflæd won the Irish Danes (Gaidhil) to her side against the pagan Norwegians, sending to them to remind them that she and the ealdorman had treated their soldiers and clerks with honour. This decided their success, and the siege was raised (*Irish Fragments*. It seems impossible to speak certainly as to the date of these transactions; they are given in this place because they are said in the Irish story from which they come to have happened during the last illness of Æthelred. It seems possible, however, that this siege of Chester has nothing to do with Æthelflæd's life, and that it should come in the latter part of Eadward's reign). Æthelflæd lost her husband, who had for a long time been incapacitated by sickness, either in 911 or 912 (*A.-S. Chron.*, Canterbury, Worcester, and Abingdon versions; FLORENCE; ÆTHELWEARD); she was left with one daughter, after whose birth it is said that she declined incurring the risk of again becoming a mother, declaring that the bringing forth of children did not become a king's daughter (*Gesta Regum*, sec. 125). She and her husband brought up their nephew Æthelstan at their court. After Æthelred's death she continued to rule Mercia, with the title of the 'Lady of the Mercians,' but the king joined London and Oxford, with the lands pertaining to them, to Wessex. Æthelflæd now set herself to secure Mercia against the attacks of the Danes and Northmen by building fortresses which would hinder them from entering the country from North Wales, where they found allies, or by the principal roads that led into central England. First, in 912, she set about the defence of the middle course of the Severn, leading her people to Scargate in May, and there building (the word 'getimbrede' signifies more than raising earthworks) a fortress; and in the same year she built another at Bridgnorth, close by which place the village of Danesford still testifies to the cause of her work. The next year she raised two fortresses on Watling Street, the road that formed the boundary between England and the Danelaw, the one at Tamworth, where the road bifurcates, one branch leading to Wroxeter and the other to Chester, and

'before Lammas' the other at Stafford, the stone ford by which the Chester road crossed the little river Sow (*Conq. of England*, p. 201). It is evident that she had plenty of trouble with the Welsh, for in 914 she fortified Eddisbury, immediately to the south of the Weaver, and 'after harvest' guarded central Mercia, barring invaders from the Fosse way by planting a garrison at Warwick, where she built a 'burh,' still commemorated by the large earthwork between the present town and the Avon (*ib.* 202). She next built Cherbury and Warbury, and then fortified Runcorn on the estuary of the Mersey. In 916 she inflicted a severe blow on the Welsh of Gwent; her army stormed Brecknock, and took the king's wife and thirty-four others prisoners. This victory probably put an end to the troubles on the western border of Mercia, for the 'lady' now turned on the Danish confederacy of the Five Boroughs and laid siege to Derby, where the king of Gwent is said to have taken shelter. The town was taken by storm, and four of Æthelflæd's thegns were slain within the gates, which caused her great sorrow; the conquest of the town brought with it the dominion of all the district pertaining to it. Early the next year, probably 918, Leicester was surrendered to her, and a large part of the Danes there became subject to her. The Danes of York also made peace with her, and bound themselves by oath to obey her. Shortly after this she died at her palace at Tamworth on 12 June, in the eighth year of her sole rule, and was buried at St. Peter's at Gloucester. She was wise, just, and righteous, and walked in the ways of her father. After her death Eadward took the Mercian ealdormanship into his own hand, and carried away her daughter Ælfwyn into Wessex. In one (the Winchester) version of the chronicle Æthelflæd's death is given under 922; this date, though sometimes adopted (*Conquest of England*, p. 191), can scarcely be correct, for the Worcester chronicler assigns it to 918, Æthelweard, the 'Cambrian Annals,' and the 'Annals of Ulster' to that year or the year before, and Florence to 919; and as it is certain that Æthelred died either in 911 or 912, and that his widow died in the eighth year of her sole government, it is impossible that the date of her death should be later than 919, while the balance of authorities inclines decidedly to 918.

[Anglo-Saxon Chron., especially the Mercian Annals inserted in Cott. Tiber. A. vi., and the Worcester version; Florence of Worcester (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum (Engl. Hist. Soc.); Henry of Huntingdon, Æthelweard, Annales Cambrenses, Mon. Hist. Brit.; Three Fragments of Irish History by Dubhaltach MacFirbisigh, ed. O'Donovan (Irish Archæol. and Celtic Soc.); Lappenberg's Anglo-Saxon Kings, ii. 85–96; Green's Conquest of England, pp. 191, 196–207.] W. H.

ETHELFRID, ÆTHELFRITH, or AEDILFRID (*d.* 617), king of the Northumbrians, called Flesaurs (Nennius, c. 63), the son of Æthelric of Bernicia, who conquered Deira (*A.-S. Chron.*, Florence, sub an. 588), and reigned over both the Northumbrian peoples, succeeded his father in 593. He wasted the British more than any English king that had been before him, either driving them out and putting English settlers in their place, or subduing them and making them tributary (Bæda, *Hist. Eccl.* i. 34). The first of his wars of which there is any record was against an invader. The Scots of Dalriada, whose kingdom lay to the east of the Drumalban range, and extended as far north as the mouth of Loch Leven, had now risen to considerable power under their king, Aidan [q. v.], and had driven the English out of the debatable district called Manann to the south of the Firth of Forth. In 603 Aidan marched at the head of a great host of Scots, Britons, and Irish into Liddesdale, on the border between Bernicia and Strathclyde. Æthelfrith met the invaders at a place called Dægsastane, and almost entirely destroyed them, though his brother Theobald, also called Eanfraith (Tighernac, sub an. 600), was slain, and the part of the army under his leadership was overthrown. The English victory was decisive, for Bæda says that from that time on to his own day (731) no king of Scots dared to enter Britain to give battle to the English. Dægsastane is most probably Dawstone in Liddesdale, where certain standing stones on Nine Stone Rig and in the neighbourhood and a huge cairn may be taken as marking the site of the battle, while there are also strong earthworks not far off (Skene, *Celtic Scotland*, p. 162). It is possible that up to this time Æthelfrith had been fully engaged in the northern part of his dominions, and had had little leisure to assert his power in Deira, and that this victory enabled him to bring the kingdom his father had taken from the sons of Ælle into immediate dependence upon himself; for it is said (Nennius, c. 63) that he reigned twelve years in Berneich (Bernicia) and another twelve in Deur (Deira). In 613 he extended his kingdom to the western sea, and marched on Chester with a large force. The Welsh gave him battle, and were defeated with great slaughter. Before the battle began Æthelfrith saw the monks of Bangor Yscoed, where there was a vast monastic settlement containing over two thousand brethren, stand-

ing some little way off engaged in prayer for the success of their countrymen. When he was told the reason of their coming, he said: 'If they pray to their God against us they are our enemies, even though they do not bear arms, because they fight against us with their curses,' and he bade his men fall on them first. It is said that about twelve hundred of them were slain, and their slaughter was held to be the fulfilment of the prophecy uttered by Augustine when the abbot Dinoth and his monks refused to assent to his demands. Two Welsh kings fell in this battle (Bæda, i. 2; Tighernac, sub an. 613). Æthelfrith was a heathen. He married Bebbe, from whom the town of Bamborough, the residence of the Bernician kings, is said to have taken its name, and Acha, the sister of Eadwine [q. v.], by whom he had seven sons and a daughter, Ebbe or Æbbe, founder and abbess of Coldingham. Three of his sons, Eanfrith, Oswald, and Oswiu, became kings. Æthelfrith persecuted Eadwine, the representative of the royal house of Deira, and tried to persuade Rædwald, king of East Anglia, with whom he had taken refuge, to give him up. Rædwald refused, and marched against him in 617 before he had collected the whole strength of his kingdom. Æthelfrith met Rædwald's army by the river Idle, on the Mercian border, and was defeated and slain. He reigned twenty-four years, and was succeeded by Eadwine.

[Bædæ Hist. Eccles. i. c. 34, ii. c. 2, 12 (Engl. Hist. Soc.); Anglo-Saxon Chron., sub ann. 603, 617; Florence of Worcester, i. 11, 268; Nennius, c. 63 (Engl. Hist. Soc.); Ann. Tighernac, ed. O'Conor, ii. 182; Ann. Cambrenses, Mon. Hist. Brit. p. 832; Skene's Celtic Scotland, i. 160; Green's Making of England, pp. 198, 232, 249–251.] W. H.

ETHELGAR, ÆTHELGAR, or ALGAR (*d.* 990), archbishop of Canterbury, was a monk of Glastonbury, where he came under the influence of Dunstan and Æthelwold, afterwards bishop of Winchester, and formed part of the new congregation that Æthelwold gathered round him at Abingdon. When, in 964, Æthelwold turned the secular clergy out of Newminster (Hyde Abbey), near Winchester, and put monks in their place, he selected Æthelgar to be abbot of the house. Æthelgar must therefore be reckoned as one of the party that introduced the strict observance of the Benedictine rule into England, though he did not adopt the violent policy of his master Æthelwold. He enlarged his monastery, and was forced by the jealous feeling of the bishop and chapter towards the newer foundation to purchase land for the purpose at a manca of gold for each foot (*Gesta Pontiff.* p. 173). On 2 May 980 he was consecrated bishop of Selsey, the South-Saxon see, and did not dispossess the canons of his church. He succeeded Dunstan as archbishop of Canterbury about the middle of 988, and went to Rome for his pall either in that or the next year, visiting the abbey of St. Bertin, near St. Omer, both on his outward journey and on his return. His gifts to this monastery were so large that the abbot spoke of him as its patron, and declared that its restoration was due to his munificence. He appears to have been a man of learning and generosity. He died on 13 Feb. 990, after a pontificate of one year and three months (Stubbs).

[Anglo-Saxon Chron., sub ann. 980, 988; Florence of Worcester, i. 146, 148 (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum, i. 314 (Engl. Hist. Soc.), Gesta Pontificum, pp. 32, 173, 205 (Rolls Ser.); Stubbs's Memorials of St. Dunstan, pp. 383–9; Chron. de Abingdon, ii. 261 (Rolls Ser.); Liber de Hyde, p. 182 (Rolls Ser.); Kemble's Codex Dipl. pp. 526–665, passim; Hook's Archbishops of Canterbury, i. 427 sq.] W. H.

ETHELGIVA (*fl.* 956), wife of King Eadwig. [See Ælfgifu.]

ETHELHARD, ÆTHELHEARD, ADELARD, or EDELRED (*d.* 805), archbishop of Canterbury, a Mercian either by birth or at least in feeling, was abbot of 'Hlud' (Simeon of Durham, p. 667), either Lydd in Kent, or more probably Louth in Lincolnshire. William of Malmesbury's assertion that he was abbot of Malmesbury and afterwards bishop of Winchester cannot be correct for chronological reasons (*Ecclesiastical Documents*, iii. 468). He was elected to the see of Canterbury on the death of Archbishop Jaenberht in 791, but was not consecrated until 21 July 793 (Florence, i. 63). This delay was evidently the result of the dislike with which the Kentishmen regarded the Mercian domination. Offa, king of Mercia, who was endeavouring to strengthen his power over them, had diminished the dignity of Canterbury by persuading Pope Hadrian to erect Mercian Lichfield into a third metropolitan see, which was held by Hygberht, and he now hoped, by procuring the election of one of his own party to Canterbury, to secure the success of this arrangement, and to increase his power over Kent through the instrumentality of the archbishop. The clergy and nobles of Kent hated the Mercian rule, and their hatred was no doubt intensified by the injury Offa had done their church. It is probable, therefore, that they did all they could to hinder Æthelheard from receiving consecration from the

Mercian archbishop of Lichfield. After his consecration, which was doubtless performed by Hygberht, Æthelheard received a letter from Alcuin [q. v.], who constantly corresponded with him, exhorting him to a faithful discharge of his duties (*Monumenta Alcuiniana*, p. 202). He was in favour with Offa, for the Frankish king Charles (Charlemagne) requested him to use his influence with the king on behalf of certain English exiles; and his consecration seemed to have secured the success of Offa's policy, for at the council of Clovesho in 794 his name was appended to a charter below that of Hygberht, his senior in office (*Eccles. Documents*, iii. 484, 485). In 796, however, Eadberht Præn [q. v.] made an insurrection in Kent, and the same year Offa died, and was succeeded by his son Ecgfrith, who in December was succeeded by Cenwulf. Æthelheard, as a strong partisan of Mercia, was in considerable danger in Kent, and Alcuin wrote to him beseeching him not to desert his church. Nevertheless, in 797 he was a fugitive at the Mercian court, and Alcuin wrote to the Kentishmen urging them to receive him back (*ib.* p. 509). With the death of Offa the importance of the Mercian archbishopric decayed. Now that the Archbishop of Canterbury was a strong adherent of the Mercian king, there was no longer any reason for keeping up the schism in his province, and it seemed better policy to strengthen and make use of the vast influence attached to his office. Mercian bishops began to profess obedience to Canterbury, and Æthelheard wrote to Leo III to obtain the restoration of the rights of his see (*ib.* pp. 506, 523). Cenwulf in 798, the year of Eadberht's defeat and capture, wrote to Leo to consult him as to the termination of the schism. Leo in his answer declared the primacy of Canterbury (*ib.* p. 524). On the suppression of the revolt Æthelheard returned to Canterbury, and shortly afterwards received a letter from Alcuin congratulating him on his return, and recommending him to do penance for having deserted his church, to consult Eanbald [see EANBALD II], archbishop of York, as to the restoration of unity in his province, and so to arrange matters that, while regaining the right of ordaining bishops throughout it, he should yet leave Hygberht the pall he had received from Rome. The next year Æthelheard presided at a council at Celchyth (Chelsea). In spite, however, of the pope's declaration, he was not yet invested with primatial dignity, for, at a council held shortly afterwards at Tamworth, his name was still written after that of Hygberht (KEMBLE, *Codex Dipl.* 1020). In accordance with Alcuin's advice he took counsel with Eanbald, and determined to go to Rome to lay his case before the pope. He left England in 801 (*A.-S. Chron.* sub an. 799), and journeyed in company with two bishops and two thegns. Alcuin took a lively interest in his journey, sent a servant with a horse and his own saddle to meet him at St. Josse-sur-Mer or St. Judoc's, a cell he had at Quentavic, or Etaples in Ponthieu, and wrote to the Emperor Charles on his behalf. The archbishop was honourably received by Leo, who on 18 Jan. 802 gave him a letter confirming all the ancient rights of his see (*Eccles. Documents*, iii. 536), and when he had left Rome wrote to Cenwulf praising his high character and ability, and the holiness of his life and conversation, and informing the king that he had restored the rights of the see, which had, it appears, suffered in property as well as dignity, and had given the archbishop authority to excommunicate transgressors (*ib.* p. 538). Alcuin again wrote to Æthelheard, congratulating him on his success and his safe return, and praying him to be firm and active. In a council held at Clovesho in October 803 the rights of Canterbury were acknowledged, and the metropolitan dignity was taken away from Lichfield. A record of another act of this council, dated two days later, is attested by Hygberht, an abbot of the diocese of Lichfield. It may therefore be assumed either that Hygberht voluntarily divested himself of his dignity, or that Æthelheard, in spite of Alcuin's advice, followed up his victory by the deposition of his rival. Æthelheard's last public act is dated 805; he died on 12 May of that year, and was buried in the chapel of St. John the Baptist in his cathedral church (GERVASE). His coins, of which eight types are extant, are rare; some of them are inscribed 'Ædilheard Pont.' instead of 'Ar.,' and it has been suggested that they belong to the period between his election and consecration (KENYON; *Ecclesiastical Documents*).

[Anglo-Saxon Chron., sub ann. 791, 799; Florence of Worcester, i. 62–4 (Engl. Hist. Soc.); Simeon of Durham, p. 667, Mon. Hist. Brit.; William of Malmesbury, Gesta Pontificum, pp. 57–59, 160, 389 (Rolls Ser.); Haddan and Stubbs's Councils and Eccles. Documents, iii. 467–553, contains all the more important documents of Æthelheard's archiepiscopate, with references to Kemble's Codex Dipl., and with the correspondence between him and Alcuin, which will be found along with other notices of Æthelheard in the Monumenta Alcuin., ed. Jaffé; see also the Monumenta Carolina, p. 352; Dict. of Christian Biog., art. 'Ethelhard,' by Bishop Stubbs; Anglia Sacra, i. 53; Gervase, col. 1642, Twysden; Hook's Archbishops, i. 254; Hawkins's Silver Coins, ed. Kenyon, p. 103.] W. H.

**ETHELMÆR, ELMER, or ÆLMER** (*d.* 1137), also called HERLEWIN, ascetic writer, was made prior of Christ Church, Canterbury, in 1128, and is said to have been a man of great piety and simplicity. His simplicity led him to take the part of Archbishop William of Corbeuil in a dispute he had with the convent in 1136 about the church of St. Martin at Dover (GERVASE, i. 98). He died 11 May 1137. The name Elmer is evidently a corruption of the old English name Æthelmær. Leland saw two works by him, a book of homilies and a treatise, 'De exercitiis spiritualis vitæ.' The report on the Cottonian Library has under Otho A. xii. 'Ælmeri monachi ecclesiæ Christi Cantuariensis epistolæ, in quibus tractat de munditia cordis, . . . et querimonia de absentia metus Dei. Liber asceticus et vere pius;' 100 f. This manuscript was almost entirely destroyed by the fire of 1751; the few charred fragments that remain form the seventh portion of a volume, marked as above, which begins with some fragments of a manuscript of Asser, the only contents noticed in the Museum catalogue. Another copy is in the library of Trinity College, Cambridge, Gale MS. O. 10, 16 (WRIGHT). The titles of other works are given by Bale.

[Gervase of Cant. i. 98, 100, 288; Anglia Sacra, i. 137; Bale, Scriptt. Brit. Cat. cent. ii. c. 72; Pits, De Angliæ Scriptt. p. 201; Wright's Biogr. Lit. ii. 104.] W. H.

**ETHELMÆR** (*d.* 1260), bishop of Winchester. [See AYMER (or ÆTHELMÆR) DE VALENCE (or DE LUSIGNAN).]

**ETHELNOTH, ÆTHELNOTH,** Lat. **EGELNODUS** or **EDNODUS** (*d.* 1038), archbishop of Canterbury, son of Æthelmær the Great, ealdorman of the western shires (FLOR. WIG.), the friend of Ælfric [q. v.] the Grammarian, and grandson of Æthelweard [q. v.] the historian, and so a member of the royal house of Wessex, was first a monk of Glastonbury, and then dean of the monastery of Christ Church, Canterbury, and a chaplain of Cnut. He was raised to the see of Canterbury as the successor of Lyfing, and was consecrated at Canterbury by Wulfstan, archbishop of York, on 13 Nov. 1020; the announcement of Wulfstan that he had obeyed the king's writ for the consecration is still extant (KEMBLE, *Codex Dipl.* 1314). Æthelnoth was much beloved, and was called 'the Good' (*A.-S. Chron.*, Worcester and Abingdon, an. 1038). He went to Rome for his pall, and obtained it on 7 Oct. from Benedict VIII, who received him with honour. On his journey homewards he gave a hundred 'talents' of silver and a 'talent' of gold for an arm of St. Augustine of Hippo, which he bought at Pavia, and presented to the abbey of Coventry. The good influence he exercised over Cnut, his consecration of Gerbrand to the see of Roskild in 1022, when he also consecrated bishops of Fionia and Scania, and the fact that Cnut addressed his famous letter to his people to him and the Archbishop of York, are noticed in the article on the king's life [see CANUTE]. He restored and beautified his church, which suffered much during the Danish invasions, and translated thither from St. Paul's the body of his martyred predecessor, Ælfheah, with great ceremony in June 1023, taking up the body on the 8th and depositing it in Christ Church on the 15th, in the presence of the king, of the queen, and her son, Harthacnut, and of a multitude of great men, lay and clerical (*A.-S. Chron.*, Worcester; OSBERN). It is asserted that Harold, after he had been chosen king, tried to persuade Æthelnoth to crown him, and that the archbishop, who supported the claim of Harthacnut, refused to do so on the ground that it would be acting unfaithfully towards the late king, and laid the crown and sceptre on the altar, declaring that he would neither give nor refuse them, that Harold might seize them if he dared, but that he would crown none but a son of Emma (*Enc. Emmæ*, iii. 1). The story is doubtful (*Norman Conquest*, i. 541). Æthelnoth died on 29 Oct. 1038. The Worcester chronicler gives a remarkable notice of the love men had for him, for after the notice of his death he tells how Æthelric, the bishop of the South-Saxons, asked of God 'that he would not let him live no while after his beloved father, Æthelnoth, and within seven nights he eke passed away.' Æthelnoth has a place in the calendar.

[Anglo-Saxon Chron. ann. 1020, 1038; Florence of Worcester, ann. 1020, 1031 (Engl. Hist. Soc.); Symeon of Durham, cols. 177, 180, Gervase Act. Pontiff. col. 1650, Twysden; William of Malmesbury, Gesta Regum, pp. 308, 313 (Engl. Hist. Soc.); Gesta Pontiff. pp. 311, 390 (Rolls Ser.); Encomium Emmæ, iii. 1, in Pertz; Osbern's Vita S. Elphegi, Anglia Sacra, ii. 143; Freeman's Norman Conquest, i. 487, 541; Hook's Archbishops of Cant. i. 477 sq.; Wright's Biog. Lit. (Anglo-Saxon), p. 509.] W. H.

**ETHELRED or ÆTHELRED I** (*d.* 871), king of the West-Saxons and Kentishmen, the fourth son of Æthelwulf and Osburh, should, by his father's will, have succeeded to the West-Saxon kingship on the death of his eldest surviving brother, Æthelbald, but this arrangement was set aside in favour of Æthelberht, king of Kent. Æthelred came to the throne on the death of Æthel-

berht in 866. His reign saw a change in the character of the Scandinavian invasions which had so long troubled England. Up to this time these invasions had been undertaken simply for the sake of booty, and the pirates had at first merely landed at some convenient spot, plundered, and sailed away, though of late years [see under ETHELWULF] they had begun to winter in the islands of Sheppey and Thanet. Now they began to conquer and set up kingdoms, and they would have succeeded in conquering the whole country had it not been for the stout resistance they met with from the West-Saxons first under Æthelred, and then under his younger brother, Alfred or Ælfred. In the first year of Æthelred's reign they landed in East Anglia, and after seizing horses rode into Northumbria, slew the two kings who opposed them [see under ÆLLA, *d.* 867], and set up a tributary king. They then entered Mercia and took up their winter quarters (867–8) at Nottingham. Burhred, the Mercian king, sent to his West-Saxon brothers-in-law, to Æthelred his overlord, and his brother, Ælfred, to come to his help. Throughout the reign Ælfred is described as 'secundarius,' which must not be taken to mean that he held any kingdom under his brother, for the kingdom of Kent was now united to the rest of southern England [see under ETHELBERHT], but that he was recognised as his brother's helper or lieutenant [see under ÆLFRED]. When they received Burhred's message, Æthelred and his brother marched to Nottingham with a West-Saxon army. The Danes refused to meet them in battle and stayed behind their fortifications, and the West-Saxons were not able to force entrance. While, however, Æthelred's expedition ended without much fighting, it saved Mercia, for a peace was made between the Danes and the Mercians, and the invaders returned to Northumbria. In 870 they marched across Mercia into East Anglia, desolated the country, slew the king, Eadmund [q. v.], and made the land their own. Wessex was now the only part of England that was capable of resistance, and in 871 it was invaded by a large Danish host. The invaders, led by two kings and many jarls, encamped at Reading, a frontier town on the Mercian border, and probably occupied 'the bank of gravel in the angle formed between the Kennet and the Thames,' where Reading Abbey was afterwards built (PARKER). Æthelred and his brother gathered an army to fight with them, but before they could bring it against them a division of the Danish host under two jarls left their position between the rivers and rode westwards to Englefield, perhaps with the intention of gaining a position on the Berkshire hills. Here, however, they were met by the ealdorman, Æthelwulf, evidently at head of a local force, were defeated and driven back to their encampment. Four days later Æthelred and Ælfred came up, joined forces with Æthelwulf, and attacked the Danish position. They were defeated, and Æthelwulf was slain. The defeat of the West-Saxons enabled the invaders to leave their cramped and somewhat perilous position and gain the heights, and they formed their camp on Æscesdune, or Ashdown. Four days after his defeat Æthelred again led his army against them. The Danish host was drawn up in two divisions, one commanded by the two kings, the other by the jarls. Æthelred was to attack the one and Ælfred the other. The Danes, who were on the higher ground, pressed hard on Ælfred's division, for he did not return their attacks because Æthelred was not ready; he was kneeling in his tent while a priest celebrated the mass, and he declared that he would not come forth until the mass was ended, nor serve man first and God after. Ælfred could no longer keep his men standing on the defensive and charged with them up the hill like a boar against the hounds (ASSER). When the mass was over, Æthelred joined in the fray, attacked the Danish kings, and slew one of them (HENRY OF HUNTINGDON). The fight was fiercest round a stunted thorn-bush that was pointed out in after days to those who visited the field. Asser tells us that he saw it. The battle lasted till nightfall. Æthelred's army was completely victorious, and the Danes were driven back to their camp at Reading with the loss of one of their kings, of five jarls, and of 'many thousands' of men. This battle is supposed to be commemorated by the 'White Horse' at Uffington, which is spoken of in the 'Abingdon History' (i. 477, ii. 125), and was perhaps originally cut in memory of some far earlier victory. Such a victory ought to have delivered Wessex, but it is evident that according to the English custom the larger part of Æthelred's force departed to their homes after the battle. He was therefore unable to follow up his success; the Danish camp was not stormed, and the invading army marched southward into Hampshire. A fortnight after their victory at Ashdown, Æthelred and his brother again met them at Basing. The English were defeated, but were not routed; for the Danes took no spoil (ÆTHELWEARD), and instead of advancing on Winchester appear for a while to have been checked. They were now reinforced by a fresh body of invaders from beyond sea, and two months later marched into Surrey.

Æthelred and Ælfred fought with them at Merton (Merton near Bicester and Marden near Devizes have also been suggested). The victory was for a while doubtful; at first the Danes gave way, but in the end the English were defeated. Soon after this, on 23 April, Æthelred died, probably from the effects of a wound received at Merton (*A.-S. Chron.* Winchester, an. 871; Florence, i. 85). He was buried at Wimborne in Dorsetshire. He was regarded as a saint and a martyr, and an inscription cut about 1600 on a brass which bears the effigy of a king in Wimborne Minster records the reverence which was paid to 'St. Ethelred, king of the West-Saxons.' He left a son named Æthelwald, who rebelled against Eadward the Elder. The ealdorman, Æthelweard the historian, was descended from him, but whether through the male or female line does not appear.

[Anglo-Saxon Chron.; Florence of Worcester (Engl. Hist. Soc.); Asser, Æthelweard, Henry of Huntingdon, Mon. Hist. Brit.; Parker's Early History of Oxford, p. 114 (Oxford Hist. Soc.); Green's Conquest of England, pp. 85–103; Chron. de Abingdon, i. 477, ii. 125 (Rolls Ser.); Hutchins's Hist. of Dorset, ii. 544, 2nd edit., where the brass with royal effigy and inscription with the name of St. Ethelred is figured; the date of death given as 873 would alone be sufficient to expose the forgery.] W. H.

**ETHELRED or ÆTHELRED** (*d.* 889), archbishop of Canterbury, a monk of Christ Church, Canterbury, is said to have been bishop of Wiltshire when Æthelred and Ælfred appointed him to the archbishopric in 870; but the statement, though not necessarily incorrect, is open to question (insertion probably of a late date in 'A.-S. Chronicle, Winchester,' and the late version 'Cott. Otho B.' xi.) He received the pall from Hadrian II, and on his return from Rome is said to have designed to expel the secular clergy from his church. This, however, is also doubtful [see under Ceolnoth]. He forbore to do so. He appears to have consecrated Llunwerth or Lwmbert, probably the same as Hubert the Saxon, to the see of St. David's in 874, and Cyfeiliawg or Chevelliauc to the see of Llandaff; and as King Ælfred's overlordship was undoubtedly acknowledged in South Wales, it is not unlikely that spiritual subjection followed temporal dependence. He was a witness to Ælfred's will. He died 30 June 889 (Flor. Wig.), and was succeeded the next year by Plegmund.

[Anglo-Saxon Chron. ann. 870, 888; Florence of Worcester, i. 108 (Engl. Hist. Soc.); Gervase, col. 1643 (Twysden); Kemble's Codex Dipl. 314. For the consecration of the Welsh bishops—Diceto's Abbrev. Chron. i. 138 (Rolls Ser.); Brut y Tywysogion, an. 874, and Ann. Cambrenses, an. 874, Mon. Hist. Brit.; Haddan and Stubbs's Councils and Eccles. Docs. i. 207–9.] W. H.

**ETHELRED or ÆTHELRED II**, the Unready (968?–1016), king of England, son of Eadgar and Ælfthryth, was born either in 968 or 969, for he was scarcely seven years old when his father died in 975. His defilement of the baptismal font is said to have caused Dunstan to foretell the overthrow of the nation during his reign (Henry of Huntingdon, p. 748). On the death of his father a strong party was in favour of electing him king instead of his brother Eadward [q. v.] He lived with his mother at Corfe, and Eadward had come to see him when he was slain there. The child wept bitterly at his brother's death, and it was said that his mother was enraged at his tears, and, not having a scourge at hand, beat him so severely with some candles that in after life he would never have candles carried before him, a story that, foolish as it is, may perhaps imply that he was badly brought up in childhood (*Gesta Regum*, sec. 164). He succeeded his brother as king, and was crowned by Dunstan at Kingston on 14 April 978 (*A.-S. Chron.* Abingdon, and Flor. Wig.; 979, *A.-S. Chron.* Worcester; on the discrepancy see *Mon. Hist. Brit.* p. 397 *n. b*); the archbishop on the day of his coronation is said to have prophesied evil concerning him because he came to the throne through the murder of his brother; it is more certain that Dunstan exacted a pledge of good government from him, and delivered an exhortation on the duties of a christian king (*Memorials of Dunstan*, p. 355 sq.) Æthelred was good-looking and of graceful manners (Flor. Wig.); his 'historical surname,' the Unready, does not imply that he lacked energy or resource, but *rede*, or counsel (*Norman Conquest*, i. 286). He was by no means deficient in ability, nor was he especially slothful (*Gesta Regum*, sec. 165); indeed, throughout his reign he constantly displayed considerable vigour, but it was generally misdirected, for he was impulsive, passionate, cruel, and apt to lean on favourites, whom he did not choose for any worthy reasons; he had no principles of action, and was guided by motives of temporary expediency. During the first years of his reign there was no change in the government by the great ealdormen. The death of Ælfhere, ealdorman of Mercia, in 983, was probably a considerable loss to the country; he was succeeded by his son Ælfric, who was banished by the king in 985, cruelly it is said (Henry of Huntingdon). Dunstan, though he still attended the meetings of the witan,

evidently took no part in political matters. The system of defence worked out by Eadgar must have perished at this time, which was naturally a period of disorganisation. A worthless favourite named Æthelsine appears to have exercised considerable influence over the young king, and to have led him to commit and to sanction many acts of oppression (Kemble, *Codex Dipl.* p. 700). By his advice Æthelred laid claim to an estate belonging to the bishopric of Rochester, some violence ensued, and in 986 Æthelred laid siege to Rochester; he was unable to take it, and ravaged the lands of the see. Dunstan interfered on behalf of the bishop, and, when the king disregarded his commands, paid him a hundred pounds of silver to purchase peace, declaring his contempt for Æthelred's avarice, and prophesying that evil would shortly come on the nation (Flor. Wig.; Osbern). It is probable that by this date Æthelred had been some time married to his first wife, Ælfgifu [see under Edmund Ironside]. From 980 to 982 several descents were made on different parts of the coast by the Danes and Northmen. Southampton, Thanet, and Cheshire were ravaged; the coasts of Devon and Cornwall suffered severely, and a raid was made on Portland. To these years may perhaps be referred the story that Swend, the future king of Denmark, came over to England as a fugitive, and no doubt as the leader of a viking expedition, that Æthelred treated him as an enemy, and that he was hospitably received by the Scottish king (Adam Brem. ii. c. 32). These attacks were made simply for the sake of plunder; they ceased for a while after 982, and when they were renewed took a more dangerous form, for the invaders began to settle in the country. In 988 they landed in Somerset, but were beaten off after a sharp struggle. An invasion of a more formidable kind was made in 991 by a Norwegian force under King Olaf Tryggvason, Justin, and Guthmund; Ipswich was plundered, and the ealdorman Brihtnoth [q. v.] was defeated and slain at Maldon in Essex. Then Archbishop Sigeric, Æthelweard [see under Ethelwerd], the ealdorman of the western provinces, and another West-Saxon ealdorman, named Ælfric, offered to purchase peace of the Northmen, and promised to pay them ten thousand pounds of silver. So large a sum could not be raised quickly, and the Northmen threatened to ravage Kent unless they were paid. Sigeric obtained the money to make up the deficiency from Æscwig, bishop of Dorchester, and pledged an estate to him for repayment (Kemble, *Codex Dipl.* p. 689). The treaty was accepted by the king and the witan, and was concluded with the Norwegian leaders (*Ancient Laws*, p. 121). This was the first time that the disastrous policy was adopted of buying off the invaders. Unworthy as the step was, it is sometimes condemned too hastily. It was not taken consciously as an escape from the duty of defending the land; the men who made, and the king and the counsel who ratified, the treaty could not have done so with the expectation that other payments of a like kind would follow, and their action must be judged by itself. It was a moment of supreme danger, for the whole of the south of the country lay open to the enemy, and the three men who bore rule over it may well have thought that as no troops were ready their first duty was to save the people from impending destruction. And the money was not paid with the idea that the Norwegians would in return leave England; the treaty as made by Æthelred distinctly contemplates their remaining; each party, for example, was to refrain from harbouring the Welsh, the thieves, and the foes of the other. In fact, the king, by the advice of the archbishop and the two West-Saxon ealdormen, bought the alliance of Olaf and his host against all other enemies. War was actually going on with the Welsh, and their prince, Meredydd, was in alliance with the Northmen, whose help he had hired (*Brut*, ann. 988, 991; *Norman Conquest*, i. 313). And Æthelred can scarcely have failed to take into account the probability of a Danish invasion, and if so, he and his advisers may have flattered themselves with the hope of dividing their foes, and keeping off the Danes by the help of the Northmen (*Conquest of England*, p. 375). Even allowing that such a hope was certain to fail, time was gained by the treaty, and if it had been used in vigorous and sustained preparations for defence, the advice of the archbishop and the ealdormen might have turned out well. Unfortunately the kingdom was found defenceless again and again, and Æthelred and his nobles, having once got rid of immediate danger by a money payment, bought peace of the Danes on other occasions when they must have been fully aware of the folly of what they were doing. According to William of Malmesbury Æthelred made another treaty this year. He had causes of complaint against the Norman duke, Richard the Fearless; the ports of Normandy afforded convenient anchorage to the Scandinavian pirates, and it is not unlikely that they found recruits among the duke's subjects. War seemed imminent, and Pope John XV undertook the office of mediator. A peace was made which provided that neither should receive the enemies of the other, nor even the

other's subjects, without 'passports from their own sovereign' (*Gesta Regum*, secs. 165, 166; this, the only authority for this treaty, is, of course, late; the grounds on which Dr. Freeman accepts the story will be found in *Norman Conquest*, i. 313, 633; it certainly seems unlikely that any one should have invented the pope's letter).

The peace purchased of the Northmen was broken by Æthelred. In 992 he and the witan 'decreed that all the ships that were worth anything' should be gathered together at London (*A.-S. Chron.*) He put the fleet under the command of two bishops and two lay leaders, Thored, possibly his father-in-law, and Ælfric, the Mercian ealdorman he had banished (Henry of Huntingdon, p. 740). The scheme of taking the Northmen's fleet by surprise was defeated through the treachery of Ælfric. Nevertheless the English gained a complete victory. Enraged at Ælfric's conduct, the king blinded his son Ælfgar. The Northmen sailed off, and did much damage in Northumbria and Lindsey. In 994 the two kings, Olaf of Norway and Swend of Denmark, invaded the land with nearly a hundred ships; their forces were beaten off from London by the burghers on 8 Sept., but ravaged Essex, Kent, Surrey, and Hampshire, and then 'took horses and rode whither they would.' Æthelred and the witan now offered them money and provisions if they would cease their ravages. They took up winter quarters in Southampton, and a tax was levied on Wessex to pay the crews, while a tribute of sixteen thousand pounds was raised from the country generally as the price of peace (it is possible that Æscwig gave the help which was the subject of an arrangement made in a witenagemot of the next year on this occasion; the threat of ravaging Kent, and the fact that Sigeric seems to have been acting on his own responsibility, appear, however, to point to the peace of 991). Æthelred for once used the time thus gained with prudence, for he sent Ælfheah, bishop of Winchester, and the ealdorman Æthelweard on an embassy to Olaf [see under Ælfheah]. The result was that the alliance between the invading kings was broken. Olaf came to Æthelred at Andover, made alliance with him, and, being already baptised, was confirmed by the bishop. Æthelred took him 'at the bishop's hands,' and gifted him royally; he promised that he would invade England no more, and kept his word. Swend sailed off to attack the Isle of Man, and the invasion ended. About two years of peace followed. In 995 Æthelred, probably at a meeting of the witan, acknowledged the faults of his youth, and made a grant to the bishop of Rochester (Kemble, *Codex Dipl.* p. 688). The next year he held another meeting at Celchyth (Chelsea), where the ecclesiastical element seems to have predominated (*ib.* 696). At some earlier date he had published at Woodstock a code regulating the English law of bail and surety, and in 997, at a witenagemot that met at Calne, and was adjourned to Wantage, a code was published on police matters, evidently designed for the Danish districts (*Ancient Laws*, pp. 119, 124; *Codex Dipl.* p. 698). At these meetings the king again acknowledged the sins of his youth, and restored some land he had unjustly taken from the church of Winchester. In this year the ravages of the Danes began again, though for about two years they were not especially serious, being chiefly confined first to the western coasts and then to the coast of Sussex. During the winter of 998, however, they took up quarters in the Isle of Wight, and forced the people of Hampshire and Sussex to send them provisions. This fresh trouble drove Æthelred to a renewed attempt to pacify heaven; he made a fresh and detailed acknowledgment of his youthful errors, especially in the Rochester matter, laid the blame chiefly on Æthelsine, whom he had deprived of his rank and wealth, and made full restitution to the bishop (*Codex Dipl.* p. 700). At the same time he was giving his confidence to another favourite as unworthy as Æthelsine, one Leofsige, whom in 994 he had made ealdorman of the East-Saxons (*ib.* p. 687). Kent was ravaged in 999, and Æthelred made another effort to defend his land. He commanded that the Danes should be attacked both by a fleet and an army, but the whole administration was hopelessly disorganised, and 'when the ships were ready they delayed from day to day, and wore out the poor men that were on board, and the more forward things should have been the backwarder they were time after time. And in the end the expedition by sea and land effected nothing except troubling the people, wasting money, and emboldening their foes' (*A.-S. Chron.* an. 999; for the causes of this inefficiency see Lappenberg, ii. 160; *Norman Conquest*, i. 324).

After the ravaging of Kent the Danes sailed off to Normandy in the summer of 1000, probably to sell their booty. Æthelred took advantage of their absence and of the preparations of the previous year to strike at the viking settlements close at hand; he led an army in person into Cumberland, which was a stronghold of the Danes, and ravaged the country, while his fleet wasted the Isle of Man (*A.-S. Chron.*; Henry of Hunting-

DON, p. 750; for another view of these proceedings see *Norman Conquest*, i. 328). To this year also is perhaps to be referred Æthelred's invasion of the Cotentin, for it was probably closely connected with the visit of the Danish fleet to Normandy. William of Jumièges (v. 4) says that Æthelred expected that his ships would bring him the Norman duke, Richard II, with his hands tied behind his back, but that they were utterly defeated. This expedition, if it ever took place, must have led to the marriage of Æthelred and the duke's sister Emma. While the Danish fleet was wasting the coasts of Devonshire the next year it was joined by Pallig, the husband of Gunhild, Swend's sister, who had been entertained by Æthelred and had received large gifts from him. The renewal of the war again stirred up the king to endeavour to get heaven on his side. In a charter of this year, granted with consent of the witan, the troubles of the country are set forth, and the king gives, in honour of Christ, and of his brother, the holy martyr Eadward, the monastery of Bradford to the nuns of Shaftesbury, where Eadward was buried, to be a place of refuge for them (*Codex Dipl.* p. 706). Early in 1002 he and the witan decreed that peace should again be bought of the Danish fleet, and he sent Leofsige to the fleet to learn what terms would be accepted. Leofsige agreed with the Danes that they should receive provisions and a tribute of 24,000*l*. Some change in the politics of the court seems to be indicated by Æthelred's promotion of his high-reeve, Æfic, above all his other officers (*ib.* p. 719). The terms in which this promotion is described have been interpreted as conferring a distinct office, that of 'chief of the high-reeves,' an office that has further been taken as a 'foreshadowing of the coming justiciary' (*Conquest of England*, p. 394). This theory, however, is not warranted by any recorded evidence. In the south of England, at least, the high-reeve held an office that was analogous to that of the shire-reeve. The political tendency of the period was towards a division of the kingdom into large districts; ealdormen, instead of being simply officers each with his own shire, were appointed over provinces containing different shires, and in the same way the other shire-officer, the reeve, became the high-reeve of a wider district. There is no evidence that Æfic held any administrative office other than, or superior to, that of other high-reeves; the words of Æthelred's charter seem to refer to nothing more than a title of honour, which may indeed scarcely have been recognised as a formal title at all. Æfic's promotion excited the jealousy of the king's favourite, Leofsige, and while on this mission to the Danes he slew the new favourite in his own house, an act for which he was banished by the king and the witan (*A.-S. Chron.*; *Codex Dipl.* p. 719). In Lent Emma came over from Normandy; her marriage with Æthelred was evidently not a happy one, and in spite of her great beauty he is said to have been unfaithful to her (*Gesta Regum*, sec. 165). The king now attempted to rid himself of his foes by treachery, and, on the ground that the Danes were plotting to slay him and afterwards all his witan, gave orders that 'all the Danish-men that were in England should be slain.' Secret instructions were sent in letters from the king to every town, arranging that this massacre should take place everywhere on the same day, 13 Nov. As there was at this time peace between the English and the Danes, the foreign settlers were taken by surprise. Women as well as men were certainly massacred (FLOR. WIG.), and among them there is no reason to doubt Swend's sister, Gunhild, the wife of the traitor Pallig, who was put to death after having seen her husband and her son slain before her eyes (*Gesta Regum*, sec. 177). The massacre could not of course have extended to all parts of England, for in East Anglia and in some of the Northumbrian districts the Danes must have outnumbered the English. Still, not only in the purely English country, but also in many districts where the Danes, though dominant, were few in number, there must have been a great slaughter. Nor can the guilt of this act be extenuated by declaring that every man among the Danes was a 'pirate' (*Norman Conquest*, i. 344). It is fairly certain that many had settled down in towns and were living in security. A curious notice exists of the slaughter of those who were living in Oxford; it is in a charter of Æthelred, and the king there speaks of the Danes as having 'sprung up in this island as tares among wheat,' an expression that indicates that men of both races were living side by side (*Early Hist. of Oxford*, p. 320). In this charter, which bears date 1004, Æthelred speaks of this event as a 'most just slaughter,' which he had decreed with the counsel of his witan.

The only result of the massacre was that the invasions were renewed with more system and determination. Swend himself came with the fleet in 1003. That year the storm fell on the west; Exeter was betrayed to the foe; an attempt made by the local forces of Hampshire and Wiltshire to come to a pitched battle failed, and Wilton and Salisbury were sacked and burnt. On his return the next

year Swend attacked East Anglia, burnt Norwich and Thetford, but met with a gallant resistance from the ealdorman Ulfcytel, the husband of one of the king's daughters. In 1005 there was a famine, so the fleet sailed back for a while to Denmark. During these years of misery nothing is known of Æthelred save that he made some grants to monasteries and to his thegns. Early the next year, however, one of those domestic revolutions took place which expose the thoroughly bad state of his court. For some years a thegn named Wulfgeat had stood far higher than any one else in the king's favour and had enjoyed considerable power of oppression (Flor. Wig.; Wulfgeat appears in 987, *Codex Dipl.* p. 658). All his possessions were now confiscated, probably by the sentence of the witan, as a punishment for the unjust judgments he had given, and because he had abetted the king's enemies. Moreover, while Æthelred was at Shrewsbury, where he seems to have been holding his court, Ælfhelm, the earl of part of Northumbria, evidently of Deira (Yorkshire), was treacherously slain, under circumstances that, as far as we know them [see under Eadric, Streona], point to the king as the instigator of the deed. Shortly afterwards Ælfhelm's two sons were blinded by Æthelred's orders. It is probable that the murder of Ælfhelm, and possible that the treason of Wulfgeat, may in some way have been connected with a raid of Malcolm, king of Scots, that took place at this time; it was checked by Uhtred, son of Earl Waltheof, and the king made him earl over both the Northumbrian earldoms, and soon after gave him his daughter Ælfgifu to wife. The fall of Wulfgeat made way for the rise of another unworthy favourite, Eadric, called Streona [q. v.], whom the king shortly afterwards made ealdorman of the Mercians, and who married another of Æthelred's daughters. Later in the year the 'great fleet' came back again from Denmark, and the ravages began again. Æthelred made another attempt to withstand the invaders, and called out the levies of Wessex and Mercia. All harvest-time they were under arms, but no good came of it; the Danes marched, plundered, and destroyed as they would, and then retired to their 'frith-stool,' the Isle of Wight. About midwinter they began their work of destruction afresh, and Æthelred held a meeting of the witan to consult how the land might be saved from utter ruin. It was again decided to purchase peace, and this time the sum that was wrung from the people to buy off the invaders was 36,000*l.* After receiving this enormous sum the Danes left the land in peace for about two years.

The year 1008 is the date of a series of laws put forth by Æthelred with the counsel of the witan (*Ancient Laws*, p. 129). They contain several good resolutions, repeat some older enactments, deal with ecclesiastical as well as secular matters, and forcibly express a sense of the pressing need of patriotic unity. Provision was made for national defence; a fleet was to be raised and to assemble each year after Easter, and desertion from the land-force was to be punished by a fine of 120*s.* (a re-enactment of Ine's law of 'fyrdwite'), and when the king was in the field the life and property of the deserter were to be at his mercy. The laws published at a witenagemot held at Enham (*ib.* p. 133) seem to belong to about the same date, and are of much the same character. Probably by mere chance, they do not mention the presence and action of the king. The fleet was raised by an assessment on every shire, inland as well as on the coast. The hundred was taken as the basis of the assessment, which was in ships and armour, not in money. Every three hundred hides furnished a ship, every ten a boat, every eight a helmet and breastplate (Earle, *Saxon Chron.* pp. 336, 337; *Constitutional Hist.* i. 105; on the difficulties as regards the assessment, see also *Norman Conquest*, i. 368; it does not seem clear why it should be supposed that any part of the levy affected private landowners, except as contributors to the quota of their shire). Æthelred's assessment was quoted by St. John and Lyttelton acting for the crown in Hampden's case in 1637 (*Tryal of John Hambden*, pp. 53, 91). The fleet met at Sandwich about Easter 1009, and Æthelred himself went aboard. An accusation was brought against Wulfnoth, the 'Child' of the South-Saxons; he sailed off with twenty ships and began plundering the coast. Æthelred sent his accuser, Brihtric, a brother of Eadric Streona, after him with eighty ships. Some of Brihtric's ships were wrecked and others were burnt by Wulfnoth. When the king heard this he went home, each crew took its ship to London, and the great effort that had been made came to nothing. Then a fleet came over under the jarl Thurcytel (or Thurkill), and soon after another under two other leaders; Canterbury and Kent purchased peace, and the Danes sailed to the Isle of Wight and thence devastated the southern shires. Æthelred now ordered 'the whole nation' to be called out; he took the command of a large army, and he and his people are said to have been prepared to conquer or die (Flor. Wig.) Once he intercepted the enemy, but no attack was made, owing, it is said, to the bad advice of Eadric.

The ravages continued unhindered, and early in 1010 Oxford was burnt. Later in the year East Anglia was attacked, and, after a gallant though unsuccessful resistance by Ulfcytel, was thoroughly harried. A series of ravages followed that seem to have crushed all hope of further resistance. By the beginning of 1011 sixteen shires had been overrun (*A.-S. Chron.*) Then Æthelred and the witan again offered tribute, and 48,000*l.* was demanded. During the truce Thurcytel's fleet sacked Canterbury, took Archbishop Ælfheah [q. v.], and, after keeping him in captivity for seven months, slew him on 13 April 1012. Meanwhile an expedition was made against the Welsh, who had probably taken advantage of the state of the country to make raids on Mercia [see under Eadric]. The tribute was paid at last, and the 'great fleet' dispersed, Thurcytel, with forty-five ships, taking service under Æthelred, who promised to supply him and his men with food and clothing, and gave him an estate in East Anglia in return for his oath to defend the country against all invaders (*A.-S. Chron.*; *Encomium Emmæ*, i. 2; *Gesta Regum*, sec. 176). In the summer of 1013 Swend came over with a splendid fleet and received the submission of all northern England. Æthelred shut himself up in London, and when the Danish army, after pillaging Mercia and marching westward to Winchester, turned eastward, and appeared before the city, a vigorous defence was made, in which the king is said to have borne a foremost part, and the army again marched into the west. Swend was formally chosen as king, and Æthelred took shelter on Thurcytel's ships, which lay in the Thames. Emma went over to Normandy to her brother, the king sent the two sons he had by her to join her there, sailed to the Isle of Wight, stayed there over Christmas, and early in January 1014 crossed over to Normandy. He is said to have taken over treasure with him from Winchester, and, though the city was then in the hands of Swend, it is not impossible that his voyage to Thurcytel's station, the Isle of Wight, may have been made in order to meet some keeper of the royal 'hoard.' He was hospitably received by Duke Richard, and resided at Rouen (Will. of Jumièges, v. 7).

When Swend died in February the 'fleet' chose his son Cnut as king, but all the witan, clergy, and laity determined to send after Æthelred. Accordingly he received messengers from the assembly who told him that 'no lord was dearer to them than their lord by birth, if he would rule them rightlier than he had done before.' Then he sent messengers to the witan, and with them his son Eadward [see Edward the Confessor], promising that he would for the future be a good lord to them, and would be guided by their will in all things. A favourable answer was sent back, and as Olaf (afterwards St. Olaf, king of Norway) happened to be in some Norman port with his ships, he brought Æthelred back to England in Lent (Othere, *Corpus Poeticum Boreale*, ii. 153). He was joyfully received, and a witenagemot was held in which some laws were published containing more good resolutions, and a declaration that ecclesiastical and secular matters ought to be dealt with in the same assemblies. At the head of a large force he marched into Lindsey, drove Cnut out, ravaged the district and slaughtered the people, evidently as a punishment for the help they had given to his enemies. The satisfaction that was felt at his return was lessened by his ordering that 21,000*l.* (*A.-S. Chron.*) or 30,000*l.* (Flor. Wig.) should be paid to Thurcytel's fleet. The next year he held a great gemot at Oxford, and during its session he, and probably the witan also, must have agreed to the treacherous murder of Sigeferth and Morkere, chief thegns in the Seven Boroughs, by Eadric. He confiscated their property, and ordered Sigeferth's widow to be kept at Malmesbury. Contrary to his wish his son Eadmund married her. When Cnut returned to England in September, Æthelred lay sick at Corsham in Wiltshire. He was in London early the next year, and when Eadmund gathered an army to oppose Cnut, his troops refused to follow him unless the king and the Londoners joined them, but Æthelred was probably too ill to do so. A little later he joined the ætheling. When he had done so he was told that there was a plot against his life, and he thereupon went back to London again. Cnut was preparing to lay siege to the city when Æthelred died there on St. George's day, 23 April, 1016. He was buried in St. Paul's. By his first wife, Ælfgifu, he had seven sons, Æthelstan, who died 1016; Ecgberht, who died about 1005; Eadmund, who succeeded him; Eadred; Eadwig, a young man of noble character and great popularity (Flor. Wig. an. 1016; *Gesta Regum*, sec. 180), who was banished by Cnut and was slain by his order in 1017; Eadgar; and Eadward (*Codex Dipl.* p. 714); and apparently three daughters, Wulfhild, married to Ulfcytel, ealdorman of East Anglia; Eadgyth, married to Eadric Streona; and Ælfgifu, married to Earl Uhtred; the Æthelstan who fell in battle with the Danes in 1010 and is called the king's son-in-law (*A.-S. Chron.*; Flor. Wig.), was probably Æthel-

red's sister's son (HENRY OF HUNTINGDON). By his second wife, Emma, he had two sons, Eadward, who came to the throne; and Ælfred [q. v.], who was slain in 1036; and a daughter, Godgifu, who married, first, Drogo, count of Mantes; and, afterwards, Eustace, count of Boulogne.

[Little can be added to Dr. Freeman's account of Æthelred in his Norman Conquest, i. 285–417; Green's notices (Conquest of England) are chiefly valuable when they bear on the intrigues of the court, but some of his statements appear fanciful; Lappenberg's Anglo-Saxon Kings, trans. Thorpe, ii. 150 sq.; Anglo-Saxon Chron.; Florence of Worcester; William of Malmesbury, Gesta Regum; Kemble's Codex Dipl. vol. iii. (all Engl. Hist. Soc.); Henry of Huntingdon, Mon. Hist. Brit.; Adam of Bremen; Encomium Emmæ, both Rer. Germ. Scriptt., Pertz; William of Jumièges, Duchesne; Parker's Early Hist. of Oxford (Oxford Hist. Soc.); Vigfusson and Powell's Corpus Poet. Boreale; Tryal of John Hambden, Esq., 1719; Stubbs's Constitutional Hist.] W. H.

ETHELRED, ÆTHELRED, AILRED, or AELRED (1109?–1166), historical writer, though a Durham man by family—for he was the grandson of Elfred, son of Weston, sacristan of Durham, a famous collector of relics, who was living in 1056 (REGINALD, *B. Cuthbert*; SIMEON OF DURHAM, *Hist. Dunelm. Eccl.* iii. c. 7)—was born at Hexham in 1109, and was the son of Eilau, a priest, who was the deputy of the non-resident provost of the church of Hexham (RICHARD OF HEXHAM, c. 9; *Fasti Ebor.* 168–9). As a child he is said to have given promise of his future sanctity, and to have prophesied the death of a bad archbishop of York. The editors of Æthelred's life in 'Acta SS. Bolland.' find a difficulty in this story; for the only archbishop whom it would fit in point of date is Thomas II (*d.* 1114), and he was by no means a bad man; while Archbishop Gerard, who certainly was not a good man, died in 1108; and they suggest that Æthelred may have been born some years before 1109, the date at which the anonymous biographer places his birth by his assertion that he lived to the age of fifty-seven. It is, however, quite possible that the biographer may have had an imperfect knowledge of the dealings of Thomas with Æthelred's father, whom he induced to give up his post at Hexham (*ib.*), and may therefore have given the archbishop a bad character. Æthelred spent his youth in the court of David, king of Scotland, as one of the attendants of his son Henry, and while there gave a remarkable instance of his sweetness of character by forgiving one of his enemies who had slandered him. David was much attached to him, and would have made him a bishop, but he preferred to become a monk, and entered the Cistercian abbey of Rievaulx, in the North Riding of Yorkshire, founded by Walter Espec [q. v.] in 1131. There he held the office of master of the novices, and showed great tenderness and patience in dealing with those under his charge. He became abbot of Revesby in Lincolnshire (JOHN OF PETERBOROUGH, p. 78), another Cistercian house, founded in 1142, where he was probably the first abbot. In 1146 he was chosen abbot of Rievaulx, and returned thither (JOHN OF HEXHAM, col. 274). He evidently stood well with Henry II, for it was largely due to his exhortations that the king joined Lewis VII of France in meeting Alexander III at Touci in September 1162 (JOHN OF PETERBOROUGH, p. 79; for the interview, ROBERT DE MONTE, BOUQUET, xiii. 307). Although suffering from ill-health, he attended the chapter of his order at Citeaux, and on his way thither began to compose a rhythmical prose eulogy of St. Cuthbert, for whom he, as a member of a Durham family, had a special veneration. When at Citeaux he laid aside this work. On his homeward journey he was acccompanied by several other abbots, and the party was delayed fifteen days by contrary winds, which prevented them from embarking to cross the Channel. Declaring that his neglect of St. Cuthbert was the cause of this delay, he resumed his work, and the wind at once became favourable (REGINALD, *B. Cuthbert*, p. 176). Nothing more is known of the composition. He was a friend of Reginald, the monk of Durham, and sent him to visit the hermit Godric, in order to gain materials for writing his life, a work in which Æthelred assisted him. Reginald also wrote his 'Life of St. Cuthbert' at his request and with his help, and cites him as his authority for several of the legends it contains (*ib.* pp. 32, 57, 60). On 13 Oct. 1163 he was present at the translation of Eadward the Confessor at Westminster, and offered his 'Life of the Confessor' and a homily on the words 'Nemo accendit lumen,' written in his praise (JOHN OF PETERBOROUGH, p. 79). The next year he went on a mission to the Picts of Galloway, who were then in a wild and uncivilised condition, constantly fighting among themselves, and sunk in vice and ignorance. He was at Kirkcudbright on 20 March. He induced the chief of the Picts to become a monk. He also visited Melrose in the present Roxburghshire, and Lauderdale in the present Berwickshire (*B. Cuthbert*, pp. 178, 188). During the last ten years of his life he suffered much from both gout and stone, but in spite of his bodily weakness continued to eat so sparingly that he was 'more like a

ghost than a man' (*Vita*, anon.) All through 1165 he was troubled with a hard cough, so that often, when he returned from mass, he could neither speak nor move, but lay exhausted on his pallet. It is said that one day, when his sickness was very sore, as he sat on a mat before the fire with his head on his knees, one of the monks came into the room, and, after declaring that he was only shamming, threw him, mat and all, on the fire. The other monks picked him off and laid hold of the offender. But the saint declared that he was not hurt, ordered that no punishment should be inflicted on his assailant, and kissed and forgave him (*ib.*) He died on 12 Jan. 1166, at the age of fifty-seven, and was buried at Rievaulx, where Leland saw his tomb, which was adorned with gold and silver. He was canonised in 1191. Several forms of his name occur besides those given at the head of this article.

Æthelred wrote several historical and theological works. All that have been printed, with the exception of the book on the Hexham miracles, will be found in Migne's 'Patrologia,' cxcv. 195 sq. Paris, 1855. His historical works are: 1. 'Vita et Miracula S. Edwardi Regis et Confessoris,' written at the request of Lawrence, abbot of Westminster, with a prologue addressed to Henry II. This biography was derived from an earlier life by Osbert or Osbern of Clare, prior of Westminster, and was compiled for the translation of the Confessor's body in 1163. It has in turn been made the groundwork of a metrical life of the Confessor, written about the middle of the thirteenth century, and for a Latin poem of the reign of Henry VI, both printed in 'Lives of Edward the Confessor,' ed. Luard (Rolls Ser.) It has also been versified in Latin elegiacs, a work often, though erroneously, attributed to Æthelred himself (Luard). Æthelred's 'Life' is in a mutilated form in Capgrave's 'Legenda Nova,' 1516, in the 'De Probatis SS. Historiis' of Surius, i. 127 sq., Cologne, 1570, in the 'Vitæ SS.' of Surius, i. 62 sq. Cologne, 1617, and in 'Acta SS. Bolland.' Jan. i. p. 292 sq. Antwerp, 1643. It was for the first time adequately presented by Sir Roger Twysden in the 'Decem Scriptores,' col. 369 sq. London, 1652. 2. 'De Bello Standardii,' a valuable tract on the battle 'of the Standard,' fought near Northallerton 22 Aug. 1138, between the army of David of Scotland and the forces of northern England. In this narrative Walter Espec is made the principal leader on the English side (compare the account given by Henry of Huntingdon). This tract is in Twysden, cols. 337–346. 3. 'De Generositate . . . regis David, Pinkerton's 'Vitæ SS. Scotiæ,' p. 437, but is really a part of 4. 'De genealogia regum Anglorum,' which contains some useful notices of the family of Malcolm, incompletely presented by Twysden, col. 347 sq. 5. 'De Sanctimoniali de Watton,' a most revolting story of monastic life (Twysden, col. 415 sq.) 6. 'Vita S. Niniani,' of no value (Capgrave and Pinkerton). 7. 'De Miraculis Hagustaldensis Ecclesiæ' (Mabillon, 'Acta SS. O.S.B.' i. 204, Venice, and in Canon Raine's 'Priory of Hexham,' ii. 173 sq. Durham, 1864, Surtees Soc.) 8. 'De fundatione Monasteriorum S. Mariæ Ebor. de et Fontibus,' unprinted MS. C. C. C. Camb. F. v. 13. 9. 'Epitaphium regum Scotorum,' spoken of by John of Peterborough, is possibly a mistake for the 'De Generositate David;' if a distinct work it is probably lost (but see Wright, *Bibl. Brit.*), as also is the 'rhythmica prosa' of Reginald's story quoted above. The 'Margaritæ Vita, reginæ Scotiæ,' attributed to Æthelred by Wright and others, and printed by Surius and in 'Acta SS.,' is not his work. It appears to be an abridgment by Capgrave of the 'Life' commonly attributed to Turgot, with some additions taken from Æthelred (Hardy, *Cat. of Materials*, ii. 294). 10. 'Chronicon ab Adam ad Henricum I' is perhaps lost (but see Hardy, as above). This work, with probably a continuation, seems to be referred to by John of Peterborough, who under 1153, p. 77, writes, 'Hic finit chronica Alredi.' The theological works of Æthelred were collected by Richard Gibbons, S.J., who includes several of the more important in his 'Opera Divi Aelredi Rhievallensis,' Douay, 1616, 1631. They are: 11. 'Sermones de Onere Babylonis,' on Is. c. xiii. sq. (Gibbons; 'Bibliotheca Cisterciensium,' v. 229; 'Magna Bibl. Vet. Pat.' xiii. 1–154, Cologne, 1618; 'Maxima Bibl. Vet. Pat.' xxiii. Lyons, 1677). 12. 'Speculum Charitatis' (Gibbons and others). 13. 'Compendium Speculi Charitatis,' written before the larger work, and expanded by request. 14. 'De Spirituali Amicitia,' a treatise in the form of a discourse like the 'De Amicitia' of Cicero (Gibbons and others, and in S. Augustini Opera, iv.) 15. 'De duodecimo anno Christi' (Gibbons and others, and in S. Bernardi Opera, ii. 590). 16. 'Sermones' (twenty-five), in 'Bibl. Cisterc.' v. 162 sq., certain homilies are in Combefis (by a misprint in Wright's 'Biog. Lit.,' Combesis), 'Bibl. Pat. Concionat.' Paris, 1662 (Tanner), and the homily 'De Natali Domini' in the new edition of Combefis, Paris, 1859. 17. 'Regula sive Institutio Inclusarum,' Lucas Holstenius in 'Codex Regularum,' pt. iii. p. 110, Rome, 1661, Paris,

1665, and ed. Mabillon, Paris, 1719, also in 'App. S. Augustini Opera;' cf. 'Patrologia,' xxxii. col. 1451. 18. 'De Natura Animæ,' a dialogue, not printed, in Bodl. MS. 52, and transcribed in British Museum Lansd. MS. 209. 19. 'Fasciculus frondium,' lost. 20. 'Epistolæ,' lost (WRIGHT).

[Vita S. Aelredi, anon. Acta SS. Bolland. Jan. ii. p. 30; Reginaldi Mon. Dunelm. de Virtutibus B. Cuthberti, pp. 176–8, 188, ed. Raine; Vita S. Godrici, pp. 19, 173, 269, ed. Stevenson; Priory of Hexham, pref. ii. 173, ed. Raine (all Surtees Soc.); Simeon of Durham, De Dunelm. Ecclesiæ, col. 31; Richard of Hexham, col. 305; John of Hexham, col. 274 (all in Twysden); John of Peterborough, pp. 77–80, ed. Sparke; Raine's Fasti Ebor. pp. 168–9; Bale's Scriptt. Brit. Cat. cent. 2, script. 99; Tanner's Bibl. Brit. p. 247; Wright's Biog. Lit. (Anglo-Norman), p. 187; Hardy's Cat. of Materials, i. 45, ii. 248, 294.] W. H.

ETHELSTAN, ÆTHELSTAN, or ÆLFSTAN (*fl.* 946), ealdorman of East Anglia, son of Æthelred (KEMBLE, *Codex Dipl.* 338), possibly grandson of Æthelred I [q. v.], and certainly a member of the royal house of Wessex, had his patrimonial possessions in the province of Devon, and exchanged them for an estate at Hatfield (ROBERTSON). He was made ealdorman of East Anglia by his kinsman Æthelstan about 929 (*Codex Dipl.* 348). He married Ælfwen, who became foster-mother to Eadgar, and was probably a sister of Eadnoth, bishop of Dorchester (*Historia Rames.* p. 53; ROBERTSON). There is some difficulty as to the statement that Æthelstan's wife was a sister-in-law of the ealdorman Brihtnoth, but the families were doubtless allied by marriage (*ib.*; *Hist. Eli.* ii. 7, 8). Æthelstan held a high place in the kingdom during the reign of Eadmund; his province was of large extent, and either then or in the next reign he was the chief ealdorman, and was called by the nickname of Half-king (*Historia Rames.* p. 11; *Vita Oswaldi*, p. 428). Throughout the reign of Eadred his name stands generally if not invariably before those of the other ealdormen in the teste of charters (the Æthelstan who attests *Codex Dipl.* 430 was probably another ealdorman). He was a friend of Dunstan [q. v. for notice of their friendship], and evidently upheld him and the queen-mother in their administration under Eadred. He retained his position under Eadwig, but, finding that it had become insecure, resigned his government, and entered the monastery of Glastonbury, presenting it at the same time with Wrington in Somerset, probably in 956, and before 29 Nov. of that year, when his eldest son appears as ealdorman (*ib.* 448; *Historia Rames.* p. 12; *Vita Oswaldi*, p. 428). It has been asserted that he continued ealdorman until 967 (*Norman Conquest*, i. 289), but this assertion rests on a confusion between him and another ealdorman of the same name, who attests charters at the same time and for some years after his retirement. He left four sons by Ælfwen: Æthelwold, who succeeded him, married Ælfthryth, daughter of Ordgar, ealdorman of the west provinces, afterwards the wife of King Eadgar, and died in 962 [see EDGAR for legend of his death]; Ælfwold, who appears to attest as thegn (*Codex Dipl.* 491, 502) after his elder brother's death, and is said on good authority to have become exceedingly powerful, though he does not appear to have been an ealdorman (*Vita Oswaldi*, p. 420), married Ælfhild, died before 1005, and was buried at Ramsey [see further under ETHELWINE]; Æthelsige, who also attests as thegn, and Æthelwine. It has been suggested that on Æthelstan's death his ealdormanry was parted among his sons (*Conquest of England*, p. 309), but there seems no ground for the suggestion.

[Historia Ramesiensis, pp. 11, 53 (Rolls Ser.); Hist. Eliensis, ii. c. 7, 8 (Gale); Kemble's Codex Dipl. ii. 163–322, passim (Engl. Hist. Soc.); Vita Oswaldi, Historians of York, i. 428 (Rolls Ser.); Memorials of Dunstan, p. 44 (Rolls Ser.); Robertson's Historical Essays, pp. 179–81; Green's Conquest of England, pp. 260, 286, 310; Freeman's Norman Conquest, i. 289.] W. H.

ETHELWERD or ÆTHELWEARD (*d.* 998?), chronicler, who, according to his own statement, was great-great-grandson of King Æthelred, elder brother of Alfred, wrote a short Latin chronicle in which he styles himself 'Patricius Consul Fabius Quæstor,' the first two titles merely signifying that he was an ealdorman, and the rest being a rhetorical flourish. It is probable that he may be identified with the Æthelweard described in the teste of a charter of 997 as the ealdorman of the western provinces (KEMBLE, *Codex Dipl.* 698), a title which seems to signify that he ruled over Devonshire, Dorsetshire, and Somersetshire, that he was the father of Æthelmær the Great, who succeeded to his office, the founder of Cerne Abbey, and the friend of Ælfric the Grammarian (the date at which he ceases to attest charters seems to make it impossible to identify him with Æthelweard the successor of Æthelmær), that he joined with Archbishop Sigeric and the ealdorman Ælfric in 991 in making the peace by which the Danes were for the first time bought off (THORPE, *Ancient Laws*, i. 284), and that in 994 he accompanied Bishop Ælfheah on an embassy to Olaf of

Norway, and persuaded him to meet King Æthelred at Andover and make a lasting peace with him. He witnessed several charters as ealdorman from 975 to 998 inclusive (KEMBLE, *Codex Dipl.* 590–700), and as his subscriptions appear to cease in 998, it may be supposed that he died in or about that year. William of Malmesbury, who calls the chronicler 'Elwardus,' describes him as 'illustrious and magnificent' (Prolog. *Gesta Regum*). He wrote his chronicle for his kinswoman, Matilda, the great-great-granddaughter of Alfred, who was apparently the daughter of Liudulf of Suabia, the son of the German king, Otto (afterwards emperor), by Eadgyth, daughter of Eadward the Elder, and who married Obizzo, count of Milan, and died 1011 (STEVENSON). The chronicle of Æthelweard consists of four short books; the first begins with the creation and goes down to 449; the early part of the book seems to be taken from some abstracts of Isidore's 'Origines,' the rest comes from Bæda. The remainder of his work is a meagre compilation from the 'Anglo-Saxon Chronicle.' It evidently represents some version of the 'Chronicle' which does not exist now, and gives some few facts that are not found elsewhere, as, for example, that the ealdorman, Hun, who fell at Ellandune, was buried at Winchester, which seems the only hint we have as to the locality of the battle. In this way Æthelweard's work has done good service, for it has helped historians to arrive at the way in which the book generally called the 'Anglo-Saxon Chronicle' was really written. His work ends with a Latin translation of one of the poems on Eadgar, the last date being 973. His chronology is confused; he scarcely ever mentions a year, and simply dates his events by stating that they took place a year, or two years, after the events last recorded. His style is affected and obscure. He was utterly careless of grammar, and as with this carelessness he combined an attempt to write tersely, he is sometimes almost unintelligible. At the same time his chronicle has an important place in our literary history as the work of a layman at a time when ecclesiastics were the only people that wrote anything. Strangely enough, Bishop Nicolson, thinking that the Matilda for whom Æthelweard wrote was the wife of the Conqueror, declares that it is certain that he was alive in 1090 (*English Hist. Library*, p. 40), and still more strangely Wright unreservedly accepts the bishop's opinion. Some of Æthelweard's blunders are perhaps to be attributed to the carelessness of his original editor, Savile. The only manuscript of the chronicle known to have existed was in the Cottonian collection, and was burnt in 1731. This was transcribed by Savile and printed in his 'Scriptores post Bædam,' London, 1596, reprinted more carelessly, Frankfort, 1601. Æthelweard's chronicle is also included in the 'Monumenta Historica Britannica,' 1848, where Petrie has reprinted Savile's text, giving emendations in foot-notes. It has been translated by Giles in his 'Six Old English Chronicles,' and by Stevenson in vol. ii. of 'Church Historians of England.'

[Little can be added to what Sir T. D. Hardy has said about Æthelweard in Mon. Hist. Brit. pref. p. 81, and Cat. of Materials, i. 571 sq. (Rolls Ser.); Fabii Ethelwerdi Chron., Mon. Hist. Brit. 499–521; A.-S. Chron. ann. 991, 994; Florence of Worcester, i. 152 (Engl. Hist. Soc); William of Malmesbury, Prologue to Gesta Regum (Engl. Hist. Soc.); Robertson's Historical Essays, pp. 178, 188; Freeman's Norman Conquest, i. 305, 318; Stevenson's Church Historians, ii. pref. ix; Gent. Mag. 1857, p. 120 sq., an art. by Riley in the form of a review of Giles's and Stevenson's translations; Wright's Biog. Lit. (Anglo-Saxon), p. 522.] W. H.

ETHELWINE, ÆTHELWINE, or AILWIN (*d.* 992), ealdorman of East Anglia, fourth and youngest son of the ealdorman Æthelstan, called the Half-king [q. v.], and his wife Ælfwen (*Hist. Rames.* p. 12; according to the contemporary author of the *Vita Oswaldi*, p. 429, 'frater tertius,' but the Ramsey historian is not likely to have been mistaken), succeeded to the ealdormanship of East Anglia on the death of his eldest brother, Æthelwold, in 962 [see under ETHELSTAN and EDGAR], though he had two elder brothers, Ælfwold and Æthelsige, then living. Ælfwold, however, is said to have been so powerful that he did not care to take the office; he may have preferred unofficial life (*Vita Oswaldi*). Æthelwine was a liberal supporter of the new Benedictine revival, and there can be no doubt that the influence he had over Eadgar, who married his sister-in-law Ælfthryth, had much to do with the eagerness with which the king acted in the same cause. Considerable rivalry seems to have existed between Æthelwine and Brihtnoth, the ealdorman of the East-Saxons, on the one side, and Ælfhere the Mercian ealdorman, who succeeded to the position of chief ealdorman formerly held by Æthelwine's father (*Codex Dipl.* pp. 502 sq.), on the other. Æthelwine's monastic admirers record that he was handsome, cheerful, and though illiterate endowed with every virtue (*Hist. Rames.* p. 31); but they owed him and his house too much to be stinting in their praises. He chanced to meet Oswald, bishop of Worcester, at the funeral of a certain thegn at

Glastonbury, and the bishop urged him to build a monastery. Some time before he had had a bad attack of gout in his feet, and in obedience to a vision and a miraculous cure vouchsafed by St. Benedict, he had raised a little wooden church on the isle of Ramsey in Huntingdonshire, and had put three monks there (*ib.* p. 35; *Codex Dipl.* 581). When he told this to the bishop he exhorted him to carry on the work, and promised to send him some monks from his house at Westbury. The monks came, and in 968 he began his building, erecting a stone church with two towers, one at the west end, and the other in the centre resting on columns and arches. It was finished in 974, and he was present at its dedication by Oswald on 8 Nov. He endowed it with many grants of land, and brought thither from Wakering in Essex the bones of the martyrs Æthelred and Æthelbriht, two Kentish æthlings slain in 664. A claimant appeared for one of the estates he gave to the house, which so enraged the ealdorman that he wished to slay him, but was prevented by the prior. No abbot was elected while he and Oswald, who were considered joint founders, lived; they shared the government of the house and visited it every year, Æthelwine, though a layman, exercising the authority of an abbot (*Hist. Rames.* p. 100; *Vita Oswaldi*, p. 447; *Monasticon*, ii. 547). On the death of Eadgar in 975 the rivalry between the East-Anglian and Mercian houses broke out in a violent ecclesiastical struggle. While Ælfhere and his party expelled the monks from the churches of which they had lately gained possession, Æthelwine gathered an armed force and defended the monasteries of East Anglia. His brother Ælfwold slew a man who laid claim to some land belonging to the church of Peterborough; he went to Bishop Æthelwold [q.v.] at Winchester, prepared apparently to do penance for this act of violence, but the bishop and clergy received him with honour as a defender of the church. Both the brothers upheld the cause of the monks in a witenagemot which met probably after the election of Eadward the Martyr (*Vita Oswaldi*, p. 445). After the death of Ælfhere in 983 Æthelwine seems to have held the position of chief ealdorman (*Codex Dipl.* 657, 658, 663). Not many years after the church at Ramsey was finished a defect in the foundations caused great cracks to appear in the principal tower, and the whole building became more or less ruinous. Æthelwine rebuilt the church, decorated the high altar, and presented the monks with an organ. He was present at the dedication of the new building by Oswald in 991, and is said to have made a speech to the great men who had come to the ceremony from Cambridgeshire, Bedfordshire, Hertfordshire, Huntingdonshire, Northamptonshire, and Kesteven, a list that is some guide as to the extent of his ealdormanry, which also took in Norfolk and Suffolk. Soon after this, finding that his health was failing, he again visited Ramsey, made his confession before the high altar, and addressed the monks on the choice of an abbot after his death. He was at Ramsey when the tidings of the death of Oswald were brought him, and made a speech to the congregation on the loss they had sustained. He felt Oswald's death deeply, and never smiled again after he heard of it. In 992 he fell sick of a fever, received unction and the viaticum from Ælfheah, bishop of Winchester, and died on 24 April. He was buried at Ramsey. Towards the end of the thirteenth century an abbot of Ramsey placed an effigy of him of gilded brass upon his tomb (*Hist. Rames.* p. 348 *n.* 3). He was patron, or, as it may almost be said, proprietor, of St. Neots and Crowland as well as of Ramsey. The benefits he conferred on the monks caused him to be called the 'Friend of God' (*Vita Oswaldi*, p. 446; Flor. Wig. i. 144, 149, 150). His residence was at Upwood in Huntingdonshire. He married Æthelflæd, by whom he had two sons: Eadwine, who seems to have died shortly after his father, for all the ealdorman's inheritance descended to Æthelward, apparently his second son (*Hist. Rames.* pp. 103, 143; *Vita Oswaldi*, p. 467). Æthelward seems for some years to have had no higher title than thegn (*Codex Dipl.* 687; the Æthelweard whose name stands first of the ealdormen from 992 to 999 was ealdorman of the western provinces), but probably held the ealdormanship before his death (*ib.* 712), and shared the government with Ulfcytel. He fell at Assandun in 1016, and was buried at Ramsey; he had no wife or child (*A.-S. Chron.* sub an.; *Hist. Rames.* p. 118). Æthelwine appears also to have married Æthelgifu and Wulfgifu.

[Historia Rameseiensis (Rolls Ser.); Vita Oswaldi, Historians of York, vol. i. (Rolls Ser.); Florence of Worcester (Engl. Hist. Soc.); Kemble's Codex Diplomaticus (Engl. Hist. Soc.); Green's Conquest of England; Robertson's Historical Essays.] W. H.

ETHELWOLD, ÆTHELWOLD, or ADELWOLD, Saint (908?–984), bishop of Winchester, the son of parents of good position, citizens of Winchester, was born in the reign of Eadward the Elder. The year of his birth is uncertain; 908 is suggested by the editors of 'Acta Sanctorum,' Aug. i., but

this is merely based on a guess as to his age when ordained priest. In childhood he was well instructed in religious knowledge, and when he was yet young entered the household of Æthelstan, becoming one of his *comitatus*, or followers. As such he remained for a considerable time, learning a good deal from the counsellors of the king, for he was a sharp-witted lad. In accordance with the king's desire he received the tonsure from Ælfheah, or 'Elfege the Bald,' bishop of Winchester, who also after a while admitted him to priest's orders. Ælfheah is said to have ordained both him and Dunstan priests at the same time, and to have foretold that both of them should become bishops, and that Æthelwold should succeed to the see he then held. He remained with Ælfheah for some time, and learnt much from him; for there is reason to believe that the bishop was intent on monastic reform. He then entered the monastery of Glastonbury, where he held the office of dean of the monastery under Dunstan. At Glastonbury he continued his studies, learning the arts of grammar and poetry, besides reading theological works, was constant in watching, prayer, and fasting, and in exhorting the brethren to austerity, which he was especially able to do, as the monastic dean appears to have been a disciplinary officer. He set an example of humility and diligence by working in the monastery garden and gathering the fruits needed for the common meals. Conscious that English monasticism fell far behind that which was to be seen in the great houses of northern France and Flanders, he desired to go abroad that he might learn the rule that was observed in them. Eadgifu, the mother of Eadred, and Dunstan, the king's chief adviser, were unwilling that he should leave the country. Eadred accordingly refused him permission to go abroad, and, with Dunstan's concurrence, gave him a small monastery that had long stood at Abingdon in Berkshire, that he might there found a congregation which should live according to monastic rule; for with the exception of Glastonbury the English monasteries were tenanted by communities that were not monastic, and many of them had gone to decay. This was the case at Abingdon. Æthelwold probably received the grant about 954 (*Chron. de Abingdon*, i. 125; Kemble, *Codex Dipl.* p. 441). He found the place in a wretched state; the buildings were mean, and only forty 'mansæ' (hides) remained to the house, the rest of the land, consisting of a hundred hides, having fallen into the king's possession. He brought certain 'clerks' from Glastonbury—the term shows that even there the community did not consist exclusively of regulars—who were willing to submit to his discipline, and soon gathered round him a band of monks. The king gave him all the land he had in Abingdon, and much money, and raised excellent buildings for him, and the gifts of the king's mother were even larger. Eadred took a warm interest in the building of the new monastery, and a visit he paid to Abingdon to give directions about it was the occasion of a remarkable miracle. It chanced that besides his ordinary attendants a large body of Northumbrian thegns accompanied him. The abbot asked him to dine, and the king assented gladly, ordering that the doors should be shut so that no one might shirk his drink. So he and his train sat all day drinking. Nevertheless the abbot's cask of mead failed not, nor wasted more than one hand's breadth, so that when evening came the Northumbrians went back 'as drunk as hogs' (Ælfric, *Vita S. Æthelwoldi*). During the building a heavy post fell on Æthelwold, breaking several of his ribs and causing him to fall into a pit hard by. Eadwig was also a liberal benefactor to the new house. Æthelwold's own gifts to his church were splendid. Chief among them were a golden chalice of immense weight, three crosses of gold and silver that were destroyed in Stephen's wars, and an organ. He also enriched it with the work of his own hands, for like Dunstan he was a cunning craftsman. He made two bells which were hung along with those that Dunstan made for the church, and a machine called the 'golden wheel,' overlaid with gold, and full of little bells, which he had twirled round on festivals to excite the devotion of the worshippers (*Chron. de Abingdon*, i. 345). With the consent of the brethren he sent Osgar, one of the clerks who had accompanied him from Glastonbury, to learn the strict Benedictine rule at Fleury. On Osgar's return, probably early in Eadgar's reign, he caused this rule to be observed at Abingdon, and this was the first introduction of it into England; for if it had been known and practised at Glastonbury under Dunstan, Æthelwold would have had no need to send any one to Fleury to learn it for him (*Chron. de Abingdon*, i. 129; Robertson, *Historical Essays*, p. 190). He gave minute directions as to the food and drink of his monks, and his arrangements were neither mean nor profuse; he left his curse on any of his successors who should alter them, and evidently caused his rules to be written down (*Chron. de Abingdon*, i. 347, ii. 313). In 963, by the advice of Dunstan, the see of Winchester was conferred on Æthelwold. Before he left Abingdon he made a prayer for the future

safety of the house, which has been preserved (*ib.* 347).

Æthelwold was consecrated bishop of Winchester by Dunstan on Sunday, St. Andrew's eve, 29 Nov., and at once entered on the task of spreading the newly imported monachism. He designed to restore the churches that had fallen into decay during the Danish wars, and especially those in the Danelaw, and to fill them with monks subject to the strict Benedictine rule. In order to do this it was necessary to expel the secular clergy who occupied the monastic establishments, or to force them to live as monks (this matter is more fully treated under DUNSTAN). Both Dunstan, his old companion and fellow-pupil (not, as is sometimes said, his instructor, for though 908 seems full early a date for Æthelwold's birth, he was certainly the elder of the two), and in later years his abbot, and Oswald, sympathised with this movement of which he was the guiding spirit, but neither of them imitated his mode of carrying it out. Dunstan took no very prominent part in it, and Oswald was discreet and temperate. Æthelwold acted with some harshness. Nevertheless, the movement was the saving of the church spiritually, morally, and intellectually, and while whatever there was of evil in it must rest on Æthelwold, the good results that it had should also be remembered to his credit. He found the chapter of his cathedral church, the Old Minster, composed of secular clerks, whose lives were certainly no better than those of their lay neighbours; they were rich and proud, living in luxury and gluttony, some of them with wives, and others, who had divorced the wives they had unlawfully married, with other women. The celebration of the mass was neglected (ÆLFRIC, *Vita S. Æthelwoldi*). He at once applied to the king for help, sending meanwhile to Abingdon for monks to come and take the place of the clerks. When his monks arrived the clerks appear to have refused to give up their old home. Eadgar, however, warmly supported him, and sent down Wulfstan, one of his chiefest thegns, to enforce his decrees. Æthelwold appeared before the chapter with Wulfstan at his side, and in the king's name briefly bade them either give place to his monks or at once assume the monastic habit. Only three consented to become monks; the rest were forced to leave. In the same year, 964, he also turned the clerks out of the New Minster, out of Chertsey in Surrey, and out of Milton in Dorsetshire. In each case he acted with the king's authority, and Eadgar appointed those whom he recommended as abbots of the new monastic congregations he formed to take the place of the expelled clerks. He does not appear, like Oswald at Worcester, to have exercised any patience or to have used any gentle means of persuasion; his only remedy was force. An attempt was made to poison him as he sat at dinner in his hall at Winchester, but he escaped, his faith, it was believed, triumphing over the poison. A letter from John XIII to Eadgar, if genuine, as it probably is, proves that the pope sanctioned the policy of Æthelwold. He now obtained the king's leave to set about a general restoration of the minsters that had been ruined by the Danes, and extended his work to middle England. Having obtained Ely from the king he expelled the clerks, founded a community of monks, and ordered that the church should be rebuilt and monastic buildings erected (KEMBLE, *Codex Dipl.* 563). The body of St. Æthelthryth (ETHELDREDA) was translated into his new church, which was dedicated by Dunstan 2 Feb. 974. Both he and the king made an extraordinary number of grants to the abbey (*Hist. Eliensis*, ii. c. 1–52). Meanwhile he set about the restoration of Medeshamstede, or Peterborough, which had been so utterly destroyed by the Danes 'that he found nothing there save old walls and wild woods' (*A.-S. Chron.* an. 963). He rebuilt the church and set monks there. In 972 he is said to have come to the king bringing an old charter which he declared was found in the ruins, freeing the house from royal and episcopal jurisdiction, and from all secular burdens, and on this Eadgar granted a charter to the same effect (*ib.*) In the midst of his work it is said that he thought of retiring to a hermitage, and cast his eyes on Thorney in Cambridgeshire. There he planted a house of twelve monks, over whom he seems himself to have presided as abbot, and thither he translated the relics of many saints, and among them the body of Benedict Biscop [q. v.] (*Gesta Pontificum*, iv. 326–9; *Vitæ*, ÆLFRIC, WULFSTAN). He also restored or refounded the ancient nunnery at Winchester. Besides founding these monastic communities, he was, as the chief adviser of the king on these matters, concerned in all that Eadgar did to promote the spread of the new monachism. He constantly visited different monasteries, exhorting the obedient and punishing the negligent with stripes, 'terrible as a lion' to the rebellious, and 'gentler than a dove' to the meek (ÆLFRIC). Although little is known of his conduct during the struggle between the seculars and regulars that ensued on the death of Eadgar, he certainly approved of the armed resistance offered by some of the defenders of the monasteries to the attacks of their enemies (*Vita S. Oswaldi*, p. 446). He supported the

policy of Dunstan in maintaining the right of Eadward the Martyr to the crown, and assisted at the coronation (*Hist. Rames.* p. 73). His work brought him much ill-will, but towards the end of his life this feeling subsided. After the accession of Eadward little is recorded about him. His care for the well-being of the monks and nuns did not cease, and caused him to be called the 'Father of the Monks' (*A.-S. Chron.* an. 984). Although he was a severe disciplinarian, he was a kind teacher. He had many pupils who loved him, and several of them became abbots and bishops; among them were Æthelgar [q. v.], whom he made abbot of New Minster, afterwards archbishop of Canterbury, and Eadulf, abbot of Peterborough, and afterwards archbishop of York. He taught his pupils grammar and poetry, and took pleasure in translating Latin books for them. To the poor he was always tender-hearted, and once when there was a grievous famine, not only gave away all that he had, but ordered that the vessels of his church should be broken up and turned into money for their relief. His kindness to all that were in distress is commemorated by the 'Chronicle' writer, who speaks of him as the 'benevolent bishop' (*ib.*) The new cathedral church that he built at Winchester was finished in 980, and dedicated by Dunstan, in the presence of King Æthelred and many bishops and nobles, on 20 Oct. While it was still in building he had in 971 translated the relics of St. Swithun to a new shrine within its walls.

Æthelwold's health was weak, and he suffered much in his bowels and from tumours in the legs. His death, which is said to have been foretold to him by Dunstan, took place at Beddington in Surrey on 1 Aug. 984. He was buried at Winchester, and about twelve years later his body was translated to a new shrine by his successor, Bishop Ælfheah [q. v.] In the twelfth century the monks of Abingdon professed that they had some of his bones (*Chron. de Abingdon*, ii. 157). A treatise on the circle said to have been written by him and addressed to Gerbert, afterwards Pope Silvester II, is in the Bodleian Library (1684, *Bodl. MS.* Digby 83, f. 24). In obedience to a command of Eadgar he translated the 'Regularis concordia' into English. For the performance of this task he received an estate from the king, which he gave to the monastery of Ely (*Hist. Eliensis*, ii. c. 37). A manuscript of this translation is in the British Museum (*MS. Cotton Faustina*, 10); it was used by Abbot Ælfric [q. v.] in making his compilation for the monks of Ensham. A full description of the magnificent 'Benedictional of St. Æthelwold,' which was written for the bishop, will be found in 'Archæologia,' xxiv. 1 sq.

[There are two early Lives of St. Æthelwold, one written by his pupil, the Abbot Ælfric, in Chron. de Abingdon, ii. 255 sq.; the other by Wulfstan, precentor of Winchester, composed a few years later (Gesta Pontiff. p. 406), in Acta SS. Bolland. i. 83 sq., and Acta SS. Mabillon sæc. v. 608; Anglo-Saxon Chron. ann. 963, 984; Chron. de Abingdon, passim (Rolls Ser.); Vitæ S. Oswaldi, Historians of York, i. 427, 446 (Rolls Ser.); Memorials of Dunstan (Adelard, Osbern, Reliquiæ), pp. 61, 115, 364 (Rolls Ser.); Historia Ramesiensis, p. 73 (Rolls Ser.); William of Malmesbury, Gesta Pontificum, pp. 165, 191, 327 (Rolls Ser.); Historia Eliensis, pp. 94–161, Anglia Christiana; Dugdale's Monasticon, i. 190, 428, ii. 344, 593, and elsewhere; Robertson's Historical Essays, p. 194; Bale's Scriptt. Brit. Cat. (ed. 1548), f. 68; Tanner's Bibl. Brit. p. 269; Wright's Biog. Lit. 435 sq.] W. H.

ETHELWULF, ÆTHELWULF, ADELWLF, or ATHULF (*d.* 858), king of the West-Saxons and Kentishmen, the son of Ecgberht, is said to have been sent by his father to be brought up at Winchester by Swithun, afterwards bishop of that see (Florence, i. 68), to have received subdeacon's orders there (*Vita S. Swithuni*), and even, according to one legend, to have been bishop of Winchester (Henry of Huntingdon, p. 737); it is probable that he was educated at Winchester, but this is all that can be said. After the battle of Ellandune in 825 his father sent him with Ealhstan, bishop of Sherborne, and the ealdorman Wulfheard, to gain him the kingdom of Kent. The West-Saxons chased Baldred [q. v.] across the Thames; Kent, Surrey, and Sussex submitted to Ecgberht, and probably in 828 he committed these countries to Æthelwulf, who certainly had a share in the kingship in that year (Kemble, *Codex Dipl.* p. 223). In 838 he joined with his father in the compact the kings made with Archbishop Ceolnoth at Kingston, and in the compact with the church of Winchester, if that ever took place, and either the same or the next year confirmed the Canterbury agreement at a witenagemot at Wilton, over which he presided alone, though there is some reason to doubt whether Ecgberht was then dead (*Eccles. Documents*, iii. 617–20; for some of these events see more fully under Egbert). He succeeded to the kingship of Wessex on the death of his father in 839, a date arrived at by adding the length of Ecgberht's reign to the date of his accession, 802, while in a charter of 839 Æthelwulf declares that year to be the first after his father's death (Kemble, *Codex Dipl.* p. 240, i. 321; the chronology of the Chronicle

is incorrect at this period). He was married to Osburh, daughter of Oslac, the royal cupbearer, a descendant of the ancient princely line of the Jutes of Wight, and gave his eldest son, Æthelstan, charge of the Kentish kingdom with the title of king, putting him in the position that he had held during the later years of his father's life (*ib.* p. 241; *A.-S. Chron.* sub an. 836). At the time of his accession the English were much troubled about a vision that a priest declared he had seen concerning the neglect of Sunday. Æthelwulf took the matter to heart as much as his people, determined to make a pilgrimage to Rome, and sent an embassy to the emperor Lewis, asking that he might pass through his dominions (*Annales Bertiniani*, sub an. 839). His journey, however, was put off. According to William of Malmesbury Æthelwulf was slothful, loved quiet, and was only stirred to active exertion by the influence of his ministers Swithun and Ealhstan, Swithun giving him advice on ecclesiastical and Ealhstan on secular matters, the one managing the treasury, the other the army (*Gesta Regum*, ii. sec. 108). While this description is no doubt somewhat coloured by the legend of the king's admission to clerical orders, there is probably some truth in it. Æthelwulf seems only occasionally to have taken a personal part in resisting the invasions of the Danes; he was roused now and again to great and successful efforts, and then returned to his usual quiet life, and left the work of meeting the constantly repeated attacks to the leaders of local forces. He was extremely religious, and his religion was not more enlightened than that of his people generally, and he was lavish in his gifts to the church. There is reason to believe that a portion of his subjects grew dissatisfied with his rule; he lacked the power or the energy necessary to preserve the unity of his kingdom, and he declined to wage war against rebellion. (For a wholly different view of Æthelwulf's character see *Conquest of England*, p. 73. Mr. Green is mistaken in attributing Swithun's influence to the fact that he was 'bishop of the rōyal city of Winchester;' he did not become bishop until 852, and his promotion to the see was therefore rather a consequence of his ministerial importance than the cause of it.)

In the first year of the reign the Danes landed at Southampton, and were defeated by the ealdorman Wulfheard, one of Ecgberht's most trusted officers, who evidently met the invaders with the forces of his shire. On the other hand, another party of invaders defeated the Dorset men at Portland, and slew their ealdorman. During the next year Lindsey, East Anglia, and Kent suffered severely. Then successful raids were made on London, Canterbury, and Rochester. Meanwhile Æthelwulf appears personally to have remained inactive until, perhaps in 842 (*A.-S. Chron.* an. 840), he met the crews of thirty-five ships at Charmouth and was defeated. During the next nine years all that is known of Æthelwulf seems to be that he made sundry grants, and the history of the reign is a blank save for the notice of a brilliant victory gained over the invaders at the mouth of the Parret by the fyrds of Somerset and Dorset, under the command of the ealdormen of the two shires and of Bishop Ealhstan. In 851 the invaders were defeated in the west by the ealdorman of Devonshire. More serious invasions were, however, made the same year on the east coast. When the Danish fleet came off Sandwich, King Æthelstan and the ealdorman of Kent put out to sea and gained a naval victory, taking ten prizes and putting the rest of the ships to flight. Nevertheless the Danes for the first time wintered in Thanet. Meanwhile a fleet of three (or two, Asser) hundred and fifty ships, coming probably from the viking settlements that had lately been formed on the islands between the mouths of the Scheldt and the Meuse, sailed into the mouth of the Thames; the crews landed, took Canterbury and London by storm, put the Mercian king Beorhtwulf to flight, and crossed the Thames into Surrey. Roused by the danger that threatened him, Æthelwulf and his second son, Æthelbald, gathered a large force, met the invaders at Ockley, and after a stubborn fight completely routed them, slaying a larger number of them than had ever before fallen in England (*A.-S. Chron.*; Asser). Æthelstan, the king's eldest son, probably died in the following year, and his third son, Æthelberht, was made king in his place (Kemble, *Codex Dipl.* p. 269), the kingship of Wessex being destined for Æthelbald. The invasions of the Northmen encouraged the Welsh to rise against their conquerors, and in 853 Burhred [q. v.] of Mercia, the successor of Beohrtwulf, sent to his West-Saxon overlord to come and help him against them. Æthelwulf accordingly marched into Wales and brought the Welsh to submission. On his return from this expedition he gave his daughter Æthelswith (*ib.* p. 278) in marriage to Burhred at Chippenham. This marriage was a step towards the extinction of the existence of Mercia as a separate kingdom. Ecgberht had conquered Mercia, deposed its king, and restored him as an under-king to himself, and now Æthelwulf governed it by his son-in-law as king. A further step

in the same direction was taken by Ælfred when he married his daughter Æthelflæd [see Ethelfleda] to the Mercian ealdorman. In this year also he sent his youngest and best loved son Alfred, or Ælfred [q. v.], to Rome to Leo IV. Although the victory of Ockley checked the invasions of the pirates, they still held Thanet, and a vigorous attempt that was made by the forces of Kent and Surrey to dislodge them ended in failure. Still the country was, on the whole, at peace, and Æthelwulf determined to make a pilgrimage to Rome. Before he set out he made a grant, or a series of grants, which used to be considered the origin of tithes in England. The whole subject has been critically examined by Kemble (*Saxons in England*, ii. 481–90), and Haddan and Bishop Stubbs (*Eccles. Documents*, iii. 636–48). It will therefore be enough to say here that this donation 'had nothing to do with tithe' (*Const. Hist.* i. 228), that the payment of tithe was ordered by law in 787, and that the effect of Æthelwulf's charters, as far as anything can be made out of them and out of the notices of historians, was to free a tenth part of the folclands, whether held by ecclesiastics or laymen, from all burdens save the three called the *trinoda necessitas*, which fell on all land, and to give a tenth part of his own land to various thegns and religious houses (Kemble). The grants he made, or at least is said to have made, were very large, and, whatever they conveyed, Æthelwulf seems to have adopted the measure of the tenth as one that appeared suitable for benefactions. His donation, of course, 'affected Wessex only' (Haddan and Stubbs). His grants were made for the good of his own soul and the souls of his ancestors (Asser). He left England probably early in 855, and proceeded to the court of Charles the Bald, king of the West-Franks. The Frankish king had, equally with Æthelwulf, to contend with Scandinavian invaders; but the intercourse between the English and the Franks was already so frequent that it seems going too far to imagine that Æthelwulf's visit and subsequent marriage suggest the formation of 'a common plan of operations,' or show that his policy 'was in advance of his age' (Green). Charles received him with much honour, and conducted him in kingly state through his dominions (*Ann. Bertin.*) At Rome he is said to have been received by Leo IV, who died 17 July. His visit no doubt really belongs to the pontificate of Benedict III. He made a large number of offerings of pure gold of great weight and magnificence (Anastasius), rebuilt the English school or hospital for English pilgrims, and perhaps promised a yearly payment to the holy see, which is said to have been the origin of Peter's pence (*Gesta Regum*, i. 152). After staying a year in Rome he returned to France, and in July 856 betrothed himself to Judith, the daughter of Charles. The marriage took place on 1 Oct. at Verberie on the Oise, though, as the bride's parents were married on 14 Dec. 842 (Nithard, iv. c. 6), she could not have been more than thirteen; and there is reason to believe that Æthelwulf's English wife, Osburh, was still living [see under Ælfred]. Hincmar, archbishop of Rheims, married them, and after the marriage placed a crown upon the bride's head and blessed her as queen, though it was contrary to West-Saxon custom that the king's wife should be crowned or be called queen (*Ann. Bertin.* sub an. 856), a custom which King Ælfred told Asser was to be traced to the general abhorrence of the crimes of Eadburh, queen of Beorhtric [q. v.] The form used for the marriage and coronation of Judith is still extant (*Capitularia C. Calvi*, Bouquet, vii. 620). Æthelwulf then returned to England with his bride, but according to Asser's story found Wessex in revolt. During his absence his son Æthelbald, Bishop Ealhstan, and Eanwulf, ealdorman of Somerset, conspired to keep him out of the land, and held a meeting of their adherents in the forest of Selwood. The marriage with Judith, which was probably considered as likely to lead to a change in the succession to the injury of Æthelbald and the other West-Saxon æthelings, was the primary cause of the conspiracy, though the king is said to have given other causes of offence. Æthelwulf was joyfully received in Kent, and the Kentishmen urged him to let them do battle with his son. He shrank from such a war, and at a meeting of the witan gave up the kingdom of the West-Saxons to Æthelbald, and kept only the under-kingdom of Kent for himself. In this kingdom he set his queen Judith beside him on a royal throne without exciting any anger. Neither the 'Chronicle' nor Æthelweard mentions this revolt; Florence of Worcester copies it from Asser, and it must therefore stand on Asser's authority, which seems indisputable. Æthelwulf lived for two years, or perhaps two years and a half, after he returned from France (two years *A.-S. Chron.* sub an. 855; Asser), and it is certain that in the period of five years assigned in the 'Chronicle' as the duration of Æthelbald's reign two years and a half must belong to the time during which his father was alive. This would not, however, have any decisive bearing on the story of the partition of the kingdom. Before Æthelwulf died he made a will with the

consent of the witan, perhaps at the witenagemot which gave Wessex to his son. The kingdom of Wessex was to go first to Æthelbald, and Kent to his next brother Æthelberht, and on Æthelbald's death he was to be succeeded in Wessex, not by Æthelberht, who was to remain in Kent, but by the younger Æthelred. The king also disposed of his property among his sons, his daughter, and his kinsmen, charging every ten hides with the support of a poor man, and ordering that a yearly payment of three hundred mancuses should be made to the pope. He died in 858 (*Ann. Bertin.*), on 13 Jan. (FLORENCE) or (according to the *Lambeth MS.*) 13 June, after a reign of eighteen years and a half (*A.-S. Chron.*), which, reckoning from the middle of 839, would agree with the earlier date, while the statement of the length of Æthelbald's reign would imply the later (*Eccles. Documents*, iii. 612). He was buried at Winchester.

[Anglo-Saxon Chron.; Florence of Worcester; Asser, Mon. Hist. Brit.; Henry of Huntingdon, Mon. Hist. Brit.; William of Malmesbury, Gesta Regum (Engl. Hist. Soc.); Gesta Pontificum (Rolls Ser.); Kemble's Codex Dipl. (Engl. Hist. Soc.); Haddan and Stubbs's Councils and Eccles. Documents, vol. iii.; Annales Bertiniani, Prudentius, SS. Rerum Germ., Waitz, 1883; Nithard, SS. Rerum Germ., Pertz; Capitula Caroli Calvi, Bouquet, vii. 621; Anastasius, Bibliothec. de Vitis Roman. Pontiff., Rerum Ital. Scriptt. iii. 251; Kemble's Saxons in England, ii. 481 sq.; Green's Conquest of England.] W. H.

**ETHEREGE or ETHRYGG, GEORGE**, in Latin EDRYCUS (*fl.* 1588), classical scholar, born at Thame, Oxfordshire, was admitted a scholar of Corpus Christi College, Oxford, 11 Nov. 1534, being placed under the tuition of John Shepreve. He was admitted B.A. 15 Feb. 1538–9; was elected a probationer fellow of his college six days afterwards; commenced M.A. in July 1543; and was admitted bachelor of medicine and licensed to practise in 1545 (BOASE, *Register of the Univ. of Oxford*, p. 192). According to the books of Christ Church, Oxford, he was regius professor of Greek from 25 March 1547 till 1 Oct. 1550; and afterwards, in the same books, his name again appears from November 1554 till 21 April 1559 (TANNER, *Bibl. Brit.* p. 251). In 1556 he was recommended by Lord Williams of Thame to Sir Thomas Pope to be admitted fellow of Trinity College, then first founded; but as Etherege chose to pursue the medical line, that scheme did not take effect (WARTON, *Hist. of English Poetry*, ed. Hazlitt, iv. 213). As he had been a zealous catholic in Mary's reign, he was deprived of his professorship soon after Elizabeth's accession. Subsequently he practised medicine with considerable success in Oxford and its vicinity. He lived with his family in 'an ancient decayed palace of literature called George-hall,' nearly opposite the south end of Cat Street in St. Mary's parish, and took in the sons of catholic gentlemen as boarders. Among his pupils was William Giffard, afterwards archbishop of Rheims. On account of his firm adherence to the old form of religion he suffered frequent imprisonments both at Oxford and London during the space of about thirty years. This seriously impaired his health and fortune. He was living, 'an ancient man,' in 1588, but the date of his death is unrecorded. His friend John Leland celebrated his memory in verse (*Encomia*, ed. 1589, p. 111); and Wood says 'he was esteemed by most persons, mostly by those of his opinion, a noted mathematician, well skill'd in vocal and instrumental music, an eminent Hebritian, Grecian, and poet, and above all an excellent physician.'

He wrote: 1. 'Ἐγκώμιον τῶν πράξεων καὶ τῶν στρατηγημάτων τοῦ Ἐνρικοῦ ὀγδόου εὐφανεστάτου βασιλέως.' Royal MS. in Brit. Mus. 16 C. x ff. 1–38. The poem is in Greek hexameters and pentameters, with a dedication to Queen Elizabeth in Greek, and a summary in Latin of the contents of the work, which was presented to her majesty when she visited Oxford in 1566. 2. Musical compositions, in manuscript. 3. 'Diversa carmina,' manuscript. 4. The Psalms of David turned into a short form of Hebrew verse and set to music. 5. A Latin translation of most, if not all, of the works of Justin Martyr. 6. 'In libros pauli Aeginetæ, hypomnemata quædam, seu obseruationes medicamentorum, quæ hac ætate in vsu sunt, per Georgium Edrychum medicum pro iuuenum studijs ad praxim medicam, collecta,' London, 1588, 8vo, dedicated to Walter Mildmay. 7. 'Martyrium S. Demetrii,' a translation into Latin preserved in manuscript at Caius College, Cambridge (E. 4). It is dedicated to Thomas Robertson, archdeacon of Leicester.

It is said that he brought out the edition of Shepreve's 'Hippolytus,' published at Oxford in 1584, but another account states that this edition was prepared by Joseph Barnes (WOOD, *Athenæ Oxon.* ed. Bliss, i. 135).

[Boase's Register of the Univ. of Oxford, p. 318; Casley's Catalogue of MSS. p. 252; Catalogue of Printed Books in Brit. Mus. under 'Edricus;' Dodd's Church Hist. i. 531; Foxe's Acts and Monuments (Townsend), vii. 544, 779, Lee's Hist. of Thame Church, p. 527; Pits, De Angliæ Scriptoribus, p. 784; Ritson's Bibl. Poetica, p. 200; Warton's Hist. of English Poetry,

iii. 284; Wood's Annals (Gutch), ii. 143, 853; Wood's Athenæ Oxon. (Bliss), i. 546, Fasti, i. 107, 118, 122.] T. C.

ETHEREGE, Sir GEORGE (1635?–1691), dramatist, was probably born in 1634 or the beginning of 1635, if we can rely upon a poem addressed to him by Dryden early in 1686, in which he is said to be fifty-one (see Gosse, *Seventeenth-Century Studies*, p. 234). According to Gildon he was born 'about 1636,' and came of an Oxfordshire family. He is said to have been for a short time at Cambridge, to have travelled abroad, as is probable from his knowledge of French, and to have afterwards been at one of the Inns of Court. He had presumably some fortune of his own. He wrote three comedies. The first, called 'The Comical Revenge, or Love in a Tub,' was acted at the Duke's Theatre in Lincoln's Inn Fields in 1664, with such success that the company cleared 1,000*l.* in a month. It was published in the same year. The serious scenes are in rhyme. Dryden had adopted the same plan in a few scenes of his 'Rival Ladies,' acted in 1663, and published in 1664, with a dedication, in which this 'new way' of writing is defended, and its introduction on the stage ascribed to D'Avenant's opera, 'The Siege of Rhodes' (acted 1661). Etherege thus helped to popularise a transitory fashion, and was doubtless influenced by his knowledge of the French stage, of which there are other traces in the play. The 'Comical Revenge' won for its author the acquaintance of Lord Buckhurst (afterwards Lord Dorset), to whom it was dedicated, and of the scapegrace courtiers of the day. In 1667 Etherege brought out 'She would if she could,' which also succeeded. In 1675 Rochester, in his 'Session of the Poets,' complains of the idleness of a man who had as much 'fancy, sense, judgment, and wit' as any writer of the day. In 1676 Etherege responded to this appeal by bringing out his last play, 'The Man of Mode, or Sir Fopling Flutter.' The success of the play was increased by the fact that many of the characters were taken as portraits; Dorinant being Lord Rochester, and Sir Fopling one 'Beau Hewit,' then notorious; while Medley was Sir Charles Sedley or the author. Dean Lockier told Spence that Sir Fopling was an exact portrait of Etherege himself.

In 1676 Etherege was concerned with Rochester in a disgraceful brawl at Epsom, where one of their companions was killed in a scuffle with watchmen, and Etherege with Rochester had to abscond for a time (*Hatton Correspondence*, 1879, i. 133). In 1680 he was injured by an accident at the tennis-court (*ib.* ii. 216). By this time he was knighted; and, according to the scandal of the time, he had to buy the honour in order to persuade a rich widow to marry him. He is said to have had a child by Mrs. (Elizabeth) Barry [q. v.], and to have settled 5,000*l.* or 6,000*l.* upon her.

Etherege obtained some diplomatic employment. He was sent to the Hague by Charles II. In 1685 he was sent to Ratisbon by James II. He spent some years there gambling, reporting gossip in his despatches, getting into scrapes by protecting an actress in spite of the social prejudices of the Germans, keeping musicians in his house, and begging for stage news from home. Three of his letters (from 'Familiar Letters of the Earl of Rochester' and the 'Miscellaneous Works of the Duke of Buckingham') are given in full in the 'Biog. Brit.' Copies of his despatches are in a letter-book now in the British Museum, of which Mr. Gosse gives a full account. Most of the despatches are political, but others are sufficient to show that he continued his habits of squalid debauchery, and disgusted the Germans by worse things than breaches of etiquette. The last letter is in March 1688. His secretary complains that Etherege had never paid him his proper salary, and had done all his business by lacqueys, not knowing ten words of German. Finally he went off to Paris, after three years and a half at Ratisbon, leaving his books behind him. Etherege was no doubt ruined by the revolution. In February 1690–1 Luttrell (*Relation of State Affairs*, ii. 171) reports that 'Sir George Etherege, the late King James's ambassador to Vienna, died lately at Paris.' Record of the administration to the estate of Dame Mary Etherege, widow, is dated 1 Feb. 1692. He left no children. His brother was an officer under William III, was badly wounded at Landen, died about 1718 at Ealing, and was buried in Kensington Church.

His plays were collected in 1704, 1715, and 1735. Steele speaks of their indecency in the 'Spectator,' No. 51. Steele might have found equal grossness in much abler contemporaries. Etherege was clever in catching the fashions of the day; but the vivacity which won popularity for his plays has long evaporated. Etherege also wrote some short poems. Mr. A. W. Verity edited a complete collection of Etherege's works in 1888.

[Biog. Brit. article by Oldys; Langbaine (by Gildon), 1698, p. 53; Jacob's Poetical Register (1723), i. 95, ii. 265; Letter-book in Add. MS. 11513; Gosse's Seventeenth-Century Studies; Genest's Stage; Spence's Anecd. i. 62; V. Meindl's Etherege, Vienna, 1901.] L. S.

ETHERIDGE, JOHN WESLEY (1804–1866), Wesleyan minister, was born at Youngwoods, a farmhouse four miles from Newport, Isle of Wight, on 24 Feb. 1804. His father was a lay preacher among the methodists, and had been urged by Wesley to enter the regular ministry, but refused. His mother was Alley Gray, daughter of an old naval officer. As a youth Etheridge was thoughtful and studious. He was privately educated and began to preach in 1826. Towards the end of 1827 the president of the conference sent him to Hull to assist the Rev. Dr. Beaumont, whose health had broken down. At the Bristol conference in August 1831 Etheridge was received into full connexion, being then second minister in the Brighton circuit. During that year he married Eliza Middleton, by whom he had one child, a daughter, who under her father's teaching became a remarkable Hebrew scholar and linguist. He took peculiar delight in the sacred literature and languages of the East, and most of his works related to these subjects. During several years of feeble health he lived at Caen and Paris, and availed himself of their libraries for carrying on his favourite studies. The university of Heidelberg in 1847 conferred upon him the degree of Ph.D. as a recognition of his exact scholarship and contributions to learning. Etheridge resumed circuit work on his recovery to health, and laboured successfully in Bristol, Leeds, and London. From 1853 he lived in Cornwall, and discharged ministerial duties at Penzance, Truro, Falmouth, St. Austell, and Camborne. Two volumes of biography were written by him for the Wesleyan conference, 'Life of Dr. Adam Clarke' in 1858, and 'Life of Dr. Thomas Coke' in 1860. Etheridge had an intense love of work, and was patient, modest, and gentle. He died at Camborne on 24 May 1866, aged 62. His principal works are: 1. 'The Apostolic Ministry and the Question of its Restoration considered,' 1836. 2. 'Horæ Aramaicæ: Outlines of the Shemitic Language,' 1843. 3. 'History, Liturgies, and Literature of the Syrian Churches,' 1846. 4. 'The Apostolical Acts and Epistles, from the Peschito, or Ancient Syriac,' &c., 1849. 5. 'Jerusalem and Tiberias; a Survey of the Religious and Scholastic Learning of the Jews,' &c., 1856. 6. 'The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch, &c.; from the Chaldee,' in 2 vols., vol. i. 1862, vol. ii. 1865.

[Smith's Memoirs, &c., 1871; Minutes of the Methodist Conference, 1866.] W. B. L.

ETKINS, JAMES (1613?–1687), Scottish bishop. [See ATKINE, JAMES.]

ETTY, WILLIAM (1787–1849), painter, born at York on 10 March 1787, was seventh child of Matthew Etty and Esther (Calverley) his wife. His father was a baker and a miller, and it was at the shop in Feasegate, famed for its gingerbread, that William was born. His mother had 'a face for a Madonna,' according to Sir Thomas Lawrence; his uncle William was 'a beautiful draughtsman in pen and ink.' His eldest brother (also named William, who died before our William was born) had a taste for design, but otherwise there is nothing specially to account for the strong tendency towards art which he showed when a child. 'My first panels on which I drew' (he tells us in his short autobiography published in the 'Art Journal' in 1849) 'were the boards of my father's shop-floor; my first crayon a farthing's worth of white chalk, but my pleasure amounted to ecstasy when my mother promised me next morning, if I were a good boy, I should use some colours, mixed with gum-water. I was so pleased I could scarcely sleep.'

In 1798 he was apprenticed to a letter-press printer at Hull, and he served his full seven years, adding three weeks' work as a journeyman printer. His uncle, in answer to his repeated requests, sent for him to London, and he was free to follow the first and last aim of his life. The whole of his little leisure during his apprenticeship was spent in drawing and reading. He always 'thought to be a painter,' he wrote, 'dreamed of nothing else.' A strong sense of duty alone kept him to his distasteful employment. He speaks of 'harassing and servile duties,' and adds, a year before his death, that he still sometimes dreamt that he was 'a captive, and wake and find it luckily but a dream.'

His uncle belonged to the firm of Bodley, Etty, & Bodley, of Lombard Street, and was 'bountiful and benevolent' to him. At home at his uncle's, and furnished with cash by his brother Walter, he set to work in earnest, drawing from the antique at Gianelli's plaster-cast shop in Cock Lane, Smithfield, and soon achieved a 'Cupid and Psyche,' which, with the aid of Opie and the favour of Fuseli, procured him entrance to the school of the Academy at 'dear Somerset House,' where he worked with Collins and Haydon. A hundred guineas paid by his kind uncle gave him the privilege of a room in Sir Thomas Lawrence's house in Greek Street, Soho. He retained his admiration for Lawrence, though he seems to have had little instruction, except what could be gained from copying his master's pictures. Charles Leslie speaks of his earlier pictures as 'black and colourless attempts,' and it was not till 1811, after six

years' regular study, that he succeeded in getting any of his pictures exhibited. In this year, however, his 'Sappho' was accepted at the British Institution, and his 'Telemachus rescues the Princess Antiope from the fury of the Wild Boar' at the Royal Academy. Some nine years later he was looked upon by his companions 'as a worthy plodding person, with no chance of ever becoming a good painter.'

In 1816, with the help of his brother, he set out for Italy, but did not get further than Florence, for he was love-sick, home-sick, and in ill-health, but the short visit seems to have been of some advantage to his art, for his pictures of 1817 and 1818 attracted some attention, and in 1820 he achieved a real success by 'Pandora' at the British Institution and 'The Coral Finders' at the Royal Academy. This success was followed up the next year by a 'Cleopatra,' which made a great impression. 'He awoke famous,' says Leslie, but he did not relax his efforts. In 1822 he paid his second visit to Italy. He went to Florence, to Rome (where he met Canova, Eastlake, and Gibson), to other places, but half of his time during an absence of eighteen months was spent in Venice. It was a time of continuous study. 'He paints,' said the Venetians, 'with the fury of a devil and the sweetness of an angel.' He returned to London in January 1824, and the night afterwards 'saw him at his post on the Academic bench.' Indeed, life was one of such perpetual work that, except the death of his father in 1818 and his occasional attacks of love, which were all on his side only, there is little to record in his personal life during these years.

Though poor and in debt till late in life, his brother Walter relieved him of all pecuniary anxiety. In 1831 he still owed this brother 804*l.*, and it was not till 1841 that he was able to turn the balance in his favour. The mutual affection and trust of the two brothers were perfect. The artist never looked in vain for the necessary remittance, and spent every farthing towards the object for which it was lent—the perfection of his skill. Etty left England an accomplished student, he returned the perfected master. His picture of 1824, another version of 'Pandora,' was purchased by Sir Thomas Lawrence, and in October he was elected an associate of the Royal Academy.

In 1825 he completed 'The Combat; Woman pleading for the Vanquished,' his first very large picture. It was 10 ft. 4 in. by 13 ft. 3 in., and was purchased by John Martin, the painter, for 300*l.* In 1827 he exhibited a still larger picture, his first of the 'Judith' series, all three of which were purchased by the Scottish Academy, and are now in the National Gallery of Scotland, and in February 1828 he was elected to the full honours of the Academy.

After his return from Venice in 1824 Etty changed his lodgings from 16 Stangate Walk, Lambeth, to 14 Buckingham Street, Strand. Here his mother came with a granddaughter on a visit to set his house going for him, but the young girl stayed and kept his house till his death. Now, though his position was secure, his days were spent in painting, and, till almost the end of his life, he attended the life school of the Academy like a student every night. For many years after he was an academician he could not command large sums for his pictures. His price for a full-length portrait in 1835 was but 60*l.*, and it was only by strenuous industry, rigid economy, and the painting of numberless small pictures for dealers and others, that he was able to pay off his long arrears and lay by provision for his old age. Moreover, he would not raise his prices to those dealers who befriended him when he was poor, and a great part of his time was spent in painting nine large heroic compositions, designed with a high moral and patriotic aim. 'In all my works,' he wrote, 'I have endeavoured to exercise a moral influence on the public mind.' 'In the "Battle" ['The Combat'] I have striven to depict the beauty of mercy; in "Judith" patriotism and self-sacrifice to one's country, one's people, and one's God; in "Benaiah, David's Lieutenant," courage; in "Ulysses and the Sirens" resistance to passion, or a Homeric paraphrase on the text "The wages of sin is death;" in "Joan of Arc" religion, loyalty, and patriotism.' For all these works, except the 'Joan of Arc' series, he received but small sums. The Scottish Academy paid him 500*l.* for the three 'Judiths,' 200*l.* more than he received for 'The Combat.' He received 475*l.* for a large picture of 'The Choice of Paris,' painted for the Earl of Darnley, but the payments were spread over several years. One of his largest and finest pictures, 'Ulysses and the Sirens' (now in the Royal Institution, Manchester), and another of 'Delilah,' were sold for 250*l.* the two.

In 1830 he went to Paris for the fifth time, and went on 'painting in the Louvre when grapeshot were pouring on the populace by the Pont Neuf and musketry rattling everywhere.' The death of his mother in 1829; the return of his brother Charles from Java in 1843, after an absence of thirty-one years; his efforts against 'the destructive demon of modern improvement,' which was laying hands on his beloved York Cathedral

and other remains of ancient architecture in the city; a visit or two to Belgium and France; two letters to the 'Morning Herald' (1836) on the protection of art by the state; a lecture (1838) on the 'Importance of the Arts of Design,' and another (1840) on English cathedrals; the establishment of a yearly exhibition and a school of design at York; an unsuccessful attempt at fresco-painting in the summer-house in the gardens of Buckingham Palace; a meeting between himself and his four brothers in 1844; a visit to Edinburgh, where he was invited to a banquet by the Scottish Academy, delivered an address to the students, and, with his brother Charles, founded two small prizes for original design, are the most extraordinary events of Etty's life from 1828 to 1846.

The number of pictures of all sizes which he produced in these years was very great. They were, like his previous pictures, nearly all poetical compositions, designed to display the beauty of the female form. At first he had thought to paint 'Landscape.' 'The sky was so beautiful, and the effects of Light and Cloud. Afterwards, when I found that all the great painters of antiquity had become thus great through painting Great Actions, and the Human Form, I resolved to paint nothing else; and, finding God's most glorious work to be Woman, that all human beauty had been concentrated in her, I resolved to dedicate myself to painting,—not the Draper's or Milliner's work,—but God's more glorious work, more finely than ever had been done.'

His health had been long declining when, in October 1846, foreseeing the end, he left off the production of small pictures, and devoted himself entirely to the completion of his last large triad, the 'Joan of Arc.' He sold them easily for 2,500*l.*, a large price in comparison with what he had obtained for his earlier and finer large pictures. They were separately exhibited in 1847, and though they showed signs of failing power, and drew more blame than praise from the press, they won much admiration from his brother artists and those who could appreciate their nobility of design and beauty of colour.

In 1848 his health compelled him to break his lifelong, but now dangerous, habit of attending the life school, and he retired to York, where he died in the following year on 13 Nov. He was buried with public honours in the churchyard of St. Olave's, near the ruin of St. Mary's Abbey, at York.

In his last years he reaped the fruit of his long devotion to art. His pictures fetched high prices. 'It was said last week,' he writes, in reference to a sale at Christie's, 'Etty sells for more than Raphael.' A few weeks before his death he came up to town to see the exhibition of his collected works at the Society of Arts, and enjoyed a triumph which seldom befalls an artist. In his last eight years he had accumulated a sum of 17,000*l.*, and the contents of his studio sold for 5,000*l.* He left his niece his house at York and 200*l.* a year, and the rest of his property to his brother Walter, who died three months afterwards.

If we have none of his greatest pictures in our national collections in London, the galleries at Trafalgar Square and South Kensington contain a number of his minor works, which display to advantage his peculiar qualities as a painter, his rich and radiant colour, his exquisite flesh painting, and his grace of composition. One of these, 'Youth on the Prow and Pleasure at the Helm,' is one of the best and most characteristic of his more fanciful works.

[Art Union, December 1839; Art Journal, January 1849; Gilchrist's Life of Etty; Eclectic Review, vol. xxvi.; Redgraves' Century of Painters; Redgrave's Dict. of Artists; Cunningham's British Painters (Heaton); Pictures by William Etty, R.A.; Masterpieces of British Art.] C. M.

**EUGENE** (*d.* 618), Irish saint. [See EOGHAN.]

**EUGENIUS I–VIII**, kings of Scotland according to the chronology 'whereof Fordoun laid the plan which Boece finished and Buchanan ornamented' (INNES, *Critical Essay*, p. 699), have now been placed in at least a more consistent system by reference to the older authorities and the more authentic though still largely conjectural history which Innes founded, Pinkerton, notwithstanding some errors, helped to rectify, and Mr. Skene has reconstructed with great ingenuity. The date of the crossing of the Dalriad Scots from Ireland to Scotland is now fixed, chiefly by the criticism of Innes, at the true epoch of Fergus Mor Mac Earc (*c.* 503), and the list of forty kings between a supposititious Fergus Mac Ferchard, alleged to have reigned as far back as three centuries before the Incarnation, falls to the ground, EUGENIUS I, Buchanan's thirty-ninth king, among the rest.

EUGENIUS II, Buchanan's forty-first king, a supposed son and successor of Fergus Mac Earc, is not mentioned in the earlier authorities according to which Fergus was succeeded by Dongard.

EUGENIUS III, Buchanan's forty-sixth king, said by him to have reigned 525–58 A.D., to have been the son of Congallius (Conal) and the successor of Goranus (Gabhran), is equally unknown to these authorities. Conal and Gabhran appear to have been real kings, but

Gabhran was succeeded by a Conal II, son of Conal I.

Eugenius IV, Buchanan's fifty-first king, who reigned, according to that writer, 605-21, was a son of Aidan, the king 'ordained by St. Columba,' and can be identified with Eochoid Buidhe (The Yellow), the youngest son of Aidan, who, according to a prophecy of Columba, succeeded his father through the deaths of his elder brothers and was brought up by that saint (Adamnan, *Life of St. Columba*, ch. xxxvi.) The true date of his reign appears to have been 606–29. It was during it that Adamnan was born and that Oswald and Oswy, the sons of the Northumbrian king Ethelfrith, took refuge in Iona during the supremacy of Edwin of Deira.

Eugenius V, Buchanan's fifty-sixth king, the son of Dongart, may perhaps be identified with Eochoid Rinnenhail (With the Long Nose), who reigned three years, and was a contemporary of Egfrith of Northumbria.

Eugenius VI, Buchanan's fifty-seventh king, the son of Ferchar Fada (The Long), called Eogan in one and Ewen in another early Scottish chronicle, reigned thirteen years, and was a contemporary of Aldfrith, the Northumbrian king, in whose reign Adamnan and Cuthbert flourished.

Eugenius VII, Buchanan's fifty-ninth king, according to that writer the son of Findan and brother of Amberkelethus (Armchallach), the fifty-eighth king, but according to two old Scottish chronicles the son of Mordacus (Murdoch). The date of his reign according to Buchanan's computation was 680–97.

Eugenius VIII, Buchanan's sixty-second king, was by his account the son of Mordacus (Murdoch), the sixtieth king, and reigned from 761–4, but according to the older Scottish chronicles, Buchanan has here made two kings out of one, and this monarch was the same as the preceding. The period to which these kings (if there were two) is assigned by Buchanan, following Boece, is a confused part of the history of Scottish Dalriada. The defeat and death of Donald Breck (The Speckled), son of Eochoid Buidhe, by Owen or Ewen, a king of the Cumbrian Britons, in 642, is supposed by Mr. Skene to have subjected the Dalriad Scots to the Britons. A contest followed between two branches of the Dalriads, the Cinel (tribe or clan) Lorn and the Cinel Gabhran, which further weakened the Dalriad power and exposed it to an attack from the great Pictish king Angus Mac Fergus (731–61). This led to the subjection of the Dalriad Scots to the Picts, until Kenneth Macalpine (*c.* 844) united the Picts and the Scots and founded the monarchy of Scone. It may be doubted if it is possible to recover the true history, but the brilliant attempt of Mr. Skene (*Celtic Scotland*, i. 272–309) deserves consideration. One source of difficulty arises from the variable spelling of the Celtic names, of which the subject of the present article affords an illustration. The kings all styled Eugenius by Buchanan and the later Latin chronicles are in the vernacular called Eochoid, Eochod, Heoghed, Eoghed, Echach, Ocha, Eochol, Eogan, Ewen, and Ewan (see list in Innes, Appendix, p. 765). Some of these are misspellings of an age and a people among whom there was no settled practice. The Gaelic form appears to have been Eogan or Heogan, and the British, Owen. In modern times it has been converted into Hugh and Evan, but it is possible that more names are concealed under these varieties. Eugenius was the nearest Latin equivalent.

[The original sources will be found in the appendices to Innes's Critical Essay and the Chronicles of the Picts and Scots. Fordoun, Wyntoun, Boece, and Buchanan give the mediæval theories; Innes, Pinkerton, and above all Skene's Celtic Scotland, the views of the modern critical school.] Æ. M.

EUGENIUS PHILALETHES, pseudonym. [See under Starkey, George.]

EUSDEN, LAURENCE (1688–1730), poet laureate, whose family is said to have occupied a good position in Ireland, was son of the Rev. Laurence Eusden, rector of Spofforth, Yorkshire, and was baptised there 6 Sept. 1688. He went to St. Peter's School, York, and was admitted as pensioner at Trinity College, Cambridge, 24 March 1705. He graduated B.A. in 1708, M.A. in 1712. On 2 April 1706 he became a scholar of his college, was admitted as a minor fellow on 2 Oct. 1711, and advanced to a full fellowship on 2 July 1712. He became third sublector on 2 Oct. 1712, and a year later was admitted as second sublector. His first production in print was a translation into Latin of Lord Halifax's poem on the battle of the Boyne, to which he drew attention by a poem to the noble author in Steele's 'Poetical Miscellanies' (1714), and these effusions procured him Halifax's patronage. Eusden celebrated the marriage of the Duke of Newcastle to Lady Henrietta Godolphin (1717) in a poem of unblushing flattery, which the duke repaid with the post of poet laureate (24 Dec. 1718), then vacant by the death of Rowe, and in his gift as lord chamberlain. The appointment provoked considerable ridicule. Thomas Cooke (1703–1756) [q. v.], in his 'Battle of the Poets' (1725),

speaks of Eusden as 'by fortune rais'd, by very few been read, by fewer prais'd;' and Sheffield, duke of Buckingham, in his 'Session of the Poets,' says that Apollo's troubles were ended when

> In rush'd Eusden and cry'd, Who shall have it
> But I the true laureate, to whom the king gave it?
> Apollo begg'd pardon and granted his claim,
> But vowed that till then he ne'er heard of his name.

Between 1722 and 1725 Eusden took orders in the English church, and was appointed chaplain to Richard, lord Willoughby de Broke. Through the favour of Mr. Cotesworth he was instituted to the rectory of Coningsby in Lincolnshire, and died there on 27 Sept. 1730. Gray, in a letter to Mason dated 19 Dec. 1757 (*Works*, ed. 1884, ii. 345), says that 'Eusden was a person of great hopes in his youth, though at last he turned out a drunken parson,' a judgment which is confirmed by the lines of Pope. In the 'Dunciad,' book i. 293, we are told that 'Eusden thirsts no more for sack or praise;' line 425 of book ii. of the same poem originally ran, 'How Laurus lay inspir'd beside a sink;' and Eusden is generally considered the 'parson much bemus'd in beer' of the epistle to Arbuthnot, verse 15. He left behind him in manuscript a translation of part of Tasso's works and a life of the poet. His library is said to have been sold in 1763.

Southey's censure (*Later English Poets*, i. 280) is a just criticism of Eusden's poems, 'a strain of fulsome flattery in mediocre poetry,' but his poetical translations are sometimes eulogised for possessing 'some command of language and smoothness of versification.' His works were: 1. 'The Royal Family; a Letter to Addison on the King's Accession,' 1714. 2. 'Original Poems and Translations by Mr. Hill, Mr. Eusden, &c.,' 1714. 3. 'Translations from Claudian and Statius,' poem to Lord Halifax on reading the critique in the 'Spectator' on Milton, &c., in Steele's 'Poetical Miscellanies,' 1714. 4. 'Verses at the Last Publick Commencement at Cambridge,' 1714, two editions; more animated than most of Eusden's compositions, but not infrequently indecent. 5. 'Poems by the Earl of Roscommon, Duke of Buckingham, and Richard Duke,' 1717. Roscommon's essay on translated verse in this edition is printed with a Latin version by Eusden. 6. 'Poem on Marriage of the Duke of Newcastle to Lady Henrietta Godolphin,' 1717. 7. 'Poem to Her Royal Highness on the Birth of the Prince,' 1718. 8. 'Ode for the New Year,' 1720; the first of a series of such productions satirised by Pope in the lines

> Like journals, odes, and such forgotten things,
> As Eusden, Philips, Settle writ of kings.

9. Three poems addressed to Lord-chancellor Macclesfield and his son, Lord Parker, 1722. 10. 'The Origin of the Knights of the Bath,' 1725. 11. Three poems to the king and queen, 1727. Steele mentions Eusden in No. 555 of the 'Spectator' as among his assistants in that journal, and he is usually credited with a curious letter in the number for 7 June 1711 on 'Idols,' with some 'amusing illustrations of customs.' He is supposed to have contributed to its successor, 'The Guardian,' a letter in No. 124, which is entitled 'More Roarings of the Lion,' and he was certainly the author of the poetical translations from Claudian in Nos. 127 and 164. In the translation of Ovid's 'Metamorphoses,' which appeared in 1717 under the name of Dr. Garth and others, and was reissued in Whittington's 'British Poets,' vols. xciv. and xcv., he rendered portions of books iv. and x. Eusden was one of the fortunate few who were permitted to prefix commendatory verses to Addison's 'Cato.' Pope sneers at him again in the 'Dunciad,' book i. line 104, as eking out 'Blackmore's endless line,' and he was the 'L. E.' of Pope and Swift's treatise of the bathos. The best specimens of Eusden's muse will be found in Nichols's collection of poems, iv. 128–63, 226–49.

[Austin and Ralph's Poets Laureate, 239–45; Hamilton's Poets Laureate, 140–5; Chalmers's Essayists, xvi. xx.; Cibber's Poets, iv. 193–7; Jacob's Poets, ii. 51–3; Nichols's Illustrations of Lit. ii. 617, and Lit. Anecdotes, iii. 637; Notes and Queries, 5th ser. xi. 28, 152–3, xii. 336; Trin. Coll. Records.] W. P. C.

EUSTACE (*d.* 1215), bishop of Ely, ecclesiastic and statesman, 'vir multæ scientiæ et discretionis' (*Annal. Winton.* ii. 66), 'vir literatura tam humana quam divina insignis' (Matt. Paris, ii. 585), was of unknown origin. He secured the confidence of Henry I and of Richard I. He became vice-chancellor and keeper of the royal seal, and ultimately chancellor (Gervas. Cant. i. 544; *Annal. Winton.* u.s.) He was also dean of Salisbury. At that period all the chief posts in the church of York and its suffragan sees were, as a rule, employed to provide for royal officials. During the suspension of Geoffrey, archbishop of York [q. v.], by the pope, in 1195, Richard appointed Eustace in 1196 treasurer of York, on the death of Bouchard de Puiset, and in the same year gave him the enormous and lucrative archdeaconry of Richmond. In 1197 Richard

appointed Eustace bishop of Ely, advancing him at the same time to the chancellorship (*Annal. Margam.* p. 123). He was elected bishop 10 Aug. 1197 at Vaudreuil. His consecration by Archbishop Hubert took place in St. Catherine's Chapel, Westminster Abbey, 8 March 1198 (Matt. Paris, ii. 446, 521; Hoveden, iv. 12, 14; Diceto, ii. 159). A few weeks previously he represented the king at the election of the emperor at Cologne, 22 Feb. 1198. When consecrated, Eustace was commissioned by Richard, in company with the Bishops of Durham and Winchester, to propose terms of reconciliation with Archbishop Geoffrey of York (Hoveden, iv. 66). One of Richard's last acts was to send him as his chancellor to remonstrate with Philip Augustus of France on alleged infringements of the five years' peace (*ib.* p. 80). He was present at the coronation of John on 27 May 1199 (*ib.* p. 90), as well as at his third coronation together with his queen Isabella at Canterbury, 1201 (*Annal. Burton.* i. 206). The next year he was one of the judges-delegate appointed by Innocent III to mediate in the controversy between Archbishop Hubert and the monks of Canterbury respecting the collegiate church commenced by Hubert at Lambeth (Hoveden, iv. 126; *Annal. Winton.* ii. 77). On 22 Nov. of that year (1200) Eustace witnessed the homage rendered by William of Scotland to John for his English fiefs at Lincoln (Hoveden, iv. 141). His high reputation for learning and wisdom is shown by his frequent employment in important ecclesiastical causes. In 1201, when Archbishop Geoffrey refused to recognise Honorius as archdeacon of Richmond, Innocent delegated him to examine the matter (*ib.* p. 177). He was (1 Sept.) one of the papal commission to inquire into the reported miracles of St. Wulstan of Worcester (*Annal. Wigorn.* iv. 391); in 1203 he was made arbitrator in the dispute between the monks of Evesham and their abbot (*Chron. Evesham*, p. 129), and in 1206 papal commissioner, in conjunction with the Bishop of Rochester, to examine the claims of the vale of Evesham for exemption from episcopal jurisdiction (*ib.* pp. 191, 192, 222). When in 1203 John was summoned by Philip as his overlord to render an account of the death of his nephew Arthur, the Bishop of Ely was sent with Archbishop Hubert to settle the terms of his safe-conduct to and from the French court (Gervas. Cant. *Gest. Reg.* ii. 95; Matt. Paris, ii. 658). He was one of the three prelates selected in 1208 by Innocent to endeavour to pacify John, and induce him to accept Stephen as primate, and to threaten him on his refusal with an interdict of his whole kingdom and his own excommunication. John proving contumacious, Eustace and his brethren on the following Passion Sunday, 24 March 1208, pronounced the interdict, and immediately escaped across the Channel. The chroniclers of the day are very severe upon the bishops for thus 'fleeing when they saw the wolf coming,' instead of laying down their lives for the flock, and 'living in luxury beyond the seas when they should have opposed themselves as a wall to protect the house of God' (Wendover, iii. 223; Matt. Paris, ii. 253; *Annal. Waverl.* ii. 260). An ineffectual attempt towards the end of the year was made by Eustace, together with the Bishops of London and Worcester, at the instance of the archbishop, to come to terms with John. They crossed the Channel and vainly waited eight weeks for an interview (*Annal. Waverl.* ii. 261). Eustace took part with the same bishops in other similar attempts the following year. At Canterbury they met the bishops who remained faithful to John and other leading personages and discussed the way of reconciliation. Terms were agreed upon, but John refused to ratify them. John having shown some symptoms of yielding in fear of the threatened excommunication, Eustace and his brethren crossed again to Dover in October with the archbishop himself under a safe-conduct. John came to meet them as far as Chilham Castle, and offered impossible terms, when the bishops returned to France to prepare to issue the long-delayed excommunication (*ib.* ii. 263). This was sent by them at the pope's command to the bishops remaining in England, with instructions that it should be published throughout the realm. The bishops, 'like dumb dogs,' shrank from publishing the edict, while a like apprehension withheld Eustace and his companions from endeavouring to compel them (Matt. Paris, ii. 526; Wendover, iii. 228). After the failure of Pandulf's mission Eustace accompanied Langton on a mission to Rome to press for severer measures. The pope formally pronounced sentence of deposition on John, and sent Pandulf with the English bishops to make Philip the offer of the crown (Wendover, iii. 228, 243; Matt. Paris, ii. 535-6). This measure brought John to abject submission, and on the landing of Eustace and the bishops in Pandulf's train at Dover on 13 May 1213, the king tendered his deed of resignation, in which he promised to reimburse Eustace and the other exiled prelates for their confiscated estates and other pecuniary losses. The removal of the interdict was deferred till these promises had been exactly fulfilled (Wendover, iii. 260). This being at last done and the payment actually made, the interdict was raised (29 June), and Eustace

and the other exiled prelates having once more crossed the Channel met the now humbled king near Porchester and proceeded with him to Winchester, where, in the chapter-house of the cathedral, he received absolution on 20 July 1213 (*ib.*; MATT. PARIS, ii. 550; *Annal. Dunst.* iii. 37). In all the tangled events and in the various councils of this stirring period Eustace took a leading part. On 1 Nov. 1214 he gave the pontifical benediction to William of Trumpington on his election as abbot of St. Albans (MATT. PARIS, ii. 583; WENDOVER, iii. 260). In the same year he became one of John's sureties to his discontented barons that he would grant them a charter, in conjunction with the archbishop and William Marshal (WENDOVER, iii. 296). He died on a visit to the abbey of Reading on 3 Feb. 1215, and was buried in his cathedral church, to which he had added a new 'Galilee.' Whether this was the western porch, which now goes by that name, or some other portion of the fabric, considerations of architectural style render questionable.

[Matthew of Paris; Hoveden; Diceto's Monastic Annals; Roger of Wendover (see references in the article); Godwin, De Præsulibus, i. 254; Le Neve's Fasti.] E. V.

EUSTACE, JAMES, third VISCOUNT BALTINGLAS (*d.* 1585), was eldest son and heir of Sir Roland Eustace, second viscount Baltinglas in Wicklow, by Joan, daughter of James Butler, lord Dunboyne. Roland's father, Sir Thomas Eustace, was of the same stock with Roland Eustace, baron of Portlester [q. v.], and possessed estates in Kildare, Wicklow, and Dublin, including the town of Ballymore Eustace in the latter county. Henry VIII in 1535 created Sir Thomas Eustace baron of Kilcullen in Kildare, and in 1541 granted him the title of Viscount Baltinglas, together with the site and lands of the dissolved Cistercian abbey there. On the second viscount's decease his titles and estates devolved on James Eustace, who married Mary, daughter and coheiress of Sir John Travers of Monkstown, co. Dublin, and was allied by blood with the Earl of Kildare and the most important of the Anglo-Irish families. The third Viscount Baltinglas did not conform to the established church, and from an official record it appears that shortly before his accession to the title he was fined one hundred marks for having heard a mass. He does not seem to have been regarded by his contemporaries as endowed with eminent abilities, but he is stated to have been a zealous religionist. With the object of re-establishing the catholic religion in Ireland and of removing the penalties and disabilities' imposed on its professors there, Baltinglas entered into a confederacy with some of the native Irish in Leinster and Ulster. Information in relation to this movement is stated to have first reached the government at Dublin through the wife of one of those engaged in it, who furtively obtained possession of a letter which she erroneously supposed at first to have reference to some intrigue of her husband, of whom she was jealous. Little authentic material has as yet been published in relation to Baltinglas and his projects. In July 1580 he addressed a communication to Thomas, earl of Ormonde, in which he apprised him that he had taken up the sword to 'maintain the truth' by command of the 'highest power on earth.' He protested against the severities and injustice inflicted by Elizabeth's officials on the people of Ireland, repudiated the recognition of a woman as head of the church, and added that but for the death of Becket the earl's ancestors could never have acquired the Ormonde peerage. This letter was transmitted by Ormonde to the government, and the capture of Baltinglas was entrusted by it to his relative, the Earl of Kildare. Baltinglas appeared in open hostility to the crown in June 1580, when he joined the native Irish in Leinster who encountered and repulsed the forces led against them by the lord deputy, Arthur Grey. Baltinglas and his followers continued in arms for several months, but with resources too limited for the attainment of any important results. Towards the close of 1581 Baltinglas, with one of his brothers, notwithstanding the vigilance of the governmental agents, succeeded in reaching Spain, where they hoped to obtain aid in arms and supplies. They were received with favour by Philip II, who assigned liberal allowances to them. The return of Baltinglas to Ireland with supplies from Spain was looked forward to with hope by catholics in Ireland and with apprehension by the new settlers there. He does not appear, however, to have completed the requisite arrangements when he was carried off by death in Spain in November 1585. Baltinglas was outlawed by the government in Ireland, and his possessions were vested in the crown. Among them was a house in Dublin of which a grant was made to the poet Edmund Spenser, secretary to the lord deputy, Arthur Grey. The Earl of Kildare and the Baron of Delvin were imprisoned for a considerable time on charges of having connived at the acts of Baltinglas and his adherents. Forty-five persons are stated to have been executed at Dublin for alleged complicity with Baltinglas. In 1585 an act was passed in the parliament at Dublin for

the attainder of James Eustace, late Viscount Baltinglas, with his brothers Edmund, Thomas, Walter, and Richard Eustace. Spenser, in his 'View of the State of Ireland,' has left some observations on the difficulties encountered by the government in obtaining parliamentary assent to the retrospective clauses which were embodied in this statute.

[State Papers, Henry VIII and Elizabeth (Public Record Office, London); Carew MSS. (Lambeth); Carte Papers (Bodleian Library); Istoriæ Catholicæ Iberniæ Compendium, 1621; De processu martyriali in Hibernia, 1619; Commentary on services of Lord Grey (Camden Society), 1847; Hibernia Anglicana, 1689; Camdeni Annales, regnante Elizabetha (Leyden, 1639); Statutes of Ireland, 1621; Chartularies of St. Mary's Abbey, Dublin (Rolls Series), 1884; Facsimiles of National MSS. of Ireland, iv. 1, 1882.] J. T. G.

**EUSTACE, JOHN CHETWODE** (1762?–1815), classical antiquary, was born in Ireland about 1762. His mother was descended from the ancient Cheshire family of Chetwode. It is said that as early as 1767 he was sent to Sedgley Park school, Staffordshire, where he remained till 1774 (*Catholic Magazine*, 1833, iii. 32). He then proceeded to the English Benedictine convent of St. Gregory at Douay. After receiving the habit he left without making his profession, though he always retained a warm attachment to the order. Afterwards he went to Maynooth College, taught rhetoric there for some time, and was ordained priest. Bishop Milner states that Eustace, after provoking the indignation of the prelates of Ireland, came to England and settled in the midland district, where he not only associated with the protestant clergy, but encouraged his fellow-believers to attend their services. 'This conduct was so notorious and offensive to real catholics that I was called upon by my brethren to use every means in my power to put a stop to it' (Husenbeth, *Life of Milner*, p. 399).

Eustace was the intimate friend of Edmund Burke, his confidential adviser, and his companion in his last illness. For some time he assisted Dr. Collins in his school at Southall Park, and when Mr. Chamberlayne retired from the mission Eustace succeeded him at Cossey Park, the seat of Sir William Jerningham, near Norwich. He was resident at different periods in both the universities as tutor to two young relatives of Lord Petre (Clayton, *Sketches in Biography*, p. 383). In 1802 he travelled through Italy with John Cust (afterwards Lord Brownlow), Robert Rushbroke of Rushbroke Park, and Philip Roche. In 1805 he was resident in Jesus College, Cambridge, with George Petre, and there he associated with the most eminent literary men in the university, especially Dr. Edward Daniel Clarke, who recommended him to publish the manuscript journal of his tour through Italy. Afterwards he took a journey with his pupil, George Petre, through part of Dalmatia, the western coast of Greece, the Ionian Islands, Sicily, and Malta. In 1813 his 'Tour through Italy' was published. This book acquired for its author a sudden and a wide reputation. His acquaintance was sought by almost all persons in this country distinguished by rank or talents (*Gent. Mag.* vol. lxxxv. pt. ii. p. 372).

In June 1814, during the short peace, he accompanied Lords Carrington and Essex on an excursion to France, and on his return published a remarkable description of the changes made by war and revolution in that country. He went again to Italy in 1815, and was collecting materials for a new volume of his 'Tour' when he was attacked by malaria, and died at Naples on 1 Aug. 1815, aged 52. He was buried in the church of the Crocelle (*Catholic Mag.* 1832, ii. 200).

His works are: 1. 'A Political Catechism, adapted to the present moment,' 1810, 8vo (anon.), written in the spirit of a legitimate whig. 2. 'An Answer to the Charge delivered by the Bishop of Lincoln to the Clergy of that Diocese, at the Triennial Visitation in 1812,' Lond. 1813 and 1819, 4to, republished in the 'Pamphleteer,' vol. ii., 1813. 3. 'A Tour through Italy, exhibiting a View of its Scenery, Antiquities, and Monuments, particularly as they are objects of Classical Interest, with an account of the present state of its Cities and Towns, and Occasional Observations on the Recent Spoliations of the French,' 2 vols. Lond. 1813, 4to, 2nd edit. Lond. 1814; 3rd edit. entitled 'A Classical Tour through Italy,' 4 vols. Lond. 1815, 8vo; 4th edit. 4 vols. Lond. 1817, 8vo; 6th edit., with an additional preface and translations of the quotations from ancient and modern authors, 4 vols. Lond. 1821, 8vo, reprinted at Paris in 1837 in vols. ccii. and cciii. of a series entitled 'Collections of Ancient and Modern English Authors;' 8th edit. 3 vols. Lond. 1841, 8vo, forming part of the 'Family Library.' Great praise has been deservedly bestowed on this work, but John Cam Hobhouse, afterwards Lord Broughton, in his 'Historical Illustrations of the fourth canto of "Childe Harold,"' 1818, criticises it with extreme severity, calling Eustace 'one of the most inaccurate, unsatisfactory writers that have in our times attained a temporary reputation.' A vindication of Eustace from these charges appeared in the 'London Magazine,' 1820, i.

532. To his co-religionists Eustace gave great offence in consequence of some of his sentiments. Bishop Milner maintained that his 'Tour' was pervaded by an 'uncatholic and latitudinarian spirit,' more dangerous than open heresies. Monsignor Weedall states that Eustace when on his deathbed bitterly bewailed to all his friends who visited him the erroneous and irreligious tendency of several passages in the publication (*Catholic Mag.* 1832, p. 97). Eustace's projected supplementary volume was executed by Sir Richard Colt Hoare, bart., who published 'A Classical Tour through Italy and Sicily, tending to illustrate some districts which have not been described by Mr. Eustace,' 2nd edit. Lond. 1819, 8vo. 4. 'A Letter from Paris, with Critical Observations and Remarks on the State of Society, and the Moral Character of the French People,' Lond. 1814, 8vo. Eight editions were sold in a short time. 5. 'The Proofs of Christianity,' Lond. 1814, 12mo. 6. A course of rhetoric. Manuscript preserved at Downside. 7. An unfinished didactic poem on 'The Culture of the Youthful Mind.'

[Addit. MS. 22976, f. 273; Biog. Dict. of Living Authors, pp. 110, 427; Byron's Poetical Works, 1850, p. 785; Catholic Mag. 1832–3, i. 366, 398; Catholicon, 1817, v. 205; Gillow's Bibl. Dict.; Hoare's Classical Tour, preface and dedication; Husenbeth's Life of Milner, pp. 398, 401–5; Knight's Cyclopædia (biography), suppl. p. 507; Lowndes's Bibl. Man. (Bohn), p. 763; Oliver's Catholic Religion in Cornwall, p. 513; Webb's Compendium of Irish Biography, p. 174.] T. C.

EUSTACE, ROLAND FITZ, Baron Portlester (*d.* 1496), chancellor and treasurer in Ireland, was the eldest son of Sir Edward FitzEustace, head of an important Anglo-Norman family which acquired extensive estates in Kildare and Meath in Ireland. The FitzEustaces with the Earls of Kildare and the Geraldines were among the chief and most active supporters in Ireland of the Yorkist party, the head of which was Duke Richard, father of Edward IV. By descent the duke had claims to large demesnes in Ireland, of which kingdom he was appointed viceroy in 1449 for Henry VI. Sir Edward FitzEustace acted as deputy in Ireland in 1454 for the Duke of York, and in the same year his son, Sir Roland, received the appointment of lord treasurer there. Sir Roland married Marguerite, relict of Sir John Dowdall, and daughter of Jenico d'Artois, a Gascon officer who had been employed in military affairs in Ireland by Richard II and Henry IV. A chapel under the patronage of the Blessed Virgin was erected by Sir Roland in the parochial church of St. Audoen, Dublin, in 1455. Edward IV, on his accession to the throne in 1461, confirmed Sir Roland in the treasurership of Ireland, and by patent dated at Westminster 4 March in the same year created him Baron of Portlester in the county of Meath. He was also appointed temporary deputy-governor in Ireland for the viceroy, George, duke of Clarence, and took the oath of office on 12 June 1462. In that year he presided as lord deputy at a parliament held in Dublin. About this time Portlester was accused of treasonable designs in collusion with the Earl of Desmond. Portlester repudiated the charge, offered trial by wager of battle, and was subsequently exonerated by act of parliament. Another charge of treason made against him at Dublin in 1470 does not appear to have been prosecuted. His daughter and coheiress, Alison, became the wife of Gerald, eighth earl of Kildare, lord deputy of Ireland. In 1472 the chancellorship was conferred on Portlester and John Taxton during their lives. Portlester was one of the chief supporters of the Earl of Kildare in his contest in 1478 with Henry, lord Grey, in relation to the office of deputy in Ireland for Edward IV. The name of Portlester stands next to that of the Earl of Kildare on the roll of those appointed in 1479 as chief members of the fraternity of St. George for defence of the English territories in Ireland. Under the arrangements made by Edward IV for the administration of his affairs in Ireland, Portlester was superseded in the chancellorship, but retained in office as lord treasurer, and the post of chief baron of the exchequer was conferred on his son, Oliver Eustace, in 1482. Portlester was reputed to have acquired considerable wealth through his employments under the crown. In 1486 he established at Kilcullen, on the bank of the Liffey, co. Kildare, a convent for Observantine Franciscans, subsequently known as the 'New Abbey.' With the Earl of Kildare and other leaders of the Anglo-Irish, Portlester in 1487 took part in the movement of the Yorkists in favour of Lambert Simnel. In 1488 Portlester again became chancellor of Ireland when that office was vacated by Sir Thomas FitzGerald, who took command of the Irish soldiers who fought in the battle at Stoke in 1488. Through the intervention of the royal commissioner, Sir Richard Edgecombe, a pardon was issued to Portlester by Henry VII, under date of 25 May 1488. He died at an advanced age in 1496, and was interred in the Franciscan abbey, which he had founded at Kilcullen. The remains of a stone monument with recumbent effigies of Portlester and his wife are preserved on the site of the

chapel which, as above mentioned, he erected in the church of St. Audoen, Dublin.

[Rolls of Parliament, Chancery and Exchequer, Ireland; Patent Roll, England, 3 Hen. VII; Hist. of Viceroys of Ireland, 1865; Hist. of City of Dublin, 1854; Warræi Disquisitiones de Hibernia, 1658; manuscripts in library of Dukes of Burgundy, Brussels; Harleian MS. 433, Brit. Mus.; Cottonian Charters, Brit. Mus.; Letters and Papers of Henry VII, ed. James Gairdner (Rolls Series), 1861.] J. T. G.

EVANS, ABEL, D.D. (1679–1737), divine and poet, son of Abel Evans of London, gent. (*Oxf. Mat. Reg.*), was born in February 1679, and entered Merchant Taylors' School in the spring of 1685. He was elected probationary fellow of St. John's College, Oxford (1692), proceeded regularly to the degrees of B.A. (1696), M.A. (1699), B.D. (1705), D.D. (1711). These higher degrees were probably taken in mere obedience to the college statutes. Such reputation as Evans acquired was due rather to his powers as a satirist than to his abilities as a divine. He entered holy orders in 1700, and held successively the incumbencies of Kirtlington, St. Giles, Oxford, and Great Stoughton, Huntingdonshire. For a short time also he was chaplain to his college, but was ejected, says Hearne, because, in a speech made publicly in the hall of St. John's, he reflected upon Dr. Delaune, the president, and most of the members of the society. However, the Duchess of Marlborough espoused his cause, and, 'though he was a loose, ranting gentleman, he was mightily caressed,' and reinstated in his office. He then reformed his course of life, and turned upon his former friends, publishing (1710) a poem entitled 'The Apparition; a dialogue betwixt the Devil and a Doctor concerning the rights of the Christian Church,' in which Tindal and Kennett were roughly handled. Dr. T. Smith (Hearne's correspondent) speaks of the satire as displaying 'great wit, good sense, and wonderful honesty,' but it is of small literary worth or general interest. In 1713 Evans published a poetical epistle to Jacob Bobart [q. v.], entitled 'Vertumnus,' which was republished in Nichols's 'Select Collection of Poems,' vol. v.

Evans was presented by his college in 1725 to the rectory of Cheam, Surrey, a benefice which had been held by no less than six bishops, and died there 18 Oct. 1737. Political prejudice distorted Hearne's estimate of Evans's character, which there is no reason to suppose was other than honourable, even before he ceased to be a whig and a low churchman. He was a good preacher; his thanksgiving sermon preached at St. Mary's, Oxford, in 1705 was commended by Bishop Lloyd. As an epigrammatist he had considerable reputation, and was by no means the least among the nine Oxford wits whose names are preserved in the distich—

Alma novem genuit celebres Rhedycina poetas,
Bubb, Stubb, Cobb, Crabb, Trapp, Young, Carey, Tickell, Evans.

He was personally acquainted with the leading literary men of his time, and corresponded with Pope, who gave him a place beside Young and Swift in the second book of the 'Dunciad:'—

To seize his papers, Curll, was next thy care;
His papers, light, fly diverse, tost in air;
Songs, sonnets, epigrams, the winds uplift,
And whisk 'em back to Evans, Young, and Swift.

His best known epigram, the originality of which has been questioned, is that on Vanbrugh:—

Lie heavy on him, Earth, for he
Laid many a heavy load on thee.

[Chalmers's Biog. Dict. xiii. 40; Robinson's Reg. of Merchant Taylors' School; Pope's Works (Elwin and Courthope), iv. 137, 328, x. 106–8 (where five of Evans's letters are given); Hearne's Collections (Oxford, 1886), i. 33, ii. 332, &c., *n.* 459.] C. J. R.

EVANS, ARISE (*b.* 1607), fanatic. [See Evans, Rhys or Rice.]

EVANS, ARTHUR BENONI (1781–1854), miscellaneous writer, was born at Compton-Beauchamp, Berkshire, on 25 March 1781. His father, the Rev. Lewis Evans [q.v.], vicar of Froxfield, Wiltshire, was a well-known astronomer, and held for many years the professorship of mathematics at the Royal Military Academy, Woolwich. He married Ann, eldest daughter of Thomas Norman. The second son, Arthur, received his education at the college school, Gloucester, of which his uncle and namesake was head-master, and here he was known as 'The Bold Arthur,' from his remarkable personal courage. He went into residence at St. John's College, Oxford, 23 Oct. 1800, and proceeded B.A. 21 Feb. 1804, M.A. 1820, and B.D. and D.D. 1828. In addition to his knowledge of the classical languages, he became well versed in Hebrew, French, Italian, Spanish, German, and Icelandic. He had an excellent ear for music, and was a performer on several instruments. As an artist he sketched in pencil, crayon, and sepia, and his cattle pieces were of eminent merit. He studied geology and botany, and his knowledge of Greek, Roman, and English coins, of which he had a large collection, was considerable. He was ordained to the curacy of Hartpury, Gloucester, in August

1804, and after receiving priest's orders in September 1805, was in the following month appointed professor of classics and history in the Royal Military College, then lately established at Great Marlow, Buckinghamshire, and he removed with the college to Sandhurst in October 1812. Resigning this appointment in 1822, he went to Britwell, near Burnham, where he prepared pupils for the universities, and served the curacy of Burnham until 1829, when he accepted the head-mastership of the free grammar school at Market Bosworth, Leicestershire. While resident at that place he held successively the curacies of Bosworth, Carlton, and Cadeby between 1829 and 1841. He never derived from his clerical profession more than 100*l.* a year. As a schoolmaster he was eminently successful. He died at Market Bosworth 8 Nov. 1854. In June 1819 he married Anne, third daughter of Captain Thomas Dickinson, R.N., of Bramblebury, near Woolwich, by whom he had six children. She died 10 May 1883, in her ninety-second year.

Evans was the author of the following works: 1. 'Synopses for the use of the Students in the Royal Military Academy.' 2. 'The Cutter, in five Lectures on the Art and Practice of Cutting Friends, Acquaintances, and Relations,' 1808. 3. 'Fungusiana, or the Opinions and Table-talk of the late Barnaby Fungus, Esq.,' 1809. 4. 'The Curate and other Poems,' 1810. 5. 'Plain Sermons on the relative Duties of the Poor as Parents, Husbands, and Wives,' 1822. 6. 'Present National Delusions upon Wisdom, Power, and Riches,' 1831. 7. 'Sermons on the Christian Life and Character,' 1832. 8. 'Effectual Means of Promoting and Propagating the Gospel,' 1836. 9. 'The Phylactery,' a poem, 1836. 10. 'Calamus Scriptorius, or Copies for writing Greek,' 1837. 11. 'The Fifth of November,' a sermon, 1838. 12. 'The Village Church,' a poem, 1843. 13. 'Education and Parental Example, in imitation of the XIVth satire of Juvenal,' a poem, 1843. 14. 'The Sanctuary Service and not the Sermon the great object of Public Worship,' 1843. 15. 'The Layman's Test of the true Minister of the Church of England.' 16. 'Divine Denunciations against Drinking, or the Word of God more powerful than Pledge-taking.' 17. 'Leicestershire Words, Phrases, and Proverbs,' 1848. Reprinted by the English Dialect Society, 1881. 18. 'Personal Piety, or Aids to Private Prayer for Individuals of all classes,' 1851. 19. 'Britain's Wreck, or Breakers Ahead. By an Old Hand on Board,' 1853. Of Evans's children John Evans, K.C.B., F.R.S. (1823–1908), was treasurer of the Royal Society (1878–98), president of the Society of Antiquaries (1885–92) and a writer on coins, and stone, bronze, and flint implements. Sebastian Evans, born 1830, is a designer for glass work and a poet; he edited the 'Birmingham Gazette' 1867–70, and was for some time the editor of 'The People,' a conservative Sunday journal. Anne Evans, born 1820, died 1870, wrote poems and music, which in 1880 were edited and published with a memorial preface by Anne Thackeray Ritchie.

[Gent. Mag. January 1855, pp. 106–2; Men of the Time (1887), p. 360.] G. C. B.

EVANS, BENJAMIN (1740–1821), congregational minister, was born at Ffynon-Adda, Meline, Pembrokeshire, 23 Feb. 1740. In his early days, while he was minister at Llanuwchllyn, Merionethshire (where he was ordained 1769), he met with a good deal of persecution and was compelled to apply to the king's bench for a mandamus before he was allowed to conduct the services in peace. He removed in 1777 to Haverfordwest, and thence to Drewen in Cardiganshire, 24 June 1779, where he was much beloved, and remained till his death, 2 March 1821. His first duty here was to undo the work of his predecessor, who was in sympathy with the Arminian movement, then led by the Rev. David Lloyd of Llwynrhydowen. Evans showed great tact and gradually and successfully led back the congregation to the prevailing Calvinism of the day. The baptist controversy which began about 1788 was originated by the great activity of a few baptists in the neighbourhood, who distributed large numbers of tracts among members of the congregation. This compelled the minister to act on the defensive. The historian of nonconformity in Wales says that probably nothing abler was ever written on both sides of this question of baptism than the letters of Evans on the one side and those of Dr. William Richards of Lynn on the other. According to the same authority Evans's services to his countrymen were very great, both through the pulpit and the press (*Eglwysi Annybynol*, iv. 174). His published works are (all in Welsh): 1. Translation of a sermon on the gunpowder explosion at Chester, by Dr. J. Jenkins, 1772. 2. 'Letters on Baptism,' 1788; second edition, with additions in reply to Dr. Richards, 1789. 3. 'Sufferings of the Black Men in Jamaica, &c.,' 1789. 4. 'The Wailings of the Black Men in the Sugar Islands'. (3 and 4 were published anonymously). 5. A poem on baptism in reply to the Rev. Benjamin Francis, 1790. 6. Translation of the Rev. Matthias Maurice's 'Social Religion,' 1797. 7. Two catechisms (1) 'On the great Principles of Religion,' (2) 'On the Principles of Non-

conformity.' 8. Four sermons on practical religion.

[Jones's Geiriadur Bywgraffyddol; Rowlands's Bibliography.] R. J. J.

EVANS, BROOKE (1797–1862), well known as a nickel refiner, was born in Bull Street, Birmingham, in 1797, his father being a woollendraper. On leaving school at the age of fifteen he was apprenticed to a gunmaker, and made his first acquaintance with metallurgy. His term of apprenticeship having expired, Evans started for the United States, and entered into partnership with a gunmaker in New York. He was only partially successful in this trade, and before long he abandoned it, and went off prospecting in Central America. Here he became an indigo planter, and his business capacity speedily advanced him to the position of an indigo merchant. Having made some money he returned to England. In the Gulf of Mexico the captain of the ship and several of the crew were seized with yellow fever. Evans took command of the ship, and navigated her successfully to the British Isles. He afterwards purchased a small business in the glass and lead trade at Stratford-on-Avon, where he lived six years with his sister. This adventure became a very successful one, so that he saved from 5,000*l.* to 6,000*l.* Charles Askin, a veterinary surgeon, was a friend of Evans. He had removed to Warsaw, where some of Evans's family had ironworks. Askin there bought some spoons of a white metal called 'argentan' by the maker. He accidentally discovered that the metal contained nickel. Askin's brother offered him the use of a laboratory in the gasworks at Leamington, of which he was the manager. There, in co-operation with Evans, he endeavoured to refine nickel from speiss (an impure mixture of cobalt, nickel, and other metals), left after the preparation of cobalt blue for painting pottery. They were successful, and Askin joined the firm of Merry & Son, manufacturers of German silver. Askin remained a partner until he gained 1,000*l.* by the venture, and with this he joined Evans. In 1835 they built works in Birmingham, where they successfully produced refined nickel from nickel-speiss, then a drug in the market. The demand for Evans & Askin's refined nickel and German silver increased so rapidly that the speiss produced by the cobalt blue manufacturers was quite insufficient for their requirements. Evans resolved to explore Europe for the ores of nickel. He heard of its existence at the mines of Dobschan in Hungary, visited the place, and bought all the ore for which he could afford to pay. The ore contained half as much cobalt as nickel. As cobalt was detrimental to the German silver, and as Askin could not by his mode of refining separate these metals, they had to contend with a new set of difficulties. Experiments were made by Askin and Mr. Benson, the father of the present archbishop of Canterbury. The demand for nickel was meanwhile steadily increasing. Evans & Askin at last, by steady perseverance, discovered a process by which they obtained refined nickel in large quantities. To meet the demand Askin visited some nickel mines near Geisdal in Norway in 1847, where he died suddenly on 25 Aug. He was brought home and buried at Edgbaston. Since that time the demand for nickel was steadily met by Evans, who died in 1862, and was buried near his partner in Edgbaston. The firm of Evans & Askin continues.

[Birmingham Daily Mail, 11 Dec. 1878; special information from friends.] R. H–r.

EVANS, CALEB (1831–1886), geologist, born on 25 July 1831, was educated under Professor Key at University College School. The death of his father compelled him to leave school at an early age, and in 1846 he began work in a solicitor's office. In 1852 Evans was appointed a clerk in the chancery pay office, a post which he held until 1882, when his health enforced his retirement. He never married; his residence was at Hampstead, where he lived with his brother and sisters.

Evans commenced the study of geology by attending lectures delivered in 1855 by Professor Owen and Dr. Melville. In 1858 he began to collect fossils from the tertiary formations of the south of England, and formed during the next twenty-five years very complete sets illustrating the strata of the London district. He also investigated the strata of the Isle of Wight, Lyme Regis, Weymouth, Swanage, and Portsmouth.

In 1857 Evans took part in founding the Geologists' Association of London, of which he was for many years one of the most active members, and in 1867 he was elected a fellow of the Geological Society.

Evans was fortunate in being able to take advantage of the operations in connection with the main drainage works in the south of London, which afforded opportunities for collecting fossils never likely to recur. He secured suites of specimens of fossil shells of great interest and rarity. Evans also did excellent work in studying the chalk. He made large collections of its fossils, and his paper 'On some Sections of Chalk between Croydon and Oxted,' read to the Geologists' Association in January 1870, marks the first English attempt to divide this immensely

thick mass of pure white limestone into several zones, and to correlate these zones with those which had already been established by continental geologists.

Altogether Evans was the author of eleven papers on geological subjects, eight of which appeared in the 'Proceedings' of the Geologists' Association, of which, in addition to the paper on the chalk mentioned above, we may specially name that on the 'Geology of the neighbourhood of Portsmouth and Ryde' as giving evidence of detailed and careful work. Of other work we may mention a sketch of the geology of Faringdon in the 'Geologist' for August 1866, and 'Mill Hill in former Ages,' written for the 'Mill Hill Magazine.' Many of Evans's papers were also published separately.

Evans constructed several excellent geological models or relief maps, his method being to paste layer upon layer of cartridge paper so as to secure the necessary elevations, and then to colour the whole according to the outcrop of the rocks. His models of the valley of the Thames near London, of a part of the same on a larger scale, and one of the whole of England, are now in the possession of Mr. H. J. Lister of Eldon Road, Hampstead; a fine map or model of the country round Hastings is in the possession of the corporation of that town; he also constructed a model of the neighbourhood of Sidmouth. Evans's extensive collections of fossils were purchased by Mr. Ernest Westlake of Fordingbridge. Evans died 16 Sept. 1886.

[Information from relatives; Geological Mag. March 1887; Quart. Journ. Geological Society, President's Address, 1887.] W. J. H.

EVANS, CHARLES SMART (1778–1849), vocalist and composer, was a chorister under Dr. Ayrton, and in 1808 a gentleman of the Chapel Royal. His name appears among the alto singers in the chorus of the 'Ancient Concerts' of 1798, and he took part with Braham and others in the music performed at Weber's funeral in 1826. Four of Evans's part-songs gained prizes from the Glee and Catch Clubs, namely: 'Beauties, have you seen a toy?' 1811; 'Fill all the glasses,' 1812; 'Ode to the Memory of Samuel Webbe,' 1817; and 'Great Bacchus,' 1821. Subsequently he became a catholic and a member of the choir of the chapel of the Portuguese embassy. Evans wrote a 'Magnificat,' and some motetts, contained in books iv. and v. of Novello's 'Collection of Motetts.' He was also the composer of many songs. He died 4 Jan. 1849.

[Gillow's Dict. of English Catholics, ii. 185; Grove, i. 498; Musical Recollections of the Last Half Century, i. 136; Programmes of the Ancient Concerts; Quarterly Musical Magazine and Review, viii. 127.] L. M. M.

EVANS, CHRISTMAS (1766–1838), one of the great Welsh preachers, was born on Christmas day 1766, at a place called Ysgaerwen, in the parish of Llandyssul, Cardiganshire. His father, Samuel Evans, was a poor shoemaker, who, dying when his son was only nine years old, left him in a state of complete destitution. The next six years Christmas spent with his mother's uncle at Llanvihangel-ar-Arth in Carmarthenshire, 'than whom,' he says, 'it would be difficult to find a more unconscionable man in the whole course of a wicked world.' So he left him to become a farm servant at various places, and ultimately came under the influence of David Davies of Castellhywel, a well-known bard and schoolmaster, and the minister of a congregation of presbyterians fast slipping into unitarianism at Llwynrhydowen. Evans joined Llwynrhydowen Chapel, was taught a little by Davies in his school, learnt how to read Welsh, and acquired some knowledge of English; became religious, and began to preach. But as the strict rules of the presbyterians required an academical education for their ministers, he gradually gravitated towards the baptists, who had no such limitations, and in 1788 was baptised in the river Duar at Llanybyther in Carmarthenshire, and joined the baptist congregation at Aberduar. Before this he had seriously injured an eye in an affray in which he does not seem to have been to blame. He was now a regular preacher, and in 1789 was ordained as a sort of missionary to the scattered baptists of Lleyn, the peninsula of Carnarvonshire. Here he married Catherine Jones, a member of his congregation. They had no family. While there he was 'converted' during a preaching journey, and now began to preach with a power and earnestness of conviction that soon made him famous. In 1792 he removed to Anglesey to act as minister to all the baptist churches in the island. He lived at Llangevni, where the most important chapel was situated. Here he worked with great success, but a curious wave of Sandemanianism spread over Anglesey and greatly influenced rigid Calvinists like Evans. 'The Sandemanian heresy afflicted me so much as to drive away the spirit of prayer for the salvation of sinners.' After a time he regained his orthodoxy, and became the centre of a great baptist movement in Anglesey. Though for many years his salary was only 17*l.* a year, he ruled over the Anglesey baptists with a rod of iron; built new chapels, and made at least two long and

laborious preaching journeys every year all over Wales to collect money to pay off the chapel debts, which often weighed very heavily upon him. These constant wanderings spread his fame over all Wales. Crowds flocked to hear his sermons. His humour sometimes threw a congregation into roars of laughter, often changed in a moment by his pathos into tears, and his startling power of declamation exercised extraordinary influence on all who heard him, whom his brethren called the 'Bunyan of Wales.' He remained in Anglesey more than thirty years. In 1823 his wife died, and he suffered a good deal from ill-health. His wounded eye always gave him trouble, and sometimes he was threatened with blindness. At last the baptist churches of Anglesey threw off the yoke which Evans's government had imposed on them. They desired naturally to become independent churches, and his position as a sort of baptist bishop thus became untenable. He bitterly resented their choosing ministers without reference to him. A lawsuit about a chapel debt added to his difficulties, and he gladly accepted in 1826 the ministry of the chapel of Caerphilly in Glamorganshire. Here he preached very successfully for two years, and made his second marriage with his housekeeper, Mary Evans. But difficulties with his flock again arose and caused him to remove to Cardiff in September 1828; but the constitution of that church was so democratic that with his autocratic ways he had fresh troubles with the congregation, and in 1832 made his final change to Carnarvon. The dissensions of the thirty church members, the drunkenness of some, and the pressure of a debt of 800*l.* left him little peace. While on a begging journey to South Wales he was suddenly taken ill, and died on 19 July 1838 at Swansea, where on 23 July he was buried with great honour in the burial-ground of the Welsh baptist chapel. His sermons were published in Welsh (last edition, Wrexham, 1883), and several of them have been translated, besides the copious specimens of them given in English by most of his biographers. He also wrote some hymns and tracts in Welsh, and assisted in translating into that language an exposition of the New Testament.

[Memoirs of the late Christmas Evans, by David Rhys Stephen, 1847; Christmas Evans, a Memoir, by D. M. Evans, 1863; A Lecture on Christmas Evans, by R. Morris, 1870; Cofiant neu hanes bywyd y diweddar Barch. Christmas Evans, by W. Morgan of Holyhead, 1883, along with which are issued the current edition of Evans's Pregethau, Damegion ac Areithiau; Owen Jones's Great Preachers of Wales, 1885, pp. 159–224; Mr. Paxton Hood's Christmas Evans, 1881, is very full, but is rather wanting where knowledge of things and places specifically Welsh is desirable.] T. F. T.

EVANS, CORNELIUS (*fl.* 1648), impostor, a native of Marseilles, was the offspring of a Welshman and a woman of Provence. A certain resemblance which he bore to the Prince of Wales induced him to come to England in 1648, and pass himself off as the prince. Taking up his quarters at an inn at Sandwich, he gave out that he had fled from France because the queen his mother contemplated poisoning him. The mayor of the town paid his homage to him, while one of the aldermen lodged him at his own house, and treated him in every respect as the heir-apparent. Evans received these attentions with condescension, and obtained a number of presents from the well-to-do people of the county. His reign, however, had an undignified ending. A certain courtier, whom the queen and Prince Charles sent over expressly, came to Sandwich and denounced Evans as an impostor. Evans, far from showing any discomfiture, coolly ordered the mayor to take the courtier into custody. Meanwhile a party of royalists came to seize Evans, who fled by a back door. He was, however, soon captured, conducted to Canterbury, and thence to London, where he was committed to Newgate. He quickly contrived to make his escape, after which nothing more was heard of him.

[Achard's Histoire des Hommes illustres de la Provence, i. 268; Chandon and Delandine's Nouveau Dictionnaire Historique, iv. 600.] G. G.

EVANS, DANIEL (1774–1835), independent minister at Mynyddbach, Glamorganshire, was born at Maindala, Eglwyswrw, Pembrokeshire, 16 Jan. 1774. As a youth he was fond of frequenting prayer-meetings in private houses. At an early age he became church member, and soon afterwards began preaching with great enthusiasm from house to house. He thus trained himself for the future work, and became very successful as a missionary. His first settlement was at Llanwrtyd, Brecknockshire, as co-pastor with the Rev. Isaac Price, from 1796 to 1799. He went in 1799 to Bangor, where his congregation had but twenty-five members, who were not able to give him 10*l.* a year. He often wondered what could have brought him to so poor a place, but thanked God that he had a little private means. He enlarged his own congregation and established seven new ones in the immediate neighbourhood, several of them self-supporting. In 1808 he removed to Mynyddbach, where he was again very suc-

cessful. During six months, in 1828–9, he added no fewer than 650 to the membership of his churches. He died at Mynyddbach 3 March 1835.

His published works are (all Welsh): 1. 'On the Salvation of Children.' 2. 'Reasons for Dissent.' 3. 'Memoir of Rev. Lewis Rees' (father of Dr. Abraham Rees, the encyclopædist). 4. 'Memoir of Rev. J. Davies, Alltwen.' 5. 'Memoir of Rev. W. Evans, Cwmllynfell.' 6. 'Memoir of Rev. J. Davies, Llansamlet.' 7. A Hymn-book. 8. 'The Golden Cistern.' 9. 'The Basket (Cawell) of Unleavened Bread.' 10. 'Ten Sermons' (posthumous).

[J. T. Jones's Geiriadur Bywgraffyddol, i. 265–269.] R. J. J.

EVANS, DANIEL (1792–1846), Welsh poet, commonly called Daniel Du o Geredigion, that is Black Daniel of Cardiganshire, was born in 1792 at Maes y Mynach in the parish of Llanvihangel-ystrad in that county. His father, David Evans, was a well-to-do farmer, and he was the second of three sons. He was educated at Lampeter grammar school under Eliezer Williams, and subsequently went to Jesus College, Oxford, where in 1814 he proceeded B.A. with a third class in classics (*Honours Register of Oxford*, p. 199). He was elected to a fellowship in his college, took holy orders, and proceeded M.A. 1817, and B.D. 1824. Though retaining his fellowship, he resided mostly in Wales, where he won prizes at Eisteddfodau, and became famous as a poet. His disorderly and irregular life was brought to a tragical end by his suicide on 28 March 1846. He was buried in the churchyard of Pencarreg in Carmarthenshire, the parish whence his family had come, and where many of his relatives were buried.

Daniel Du's first published Welsh poem was a short pamphlet of twenty pages, printed in 1826 at Aberystwith, and called 'Golwg ar gyflwr yr Iuddewon.' He next issued in 1828 'Cerdd arwraidd ar y gauaf,' in his friend Archdeacon Beynon's 'Cerddi arwraidd ar yr hydref a'r gauaf.' In 1831 his collected works were published at Llandovery with the title 'Gwinllan y Bardd; sef prydyddwaith ar amrywiol destunau a gwahanol fesurau.' A second edition was published at Lampeter in 1872, with considerable additions, mainly collected from unpublished sources. The simple and unaffected style and the homely intelligibility of Daniel Du's poems have given him a wide popularity in Wales, especially in his native county. The few English poems in the collection are of very inferior merit.

[Williams's Biographical Dictionary of Eminent Welshmen, p. 149; G. Jones's Enwogion Sir Aberteifi, p. 39; Brit. Mus. Cat.; Foster's Alumni Oxon.] T. F. T.

EVANS, DAVID MORIER (1819–1874), financial journalist, the son of Joshua Lloyd Evans of Llanidloes, Montgomeryshire, was born in 1819. He formed an early connection with journalism, and became assistant city correspondent on the 'Times,' a post which he occupied several years, and left to assume the direction of the money articles in the 'Morning Herald' and 'Standard.' He left the 'Standard' at the end of 1872, and in the following March started a paper called the 'Hour,' on which he spent his entire means, being adjudicated a bankrupt 19 Dec. 1873. His health broke down under the strain of his financial difficulties, and he died on the morning of 1 Jan. 1874, aged 54. He was buried in Abney Park cemetery, Stamford Hill, the funeral being attended by a large number of brother journalists among whom he was popular. In addition to his regular work Evans was connected with several other commercial and financial periodicals, among them being the 'Bankers' Magazine,' to which he was one of the principal contributors, the 'Bullionist,' and the 'Stock Exchange Gazette.' He also conducted the literary and statistical departments of the 'Bankers' Almanac and Diary.' He published several books, all bearing on or arising out of city affairs, chief among which were: 1. 'The Commercial Crisis, 1847–8.' 2. 'History of the Commercial Crisis, 1857–8, and the Stock Exchange Panic, 1859.' 3. 'Facts, Failures, and Frauds: Revelations, Financial, Mercantile, and Criminal,' 1859. 4. 'Speculative Notes and Notes on Speculation Ideal and Real,' 1864. 5. 'City Men and City Manners.' He was married, and left issue.

[Men of the Time, 8th ed. p. 345; Times, 2 Jan. 1874; Standard, 6 Jan. 1874; Brit. Mus. Lib. Cat.] A. V.

EVANS, EDWARD (*fl.* 1615), divine, son of a clergyman, was born at West Meon, Hampshire, in 1573, and educated at Winchester, whence he matriculated at New College, Oxford, 10 Oct. 1593, and took the two degrees in arts, B.A. 27 Nov. 1598, M.A. 21 Jan. 1602. He had been admitted fellow of his college in 1595, but resigned in 1604. On 23 Dec. 1601 he was instituted by the college to the vicarage of Heckfield, Hampshire, which he resigned in January 1601–2. Two years later the college presented him to the vicarage of Chesterton, Oxfordshire, 15 Nov. 1604, where he remained until 1610. Evans, who was 'a noted preacher of his time

in the university,' published 'Verba Dierum; or, the Dayes Report of God's glory. . . . Foure Sermons [on Ps. xix. 2],' 4to, Oxford, 1615. In that year he does not appear to have been beneficed.

Wood has wrongly ascribed the authorship of these sermons to another Edward Evans, who was born and educated at Llanrwst, Denbighshire, entered Christ Church, Oxford, in 1598 when aged 16, and graduated B.A. 15 Feb. 1603, M.A. 13 March 1606.

[Manuscript notes by P. Bliss in a copy of Verba Dierum in the British Museum; Wood's Athenæ Oxon. (Bliss), ii. 168; Wood's Fasti Oxon. (Bliss), i. 299, 317.] G. G.

**EVANS, EDWARD** (1716–1798), Welsh poet, was a 'bard according to the rites and ceremonies of the bards of Britain,' and his pedigree is traced in one unbroken line to the ancient Druids (JONES, *Hist. of Wales*, pp. 224–6). He was pastor at the Old Meeting House, Aberdare, from 1772 to 1798, and is said to have 'devoted his time faithfully to his religious duties, to the satisfaction of a large number of people, who attended from the country from a distance of many miles.' He published: 1. A Welsh translation of S. Bourne's 'Catechism,' 1757. 2. 'Book of Ecclesiastes done into Verse by E. E. and Lewis Hopkin,' Bristol, 1767. 3. 'An Address delivered before the Association of Ministers at Dref Wen, near Newcastle Emlyn, with two Hymns,' 1775. His poetical works were collected and edited by his son, Rees Evans (1778–1869), 1st edition, Merthyr, 1804; 2nd, Merthyr, 1816; 3rd, Merthyr, 1837; 4th, Aberdare, 1875. He died 21 June 1798, the day on which he had arranged to meet the other bards of the Chair of Glamorgan.

[Church Records of the Meeting House, Aberdare; Jones's Geiriadur Bywgraffyddol, i. 340; Yr Ymofynydd, 1854, p. 58.] R. J. J.

**EVANS, EDWARD** (1789–1835), printseller, was born in 1789, and was for some time a compositor in the printing-office of Messrs. Nichols & Son, then of Red Lion Passage, Fleet Street, by whom he was advanced to the post of reader. Having saved money he opened a print shop, and gradually accumulated an extensive stock. He is known for his 'Catalogue of a Collection of Engraved Portraits, comprising nearly 20,000 Portraits of Persons connected with this Country,' n. d., 8vo, published at Great Queen Street, Lincoln's Inn Fields, where he died 24 Nov. 1835, aged 46. His widow, Anne E. Evans, and son, Edward David, brought out a second volume in 1853 at No. 403 Strand, whither the business was removed in that year. The two volumes profess to describe about fifty thousand prints, and form a most useful guide to English engraved portraits.

His eldest son, EDWARD DAVID EVANS (1818–1860), mentioned above, carried on the shop in the Strand until his death there on 15 Aug. 1860, aged 42. He was succeeded by his brother and partner, Albert.

[Gent. Mag. December 1835, new ser. iv. 663, October 1860, 3rd ser. ix. 434.] H. R. T.

**EVANS, EVAN** (1731–1789), Welsh poet and antiquary, son of Jenkin Evans, was born at Cynhawdref, in the parish of Lledrod, Cardiganshire, on 20 May 1731. He received his education at the grammar school of Ystrad Meurig, under the scholar and poet, Edward Richard. Thence he removed to Oxford, and was entered at Merton College in 1751. He conveyed a small freehold in Cardiganshire to his younger brother for 100*l.*, in order to support himself at the university. After leaving Oxford without taking a degree he officiated as curate at Newick, Sussex, at Towyn, Merionethshire, at Llanberis and Llanllechid, Carnarvonshire, and at Llanvair Talhaiarn, Denbighshire. From an early age he cultivated poetry, and he was soon noticed by Lewis Morris the antiquary. He diligently applied himself to the study of Welsh literature, and employed his leisure time in transcribing ancient Welsh manuscripts, for which purpose he visited most of the libraries in Wales. At one time he received small annuities from Sir Watkin Williams Wynn and Dr. Warren, when bishop of St. David's, to enable him to prosecute these researches. His first publication was entitled 'Some Specimens of the Poetry of the Antient Welsh Bards, translated into English; with explanatory notes on the historical passages, and a short account of men and places mentioned by the Bards; in order to give the curious some idea of the tastes and sentiments of our Ancestors, and their manner of writing,' London, 1764, 4to, reprinted at Llanidloes [1862], 8vo. This work gained for its author a high reputation as an antiquary and a critic, and furnished Gray with matter for some of his most beautiful poetry. In it is included a Latin treatise by Evans, 'De Bardis Dissertatio; in qua nonnulla quæ ad eorum antiquitatem et munus respiciunt, et ad præcipuos qui in Cambria floruerunt, breviter discutiuntur.' He next published an English poem, now of extreme rarity, entitled 'The Love of our Country, a poem, with historical notes, address'd to Sir Watkin Williams Wynn. . . . By a Curate from Snowdon,' Carmarthen, 1772, 8vo. He also composed various poems in Welsh, which are printed in the 'Dyddanwch Teuluaidd.' In 1776 he

published two volumes of Welsh sermons, translated from the works of Tillotson and other English divines. In one notice of him it is stated that having passed a great part of his life in the cultivation of Welsh literature, 'without being able to procure the smallest promotion in the church, his fortitude deserted him, and, to chase away his vexations, he fell into a habit of drinking, that at times produced symptoms of derangement.' The fact that he cultivated Welsh literature is, however, of itself sufficient to account for his non-preferment, as the Welsh prelates of that period were for the most part Englishmen who were ignorant of the language of the country. Paul Panton, esq., of Plâsgwyn in Anglesey, allowed him towards the close of his life an annuity of 20*l.*, on condition that all Evans's manuscripts should at his death become his property; and in consequence the whole collection, amounting to a hundred volumes, was deposited in the Plâsgwyn library, where it still remains. Evans was tall and athletic, and of a dark complexion. From his height he obtained the bardic appellation of Prydydd Hir, or the 'tall poet.' He died at Cynhawdref, the place of his birth, in August 1789, and was buried in Lledrod churchyard. The suddenness of his death gave rise to entirely false reports that he died by his own hand, or of starvation on a mountain.

The Rev. Daniel Silvan Evans, B.D., published a collection of Evan Evans's miscellaneous writings under the title of 'Gwaith y Parchedig Evan Evans (Ieuan Brydydd Hir) golygedig gan D. Silvan Evans, B.D., Caernarfon: argraffedig gan H. Humphreys, 1876,' 8vo. This volume contains numerous poems in Welsh, the English poem on 'The Love of our Country,' forty-six of Evans's letters, mostly in English, 'A Short View of the State of Britain,' reprinted from the 'Cambrian Quarterly Magazine,' vol. i., and an English translation of Evans's Latin introduction to his intended publication of the Welsh Proverbs.

[Information from the Rev. Daniel Silvan Evans, B.D.; Owen's Cambrian Biography, p. 101; Meyrick's Cardiganshire, p. 325; Gent. Mag. lviii. pt. ii. 934; Williams's Biog. Sketch of Eminent Individuals, p. 10; Williams's Eminent Welshmen, p. 149; Rowlands's Llyfryddiaeth y Cymry, pp. 448, 477, 510, 515 *n.*, 535, 537, 572; Cat. of Printed Books in Brit. Mus.; Nichols's Illustr. of Lit. v. 600; Nichols's Lit. Anecd. ii. 428.]

T. C.

EVANS, EVAN (1804–1886), generally known in Wales as Evans bach Nantyglo, dissenting minister, was born at Gellillyndy, Llanddewibrefi, Cardiganshire, 8 March 1804. He commenced preaching with the Calvinistic methodists in 1825; became a total abstainer in 1830, and met with much persecution for his advocacy of temperance principles, which were new in those days. In 1847 he joined the independents, and continued a popular minister among them through life. In 1869 he was induced to emigrate to America, whither a daughter and several brothers and sisters had gone before him, taking up his residence at Oakhill, Ohio. In 1881 he collected a small Welsh church in Arkansas, the first in the state, and continued in charge of it until his death on 29 Oct. 1886. His wife died in January of the same year.

His literary works are: 'Rhodd Mam i'w Phlentyn;' he edited the monthly magazine called 'Cyfaill Plentyn;' 'y Cyfamod Gweithredoedd,' &c., 2nd edit., 1842; 'Cofiant Parch. D. Stephenson, Brynmawr;' 'Fforddd Duw yn y Cyssegr a'r Mor;' 'Athrawiaeth a Dyledswydd,' being two volumes of sermons, 1864 and 1866; he translated 'Daioni a Thoster Duw,' by John Owen, D.D., 1843; 'Corff Duwinyddiaeth,' by Dr. Brown of Haddington, 1845; 'Cynydd y Cristion,' by Dr. Goodwin, 1847; 'Codiad a Chwymp Pabyddiaeth,' by Dr. Fleming, 1849; 'Crefydd Gymdeithasol,' by Matthias Maurice, 1862; he also published 'Ystafell Weddi, neu Allwedd Ddirgel y Nefoedd,' by Brooks, translated by Rev. W. Williams, Talgarth, 1845.

[Cyfaill yr Aelwyd, March 1887; letter from one of the sons.] R. J. J.

EVANS, Sir FREDERICK JOHN OWEN (1815–1885), hydrographer, son of John Evans, master R.N., was born on 9 March 1815. He entered the navy as a second-class volunteer in 1828. After serving in the Rose and the Winchester he was transferred in 1833 to the Thunder, Captain Richard Owen, and spent three years in surveying the coasts of Central America, the Demerara River, and the Bahama banks. Evans subsequently served in the Mediterranean on board the Caledonia (flagship), Asia, Rapid, Rolla, Dido, and Wolverene, passing through the different ranks of the 'master's' line, the officers then charged with the duties of navigation. In 1841 Evans was appointed master of the Fly, and for the next five years he was employed in surveying the Coral Sea, the great barrier reef of Australia, and Torres Straits. Beete Jukes, the geologist, was on board the Fly, and wrote an account of the expedition. Shortly after his return to England Evans married, on 12 Nov. 1846, Elizabeth Mary, eldest daughter of Captain Charles Hall, R.N., of Plymouth.

After a short spell of duty in the Isle of

Man, Evans returned, in 1847, in the Acheron, to New Zealand, where he was engaged for four years in surveying the Middle and South Islands. During the Russian war he served in the Baltic, receiving the special thanks of Sir Charles Napier for his share in piloting the fleet through the Aland Isles.

By this time Evans had become known by his scientific qualifications, and in 1855 he was appointed superintendent of the compass department of the navy. He had at once to consider a difficult problem, the use of the compass in iron ships and armour-clads. It was necessary to deal with the disturbing elements arising from the iron and the magnetisation of the ships. Evans, in co-operation with Archibald Smith, F.R.S., accomplished the task satisfactorily. He contributed seven papers, all dealing with the magnetism of ships, to the 'Philosophical Transactions' of the Royal Society, of which he was elected a fellow in 1862.

In 1858 Evans prepared a 'Chart of Curves of Equal Magnetic Declination,' which was published by the admiralty. In 1860 he wrote a valuable 'Report on Compass Deviations in the Royal Navy;' this treated of the magnetic character of the various iron ships in the navy, and also of the Great Eastern steamship. His most important work was the 'Admiralty Manual for Deviations of the Compass,' of which Smith and himself were joint editors (1st ed. 1862, 2nd ed. 1863, 3rd ed. 1869). A simple account of the same subject was issued by Evans in 1870 as an 'Elementary Manual for Deviations of the Compass. These have become standard textbooks, having been translated and adopted by all the great maritime nations.

At a later date Evans devoted much attention to terrestrial magnetism. He compiled the magnetical instructions for the observers on board the Challenger in 1872, and delivered a lecture on the 'Magnetism of the Earth' to the Royal Geographical Society in 1878. Evans was made a staff-commander in 1863, staff-captain in 1867, and full captain in 1872. In 1865 he was appointed chief naval assistant to the then hydrographer to the admiralty, Captain G. H. Richards, whom he succeeded in 1874. He was made C.B. in 1873, and K.C.B. in 1881. He was vice-president of the Royal Geographical Society from 1879 to 1881, and president of the geographical section of the British Association in 1876. In 1881 he contributed a paper to the latter body on 'Oceanic or Maritime Discovery from 1831 to 1881.'

After resigning the post of hydrographer in 1884, Evans was appointed one of the British delegates to the International Conference held at Washington in 1885, to fix a prime meridian and universal day. He died at his residence, 21 Dawson Place, Pembridge Square, London, 20 Dec. 1885.

[Nature, 14 Jan. 1886; Proceedings Royal Geographical Society, February 1886; Times, 22 Dec. 1885.] W. J. H.

EVANS, GEORGE, D.D. (1630?–1702), antiquary, fellow of Jesus College, Cambridge, became vicar of New Windsor, and was installed canon of Windsor 30 July 1660. He proceeded D.D. at Cambridge in 1665; was licensed to St. Benet Fink, London, 16 May 1663; and was also rector of Hitcham, Buckinghamshire. His son, George Evans, fellow of Jesus College, Cambridge, succeeded him at Benet Fink in 1693. He was a friend and correspondent of Elias Ashmole, and made collections relating to the history of St. George's Chapel, Windsor, printed in Ashmole's 'Berkshire,' 1719. He died 2 March 1701–2.

[Cooper's Memorials of Cambridge, i. 377; Tighe and Davis, Annals of Windsor, ii. 61, 62; Ashmole's Berkshire, 1719; Newcourt's Repertorium, i. 916.] W. W.

EVANS, Sir GEORGE DE LACY (1787–1870), general, son of George Evans, a small landed proprietor, was born at Moig in 1787. His mother's maiden name was Delany. He joined the army in India as a volunteer in 1806, and received his first commission as ensign there in the 22nd regiment on 1 Feb. 1807. He first saw service in that year against Amír Khán and the Pindáris. In the following year he served under Major-general the Hon. John Abercromby in the capture of the Mauritius, and gave such satisfaction that he was promoted lieutenant on 1 Dec. 1809. Sir John Malcolm took a fancy to him and asked him to go to Persia with his mission. Evans refused, as he preferred active service, and on 26 March 1812 exchanged into the 3rd dragoons, then employed in the Peninsula. He joined his new regiment before Burgos in 1812, in time to help to cover the disastrous retreat from that city, and accompanied it in the following May in the Duke of Wellington's advance from Frenada. He was wounded at the skirmish on the Hormaza, which preceded the great battle of Vittoria, but was nevertheless present at the battle, and afterwards was employed in a staff capacity by Sir George Murray to sketch the passes of the Pyrenees. He was present either with his regiment or in a staff employment at the siege of Pampeluna, the battle of the Pyrenees, the investment of Bayonne, and the battle of Toulouse, and at each of the two latter en-

gagements he had a horse shot under him. At the conclusion of the war in France he was attached to the corps sent under the command of General Ross from Wellington's army to the coast of the United States, as deputy quartermaster-general, and distinguished himself greatly. He had two horses killed under him at the battle of Bladensburg; seized the Congress House at Washington with only two hundred light infantry; was present at the attack on Baltimore, and finally was twice severely wounded in the operations before New Orleans in December 1814 and January 1815. He returned to Europe just in time to join Wellington's army in Belgium, and was at once attached to the staff of Picton's division as deputy quartermaster-general. He was engaged at the battle of Quatre Bras and at Waterloo, where he had two horses killed under him, and he is said to have been the staff officer who gave the word for the union brigade of cavalry to charge. For his Peninsular services he was promoted captain into the 5th West India regiment on 12 Jan. 1815, for those in America major by brevet on 11 May 1815, and for Waterloo lieutenant-colonel by brevet on 18 June 1815, thus getting three steps in rank in six months. He remained on the staff of the army of occupation until its withdrawal in 1818, and then went on half-pay.

After some years' retirement, in March 1830 Evans came forward as an advanced radical reformer and was elected M.P. for Rye after a petition. He lost that seat at the general election later in 1830, and also Westminster, for which he stood in the same interest in 1832, but in May 1833 he triumphantly defeated Sir John Cam Hobhouse, who had accepted the Chiltern Hundreds in order to give his constituents an opportunity of expressing their sentiments on his conduct, and was elected M.P. for Westminster. He was busily engaged in his parliamentary duties, when in May 1835 General Alava, the Spanish ambassador in London, obtained the leave of the king and of Lord Melbourne's ministry to raise a force of ten thousand men in England for the service of the queen regent of Spain, Christina, against Don Carlos. He offered the command of this force, which was known as the British Legion, to Evans, whom he had known in Spain when on the staff of the Duke of Wellington. Though the royal consent was formally given on 10 June 1835, every obstacle was thrown in the way of raising recruits by the military authorities in England, and especially by the Duke of Wellington, who had expressed his open disapproval of the whole scheme. When Evans took command of the legion at San Sebastian in August 1835, he found the result of this disapprobation in the utter unfitness of many of the men for service, and he declared at a later period that 2,300 of the 9,600 men whom he had under his command were so crippled by disease and infirmity that they never appeared in the field. The Spanish government utterly neglected the legion, and Evans rendered great services in Spain at the head of a corps which was at no time adequately equipped with either munitions or the necessaries of life. In November 1835 he raised the siege of Bilbao; in January 1836 he co-operated in Espartero's attack on Arlaban; on 5 May 1836 he raised the siege of San Sebastian, after a fierce battle, in which he lost ninety-seven officers and five hundred men out of his force of five thousand; on 31 May and 6 and 9 June he repulsed the fierce attacks of the Carlists on his position; in September he was driven back from Fuentarabia, and on 1 Oct. he entirely defeated an attack of the Carlists, after a twelve hours' battle, in which he was himself wounded. The campaign of 1837 was no less brilliant. It opened with a severe defeat at Hernani on 16 March 1837; but in the month of May, in conjunction with the army under Espartero, he more than compensated for this reverse, for on the 14th he took Hernani, on the 17th he stormed Irun, and on the 18th captured Fuentarabia. In June 1837 the two years for which the legion had been recruited expired, and the remnant of the gallant army was brought back to England at the expense of the British government. The legion had been systematically starved and neglected by the Spanish government, and yet Evans was able to boast in his place in parliament that 'no prisoners had been taken from the legion in action, nor any part of its artillery or equipage captured by the Carlists; that the legion, however, had taken twenty-seven pieces of artillery from the enemy and made eleven hundred prisoners, whose lives were spared.' This last remark refers to the fact that all the forty-seven soldiers of the legion who fell into the hands of the Carlists had been put to death by them in cold blood. Evans's services were recognised by his own country by his being promoted colonel on 10 June 1837, and being made a K.C.B. in the following August. The queen regent of Spain awarded him the grand crosses of the orders of St. Ferdinand and of Charles III.

In 1841 Evans's parliamentary career was temporarily checked by the tory reaction of that year, when he was defeated for Westminster by Admiral Rous, but in 1846 he regained his seat and was promoted major-

general on 9 Nov. in that year. He was re-elected in 1852. In 1854 he was promoted lieutenant-general, and was selected for the command of the 2nd division of the army sent to the East. At the battle of the Alma his division was on the right of the English line touching the French, and in leading it gallantly across the river to the relief of the light division, Evans was severely wounded in the shoulder. Nevertheless he remained with his troops, and repulsed the Russian sortie of 26 June from Sebastopol, which was directed against his lines, in such a manner as to win the cordial praise of Lord Raglan. He was then invalided, but left his bed on board ship in Balaclava harbour on hearing the firing on 5 Nov. He assisted his senior brigadier, General Pennefather, with his advice throughout the battle of Inkerman, though he would not take the command out of his hands. He soon after returned to England, and received the thanks of parliament in his seat in the House of Commons. For his services Evans was made a G.C.B. in June 1855, a grand officer of the Legion of Honour, and a knight of the first class of the Medjidie in the following year. He also received the honorary degree of D.C.L. from the university of Oxford. He had been made colonel of the 21st regiment, the king's own borderers, on 29 Aug. 1853, and was promoted general on 10 March 1861. He was re-elected for Westminster in 1857 and 1859, but retired from political life at the dissolution of 1865, and died in London on 9 Jan. 1870, aged 82.

[Times, 12 Jan. 1870; Men of the Time; Hart's Army List; Nolan's History of the Crimean War, and the Leaders of the Host, a little book published in 1854 by G. Mackay; for the services of the British Legion in Spain, Duncan's History of the British Legion; and for his services in the Crimea, Kinglake's Invasion of the Crimea, especially the volume on the battle of the Alma.] H. M. S.

EVANS, JOHN (*d.* 1724), bishop of Meath, was born at Plas Du in the parish of Llanarmon, Carnarvonshire, and educated at Jesus College, Oxford (Willis). A John Evans of Jesus College graduated as B.A. in 1671. The birth-date 1660, given without authority in Webb's 'Compendium,' must be inaccurate, as Evans went to India in 1678 as one of the company's chaplains, and was posted to Hugly in Bengal. He was afterwards at Madras, and in 1692 was one of the ministers attached to Fort St. George. He had a bad character with the authorities, who called him 'the merchant parson' and state that he associated intimately with the 'interlopers.' The company in a letter to Madras (18 Feb. 1690–1) call him 'the quondam minister, but late great merchant,' and a year later (22 Jan. 1691–2) speak of discontinuing his salary. A letter of his own, dated London, 18 April 1698, seems to show that he had only recently left India. He then became rector of Llanaelhaiarn in his native county. On 4 Jan. 1702 he was consecrated bishop of Bangor. Governor Pitt, one of his old interloping friends, jokes upon this appointment in a letter to Sir E. Littleton (Madras, 8 Nov. 1702). He was a strong whig in politics. Atterbury mentions an altercation with him in convocation in June 1702. Evans said in the upper house that Atterbury, the prolocutor of the lower house, had lied, which he explained on being challenged by saying that the prolocutor had told a great untruth (Stanley, *Memorials of Westminster Abbey* (1869), p. 557, where, however, an erroneous reference is given). In 1712 he joined Marlborough in signing a protest against the peace, which was ordered to be expunged from the journals by the majority. He was translated to Meath in January 1715–16 and enthroned on 3 Feb. following. In Ireland he had a violent quarrel with Swift, who, according to his own account, had been civil to the bishop in spite of their political differences. Swift refused to attend his visitation at Laracor, and told him to remember that he was speaking to a clergyman and not to a footman. He was, however, a friend of Bishop Nicolson, and seems to have been respected. He died at Dublin on 22 March 1723–4, and was buried in the churchyard of St. George's Chapel, under a monument upon which his widow commemorated his many virtues and his twenty years' chaplaincy in India. He left 1,000*l.* for an episcopal house at Ardbraccan, 140*l.* for the rectory of Llanaelhaiarn, the personal estate acquired previously to his translation to be applied by the governors of Queen Anne's Bounty for the benefit of poor clergy in England, and that afterwards acquired for the benefit of churches in Meath.

[Diary of W. Hedges, with illustrations from manuscript records, published by Colonel Yule for the Hakluyt Society, i. 118, 148, 195, ii. pp. cxxx, ccxcvii, iii. p. lxxix; Le Neve's Fasti, i. 107; Cotton's Fasti, iii. 121; Browne Willis's Survey of Bangor (1721), p. 119; Mant's Church of Ireland, ii. 309, 390, 397; Swift's Works (1814), xvi. 354, 392, 440; Parl. Hist. vi. 1142. Nicolson's Letters (1807), p. 525; Sloane MS. 4036, f. 322; and Addit. MSS. 22846, No. 95, 28882, f. 231, 28927, f. 163, and India Office O. C. 4594, 4867, contain letters quoted or printed by Colonel Yule.]

EVANS, JOHN, D.D. (1680?–1730), divine, son of John Evans, by a daughter of Colonel Gerard, governor of Chester Castle, was born at Wrexham, Denbighshire, in 1680 or 1679. His great-grandfather and grandfather were successively rectors of Penegos, Montgomeryshire, and his father, who was educated at Balliol College, Oxford, was minister at Oswestry, Shropshire, from 1648 to 1662, when, refusing to subscribe to the Act of Uniformity, he was ejected, and went to reside at Wrexham. There he was chosen pastor of the congregational church in 1668, and continued his ministry till his death in 1700. John Evans the younger was educated first at London under Thomas Rowe, and afterwards under Richard Frankland at Rothwell, Yorkshire. On the death of his father he was taken into the household of a Mrs. Hunt of Boreatton, Shropshire. While living there he is said to have read the whole of the five folio volumes of Poole's 'Synopsis' in Latin, and the works of all the christian writers of the first three centuries after Christ, under the tuition of James Owen. In 1702 he was ordained minister at Wrexham, and took charge of a new congregational church there till 1704, when he received an invitation to join the ministry in Dublin. He was dissuaded from accepting it by Dr. Daniel Williams [q. v.], who, while advising him to stay at Wrexham, offered, rather than let him leave the country, to take him as his assistant in London. Evans became Williams's assistant at the meeting-house in Hand Alley, Westminster, till the death of Williams in 1716, when he was chosen his successor. He had come up to London inclined to join the independents, but under Williams's influence finally threw in his lot with the presbyterians. He was an eloquent and popular preacher, and held in high esteem by his congregation, who in 1729 built for him a new chapel in New Broad Street, Petty France, Westminster. For several years he was Lord's day evening lecturer at Salters' Hall, and in 1723 he was elected preacher of the Merchants' Lecture at the same place. About the same time the honorary degree of D.D. was conferred on him by the universities of Edinburgh and Aberdeen. He frequently presided over public ordinations, and was respected by his own sect and others who admired his tolerant views. He took a leading part in the Arian controversy, siding with those who refused to sign the articles.

Evans married a lady of considerable wealth, a daughter of John Quick, an ejected minister, and with her fortune and his own savings he was induced to speculate in the South Sea Company. The whole was lost, and his later years were troubled by financial difficulties, which hastened his end. It was generally believed that his daughter was an heiress, so well did he keep up appearances, and though certain members of his congregation helped him with money, the cause of his poverty remained secret till after his death. He died 16 May 1730 from dropsy and a complication of other disorders, and was buried in Dr. Williams's vault in Bunhill Fields. He is described as being of 'uncommonly tall stature, yet not a lusty man.'

Evans published several sermons delivered by him on various occasions. Some twenty of these were issued separately, but he is best known by a series entitled 'Practical Discourses concerning the Christian Temper; being 38 sermons upon the principal heads of Practical Religion' (4th ed. 1737). This work, a sixth edition of which was published as late as 1812, was declared by Dr. Watts (preface to sermons) to be 'the most complete summary of those duties which make up christian life published during our age.' Philip Doddridge [q. v.], who abridged it in his 'Rise and Progress,' there describes it as among the best practical treatises in our language. His 'Sermons on various Subjects addressed to Young People' was also reissued in 1802, with a memoir of the author by Dr. J. Erskine. In addition to his sermons he published his side of a correspondence with Cumming, 'concerning the regard which ought to be had to Scripture consequences' (Lond. 1719 and 1722); and illustrated with notes the Epistle to the Romans for the New Testament Commentary left unfinished by Henry. He also wrote a number of introductions for works by his fellow-ministers, and edited 'Some Account of the Life and Writings of J. Owen' (1709). He had formed the plan of writing a comprehensive history of nonconformity from the Reformation to the civil war, and collected the necessary materials at great expense. He read, as he believed, almost every book in any way bearing on the subject, and commenced to write out his work, but he had not finished quite a sixth part of the three folio volumes which it was to occupy, when he was seized with his last illness, and the fragment was never published. Evans possessed a very fine library, amounting to ten thousand volumes, which was sold by auction on his death to make a provision for his penniless widow and daughter. The catalogue is still preserved in Dr. Williams's Library, Grafton Street, where there is also a portrait of him, which has been engraved.

[Harris's Finishing the Christian Course, a funeral sermon preached on the death of John Evans, 1730; Erskine's Brief Account of John

Evans, D.D., Edinburgh, 1802; Wilson's Hist. of Dissenting Churches, ii. 212–21; Williams's Eminent Welshmen, p. 151; Neal's Hist. of the Puritans (ed. 1822), i. xxxi; Noble's Biog. Hist. of England, iii. 146.] A. V.

EVANS, JOHN (1693?–1734?), actor, confined his performances to Ireland. He seems to have had a share in the management of Smock Alley Theatre with Thomas Elrington [q. v.] and Griffith. The only characters associated with his name are Alcibiades in 'Timon of Athens,' Shadwell's alteration from Shakespeare; and Lieutenant Story in 'The Committee, or the Faithful Irishman,' of Sir Robert Howard. These were played about 1715. Evans had a good voice and just delivery, and was an actor in request. He was, however, corpulent and indolent. Playing at Cork 'in the last year of the reign of Queen Anne,' he was invited by some officers then on duty to a tavern, where he proposed the health of the queen. This involved him in a quarrel with an officer of Jacobite views. In a duel which followed Evans disarmed his adversary. Upon his return to Dublin Evans found that the quarrel had been misrepresented, and that he was held to have insulted the army. Permission to continue the play 'The Rival Queens' was refused until Evans had apologised. This he was very reluctantly compelled to do. One of the malcontents bidding him kneel, Evans retorted, 'No, you rascal, I'll kneel to none but God and my queen.' The affair was afterwards arranged. Hitchcock simply speaks of him as 'a Mr. Evans.' According to Chetwood, three years later than the above incident, Evans went to the theatre in Lincoln's Inn Fields, and on the journey back to Ireland was taken ill of a fever at Whitchurch, Shropshire, whence he was carried for better advice to Chester and there died, in the forty-first year of his life, and was privately buried in the cathedral without monument or inscription. These dates, no unusual thing with Chetwood, are irreconcilable with what is elsewhere said concerning Evans.

[Genest's Account of the English Stage; Chetwood's General Hist. of the Stage; Hitchcock's Irish Stage.] J. K.

EVANS, JOHN (*d.* 1779), curate of Portsmouth, was born at Meini Gwynion, Llanarth, Cardiganshire, and was educated at Oxford. His first curacy was that of Llanarth, whence he removed to Portsmouth. The author of the 'Welsh Bibliography' supposed him to have been the Ioan Evans who translated Dr. Jabez Earle's 'Meditations on the Sacraments,' 1735; his 'Harmony of the Four Gospels' was published in 1765. This was the first work published in Welsh to expound any portion of the Bible, being fifteen years earlier than that of Peter Williams. He is supposed to have seen through the press the Welsh bible of 1769 (twenty thousand copies); he translated Bishop Gastrell's 'Christian Institutes,' 1773. A second edition of the 'Harmony' was published in 1804.

[Gwynionydd's Enwogion Ceredigion; Rowlands's Welsh Bibliography; Dr. Rees's Hist. of Nonconformity in Wales.] R. J. J.

EVANS, JOHN (1767–1827), baptist minister, was born at Usk in Monmouthshire, 2 Oct. 1767. He traced his descent, through an almost unbroken line of baptist preachers, from Thomas Evans, who held the living of Maesmynis in Brecknockshire for a short time during the Commonwealth (Jones, *Brecknockshire*, vol. ii. pt. i. p. 284). After some schooling at Bristol he became a student in November 1783 in the baptist academy in that town, over which his relative, Dr. Caleb Evans, then presided as theological tutor. During part of his stay Robert Hall [q. v.] was his classical tutor. In 1787 he was matriculated at King's College, Aberdeen, whence he proceeded in 1790 to the university of Edinburgh. Having taken the degree of M.A. he returned in June 1791 to England, and in the same year accepted an invitation from the morning congregation of general baptists in Worship Street, London, where, after officiating a few months, he was chosen pastor and ordained 31 May 1792. 'This, his first, proved his only pastoral engagement,' writes his biographer, 'and after thirty-five years of uninterrupted harmony, terminated but with his existence.' Immediately on his assuming this office Evans published 'An Address humbly designed to promote the Revival of Religion, more especially among the General Baptists,' 12mo, London, 1793. Two years later he opened a school, first at Hoxton Square and subsequently at 7 Pullin's Row, Islington, which he taught with success for about thirty years. In 1815 he was attacked with a complaint that deprived him of the use of his limbs during the remainder of his life. In 1819 he received the degree of LL.D. from Brown University in Rhode Island, and in the same year he issued his 'Memoirs of the Life and Writings of the Rev. William Richards, LL.D., of Lynn . . . with some account of the Rev. Roger Williams, founder of the State of Rhode Island,' 12mo, London, 1819. In 1825 he resigned his school, having 6 Dec. 1821 lost his third son, Caleb, who had been his intended successor (*Gent. Mag.* vol. xci.

pt. ii. p. 573). Although obliged to be carried from his couch to the pulpit, he continued to preach until a few weeks before his death at Islington, 25 Jan. 1827. In August 1795 he married Mary, daughter of John Wiche, for nearly half a century general baptist minister at Maidstone. Three sons survived him. He is represented as being an amiable, liberal-minded man, of great general information. In 1803 he was elected a fellow of the Society of Antiquaries, but withdrew in 1825. A portrait of Evans, by Woodman, accompanies his 'Tracts, Sermons, and Funeral Orations, published between 1795 and 1825, and six new Discourses,' 8vo, London, 1826.

Evans's writings, some forty in number, comprise sermons, tracts, prefaces, biographical and topographical notices, and schoolbooks. The 'Sketch of the Denominations of the Christian World' first appeared in the beginning of 1795 in the form of a shilling pamphlet, 12mo, London. Its rapid sale called for a second edition in July of the same year, and during a period of about thirty years fourteen successive editions were circulated; a fifteenth edition had been completed by the author immediately before his last illness. The book was translated into Welsh, 16mo, Merthyr Tydfil, 1808, and into various European languages, while several editions were issued in America, the first having appeared at Boston, 12mo, 1807. In his dedication of the fourteenth edition to Lord Erskine, Evans stated that although a hundred thousand copies had then been sold, he had parted with the copyright for 10*l.*, but he consoled himself by reflecting that the popularity of the book was due to its strict impartiality. A sequel to the 'Sketch' was 'A Preservative against the Infidelity and Uncharitableness of the Eighteenth Century; or, Testimonies in behalf of Christian Candour and Unanimity, by Divines of the Church of England, of the Kirk of Scotland, and among the Protestant Dissenters' (an essay on the right of private judgment prefixed), 1796; 3rd edit., 'The Golden Centenary,' 12mo, London, 1806. Other works are: 1. 'An Attempt to account for the Infidelity of the late Mr. Gibbon, founded on his own Memoirs. . . . Including an Account of the Conversion and Death of the Right Hon. George, Lord Lyttelton,' 8vo, London [1797]. 2. 'An Essay on the Education of Youth,' 12mo, London, 1798; 2nd edit., 12mo, London [1799]. 3. 'The Juvenile Tourist; or, Excursions through various parts of Great Britain, illustrated with Maps, . . . In a series of Letters,' &c. 12mo, London, 1804. 4. 'Picture of Worthing,' 12mo, 1805; 2nd edit., 2 vols., 12mo, Worthing, 1814. 5. 'General Redemption the only proper Basis of General Benevolence; a Letter to Robert Hawker, D.D.,' 8vo, London, 1809; 2nd edit., 'with animadversions on the "Eclectic Review,"' 8vo, London [1809]. 6. 'Complete Religious Liberty Vindicated;' on the petition for the abolition of all penal statutes of the dissenting ministers of London and Westminster, Feb. 2, 1813, 8vo, London, 1813; 2nd edit. in the same year. 7. 'An Excursion to Windsor;' to which is added, 'A Journal of a Trip to Paris, by his son, John Evans, jun., M.A.,' 12mo, London, 1817. 8. 'The Christianity of the New Testament Impregnable and Imperishable; an Address occasioned by the trial of R. Carlile,' 8vo, London, 1819. 9. 'Recreation for the Young and Old. An Excursion to Brighton, . . . a Visit to Tunbridge Wells, and a Trip to Southend. In a series of Letters,' &c., 12mo, Chiswick, 1821. 10. 'Richmond and its Vicinity; with a Glance at Twickenham, Strawberry Hill, and Hampton Court,' 12mo, Richmond, 1824; 2nd edit. 12mo, Richmond, 1825. John Evans, the son, graduated M.A. at Edinburgh, and wrote besides the 'Journal' (see No. 7 above) papers in the 'Philosophical Magazine' on guiding balloons through the atmosphere (xlvi. 321–7), on aerial navigation (xlvii. 429–31), and on a method of naming roots of cubes under ten figures (li. 443–4).

[Annual Biography and Obituary, xii. 82–93; Gent. Mag. vol. xcvii. pt. i. pp. 369–71; Williams's Biographical Dict. of Eminent Welshmen, 1852, pp. 152–3; Lewis's Hist. of the Parish of St. Mary, Islington, pp. 166, 349; Allibone's Dict., i. 565; Biogr. Dict. of Living Authors, 1816.] G. G.

EVANS, JOHN (1774–1828), printer, a native of Bristol, was baptised at St. Philip's Church, Bristol, 16 Jan. 1774. At various periods of his life he was concerned in printing and editing more than one newspaper in that city, among others the 'Bristol Observer,' a weekly journal, which, started in January 1819, collapsed 1 Oct. 1823, after 322 numbers had been published. Early in 1828 he left Bristol for the purpose of entering into some engagement with a printer named Maurice, of Fenchurch Street, London, who was also principal proprietor of the newly erected Brunswick Theatre in Well Street, Wellclose Square. Evans was killed by the sudden falling of the theatre on the morning of 28 Feb. 1828, when in his fifty-fifth year. He had become a widower only a few weeks before, and left two daughters and a son. He was author of: 1. 'Practical Obser-

vations on the due performance of Psalmody. With a short postscript on the Present State of Vocal Music in other Departments,' 8vo, Bristol, 1823. 2. 'A Chronological Outline of the History of Bristol, and the Stranger's Guide through its Streets and Neighbourhood,' 8vo, London, 1824, a storehouse of entertaining facts. At p. 327 of this miscellany will be found a list of Evans's contributions to the 'Bristol Observer.' Some anecdotes by Evans of William Combe appear in the 'Gentleman's Magazine,' 1823, ii. 185.

[Felix Farley's Bristol Journal, 8 March 1828; Gent. Mag. vol. xcviii. pt. i. pp. 264, 375-6; Chronological Outline of the Hist. of Bristol, pp. 326–8.] G. G.

**EVANS, JOHN** (*d.* 1832), miscellaneous writer, a native of Bristol, kept a school in that city for several years, first at Lower Park Row, and afterwards (by October 1815) at Kingsdown. During part of the time he officiated as a presbyterian minister at Marshfield in Gloucestershire. He eventually removed to London, where he had a school in Euston Square. There he died in 1832 (*Gent. Mag.* vol. cii. pt. i. pp. 372–3, 651; prefaces to his works). Besides some schoolbooks Evans wrote: 1. 'An Oration on the Doctrine of Philosophical Necessity considered in reference to its Tendency,' 8vo, 1809. 2. 'The Ponderer, a series of Essays; Biographical, Literary, Moral, and Critical' (originally published in the 'British Mercury'), 12mo, London, Bristol (printed), 1812; another edit., 'Essays,' 12mo, London, 1819. 3. 'The Picture of Bristol; . . . including Biographical Notices of Eminent Natives,' 12mo, Bristol, 1814; 2nd edit. 12mo, Bristol, 1818. An abridgment, entitled 'The New Guide, or Picture of Bristol, with Historical and Biographical Notices,' was published as a 'third edition,' 8vo, Bristol (1825 ?). The historical account of the church of St. Mary Redcliffe appeared in a separate form, 12mo, Bristol, 1815. Evans also edited, with a memoir, the 'Remains' of William Reed of Thornbury, 8vo, London, 1815, and compiled the second volume of 'The History of Bristol,' 4to, Bristol, 1816, the first volume of which was written by John Corry [q. v.]

Evans is to be distinguished from **JOHN EVANS** (*fl.* 1812), probably son of Benjamin Evans of Lydney, Gloucestershire, a clergyman of the establishment, who matriculated 4 April 1789, aged 21, at Jesus College, Oxford, and proceeded B.A. 1792 (FOSTER, *Alumni Oxon.* ii. 28). He was author of: 1. 'A Tour through part of North Wales in the year 1798, and at other times; principally undertaken with a view to Botanical Researches in that alpine country; interspersed with Observations on its Scenery, Agriculture, Manufactures, &c.,' 8vo, London, 1800; 2nd edit. 8vo, London, 1802; 3rd edit. 8vo, London, 1804. 2. 'Letters written during a Tour through South Wales in the year 1803 and at other times . . . containing Views of the History, Antiquities, and Customs of that part of the Principality,' &c., 8vo, London, 1804. 3. 'Monmouthshire' in vol. xi. of Brayley and Britton's 'Beauties of England and Wales,' 8vo, London, 1810. 4. 'North Wales,' 8vo, London, 1812, being vol. xvii. of the same series. At the time of his last publication (April 1812) Evans was residing at Delancy Place, Camden Town, London. He had intended to write the account of South Wales for the 'Beauties,' but died shortly after the completion of the first part of his undertaking (REES, preface to 'South Wales,' *Beauties of England and Wales*, vol. xviii.)

[Authorities as above.] G. G.

**EVANS, JOHN, OF LLWYNFFORTUN** (1779–1847), Welsh methodist, was born at Cwmgwen, Pencader, in Carmarthenshire, in October 1779. His parents gave him a religious education, and he could read his bible when he was four. He was sent to the best schools within reach, and under one Jones of Maesnoni he is supposed to have learned Latin, Greek, and Hebrew. As a boy he often preached without hearers. His parents were members, and his father a deacon, of the independent church at Pencader. At the age of fourteen he was taken to hear Jones of Llangan, one of the great methodist preachers of the day. At sixteen, when his father had failed to make an independent of him, he joined the Calvinistic methodists. At nineteen he went to the Presbyterian College, Carmarthen, but soon left, although his tutor thought highly of him. At twenty-nine he received deacon's orders, after examination, at the hands of Watson, bishop of Llandaff. He held several curacies in succession, but for short periods, and wherever he went he filled the churches. Great opposition was raised by some against his 'methodistic ways.' His last curacy was at Llanddowror. He could not confine himself to his own church, and often preached off tombstones to crowded assemblies. He soon found, however, that the episcopal church was no proper place for him, and he returned to his old friends the Calvinistic methodists, though he preached also among the baptists or congregationalists, and he was everywhere welcome and everywhere followed by an admiring multitude. Evans had an imposing

presence, an intelligent countenance, and courteous manners. He had a musical voice, and gave the impression of sincere religious feeling. Dr. Lewis Edwards (*Traethodau Llenyddol*, p. 325) says his one distinguishing mark was gracefulness.

As he advanced in years he became much troubled with melancholia, and sometimes he had to be fetched from his bed to his pulpit duties. He died on 4 Nov. 1847. Dr. Edwards describes him as one of the greatest of Welsh preachers.

[J. T. Jones's Geiriadur Bywgraffyddol, i. 322–4; Dr. L. Edwards's Traethodau Llenyddol, pp. 310–26; Memoir by the Rev. T. J. Williams, Mydolfai.] R. J. J.

EVANS, JOHN (1814–1876), better known as I. D. Ffraid, Welsh poet and Calvinistic methodist minister, was born at Ty Mawr, Llansantffraid yn Nghonwy, North Wales, 23 July 1814. At the age of sixteen he published a 'History of the Jews' in Welsh, at twenty-one his 'Difyrwch Bechgyn Glanau Conwy,' a volume of poetry. Much of his later work was of a fugitive character, contributions of prose and verse to the periodical literature of the day. He was known for many years as a regular contributor of a racy letter to the 'Baner,' under the name of Adda Jones. A writer in the 'Gwyddoniadur' (the Welsh Cyclopædia) says that many of the letters remind one of Addison's 'Essays' in their liveliness, wit, and ingenious reasonings. He strikes his opponent till he groans, and at the same time tickles him till he laughs, and the reader is amused and instructed. He translated Young's 'Night Thoughts' and Milton's 'Paradise Lost' (xxxvi. 418, no date). It is on this last his reputation will chiefly rest, and it has received high praise in Dr. Lewis Edwards's 'Traethodau Llenyddol.' Dr. W. O. Pughe had already translated the 'Paradise Lost' into Welsh, but the doctor's Welsh was so artificial that it was never much read. Evans died 4 March 1876, and his remains were interred in the burying-ground of his native parish, 10 March.

[A Critical Essay on the Life and Work of I. D. Ffraid in the Geninen for March 1888.] R. J. J.

EVANS, LEWIS (*fl.* 1574), controversialist, a native of Monmouthshire, was educated at Oxford, apparently at Christ Church, where he proceeded B.A. 1554, M.A. 1557, and B.D. 1562 (*Oxf. Univ. Reg.* Oxf. Hist. Soc. i. 223, 318). He afterwards removed to London, where his zeal in the Roman catholic cause brought him into trouble with Bishop Grindal, and he was forced to fly the country. He settled at Antwerp, and occupied himself in translating the 'Tabulæ vigentium . . . hæreseon' of Willem van der Lindt, bishop of Roermond, into English. This he published at Antwerp in 1565, with the title 'The Betraying of the Beastliness of the Heretics,' 12mo, and a defiant address to Grindal. Venturing back to London he was thrown into prison, but being afterwards reconciled to the church of England by some of his friends, 'did, to shew his zeal for the love he had to it, write and publish a book as full of ill language against the Roman catholics as the other was full of good for them,' entitled 'The Castle of Christianitie, detecting the long erring estate, asvvell of the Romaine Church, as of the Byshop of Rome: together with the Defence of the Catholique Faith,' 8vo, London, 1568. In dedicating his treatise to the queen he writes: 'I my selfe haue once drunke (before your Maiesties great clemencie I confesse) of the puddell of ignorancy, of the mudde of idolatrie, of the ponde of superstition, of the lake of self will, blindenesse, disobedience, & obstinacie.' It is not surprising that the book gave great offence to the Roman catholics, who reported that Evans, to use his own words, 'had reuolted from the Gospell, & was agayne gonne beyonde the seas.' These reports being constantly told to Evans while he was staying at Oxford, 'not by any mean mã, but by the learnest,' he found on reaching London 'hovve yt vvas in the mouthes of manye, that he vvas deade.' He thereupon published a still more virulent attack on the church of Rome, which he entitled 'The Hatefull Hypocrisie and Rebellion of the Romishe Prelacie,' 12mo, London, 1570. Evans wrote also: 1. 'A short Treatise of the Mistery of the Eucharist,' 8vo, London, 1569. 2. 'A brief Answer to a short trifling Treatise of late set forth in the Britaine Tongue, written by one Clinnock at Rome, and printed at Millain, and lately spread secretly abroad in Wales,' 12mo, London, 1571 (Tanner, *Bibl. Brit.* 1748, p. 270). He likewise revised and made considerable additions to a new edition of John Withals's dictionary, entitled 'A Shorte Dictionarie most profitable for yong Beginners, the seconde tyme corrected, and augmented with diuerse Phrasys, & other thinges necessarie therevnto added. By Lewys Euans,' 4to, London, 1574. In inscribing his work to the Earl of Leicester, Evans hints at poverty and want of suitable employment. The 'Dictionarie' went through several editions, that issued in 1586 being augmented 'with more than six hundred rythmicall verses' by Abraham Fleming [q. v.]

[Wood's Athenæ Oxon. (Bliss), i. 411–12.] G. G.

EVANS, LEWIS (1755–1827), mathematician, son of the Rev. Thomas Evans of Bassaleg, Monmouthshire, was born in 1755 (Foster, *Alumni Oxon.* 1715–1886, p. 435). He was matriculated at Merton College, Oxford, 16 Dec. 1774, but left the university without a degree. In 1777 he was ordained by the Bishop of Lichfield and Coventry, his first curacy being that of Ashbury, Berkshire, where he served until 6 July 1778. He then commenced residence as curate of Compton, Berkshire, and continued there until 1788, in which year he received institution to the vicarage of Froxfield, Wiltshire. He held the living until his death. In 1799 he was appointed first mathematical master at the Royal Military Academy, Woolwich, in which post he laboured until 1820. In addition to a competent knowledge of various sciences, he had turned much of his attention, in the latter part of his life, to astronomy. He possessed several valuable instruments, and for many years employed himself as a skilful and successful observer, having his own private observatory on Woolwich Common. To the 'Philosophical Magazine' he contributed the following dissertations: 'An improved Demonstration of Newton's Binomial Theorem on Fluxional Principles' (vol. xxiv.); 'Observations of *a* Polaris for determining the North Polar Distance of that Star at the beginning of 1813' (vol. xliii.); 'Tables of the Sun's Altitude and Zenith Distance, for every day in the year' (vol. lvi.); 'The Solar Eclipse, observed on 7th Sept. 1820' (vol. lvi.) Evans was elected F.R.S. 29 May 1823, and was also fellow of the Astronomical Society. He died at Froxfield 19 Nov. 1827 (*Gent. Mag.* vol. xcvii. pt. ii. p. 570). By his wife, Ann Norman, he was father of Thomas Simpson Evans [q. v.], and of Arthur Benoni Evans [q. v.]

[Information from John Evans, esq., F.R.S.; Royal Kalendars; Monthly Notices of the Astronomical Society of London, i. 53.] G. G.

EVANS, PHILIP (1645–1679), jesuit, a native of Monmouthshire, studied in the college at St. Omer, and entered the Society of Jesus 7 Sept. 1665. Having completed his noviceship at Watten and made his higher studies and theology at the English College, Liége, he was ordained priest, and sent to the mission in North Wales in 1675. Being a marked victim of the Oates plot persecution he was seized four years later at the house of his friend and patron, Christopher Turberville de Skene, esq., committed to prison, tried at the spring assizes 1679, condemned to death as a traitor for his priesthood, and executed at Cardiff on 22 July 1679. John Lloyd, a secular priest, suffered at the same time, and on the same account.

'Short Memorandums' upon their death appeared at London in 1679. There is a portrait of Evans engraved by Alexander Voet in Matthias Tanner's 'Brevis Relatio felicis Agonis quem pro Religione Catholica gloriose subierunt aliquot e Societate Jesu Sacerdotes,' Prague, 1683. Another portrait is in the print of Titus Oates in the pillory.

[Florus Anglo-Bavaricus, pp. 178–81; Challoner's Missionary Priests (1742), ii. 414; Evans's Cat. of Engraved Portraits, No. 15720; Granger's Biog. Hist. of England, 5th ed. v. 95; Foley's Records, v. 882–91, vii. 232 (with portrait); Cat. of Printed Books in Brit. Mus.; Oliver's Jesuit Collections, p. 86; Dodd's Church Hist. iii. 320; Kobler's Martyrer und Bekenner der Gesellschaft Jesu in England.] T. C.

EVANS, RHYS or RICE (*b.* 1607), fanatic, usually known by his adopted name of Arise Evans, was born in Merionethshire, 'in the parish of Llangluin, a mile from the Bearmouth' (*Narration of the Life, Calling, and Visions of Arise Evans*, p. 1). Disinherited by his father, Evans was bound apprentice to a tailor, first at Chester and afterwards at Wrexham. In 1629 he came to London to practise his trade, and heard a sermon at Blackfriars in March 1633, which led him to discover his own gifts of interpretation and prophecy. He began at once to see visions and reveal them; warned the king of the destruction which was coming on the kingdom, and declared to the Earl of Essex that he should one day be general of all England, and execute justice upon the court (*ib.* pp. 13, 25, 28). In 1635 Evans married, but continuing to prophesy was for three years imprisoned. In 1643 he disputed against the anabaptists, and three years later attacked the presbyterians. Throughout, he says, he maintained the church of England to be the true church. Thomas Edwards refers to him in his 'Gangræna,' and classes him with the independents, but the independents themselves considered Evans as a decoy sent to catch them, and tried to keep him from their assemblies (*Gangræna*, ii. 173; *Narration*, pp. 53–9). In 1647 Evans was arrested on the charge that he had declared himself to be Christ, and was for some time imprisoned in Newgate (*Narration*, pp. 60–71). After the execution of Charles I he became notorious by publishing pamphlets urging the restoration of Charles II. Directly the army expelled the parliament he petitioned Cromwell 'to set up the king upon his throne' (16 May 1653), and his bold utterances and confident anticipations of a restoration fill the news-letters

of the royalists (*Cal. Clarendon Papers*, ii. 204, 208, 217). An anecdote of an interview between Cromwell and Evans is given in the 'Faithful Scout,' 21–8 Sept. 1655. An account of him is also given in the 'Letters of Robert Loveday,' 1662, p. 172. Between 1652 and the Restoration Evans published the following tracts: 1. 'A Voice from Heaven to the Commonwealth of England,' 1652. 2. 'An Echo to the Voice from Heaven, or a Narration of the Life, Calling, and Visions of Arise Evans,' 1653. 3. 'The Bloody Vision of John Farley interpreted, together with a Refutation of Aspinwell.' 4. 'Brief Description of the Fifth Monarchy,' 1653. 5. 'The Voice of Michael the Archangel to his Highness the Lord Protector,' 1654. 6. 'The Voice of King Charles the Father, to Charles the Son,' 1655. 7. 'Light for the Jews, or the Means to Convert them, in answer to the "Hope of Israel," by Manasseth Ben Israel,' 1656. 8. 'A Rule from Heaven,' 1659.

The date of the death of Evans is uncertain. He survived the Restoration, and was touched by Charles II for the king's evil. Aubrey says: 'Arise Evans had a fungous nose, and said it was revealed to him that the king's hand would cure him, and at the first coming of King Charles II into St. James's Park he kissed the king's hand, and rubbed his nose with it, which disturbed the king, but cured him' (*Miscellanies*, ed. 1857, p. 128).

[A detailed account of Evans's case is given in John Browne's Charisma Basilicon, 1684, p. 162. Warburton discusses the prophecies of Evans in the Appendix to book i. of Jortin's remarks on Ecclesiastical History, ed. 1767, i. 249.]

C. H. F.

EVANS, RICHARD (1784–1871), portrait-painter and copyist, was for some years pupil and assistant to Sir Thomas Lawrence, for whom he painted drapery and backgrounds and made replicas of his works. He also made copies after Nash and other artists. He resided for many years in Rome, copying pictures by the old masters and painting portraits. He also tried his hand at fresco-painting, and on quitting Rome gave one of his attempts in that line to the servant who swept out his studio. Years afterwards he was surprised to find this hanging in South Kensington Museum as a genuine antique fresco from a tomb in the neighbourhood of Rome. In 1814 he visited the Louvre in Paris, and was one of the first Englishmen to copy the pictures then collected there. He exhibited for the first time at the Royal Academy in 1816, sending a portrait of Mr. Sadler, the aeronaut, and was a frequent exhibitor up to 1859, principally of portraits. He continued to paint up to the end of his life, and executed a large picture of 'The Death of Æsculapius' when over 85 years of age. He died at Southampton, where he had resided for more than a quarter of a century, in November 1871, aged 87. Evans had great powers of memory, and had many anecdotes of Lawrence and other famous artists. His extensive knowledge of art was of great use to the founders of the Original School of Design at Somerset House in 1837. During his residence at Rome he made a collection of casts from antique statuary, some of which he presented to the Hartley Institute, Southampton. The copies of the Raphael arabesques which are in the South Kensington Museum are by Evans. In the National Portrait Gallery there are by him portraits of Sir Thomas Lawrence (from a picture by himself), Lord Thurlow (from a picture by Lawrence), and Thomas Taylor, the Platonist.

[Art Journal, 1872, p. 75; Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Catalogues of Royal Academy, &c.] L. C.

EVANS, ROBERT HARDING (1778–1857), bookseller and auctioneer, born in 1778, was the son of Thomas Evans (1742–1784) [q. v.] After an education at Westminster School he was apprenticed to Thomas Payne of the Mews Gate, and succeeded to the business of James Edwards (1757–1816) [q. v.], bookseller in Pall Mall, which Evans continued until 1812. In this year he commenced a long and successful career as auctioneer with the sale of the Duke of Roxburghe's library (Dibdin, *Bibliographical Decameron*, iii. 49–68). Among other famous libraries dispersed by him were those of Colonel Stanley (1813), Stanesby Alchorne (1813), John Towneley (1814), and James Edwards (1815), the Duke of Devonshire's duplicates (1815), the Duke of Grafton's library (1815), the vellum-printed books of Field-marshal Junot (1816), and the Borromeo collection of novels and romances (1817). He also sold the White Knights library, those of Bindley, Dent, Hibbert, North, and some portions of Heber's (1836). Between 1812 and 1847 the chief libraries sold in England went through his hands. His own marked set of catalogues is now in the British Museum. Possessing an excellent memory and rich store of information, he was in the habit of discoursing upon the books passing under his hammer. His expertness as an auctioneer was not assisted by ordinary business qualities, and he fell into pecuniary embarrassment. When re-established as a bookseller in Bond Street, in partnership with his two sons, he was again unfortunate. He was a fervid politician, and

took a great interest in the history of the whig party. A portrait engraved by Freeman, after Behnes, is given by Dibdin (*ib.* iii. 51).

He died in Edward Street, Hampstead Road, London, on 25 April 1857, in his eightieth year. His widow, Susanna, died in Stamford Road, Fulham, on 31 Jan. 1861, aged 80.

Some works bear his imprint as publisher. The following were written or edited by him: 1. 'Bishop Burnet's History of his own Time,' London, 1809, 4 vols. 8vo. 2. 'Hakluyt's Collection of the Early Voyages, Travels, and Discoveries of the English Nation. A new edition, with additions,' London, 1809–12, 5 vols. 4to (part of the fourth volume and the whole of the fifth are added in this edition). 3. 'Essays on Song-writing, with a Collection of such English Songs as are most eminent for Poetical Merit. By John Aikin. A new edition, with additions and corrections, and a Supplement,' London, 1810, sm. 8vo. 4. 'Old Ballads, by Thomas Evans. A new edition, revised and considerably enlarged from Public and Private Collections, by his Son,' London, 1810, 4 vols. sm. 8vo. 5. 'Six Letters of Publicola on the Liberty of the Subject and the Privileges of the House of Commons, originally published in the "Times," now collected and illustrated,' London, 1810, 8vo (anonymous). 6. 'A Letter on the Expediency of a Reform in Parliament, addressed to Lord Erskine,' London, 1817, 8vo (this and No. 5 are pamphlets). 7. 'Euripidis Opera, Gr. et Lat.,' Glasgow, 1821, 9 vols. 8vo (Evans helped A. and J. M. Duncan in preparing this edition). 8. 'Historical and Descriptive Account of the Caricatures of James Gillray,' London, 1851, 8vo (written with Thomas Wright).

[Memoir in Gent. Mag. June 1857, 3rd ser. ii. 734–5, reprinted in Nichols's Illustr. viii. 526–7. See also Dibdin's Bibl. Decam. 1817, vol. iii.; Bibliomania, 1842, vol. ii.; and Library Companion, 1824.] H. R. T.

**EVANS, ROBERT WILSON** (1789–1866), archdeacon of Westmoreland and author, second son of John Evans, M.D., of Llwynygroes, near Oswestry, by his wife, Jane Wilson. He was born at the Council House, Shrewsbury, 30 Aug. 1789, and was educated under Dr. Butler at Shrewsbury School, whence he proceeded to Trinity College, Cambridge, in 1807. There he became seventh wrangler, second chancellor's medallist, and B.A. 1811, M.A. 1814, and B.D. 1842. Having obtained a fellowship in 1813, he was elected classical tutor of his college in the following year, having for colleague George Peacock, afterwards dean of Ely. In 1836 his former master, Dr. Butler, then bishop of Lichfield, made him his examining chaplain, and collated him to the vicarage of Tarvin, Cheshire. Here he found parish work in abundance, the experience of which is given in his 'Bishopric of Souls.' In 1842 he accepted from his college the vicarage of Heversham, a place within a morning drive of the finest of the Westmoreland scenery. One of his first acts was to build a new vicarage house on the shoulders of Heversham Head, a spot from which he commanded a most extensive view. He was appointed archdeacon of Westmoreland in 1856, and after holding the archdeaconry to the great satisfaction of the clergy and laity of the district, resigned it in January 1865 on account of his advancing years. He died at Heversham vicarage 10 March 1866. He was the author of: 1. 'A Course of Sermons preached before the University of Cambridge,' 1830. 2. 'The Rectory of Valehead,' 1830; 12th edition 1842. 3. 'The Church of God, in a series of Sermons,' 1832. 4. 'A Sermon at the Consecration of the Bishop of Lichfield and Coventry,' 1836. 5. 'A Sermon at the Ordination held by the Bishop of Lichfield,' 1838. 6. 'Hymns for the Christian Workman,' 1840. 7. 'Tales of the Ancient British Church,' 1840; 3rd edition 1859. 8. 'An Appeal against the Union of the Dioceses of Bangor and St. Asaph,' 1842. 9. 'The Bishopric of Souls,' 1842; 5th edition 1877. 10. 'A Sermon,' 1842. 11. 'A Day in the Sanctuary, with a Treatise on Hymnology,' 1843. 12. 'Parochial Sermons,' 3 volumes, 1844–55. 13. 'Consideration on the Scriptural Practice of Church Collections,' 1847. 14. 'The Ministry of the Body,' 1847. 15. 'A Visitation Sermon,' 1849. 16. 'Parochial Sketches,' in verse, 1850. 17. 'A Treatise on Versification,' 1852. 18. 'An Exhortation to the Lord's Day,' 1853. 19. 'Charges delivered to the Clergy of Westmoreland,' 2 vols., 1856, 1857. 20. 'Self-Examination and Proof,' a sermon, 1856. 21. 'Daily Hymns, 1860. 22. 'England under God,' 1862. 23. 'A Sermon on Death of the Prince Consort,' 1862. He also wrote five volumes in the series known as 'The Theological Library, namely, vols. vii. xii. and xvi., 'Scripture Biography,' 1834, and vols. xiv. and xv., 'Biography of the Early Church,' 1836.

[Guardian, 14 March 1866, p. 272; Gent. Mag. June 1866, pp. 909–10; Church of England Photographic Portrait Gallery, 1859, portrait 33; Memoir with portrait in the Bishopric of Souls, ed. E. Bickersteth, 1877, pp. v–xiv; Westmoreland Gazette and Kendal Advertiser, 17 March 1866, p. 5.] G. C. B.

EVANS, THEOPHILUS (1694–1767), divine, born in 1694, near Newcastle Emlyn, Carmarthenshire, was the fifth son of Charles Evans of Pen y Wenalt, Cardiganshire. He was probably educated at Shrewsbury; he was ordained deacon in 1718, and priest in 1719, by the Bishop of St. David's. He was domestic chaplain to the Gwyns of Garth. In 1728 the Bishop of St. David's gave him the small rectory of Llanynis, Brecknockshire, which he resigned in 1738 on being presented to the rectory of Llangammarch. From 1739 till his death he held the living of St. David's in Llanfaes. In 1763 he resigned Llangammarch to his son-in-law, Hugh Jones. He died in 1767.

He married Alice Bevan, by whom he had three sons and two daughters. One of the daughters married Hugh Jones, and became the mother of Theophilus Jones, author of the history of Brecknockshire.

Evans's works are: 1. 'Pwll i Pader,' 1739. A Welsh comment on the Lord's Prayer in a series of sermons after the manner of Bishop Blackall. 2. 'Drych y Prif Oesoedd,' 1739. A very popular book on Welsh antiquities, which is said to have gone through thirty editions, and was translated into English as a 'View of the Primitive Ages.' It is utterly unhistorical, begins from the Tower of Babel, and declares Arthur to be as real as Alexander. 3. 'History of Modern Enthusiasm, from the Reformation to Present Times,' 1752 and 1759. An attack upon 'enthusiasts,' fifth-monarchy men, French prophets, methodists, &c. Evans's grandson says that he was the mildest and simplest of men, and on friendly terms with the dissenters whom he assailed in this book.

[Theophilus Jones's History of Brecknockshire, pp. 274–5; Life prefixed to Primitive Ages.]

EVANS, THOMAS (*d.* 1633), poet, was educated at Corpus Christi College, Cambridge, where he graduated B.A. in 1612, M.A. in 1616, and B.D. in 1628. He was presented to the rectory of Little Holland, Essex, in 1618, and held that benefice till his death in 1633.

He is the author of one of the rarest poetical works in the English language. It is entitled 'Œdipus: Three Cantoes. Wherein is contained: 1. His unfortunate Infancy. 2. His execrable Actions. 3. His lamentable End. By T. E. Bach: Art. Cantab.,' Lond. 1615, 12mo. It is dedicated to John Clapham, one of the six clerks in chancery, and in a preliminary address, 'savouring much of the academy,' the author says that it is his 'first child, but not the heyre of all the fathers wit: there is some laid up to enrich a second brother, to keepe it from accustomed dishonesty, when I shall put it to shift into the world; yet if this prove a griefe to the parent, I will instantly be divorc't from Thalia, and make myself happy in the progeny from a better stocke.' Each canto contains about six hundred lines, rhyming alternately, and sometimes flowing with ease, but without any originality of invention.

[Newcourt's Repertorium, ii. 333; Collier's Rarest Books in the English Language, i. 260; Cooper's Athenæ Cantab. MS.] T. C.

EVANS, THOMAS (1742–1784), bookseller, was born in 1742 and served an apprenticeship with Charles Marsh of Round Court and Charing Cross. He opened a shop in the Strand, where he published a quantity of works on English literature and antiquities, generally well printed, and many edited by himself. To these he prefixed dedications to friends and patrons, Garrick, Reynolds, Sheridan, and others. His chief literary undertaking was an excellent collection of old ballads, of which a third edition was brought out by his son. In an advertisement prefixed to Peck's 'Desiderata Curiosa' (1779) he submitted a proposal to reprint Tanner's 'Notitia Monastica,' afterwards published by Dr. Nasmith. He was a leading member of the booksellers' club in the Grecian Coffeehouse, to which Thomas Davies (1712?–1785) [q. v.] belonged. He must not be confounded with his homonym who had the scuffle with Goldsmith, with whom he was on friendly terms. Evans collected the first London edition of the poet's writings. He was full of humour and much sought after for his companionable qualities. He died on 30 April 1784, leaving a widow and a son, Robert Harding Evans [q. v.]

The following are the works written or edited by him: 1. 'Poems by Mr. W. Shakespeare' [London, 1774], sm. 8vo. 2. 'A History of Wales by Caradoc of Lhancarvan. Englished by Dr. Powell,' London, 1774, 8vo. 3. 'Memoirs of the Cardinal de Retz, translated,' London, 1774, 4 vols. sm. 8vo. 4. 'The Works of Richard Savage,' London, 1775, 2 vols. sm. 8vo. 5. 'The Works of George Villiers, Duke of Buckingham,' London, 1775, 2 vols. sm. 8vo. 6. 'The English, Scotch, and Irish Historical Libraries, by Bishop W. Nicolson, a new edition,' London, 1776, 4to. 7. 'A Solemn Declaration of Mr. Daniel Perreau [forger], written by himself,' London, 1776, 8vo. 8. 'Desiderata Curiosa, by Francis Peck, new edition,' London, 1779, 2 vols. 4to. 9. 'Poetical Works of Matthew Prior,' London, 1779, 2 vols. 8vo. 10. 'Poetical and Dramatic Works of O. Goldsmith,' Lon-

don, 1780, 2 vols. sm. 8vo. 11. 'Old Ballads, Historical and Narrative, with some of Modern Date, now first collected and reprinted from Rare Copies and MSS., with Notes by T. Evans,' London, 1784, 2 vols. sm. 8vo (first edition, 1777, 2 vols.; third edition, edited by R. H. Evans, 1810, 4 vols. sm. 8vo). 12. 'The Works of Francis Rabelais, translated,' London, 1784, 4 vols. sm. 8vo.

[Memoir in Gent. Mag. 1784, vol. liv. pt. i. p. 396, reproduced in Nichols's Lit. Anecd. vi. 434–5. See also ib. iii. 647; and Forster's Life of O. Goldsmith, 1854, ii. 161, 387.] H. R. T.

EVANS, THOMAS (1739–1803), bookseller, was born in Wales in 1739, and began life in London as a bookseller's porter with a William Johnston of Ludgate Street. By industry and perseverance he became the publisher of the 'Morning Chronicle' as well as the 'London Packet,' in which was printed the objectionable letter reflecting on Goldsmith and Miss Horneck, the 'Jessamy bride,' nine days after the first representation of 'She stoops to conquer' in 1773. Goldsmith went to cane Evans in his shop in Paternoster Row, as the person responsible for the article, and got the worst of the encounter. Goldsmith was indicted for an assault, and compromised by paying 50*l.* to a Welsh charity. Evans took over the extensive business of Messrs. Hawes, Clarke, & Collins, at No. 32 Paternoster Row. He retired some years before his death, and was of rough and eccentric habits. He was separated from his wife owing to her affection for a graceless son, and left the bulk of a large fortune to an old friend, Christopher Brown, formerly assistant to Mr. Longman of Paternoster Row, and father of the Thomas Brown afterwards a member of the famous firm.

Evans died 2 July 1803 at his lodgings in Chapter House Court, at the age of sixty-four, after a short illness. His only son married in 1790 a daughter of the second Archibald Hamilton, and was in business for himself, but deserted his family, went to America, came back, and died in poverty eighteen months before his father (Nichols, *Lit. Anecd.* v. 712).

[Memoir in Gent. Mag. July 1803, vol. lxxiii. pt. ii. p. 696, reprinted in Nichols's Lit. Anecd. iii. 720–1. See also Boswell's Life of Johnson (G. B. Hill), ii. 209–10; J. Forster's Life of O. Goldsmith, 1854, ii. 384–91; A. Andrews's Hist. of British Journalism, 1859, 2 vols.] H. R. T.

EVANS, THOMAS (Tomos Glyn Cothi) (1766–1833), Welsh poet, son of Evan and Hannah Evans, was born at Capel St. Lilin, Carmarthenshire, 20 June 1766. His early education was of the scantiest description, but he was ambitious and persevering. He was fortunate in meeting friends in unexpected quarters, and in getting plenty of books when wanted. The prevailing theology in the neighbourhood was of the most pronounced Calvinistic type, and Evans, while yet very young, became known as a heretic, and was nicknamed 'Little Priestley.' In order to worship with friends of like sentiments with himself he used to walk to Alltyplaca, a distance of twelve miles. When he grew up he began to preach in his father's house, a part of which he got licensed for the purpose. In course of time a chapel was built. He was personally much respected, but his liberalism made him suspected by government. He spoke warmly and wrote largely. In 1797 he was at a social meeting, and sang 'by request' a Welsh song 'On Liberty.' On the information of a spy belonging to his own congregation he was apprehended, tried, and sentenced by Judge Lloyd to be imprisoned for two years and to stand in the pillory. Only one other person suffered in the pillory in this part of the country during the whole of the eighteenth century. He was charged with singing an English song, the fourth stanza of which ran thus—

And when upon the British shore
The thundering guns of France shall roar,
Vile George shall trembling stand,
Or flee his native land
With terror and appal,
Dance Carmagnol, dance Carmagnol.

He always denied having sung this song. During his imprisonment he met with great sympathy. In 1811 he became minister of the Old Meeting House, Aberdare, where he continued beloved and respected till his death, 29 Jan. 1833.

His first publication was probably a translation of Priestley's 'Triumph of Truth, being an Account of the Trial of Elwall for publishing a book in Defence of the Unity of God,' 1793. Altogether he published more than twenty works, most of them theological. In 1795 he issued No. 1 of a quarterly magazine, 'The Miscellaneous Repository,' which had to be discontinued with No. 3 for want of sufficient support. In 1809 he published an English-Welsh dictionary (460 pp.), compiled while in prison; in 1811 a hymn-book of a hundred hymns (104 pp.), all original. A second edition appeared in 1822.

[Memoir in Gardd Aberdâr, being the Eisteddfod Transactions of 1853; Foulkes's Geirlyfr Bywgraffiadol.] R. J. J.

EVANS, THOMAS (Telynog) (1840–1865), Welsh poet, son of a ship-carpenter, was born at Cardigan in 1840. His early

education was very rudimentary. At the age of eleven he was apprenticed on board one of the small trading vessels that visited his native town. His treatment was so bad that he determined to run away. He went to Aberdare, and worked in a coal-mine. From here he sent a letter to his mother, written in verse (his first attempt), apprising her of his whereabouts. When about fifteen he devoted his leisure hours to music, and attracted public attention as a singer. Shortly after this he competed successfully at a small eisteddfod, held at the chapel where he was a member, for the best poem on 'Humility.' This brought him into public notice, and henceforth his name was constantly in the local papers and in connection with eisteddfodau, where he won no fewer than twenty prizes. All this time he worked as a common collier. His last six years were spent in constant battle first with dyspepsia, and then with consumption. He died 29 April 1865.

His poems were characterised by pathos and pleasantry, and had a charm that always touched his countrymen. His poetical works were collected and arranged by Dafydd Morganwg, and published in 1866, small 8vo (224 pp.), with a brief memoir from the pen of Mr. Howel Williams, eight hundred copies having been subscribed for beforehand.

[Memoir as above.] R. J. J.

EVANS, THOMAS SIMPSON (1777–1818), mathematician, eldest son of the Rev. Lewis Evans (1755-1827) [q. v.], by his wife, Ann Norman, was baptised in August 1777. He was named after Thomas Simpson, the mathematician. In or about 1797 he appears to have taken charge of a private observatory at Blackheath belonging to William Larkins, formerly accountant-general to the East India Company at Bengal. After the death of Larkins, 24 April 1800 (*Gent. Mag.* vol. lxx. pt. i. p. 398), he was taken on as an assistant by Nevil Maskelyne [q. v.] at the Royal Observatory, Greenwich, but resigned the post in 1805. In that year, or perhaps in 1803, he was appointed mathematical master under his father at the Royal Military Academy, Woolwich. Here he continued until 1810, when he accepted the mastership of the mathematical school at New Charlton, near Woolwich, which office he vacated in 1813 to become master of the mathematics at Christ's Hospital, London. His attainments won for him the degree of LL.D. (from what university is not known) and the fellowship of the Linnean Society. He died 28 Oct. 1818, aged 41 (*ib.* vol. lxxxviii. pt. ii. p. 475). By his marriage in 1797 to Deborah, daughter of John Mascall of Ashford, Kent, he had five children: Thomas Simpson Evans (1798–1880), vicar of St. Leonard's, Shoreditch; Aspasia Evans (1799–1876), a spinster; Herbert Norman Evans, M.D. (1802–1877), a great book collector; Arthur Benoni Evans (*d.* 1838); and Lewis Evans (1815–1869), head-master of Sandbach Free Grammar School, Cheshire. Evans left a completed translation of Antonio Cagnoli's 'Trigonometria piana e sferica,' besides other translations from foreign scientific works and a vast collection of unfinished papers in several branches of philosophy. He also contributed some articles to the 'Philosophical Magazine,' among which may be mentioned 'Problems on the Reduction of Angles' (vol. xxviii.); 'An Abridgment of the Life of Julien Le Roy, the Watchmaker, by his Son' (vol. xxxi.); 'A Short Account of the Improvements gradually made in determining the Astronomic Refraction' (vol. xxxvi.); 'Historical Memoranda respecting Experiments intended to ascertain the Calorific Powers of the different Prismatic Rays' (vol. xlv.); 'On the Laws of Terrestrial Magnetism in different Latitudes' (vol. xlix.) His library was considered one of the most valuable collections of mathematical and philosophical works in the kingdom.

[Information from John Evans, esq., F.R.S.; Royal Kalendars; Foster's Alumni Oxon. (1715–1886), sub voce.] G. G.

EVANS, WILLIAM (*d.* 1720?), presbyterian divine, was educated at the college at Ystradwalter, then under the presidency of the Rev. Rees Prytherch. He was ordained at Pencader, near Carmarthen, in 1688, and continued pastor there for fifteen years. In 1703 he removed to Carmarthen to become pastor of the presbyterian congregation, and received in his house students for the christian ministry. He has been regarded as the founder of the Welsh Academy, from the fact that the education of divinity students first assumed under him a collegiate form. He was patronised both by the London funds and by the liberality of wealthy dissenters. Dr. Daniel Williams bequeathed a sum of money towards his support, and this has been continued to his successors to this day. He is said to have been a man of superior attainments as a scholar and divine, and to have devoted himself with great diligence and exemplary fortitude to the discharge of his professional duties in circumstances of difficulty and danger. He is supposed to have discontinued his labours in 1718, and he died in 1720.

In 1707 he published in Welsh 'The Principles of the Christian Religion,' based apparently on the assembly's catechism; in 1714 he published and wrote a preface for 'Gemmeu Doethineb' ('Gems of Wisdom'), a very interesting work by his old tutor, R. Prytherch; in 1717 he wrote a long preface to his friend and neighbour Iago ab Dewi's translation of Matthew Henry's 'Catechism;' in 1757 Abel Morgan published Evans's 'Principles of the Christian Religion,' which he had adapted so as to teach adult baptism.

[Dr. Thomas Rees's Hist. of Carmarthen College, in Dr. Beard's Unit. in its Actual Condition; Rowlands's Cambrian Bibliography.] R. J. J.

**EVANS, WILLIAM** (*d.* 1776?), Welsh lexicographer, was educated at Carmarthen College under Dr. Jenkins, 1767–72. He was probably born in Carmarthenshire. His chief claim to notice is based on his English-Welsh dictionary, compiled while he was a student and published in 1771. A second edition appeared in 1812. The greatest living Welsh bibliographer, the Rev. D. S. Evans, B.D., describes it as a very respectable work. He was for some years pastor of the presbyterian congregation at Sherborne, but removed, owing to declining health, to take charge of a congregation at Moreton Hampstead, Devonshire, in 1776, but was only able to retain it a few weeks, and probably died shortly after.

[Christian Reformer, 1833, p. 552, 1847, p. 631; Yr Ymofynydd, 1888.] R. J. J.

**EVANS, WILLIAM** (1811?–1858), landscape-painter, usually known as 'Evans of Bristol,' in order to distinguish him from William Evans of Eton [q. v.], was an associate member of the Old Society of Painters in Water-colours, and a native of North Wales. Wishing to perfect his art by the study of nature alone, and to free himself from the influence of schools or individuals, Evans made himself a home for many years in the centre of a grand gorge of mountain scenery in North Wales, at a farm called Tyn-y-Car, in a large park at the junction of the Deddr with the Conway. Here he was able to cultivate a natural impulse for originality and grandeur in the constant contemplation of nature in some of its wildest forms, and he produced some fine works, notably 'Traeth Mawr,' his treatment of the mountain torrents and the cottage scenery of the neighbourhood was also remarkable. After 1852 Evans visited Italy, spending the winter successively at Genoa, Rome, and Naples, and he collected numerous materials for working up into landscapes of a very different character from his earlier productions. Unfortunately his work was cut short by illness, and he died in Marylebone Road, London, 7 Dec. 1858, aged forty-nine, according to some accounts, though he is usually stated to have been born in 1811. There is a fine water-colour drawing by him in the print room at the British Museum.

[Redgrave's Dict. of Artists; Ottley's Dict. of Recent and Living Painters; Bryan's Dict. of Painters and Engravers, ed. R. E. Graves; Gent. Mag. (1859) 3rd ser. vi. 105.] L. C.

**EVANS, WILLIAM** (1798–1877), water-colour painter, born at Eton on 4 Dec. 1798, was son of Samuel Evans, a landscape-painter of repute, who originally lived in Flintshire, but subsequently came from Wales and settled at Windsor. Here he was selected to teach drawing to the daughters of George III, and eventually became drawing-master at Eton College, where he settled. There are some views of North Wales and Windsor by him which have been engraved. He left Eton about 1818 for Droxford, Hampshire, where he died about 1835.

William Evans was appointed by Dr. Keate drawing-master in his father's place in 1818. He was educated at Eton, and had originally studied medicine, but eventually turned to art, and became a pupil of William Collins, R.A. [q. v.] He was elected an associate of the Old Society of Painters in Water-colours on 11 Feb. 1828, in which year he exhibited drawings of Windsor, Eton, Thames fishermen, Barmouth, and Llanberis, and on 7 June 1830 he was elected a member of the society. He continued to be a constant contributor to their exhibitions. His art was not marked by any great originality, but had much vigour and brilliance about it. He made some large drawings of the Eton 'Montem,' which were engraved, and are now in the possession of Lord Braybrooke. Evans continued to teach drawing at Eton until 1837, when his wife died, and he made up his mind to move to London. At that time the oppidans at Eton still continued to be lodged in houses kept by ladies, known as 'dames,' a system which was in great need of reform, and which placed the boys under little or no control. It being Dr. Hawtrey's wish to place the boarding-houses under the charge of men connected with the work of the school, the Rev. Thomas Carter, the Rev. Edward Coleridge, and the Rev. George Selwyn (afterwards bishop of New Zealand) persuaded Evans to take one of these houses and retain his former position as drawing-master. This Evans did in 1840, working with great energy. He built the house, the name of which still continues to

be a household word among Etonians, and the Eton of the present day may be said, to a certain extent, to date from the constitution of Evans's house. Among the most useful reforms introduced by him and Selwyn may be instanced that of 'passing' in swimming before a boy is allowed to go upon the river at all. Evans died, after some years' ill-health, at Eton on New Year's eve, 1877. He was succeeded in the post of drawing-master to the school by his son, Samuel T. G. Evans, also a member of the Society of Painters in Water-colours, and in the management of the boarding-house by his daughter, Miss Jane Evans.

[Redgrave's Dict. of Artists; Ottley's Dict. of Recent and Living Painters; Art Journal, 1878, p. 76; information from S. T. G. Evans.] L. C.

EVANS, Sir WILLIAM DAVID (1767–1821), lawyer, son of John Evans and Janet Butterfield, was born in London 25 May 1767, and educated at Harrow School. On attaining his sixteenth year he was articled to a Warrington solicitor, in whose office he relieved the tedium of business hours by courting the muses. He was admitted an attorney in February 1789, and began to practise at Leigh in Lancashire. Soon afterwards he entered his name as a student of Gray's Inn, and in February 1794 was called to the bar, when he joined the northern circuit, took up his residence in Liverpool, and practised there for several years as a special pleader and conveyancer. In 1795 he published his first work, an enlarged edition of 'Salkeld's Reports,' 3 vols. 8vo. His next work was a volume of 'Essays on the Action for Money lent and received,' &c., 1802, 8vo, followed in 1803 by 'A General View of the Decisions of Lord Mansfield in Civil Causes,' 2 vols. 4to. In 1806 he produced 'A Treatise on the Law of Obligations and Contracts, from the French of Pothier,' 2 vols. 8vo. He removed to Manchester in 1807, and there established a lucrative practice. His 'Letter to Sir S. Romilly on the Revision of the Bankrupt Laws,' published in 1810, had great influence on subsequent legislation. He held strong views in favour of catholic emancipation, and in 1813 wrote some able 'Letters on the Disabilities of the Roman Catholics and Dissenters.' On the first appointment of a stipendiary magistrate for Manchester, in 1813, Evans was offered and accepted the office. Two years later he was appointed vice-chancellor of the county palatine of Lancaster. He held these offices concurrently until 1818, and discharged their duties with dignity and impartiality. In the meantime he published: 1. 'The Practice of the Court of Common Pleas of Lancaster,' 1814. 2. 'A Charge to the Grand Jury at Preston,' 1817. 3. 'An Address on the Discharging the Prisoners apprehended on account of an illegal Assembly at Manchester,' 1817. 4. 'A Collection of Statutes relating to the Clergy, with Notes,' 1817. 5. 'A Collection of the Statutes connected with the general Administration of the Law, arranged according to the Order of Subjects, with Notes,' Manchester, 1817, 8 vols. 8vo; a second edition appeared within a year, and subsequently a third edition, continued to 1835 by Hammond and Grånger, was issued. He collected materials for other works, but did not live to finish them. Sir C. H. Chambers's 'Treatise on the Law of Landlord and Tenant' was compiled from his notes, and he left in manuscript a 'Life of the Chancellor d'Aguesseau,' which Charles Butler made use of in his work on the same subject.

In 1817 he was unsuccessful in an application for a vacant judgeship, but two years later the recordership of Bombay, worth 7,000*l.* a year, was conferred on him, and at the same time he received the honour of knighthood. On the voyage out Evans occupied himself on the composition of 'A Treatise upon the Civil Law,' and he originated a weekly literary publication for the amusement of his fellow-voyagers. He began his duties in India with great promise of success, but in little more than fifteen months after his arrival he fell a victim to a complaint of some standing, no doubt aggravated by the climate, dying on 5 Dec. 1821, in his fifty-fifth year.

He was married in 1790 to Hannah, daughter of Peter Seaman of Warrington. She survived him till 1832. There is an engraved portrait of Evans by Scriven, executed shortly before his going out to Bombay.

[Nicholson's Memoirs of Sir W. D. Evans, Warrington, 1845; Allibone's Dict. of Authors; Manchester Free Library Cat.] C. W. S.

EVANS, WILLIAM EDWARD (1801–1869), divine and naturalist, was born 8 June 1801 at Shrewsbury. He inherited a taste for poetry and natural history from his father, John Evans, M.D., who was a physician in that town, and author of a poem in four books on bees (1806–13). His mother was Jane Wilson. A brother, Robert Wilson Evans [q. v.], became archdeacon of Westmoreland. From Shrewsbury School, then ruled by Dr. Butler, Evans gained a scholarship at Clare Hall, Cambridge, where he proceeded to the degree of B.A. in 1823 and M.A. in 1826. After taking holy orders he became curate of Llanymynech, Shropshire, till his

marriage to a cousin, Elizabeth Evans, when he was presented to the living of Criggion, Montgomeryshire. This, however, he resigned in order to live at Burton Court, Leominster, which his wife had inherited, and to hold the sole charge of the parish of Monkland. In 1841 he was appointed prebendary of Hereford and prælector of the cathedral. After holding Monkland for eighteen years, in 1850 Evans accepted the living of Madley with Tibberton, Herefordshire. In 1861 he became canon of Hereford Cathedral. His health failed for the last two or three years of his life, and he died in the Close, Hereford, 21 Nov. 1869.

Evans possessed a lively apprehension of natural objects and beauties, some wit, and a fair amount of reading. He was an eloquent and effective preacher, a careful student of animals, especially of birds, and an excellent angler. His chief work is 'The Song of the Birds; or Analogies of Animal and Spiritual Life,' 1845, 8vo, in which the habits of birds are shown to be instinct with higher lessons. Thus their 'rising and soaring,' he states, is emblematical of the 'spiritual flights of the renewed spirit.' The introduction displays much observation, and has been rightly called 'full of grace and beauty;' but the versification falls short of his aim, although its sentiments are frequently elevated, and a pure and religious strain of thought everywhere pervades it. The twenty-two chapters on our chief song birds show the minute carefulness and accuracy of Evans's powers of observation. Besides this he wrote 'Sermons on Genesis,' 'Family Prayers,' 'First Revelations of God to Man' (Sermons), and a 'Letter to the Bishop [of Hereford] on Diocesan Education,' 1850, with one or two occasional sermons. He left one daughter and three sons, one of whom is the present vicar of Holmer, Herefordshire.

[Athenæum, 19 July 1845; Luard's Graduati Cantabr. p. 170; Crockford's Clerical Directory, 1860; information from his son, the Rev. E. A. Evans.] M. G. W.

EVANSON, EDWARD (1731–1805), divine, was born at Warrington 21 April 1731. His uncle, John Evanson, rector of Mitcham, Surrey, educated him, and sent him to Emmanuel College, Cambridge, in 1745. He took the degree of B.A. 1749, and M.A. 1753. He took orders, and became curate to his uncle, who apparently kept a school. In 1768 he became vicar of South Mimms, near Barnet. In 1769 Lord-chancellor Camden gave him the vicarage of Tewkesbury, at the request of John Dodd, M.P. for Reading. Hurd introduced Evanson, as a member of his own college, to Warburton, who, upon the strength of Hurd's introduction, gave him also the perpetual curacy of Tredington, Worcestershire, and in August 1770 he exchanged South Mimms for Longdon in Worcestershire. Here Evanson began to show unitarian leanings. He wrote to the Archbishop of Canterbury (Cornwallis), who was supposed, with other dignitaries of the church, to be contemplating some changes in the liturgy. Evanson hoped that the Nicene and Athanasian creeds would not be retained until his objections to them had been considered. He begged that the archbishop would show him how to surmount his scruples if they were groundless. The archbishop did not reply. Evanson adapted the liturgy to his own opinions. A sermon upon the Resurrection on Easter day (31 March 1771) gave additional offence, and a prosecution was instituted by Neast Havard, town clerk of Tewkesbury, and others in the consistory court. Evanson published anonymously in 1772 a pamphlet upon 'The Doctrines of a Trinity and the Incarnation of God.' One of the witnesses for the prosecution stated that Evanson explained, on being reproached for retaining his living, that he 'had not learnt the art of starving,' and that the care 'of a great school' had prevented him from properly examining his opinions until he was fixed in the 'corrupt church.' The case was heard before the Bishop of Gloucester on 16 Jan. 1775. Some technical objections led to the failure of the prosecution; but appeals were made to the court of arches, and afterwards to the court of delegates. Evanson was popular in the parish. The principal inhabitants of Tewkesbury subscribed to pay his expenses, and the people of Longdon expressed their willingness to accept his alterations of the services. Wedderburne, the solicitor-general, defended him gratuitously, and on 31 May 1775 appointed him his chaplain. In 1777 he published 'A Letter to Dr. Hurd, bishop of Worcester,' in which he argues that either the christian revelation is false, or every church in Europe, and especially the church of England, is 'false and fabulous.' He relies upon the argument from the prophecies, which, according to him, foretell the great apostasy of trinitarianism. This utterance was naturally followed by the resignation of his living. His letter to the bishop is dated 22 March 1778. He now returned to Mitcham, and set up a school. Colonel Evelyn James Stuart, son of the Earl of Bute, the father of one of his pupils, settled an annuity upon him, which was paid till his death. Evanson held family services, using Samuel Clarke's version of the liturgy, with additional changes of his own. He administered the Lord's

supper to visitors, holding it to be the only sacrament, and intended for all social gatherings, and he wished to set up a society of 'Christo philanthropists' to hear expositions of the authentic scriptures. He had a controversy with Priestley in the 'Theological Repository,' vol. v., arguing against the sanctity of the sabbath as understood by Priestley. These papers were collected and published by Evanson with a letter to Priestley as 'Arguments against the Sabbatical Observance of the Sunday' (1792). In 1792 he also published 'The Dissonance of the four generally received Evangelists, and the Evidence of their Authenticity examined.' In this he rejects the gospels according to Matthew, Mark, and John, the epistles to the Romans, Ephesians, Colossians, and Hebrews, and those of James, Peter, John, and Jude, besides part of the other books of the Testament. He was again answered by Priestley (in reply to whom he published in 1794 a 'Letter to Dr. Priestley's Young Man'), expelled from a book club, and 'pestered by anonymous letters.' Thomas Falconer also replied to him in a course of 'Bampton Lectures' published in 1811. Evanson also published 'Reflections upon the State of Religion in Christendom,' 1802, and 'Second Thoughts on the Trinity,' 1805. Evanson in 1786 married Dorothy Alchorne, daughter of a London merchant. She probably brought him a fortune, as he afterwards bought an estate at Blakenham, Suffolk. He afterwards retired to Great Bealings, near Woodbridge, thence to Lympston, Devonshire, where he preached to a unitarian congregation, and finally to Colford in Devonshire, where he died on 25 Sept. 1805. His friends testify to the excellence of his character and manners, and to his liberality.

His collected sermons (2 vols. 1807) contain the obnoxious sermon of 1771, and an account of the prosecution in answer to Havard.

[Monthly Mag. December 1805, xx. 477–83; Gent. Mag. 1805, ii. 1233; Neast Havard's Origin and Progress of the Prosecution in Tewkesbury, 1778; Nichols's Anecd. vi. 483; Life (by George Rogers) prefixed to Sermons; Warburton's Letters to Hurd, pp. 450, 467.]

EVELYN, Sir GEORGE AUGUSTUS WILLIAM SHUCKBURGH-(1751-1804), mathematician. [See Shuckburgh-Evelyn.]

EVELYN, JOHN (1620–1706), virtuoso, fourth child and second son of Richard Evelyn of Wotton, Surrey, by Eleanor, daughter of John Standsfield, was born at Wotton, 31 Oct. 1620. The Evelyn family, said to have come originally from Evelyn in Normandy, had settled in Shropshire and afterwards in Middlesex. George Evelyn (1530–1603) was the first to introduce the manufacture of gunpowder into England. He had mills at Long Ditton and near Wotton (Evelyn, *Misc. Works*, 1825, p. 689; Camden, *Britannia*, ed. Gibson, i. 184); made a fortune, and had sixteen sons and eight daughters by his two wives. The sons by the first wife founded families at Long Ditton, Surrey, and Godstone, Kent. Richard, his only son by his second wife, inherited Wotton. Richard's estate was worth 4,000*l.* a year, and in 1633 he was sheriff for Sussex and Surrey. John Evelyn was put out to nurse in his infancy, and in 1625 sent to live at Lewes with his grandfather Standsfield, who died in 1627. He remained with his grandmother, who, in 1630, married a Mr. Newton of Southover, Lewes. Evelyn refused—to his subsequent regret—to leave his 'too indulgent' grandmother for Eton, and continued at the Southover free school. His mother died in 1635. On 13 Feb. 1637 he was admitted a student at the Middle Temple, and on 10 May following a fellow commoner of Balliol, where he was pupil of George Bradshaw, probably related to the regicide. His tutor was neglectful, and his studies were interrupted by serious attacks of ague, but he made some friendships and studied dancing and music. He left without a degree, but received the honorary degree of D.C.L. in 1669. In 1640 he took chambers in the Temple. His father died in December of that year. In July 1641 he went to Holland with a Mr. Caryll, and joined Goring, then in the Dutch service, for a short time just after the fall of Genep, a fort on the Waal. In October he returned to England. He stayed chiefly in London, 'studying a little, but dancing and fooling more,' till the outbreak of the civil war. He joined the king's army just after the fight at Brentford (12 Nov. 1642). He was 'not permitted' to stay beyond the 15th, and judiciously reflected that he and his brothers 'would be exposed to ruin without any advantage to his majesty.' He therefore amused himself at Wotton, making various improvements in the gardens which afterwards became famous; and though in July 1643 he sent his 'black menage horse' to Oxford, he obtained the king's license to travel. He crossed to Calais on 11 Nov., spent some time in Paris and in the French provinces, went to Italy in October 1644, and reached Rome 4 Nov. 1644. At the end of January 1645 he visited Naples, and afterwards stayed at Rome until 18 May. He then travelled to Venice. He studied for some time at Padua, where he bought some 'rare tables of veins and nerves,' afterwards presented to the Royal Society. They were described by William Cowper (1666-

1709) [q.v.] in 1702, and a description, written by Evelyn for Cowper's information, now belongs to Mr. Alfred Huth. He etched five plates from his own drawings, made on the way from Rome to Naples. At the end of April 1646 he set out with Waller, the poet, and others for Verona and Milan, crossed the Simplon, and at Geneva had a dangerous attack of small-pox. He reached Paris in October 1646. Here he became intimate with Sir Richard Browne (1605–1683) [q.v.], then the king's ambassador at Paris; and on 27 June 1647 was married to Mary, Browne's only daughter. In September he returned to England, leaving his wife, who was at most twelve years old, with her mother. Evelyn's diaries show a keen interest in art and antiquities, and a strong appreciation of beautiful scenery, although the Alps were naturally too terrible to be agreeable.

He stayed in England for nearly two years, a good deal occupied, it seems, by the investment of his fortune in land. In October 1647 he saw the king at Hampton Court, and in January 1649 published a translation of La Mothe Le Vayer in 'Liberty and Servitude,' with a short but decidedly royalist preface, for which he was 'threatened.' In June 1649 he got a pass from 'the rebel Bradshaw' with which in July he returned to France, reaching Paris on 1 Aug. In 1650 he paid a short visit to England, and finally returned in February 1652. Thinking the royalist cause hopeless, he now resolved to settle at Sayes Court, Deptford. The Brownes held a lease from the crown of the manor, which had been seized by the parliament. Evelyn obtained the king's leave to compound with the occupiers, the king also promising in the event of a restoration to secure it to him in fee farm. Evelyn succeeded in compounding for 3,500*l.* (22 Feb. 1653). He obtained leases from the king after the Restoration (*Cal. State Papers*, Domestic, 5 Dec. 1662, and *Diary*, 30 May 1663). He was afterwards harassed by lawsuits and had claims upon the crown arising from his advances of money to Sir R. Browne as ambassador. His wife joined him in June 1652, and he finally settled at Sayes Court.

Evelyn lived quietly until the Restoration, occupying himself in gardening and cultivating the acquaintance of men of congenial tastes. He was on friendly terms with John Wilkins, the warden of Wadham, and afterwards bishop of Chester, and with Robert Boyle, to whom in 1659 he addressed a letter proposing a scheme for building a sort of college near London where a few men of science were to devote themselves to 'the promotion of experimental knowledge.' The scheme was suggested by the meetings of which Wilkins and Boyle were chief promoters, and which soon afterwards developed into the Royal Society. At the first meeting after the Restoration (January 1660–1) Evelyn was chosen a fellow, and he was nominated one of the council by the king in the charter granted 5 July 1662. Evelyn had corresponded in cipher with Charles and his ministers. On 7 Nov. 1659 he published an 'Apology for the Royal Party,' and in 1660 'The late News or Message from Brussels unmasked,' in answer to Marchmont Needham's 'News from Brussels.' He also endeavoured to persuade Herbert Morley, then lieutenant of the Tower, to anticipate Monck by pronouncing for the king (letter dated 12 Jan. 1659–60). Morley declined from uncertainty as to Monck's intentions, and had afterwards to obtain his pardon, with Evelyn's help, at the price of 1,000*l.* Evelyn as a hearty royalist, although it must be confessed that his zeal had been tempered by caution, was in favour after the Restoration, and was frequently at court. He was soon disgusted by the profligacy of the courtiers. He confided many forebodings to Pepys. He took no part in political intrigues, but held some minor offices. He was a member of some commissions appointed in 1662 for improving the streets and regulating the Mint and Gresham College. In October 1664 he was a commissioner for the care of the sick and wounded and prisoners in the Dutch war. He attended to his duties when his fellow-commissioners were frightened from their post by the plague, and stayed at Deptford, sending his family to Wotton. He incurred expenses for the payment of which he was still petitioning in 1702. Part of his claim was then allowed (*Notes and Queries*, 2nd ser. ix. 257). On 28 Feb. 1671 he was appointed a member of the council of foreign plantations, with a salary of 500*l.* a year. James II showed him much favour, and from 24 Dec. 1685 till 10 March 1686–7 he was one of the commissioners for the privy seal, during the absence of Clarendon as lord-lieutenant of Ireland. He absented himself occasionally to avoid active participation in illegal concessions to Roman catholics, and was profoundly alarmed by the king's attacks upon the church of England. Evelyn continued to be warmly interested in the Royal Society. He obtained for the Royal Society a gift from Henry Howard, sixth duke of Norfolk, of the 'Arundelian library' in 1678, having previously (1667) obtained from the same person a gift of the Arundelian marbles to the university of Oxford. He was secretary to the Royal Society

for the year beginning 30 Nov. 1672. In 1682, and again in 1691, he was pressed to be president, but declined both times on account of ill-health. He continued his gardening at Sayes Court, and advised his brother at Wotton, and was a recognised authority upon architecture and landscape gardening. He was an active patron of musicians and artists, befriending Gibbons and Hollar. He was intimate with many distinguished contemporaries. Samuel Pepys and he appear to have had a strong mutual respect. He took occasional tours to his friends' houses in various parts of England, and gives some interesting descriptions of the country.

After the revolution Evelyn, who was growing old and was too good a tory to approve the change unreservedly, lived in greater retirement. About 1691 his elder brother, George, lost his last male descendant, and resettled the estate upon Evelyn. In May 1694 Evelyn left Sayes Court and settled with his brother at Wotton. He afterwards let Sayes Court to Admiral Benbow (in 1696), and Benbow sublet it to Peter the Great in the summer of 1698. They were bad tenants, and the czar is said to have amused himself by being trundled in a wheelbarrow across Evelyn's flowerbeds and favourite holly-hedge. A sum of 162*l.* 7*s.* was allowed for damages by Peter's secretary (*Notes and Queries*, 2nd ser. i. 365). On 24 May 1700 Evelyn, who contested Surrey in 1698, removed his remaining property from Sayes Court. In 1759 the house was let to the vestry of St. Nicholas, Deptford, for a workhouse. In 1820 the old building was in great part demolished, but the workhouse remained on the site till 1848. In 1881 all that survived of Sayes Court was converted by its owner, Mr. W. J. Evelyn, into the Evelyn almshouses, for the accommodation of old residents on the Evelyn estate in receipt of parochial relief. In 1886 Mr. Evelyn gave part of the old grounds to form a public garden, with an endowment for keeping it in order. The Sayes Court Museum, belonging to Mr. Evelyn, adjoins this, and another adjoining space of five acres is at present used as a cricket-ground. Other parts of the old estate are covered by buildings and the Victoria Victualling Yard (Dews, *History of Deptford*, pp. 36–40).

Evelyn's most interesting correspondent in later years was Bentley. As one of Boyle's trustees he appointed Bentley to the first Boyle lectureship, and afterwards consulted him upon his 'Numismata' (1697). Evelyn had been consulted upon the foundation of Chelsea Hospital in 1681. In 1695 he was appointed, by Lord Godolphin, treasurer to Greenwich Hospital, then founded as a memorial to Queen Mary. He held the office till August 1703, when he resigned it to his son-in-law, previously his substitute, William Draper. The salary of 200*l.* a year had not been paid in January 1696–7. On 4 Oct. 1699 his brother George died at Wotton, making his daughter Elizabeth, wife of Sir Cyril Wyche, his sole executrix. Evelyn had the library and some pictures and inherited Wotton, where he passed the rest of his life. He died 27 Feb. 1706, retaining his faculties to the last, and was buried in the chancel of Wotton church. His wife died 9 Feb. 1708–9, in the seventy-fourth year of her age, and was buried beside him. Evelyn had six sons: John [q. v.], and five who died in infancy; one of them, Richard, born 24 Aug. 1652, died 27 Jan. 1657–8, being a child of extraordinary precocity (see *Diary* and preface to *Golden Book of St. Chrysostom*); and three daughters: Mary (born 1 Oct 1665, died 14 March 1685), a girl of whose accomplishments Evelyn gives an affecting account in his diary, and who wrote the 'Mundus Muliebris,' published by him in 1690; Elizabeth (born 13 Sept. 1667), married to a nephew of Sir John Tippet, died 29 Aug. 1685; and Susannah (born 20 May 1669), the only one who survived him, married in 1693 to William Draper of Addiscombe, Surrey. Evelyn is the typical instance of the accomplished and public-spirited country gentleman of the Restoration, a pious and devoted member of the church of England, and a staunch loyalist in spite of his grave disapproval of the manners of the court. His domestic life was pure and his affections strong, and he devoted himself to work of public utility, although prudence or diffidence kept him aloof from the active political life which might have tested his character more severely. His books are for the most part occasional and of little permanent value. The 'Sylva,' upon which he bestowed his best work, was long a standard authority, and the 'Diaries' have great historical value.

Evelyn's portrait was painted by Chanterell in 1626, by Vanderborcht in 1641, by Robert Walker in 1648, and by Sir Godfrey Kneller in 1685 and (for Pepys) in 1689. A copy of Kneller's first portrait was presented to the Royal Society by Mrs. Evelyn. Nanteuil in 1650 made a drawing from which an engraving was taken.

Evelyn's works are: 1. 'The State of France as it stood in the ninth year of . . . Lewis XIII,' 1652. 2. 'A Character of England,' 1659, commonly said to have been first published in 1651. An edition in 1659 was answered by 'Gallus Castratus.' A letter in

reply to this was prefixed to a third edition in 1659 (*Harl. Misc.* (1813), x. 189; *Somers Tracts* (1812), vii. 176). 3. 'Apology for the Royal Party . . . , by a Lover of Peace and his country,' 1659. 4. 'The late Newes from Brussels Unmasked and his Majesty Vindicated,' 1660. 5. 'A Poem upon His Majesty's Coronation,' 1661. 6. 'Encounter between the French and Spanish Ambassadors,' 1661 (printed in his works). 7. 'Fumifugium; or the inconveniencies of the aer and smoak of London dissipated, together with some remedies, . . .' 1661 (reprinted 1772); a curious account of the 'hellish and dismal cloude of sea-coale' which makes London unhealthy and even injures vineyards in France, with suggestions for expelling noxious trades, for extra-mural burials, and planting sweet flowers in the suburbs). 8. 'Tyrannus; or the Mode,' 1661 (in Evelyn's 'Memoirs' (1818), ii. 309–21). 9. 'Sculptura; or the History and Art of Chalcography . . . to which is annexed a new manner of engraving on mezzotinto, . . .' 1662 (repr. 1755 and with unpublished second part 1906). 10. 'Sylva; or a discourse of Forest Trees and the propagation of timber . . .' with 'Pomona,' 'an appendix concerning fruit-trees in relation to cider, . . .' 1664, 1669, 1679 (enlarged), 1705, 1729 (with other works on gardening); edited by A. Hunter, M.D., 1786; fifth edition 1825; 'Dendrologia,' an abridgement, by J. Mitchell, 1827. 11. 'Kalendarium Hortense,' 1664 (with the above and separately; tenth edition 1706). 12. 'Public Employment, and an Active Life, preferred to Solitude, and all its Appanages . . .' in reply to a late 'essay of a contrary title [by Sir G. Mackenzie],' 1667. 13. 'The three late famous Impostors, Padre Ottomano, Mahomet Bei, and Sabbatai Sevi,' 1669 (from informants whose names he declined to give). 14. 'Navigation and Commerce,' 1674 (the first part of an intended 'History of the Dutch War . . . undertaken by the king's desire from official materials,' which apparently did not give satisfaction. The part published suppressed at the demand of the Dutch ambassador; reprinted in Lord Overstone's 'Select Collection,' 1859). 15. 'A Philosophical Discourse of Earth relating to the Culture, . . .' 1676 (read to the Royal Society 29 April and 13 May 1675; reprinted with 'Terra,' 1778, edited by Hunter). 16. 'Mundus Muliebris,' 1690 ('A Voyage to Maryland,' in rhyme, and the 'Fop Dictionary,' by his daughter Mary—*Diary*, 10 March 1684–5). 17. 'Numismata; a Discourse of Medals . . . with some account of heads and effigies . . . in sculps and taille-douce, with a digression concerning physiognomy,' 1697. 18. 'Acetaria, a Discourse of Sallets,' 1699 (part of an imperfect 'Elysium Britannicum,' never printed, of which the contents are given in his works). The above, together with some of the dedicatory letters to translations, are in Upcott's edition of the 'Miscellaneous Works,' 1825, except Nos. 5, 6, 8, 10, 15, 17. 19. 'Life of Mrs. Godolphin' [see GODOLPHIN, MARGARET], was published from his manuscript by Bishop Wilberforce in 1847. 20. 'History of Religion; or a Rational Account of the True Religion,' by the Rev. R. M. Evanson (2 vols. in 1850); a fragmentary book.

The following are translations: 1. 'Of Liberty and Servitude,' 1649 (from the French of La Mothe Le Vayer), in 'Miscellaneous Writings.' 2. 'Essay on First Book of Lucretius . . . made English verse by J. E.,' 1656 (frontispiece by his wife and complimentary verses by Waller). 3. 'The French Gardener . . . translated into English by Philocepos,' 1658, 1669 (with Evelyn's name), 1672, 1691. 4. 'The Golden Book of St. Chrysostom concerning the Education of Children,' 1659 (dedication to his brothers, with account of his son), in 'Miscellaneous Writings.' 5. 'Instructions concerning the Erection of a Library,' 1661 (from the French of G. Naudé). 6. 'Τὸ μυστήριον τῆς Ἀνομίας,' 1664–5; second part of the 'Mystery of Jesuitism,' of which the first part (1658), including Pascal's 'Provincial Letters,' was apparently not by Evelyn; a third part in 1670 was translated by Dr. Tongue (see *Diary* for 2 Jan. 1664–5 and 1 Oct. 1678). 7. 'Parallel of Ancient Architecture with the Modern . . .' to which is added an 'Account of Architects . . .' 1664, 1669, 1697, from the French of Fréart de Chambray. 8. 'Idea of the Perfection of Painting,' 1668 (from same). 9. 'The Compleat Gardener' (with directions concerning melons and orange trees), 1698 (from the French of Quintinie); 'Of Gardens' (from the Latin of René Rapin) was published by Evelyn in 1673, but translated by his son. Evelyn also wrote 'A Letter to Lord Brouncker on a new Machine for Ploughing,' 1669–70, in the 'Phil. Trans.' No. 60; 'A Letter to Aubrey,' 1670, printed in his 'History of Surrey' and in 'Miscellaneous Writings;' verses in Creech's 'Lucretius,' 1680, and 'A Letter on the Winter of 1683–4,' in 'Phil. Trans.' 1684. A list of unfinished works, represented by manuscripts at Wotton, is given at the end of his works. 'A Letter on Improvement of the English Language,' in 'Gent. Mag.' 1797, i. 218–19, mentions a tragi-comedy which he has written. He showed a play and some poems to Pepys

5 Nov. 1665. For an account of some manuscripts by Evelyn see 'Diary,' 1879, pp. cxv-cxviii, vol. iii. 190–4.

[The main authority for Evelyn's life is the Diary, first published in 1818 and 1819, edited by William Bray, as part of 'Memoirs . . . of John Evelyn, comprising his Diary, a selection of his familiar letters, private correspondence between Charles I and Sir Edward Nicholas . . . and between Edward Hyde and Sir Richard Browne,' 2 vols. 4to. A revised edition in 1827 was edited by Upcott, and was reprinted in 4 vols. 1879 with a Life by Henry B. Wheatley. This was reissued in 1906. In the same year came out an edition by Austin Dobson (3 vols. 8vo). See also Wood's Athenæ, iv. 464; the 'General Dictionary;' Wotton's Baronetage, 1741, iv. 143–9; preface to Sculpture, 1755; and Biogr. Brit. Cf. Pepys's Diary and Correspondence (passim); Boyle's Works, 1772, ii. 534, vi. 287–96; Bentley Correspondence, 1842, i. 74, 91–6, 110–18, 125–8, 131–7, 152–6, 165–8, 181; Thoresby Diary, 1830, i. 327, 340; Thoresby Letters, 1832, i. 344, 358, 381; Hatton Correspondence (Camd. Soc.), ii. 228, 243–4; Rigaud's Correspondence of Scientific Men, i. 96, 119, 123, 164–5, ii. 518; Notes and Queries, 5th ser. xii. 244; Thomson's Royal Society, pp. 5, 64; Birch's Royal Society.]

L. S.

**EVELYN, JOHN**, the younger (1655–1699), translator, third but eldest surviving son of John Evelyn [q. v.], the well-known writer, was born 19 Jan. 1654–5. On 13 Dec. 1660 his father presented him to the queen-mother, who 'made extraordinary much of him.' Until 1662 he was 'much brought up amongst Mr. Howard's children at Arundel House.' In 1665 Mr. Bohun became his tutor. Early in 1667, when 'newly out of long coates,' he was sent to Trinity College, Oxford, under Dr. Bathurst. He left Oxford in March 1669, and was admitted of the Middle Temple 2 May 1672. On 29 March 1673 his father took him to see Peter Gunning, bishop of Chichester, who gave him instruction and advice 'before he received the Holy Sacrament.' On 25 May of the same year he became a younger brother of Trinity House, and on 10 Nov. 1675 he went to France in the suite of the ambassador (Lord Berkeley), returning in May of the next year. In December 1687 young Evelyn was employed in Devonshire by the treasury, as a commissioner respecting 'concealment of land.' Just a year later he was presented to William, prince of Orange, at Abingdon by Colonel Sidney and Colonel Berkeley. As a volunteer in Lord Lovelace's troop he helped to secure Oxford for William III. In 1690 he purchased the chief clerkship of the treasury, but was removed within the twelvemonth. He acted as a commissioner of revenue in Ireland from 1692 to his death in 1699. He returned home in great suffering, and died in Berkeley Street, London, 24 March 1698–9, in his father's lifetime.

Evelyn married, in 1679, Martha, daughter and coheiress of Richard Spenser, esq., a Turkey merchant. She died 13 Sept. 1726 (*Hist. Reg.* for 1726, p. 36). By her he had two sons and three daughters, but only a son, John, and a daughter, Elizabeth (wife of Simon Harcourt, son of Lord-chancellor Harcourt), survived infancy. The son John, born 1 March 1681–2, married, 18 Sept. 1750, Anne, daughter of Edward Boscawen of Cornwall, was made a baronet 30 July 1713, built a library at Wotton, was a fellow of the Royal Society, and commissioner of customs, and died 18 July 1763. His grandson Sir Frederick, a soldier, died without issue in 1812, and his estates fell to his widow, Mary, daughter of William Turton of Staffordshire, who bequeathed them on her death in 1817 to John Evelyn, a direct descendant of George Evelyn (1530–1603), and grandfather of the present owner, Mr. William John Evelyn. Sir John, a first cousin of Sir Frederick, was fourth baronet, and with the death of this Sir John's brother Hugh, in 1848, the baronetcy became extinct.

Evelyn translated the following works: 1. 'Of Gardens. Four books. First written in Latin verse by Renatus Rapinus, and now made English,' London, 1673, dedicated to Henry Bennet, earl of Arlington. 2. 'The History of the Grand Visiers,' London, 1677, from the French of François de Chassepol. 3. Plutarch's 'Life of Alexander the Great,' for the 'Plutarch's Lives by Several Hands' (1683–6). To the third edition of his father's 'Sylva' (1678) Evelyn contributed some prefatory Greek hexameters, written at the age of fifteen, and in the last chapter the second book of his version of Rapin's 'Hortorum Liber' was reprinted. Several poems by him are printed in Dryden's 'Miscellanies' and in Nichols's 'Collection of Poems.'

[Evelyn's Diary, ed. Bray and Wheatley, i. lxxxvii, and ii. passim; Dews's Hist. of Deptford; Wood's Athenæ Oxon. ed. Bliss, iv. 689.]

S. L.

**EVERARD** (1083?–1150), second bishop of Norwich. [See EBORARD.]

**EVERARD, JOHN** (*fl.* 1611), catholic student, was born at Dean, Northamptonshire, in 1587. For seven years he was educated at home under a B.A. of Cambridge, named Johnson, and subsequently he prosecuted his studies for half a year under the tuition of a doctor of divinity named Strickland. Then he was sent to

Clare Hall, Cambridge, and placed under the care of Dr. Byng, principal of the college. Everard's father died in 1608, and his mother afterwards was married to Richard Smyth, rector of Bulwick, Northamptonshire. While at the university he was converted to the catholic faith through reading the works of Bellarmin and Stapleton, and going to the college of the English jesuits at St. Omer he was there reconciled to the Roman church by Father John Floyd. He was admitted into the English College at Rome as a probationer in 1610, but he went away after two or three months, because he was afflicted with dizziness in the head during his studies, and also because he was unable to agree with his fellow-students. Returning to England he published an account of his experiences as a student in a book entitled 'Britanno-Romanvs, sive Angligenarum in Collegio Romano vitæ ratio,' London, 1611, 8vo. Of his subsequent career nothing certain is known. Perhaps he may be identical with the jesuit father John Everard who died at the Professed House, Antwerp, on 6 Dec. 1649.

[Foley's Records, iv. 611, vi. 257, vii. 234; Gillow's Bibl. Dict.; Cat. of Printed Books in Brit. Mus.] T. C.

EVERARD, JOHN, D.D. (1575?–1650?), divine and mystic, was probably born about 1575. He was educated at Clare College, Cambridge, where he proceeded to the two degrees in arts in 1600 and 1607 respectively, and to that of D.D. in 1619. His younger days, he is said to have confessed, were days of ignorance and vanity, when he walked as other gentiles and as men living without God in the world (preface to *Gospel Treasures opened*). But he became ashamed of his former knowledge, expressions, and preachings, although he was known to be a very great scholar and as good a philosopher, few or none exceeding him (*ib.*) Some time before 1618 he became reader at St. Martin's-in-the-Fields, London, for in January of that year he was censured by the Bishop of London, and compelled to publicly apologise to the lord mayor and aldermen for slandering them in a sermon. In 1618, too, he published 'The Arrierehan,' a sermon which he had preached to the company of the military yard at St. Andrew's, Holborn, and which he dedicated to Francis Bacon, lord Verulam. In March 1621 Everard was imprisoned in the Gatehouse for preaching indirectly against the Spanish marriage, by inveighing against the Spanish cruelties in the Indies. He was still in prison in September, when he petitioned the king to release him, promising not to repeat his offence. He failed, however, to keep his promise, and again suffered imprisonment, in August 1622 and at later dates, for the same cause. Each time 'some lord or other' begged his pardon of the king, and as often as Everard regained his liberty he again took up his text on the unlawfulness of matching with idolaters. The frequency of the appeals for the royal pardon attracted the attention of James I, who is reported to have said, 'What is this Dr. Ever-out? his name shall be Dr. Never-out.' Everard's great powers of preaching drew large congregations, and when, being appointed chaplain to Lord Holland (Prynne, *Hidden Works of Darkness*, p. 207), he left St. Martin's for Kensington, his audiences were fashionable and aristocratic, though he professed that his sermons were designed for the poor cobblers and the like who came there to hear him. In 1636 Everard, who had then apparently a living at Fairstead, Essex, was charged before the high commission court with heresy, being accused indifferently of familism, antinomianism, and anabaptism. After being kept some months waiting for his trial he was dismissed, but was soon again prosecuted, when Laud 'threatened to bring him to a morsel of bread because he could not make him stoop or bow before him' (preface to *Gospel Treasures*). It may have been on this occasion that he was deprived of his benefice, worth 400*l.* a year. In July 1639 he was fined 1,000*l.*, but in the following June, when he read his submission on his knees in court, he was released from his suspension and his bonds were cancelled. His alleged heresy, however, continued to get him into trouble, and he was again waiting his trial when he fell sick. 'He lived to see Strafford and Canterbury put under the black rod, and was gathered to his fathers' (*ib.*) The date of his death was probably in or shortly before 1650, in which year was published 'The Divine Pymander of Hermes Mercurius Trismegistus, translated out of the original into English by that learned divine, Dr. Everard.' This was the first English version of the 'Pœmander,' and to a second edition published in 1657 was added a translation of Hermes's 'Asclepius.' Everard's translation was republished in 1884 under the editorship of Mr. Hargrave Jennings. Such of Everard's sermons as escaped confiscation by the bishops were issued in 1653 under the title 'Some Gospel Treasures opened: or the Holiest of all unvailing; Discovering yet more the Riches of Grace and Glory to the Vessels of Mercy, in several Sermons preached at Kensington and elsewhere by John Everard,

D.D., deceased: whereunto is added the mystical divinity of Dionysius the Areopagite spoken of, Acts xvii. 34, with collections out of other divine authors, translated by Dr. Everard, never before printed in English,' London, 8vo, 2 pts. The volumes are dedicated to Oliver Cromwell, and bear the imprimatur of Joseph Caryl. A second edition, called 'The Gospel Treasury opened,' but otherwise not differing from the first, was issued in 1659; in 1757 the sermons were reprinted at Germantown, U.S.A., and one of them, 'Christ the True Salt of the Earth,' was reprinted in England in 1800. From these sermons, which are excellent as compositions, it would appear that in his unregenerate days Everard was a neoplatonist, and remained a disciple of Tauler. A strong flavour of mysticism distinguishes them, and the author quotes from Plato, Plotinus, and Proclus, as well as from many of the early christian writers. Another small work by Everard, 'A Parable of Two Drops reasoning together,' was republished in 1865 by G. E. Roberts of Kidderminster. In the university library at Cambridge are preserved three manuscripts by Everard, two of which are printed in the 'collections' appended to 'Some Gospel Treasures opened.'

[The main but meagre authority for Everard's life is the address 'to the reader,' prefixed by Rapha Harford to 'Some Gospel Treasures opened.' There are many references to him, for the most part unimportant, in the Calendars of State Papers recording the proceedings of the court of high commission. See also Notes and Queries, 2nd ser. iv. 366, v. 168, vii. 457, 4th ser. i. 597; Gardiner's Hist. of Engl., iv. 118, 346.] A. V.

EVERARD, MATHIAS (*d.*1857), major-general, of Randilestown, co. Meath, third son of Thomas Everard of Randilestown, by his wife and cousin, Barbara, daughter of O'Reilly of Ballinlough Castle, and sister of Sir Henry Nugent, was appointed ensign in the 2nd or Queen's, regiment at Gibraltar 28 Sept. 1804, and became lieutenant 21 March 1805. In December 1805 the company to which young Everard belonged, with two others of his regiment and two of the 54th foot, were captured on their voyage home from Gibraltar by a French squadron of six sail of the line and some frigates, under Admiral Guillaumet, bound for Mauritius. The troops were put on board La Volontaire frigate and carried about for three months, until La Volontaire ran into Table Bay for water, in ignorance of the recapture of the Cape by the British, and had to strike to the shore batteries. The troops were landed, and the companies of the Queen's did duty for some months at the Cape; but those of the 54th, to which Everard appears to have been temporarily attached for duty, were sent with the reinforcements to the Rio Plata, and acted as mounted infantry with the force under Sir Samuel Auchmuty [q. v.] While so employed Everard led the forlorn hope at the storming of Monte Video 3 Feb. 1807, when twenty-two out of thirty-two men with him were killed or wounded. For this service Everard received a sword of honour from the Patriotic Fund at Lloyd's and the freedom of the city of Dublin. He was also promoted, 23 April 1807, to a company in the 2nd battalion 14th foot, with which he served at Corunna and in the Walcheren expedition. During the latter he was thanked in general orders for his conduct at the siege of Flushing, 12 Aug. 1809, when the flank companies of the 14th, one of which he commanded, supported by the rest of the battalion, in conjunction with some of the German legion, stormed one of the enemy's batteries and effected a lodgment within musket-shot of the walls (Cannon, *Hist. Rec. 14th Foot*, p. 65). He was subsequently transferred to the 1st battalion of his regiment in India, and commanded it at the siege of Hattrass in 1817. He commanded a flank battalion in the operations against the Pindarrees in 1818–19, was made regimental major 10 July 1821, and commanded it at the storming of Bhurtpore 29 Dec. 1825, when the 14th headed one of the columns of assault, and unsupported cleared the breach after the premature explosion of a mine, and effected a junction with the other column led by the 59th foot, the steadiness and discipline of these two regiments, to quote the words of Lord Combermere, 'deciding the fate of the day' (*ib.* pp. 82–5). Everard was made C.B. and a brevet lieutenant-colonel. He became regimental lieutenant-colonel in 1831, and commanded the regiment for a period of sixteen years at home, in the West Indies, and North America. He was made C.B. in 1826, K.H. in 1831, and major-general 11 Nov. 1851, and received a distinguished service pension. Everard, who had succeeded his elder brother in the family estate, died at Southsea, unmarried, on 20 April 1857.

[Burke's Landed Gentry, 1868, ed. supp. under 'Everard of Randilestown;' Cannon's Hist. Rec. 2nd or Queen's and 14th Foot; Hart's Army Lists; Gent. Mag. 3rd ser. ii. 618.] H. M. C.

EVERARD, ROBERT (*fl.* 1664), catholic writer, was a gentleman of liberal education who had been engaged in the civil war with the rank of captain in the reign of Charles I, and who, 'according to the enthusiastical disposition of those times, had listed

himself under different sects.' Eventually he joined the Roman catholic church.

He wrote: 1. 'Baby-baptism Routed,' Lond. 1650, 4to. This elicited a reply from Nathaniel Stephens, a presbyterian preacher, whose work was criticised by John Tombes in his 'Antipædobaptism.' 2. 'Nature's Vindication; or a check to all those who affirm Nature to be Vile, Wicked, Corrupt, and Sinful,' Lond. 1652, 16mo. 3. 'Three questions propounded to B. Morley about his practice of Laying on of Hands,' Lond. n. d. 8vo. This led to a controversy between Everard, Morley, and T. Morris, a baptist. 4. 'The Creation and the Fall of Man,' Lond. n. d. 8vo. Nathaniel Stephens replied to this in 'Vindiciæ Fundamenti; or a Threefold Defence of the Doctrine of Original Sin,' 1658. 5. 'An Epistle to the several Congregations of the Non-Conformists' [Lond. ?], 2nd edit. 1664, 8vo. In this work the author states the reasons of his conversion to the catholic church. Replies to it were published by 'J. I.,' Matthew Poole, and Francis Howgill.

[Dodd's Church Hist. iii. 262; Gillow's Bibl. Dict.; Cat. of Printed Books in Brit. Mus.]

T. C.

EVERARD, *alias* EVERETT, THOMAS (1560–1633), jesuit, born at Linstead, Suffolk, on 8 Feb. 1560, was son of Henry Everard, a gentleman who suffered imprisonment for the catholic faith, and of his wife, Catherine Gawdyr. After pursuing his studies at home for about six years and a half he was sent to the university of Cambridge, where he remained for a year and a half. Becoming acquainted with Father John Gerard he made the spiritual exercises with him in London. Then he proceeded to Rheims, and was admitted into the English College there in 1592 (*Douay Diaries*, p. 15). He studied philosophy and divinity at Rheims and Courtray, and was ordained priest 18 Sept. 1592. Being admitted into the Society of Jesus he began his novitiate at Tournay on 4 June 1593, and after his simple vows he was sent, 17 June 1595, to the college at Lille. For several years he was minister at the college of St. Omer and at Watten; socius and master of novices at Louvain. He took his last vows as a spiritual coadjutor in 1604. He was in England for a time in 1603–4, and had a marvellous escape from arrest. About 1617 he revisited this country, and exercised spiritual functions in Norfolk and Suffolk. A twelvemonth after his arrival he was apprehended and detained in prison for two years. He was banished from the kingdom in March 1620–1 by virtue of a warrant from the lords. On endeavouring to return from exile in July 1623 he was seized at the port of Dover, but was eventually released on bail with the loss of his 'books, pictures, and other impertinences.' His name appears in Gee's list of priests and jesuits in and about London in 1624, and also in a catalogue seized at Clerkenwell, the London residence of the order, in 1628. He was then a missioner in Suffolk. He died in London on 16 May 1633.

There is an engraved portrait of him in Tanner's 'Societas Jesu Apostolorum Imitatrix.

His works are: 1. 'Meditations on the Passion of Our Lord,' St. Omer, 1604, 1606, 1618; a translation from the Latin of Father Fulvius Androtus. 2. 'The Paradise of the Soul, and a treatise on Adhering to God,' translated from the Latin of Albert the Great, bishop of Ratisbon, St. Omer, 1606 and 1617, frequently reprinted. 3. Translation of Father Arias's 'Treatise on Perfection,' St. Omer, 1617. 4. 'The Mirrour of Religious Perfection,' from the Italian of Father L. Pinelli, St. Omer, 1618. Originally a translation from Gerson. 5. 'Treatise on the Method of Living Well,' a translation, St. Omer, 1620, 12mo. 6. Translation of St. Francis Borgia's 'Practice of Christian Works,' St. Omer, 1620, 12mo. 7. 'Meditations upon the Holy Eucharist,' from the Italian of Pinelli, St. Omer, 1622, 12mo. The original work was by Gerson. 8. Translation of 'A Manual on Praying Well' by Father Peter Canisius, St. Omer, 1622, 12mo. 9. Translation of Father Ludovicus de Ponte's 'Compendium of Meditations,' St. Omer, 1623, 12mo. 10. Translation of Father Peter Ribadeneira's treatise, 'De Principe Christiano,' St. Omer, 1624, 12mo. 11. 'A Dialogue on Contrition and Attrition,' which passed through four editions. 12. 'The Eternall Felicitie of the Saints,' translated from the Latin of Cardinal Bellarmin. The first edition was probably printed at Roger Anderton's secret press in Lancashire about 1624. It was reprinted at St. Omer in 1638, 12mo.

[Foley's Records, i. 679, ii. 399–409, vi. 214, 530, vii. 234; Gillow's Bibl. Dict.; Southwell's Bibl. Scriptorum Soc. Jesu, p. 762; De Backer's Bibl. des Écrivains de la Compagnie de Jésus (1869), p. 1767; Morris's Condition of Catholics under James I, p. clxxx; Tanner's Societas Jesu Apostolorum Imitatrix, p. 635; Oliver's Jesuit Collections, p. 87; Douay Diaries, 244 bis, 245, 246.]

T. C.

EVEREST, Sir GEORGE (1790–1866), military engineer, eldest son of Tristram Everest, was born at Gwernvale, Brecknockshire, 4 July 1790, and educated at the mili-

tary schools at Great Marlow and Woolwich. He entered the service of the East India Company as a cadet in 1806, and sailed for India in the same year as second lieutenant in the Bengal artillery. After seven years' service he was sent to join a detachment in Java, where he was selected by Sir Stamford Raffles, then governor, to make a survey of the island, in which laborious task he spent two years, and afterwards returned to Bengal. He was next employed in engineering works, improving the navigation of the outlets of the Ganges, and though appointed chief assistant on the great trigonometrical survey of India in 1817, he remained for some months in Hindostan to complete the establishment of a line of telegraphic posts from Calcutta to Benares. In 1818 he joined Lieutenant-colonel William Lambton, superintendent of the survey, at Hyderabad, and entered with great spirit on the duties by which his name has become noteworthy in the annals of geodesy. In carrying the work through an unhealthy part of the Nizam territory in 1820 his health failed, and he was ordered to the Cape of Good Hope to recruit. On the death of Colonel Lambton, 20 Jan. 1823, Everest was appointed superintendent of the survey, and taking up the work where his predecessor had left it, in the valley of Berar, he extended it into the mountainous tract on the north. In November 1824 he measured a base-line in the Seronj valley, and in 1825 had carried the observations on to Bhaorasa, when his health gave way, and he came back to England. There he was elected F.R.S. 8 March 1827, and, having made himself acquainted with the modern practice of the English ordnance survey, returned to India in June 1830. His labours and responsibilities were now largely increased, for in addition to his post as chief of the trigonometrical survey, he had been appointed surveyor-general of India. He resumed operations on the great arc in 1832, from which date it was diligently carried on until its completion in December 1841, by the remeasurement of the Beder base-line by Captain Andrew Scott Waugh. With these concluding operations an arc of meridian more than twenty-one degrees in length had been measured by the two chiefs of the survey and their assistants, extending from Cape Comorin to the northern border of the British possessions in India.

On 16 Dec. 1843 he retired from the service, and resided henceforth in England. His military promotions were captain 1818, major 1832, lieutenant-colonel 1838. His leisure was now employed in bringing out his work in two quarto volumes, entitled 'An Account of the Measurement of two Sections of the Meridional Arc of India, bounded by the parallels of 18° 3′ 15″, 24° 7′ 11″, and 29° 30′ 48″.' For this work, which appeared in 1847, and the long series of operations on which it was founded, the Royal Astronomical Society awarded him their testimonial. The Asiatic Society of Bengal also elected him an honorary member, and he became a fellow of the Astronomical and of the Royal Asiatic and Geographical Societies. He was named a C.B. 26 Feb. 1861, and knighted by the queen at St. James's Palace, 13 March 1861. He served on the council of the Royal Society 1863–5, and was a member of the council and a vice-president of the Geographical Society. His name has been given to one of the highest summits of the Himalayan range, Mount Everest, 29,002 feet high. He died at 10 Westbourne Street, Hyde Park Gardens, London, 1 Dec. 1866. He married, 17 Nov. 1846, Emma, eldest daughter of Thomas Wing, attorney-at-law, of Gray's Inn and of Hampstead.

Besides the work already mentioned he was the author of: 1. 'An Account of the Measurement of the Arc of the Meridian between the parallels of 18° 3′ and 24° 7′, being a continuation of the Grand Meridional Arc of India as detailed by Lieutenant-colonel Lambton in the volumes of the Asiatic Society of Calcutta,' 1830. 2. 'A Series of Letters addressed to his Royal Highness the Duke of Sussex, as President of the Royal Society, remonstrating against the conduct of that learned body [in desiring the court of directors to repose their unlimited confidence in Major Jervis and his plans in regard to India],' 1839. 3. 'On Instruments and Observations for Longitude for Travellers on Land,' 1859; and also numerous papers in the transactions of societies.

[Monthly Notices of Astronomical Soc. xxvii. 105–8 (1867); Journal of Geographical Soc., vol. xxxvii. pp. cxv–cxviii (1867); Proceedings of Royal Soc., vol. xvi. pp. xi–xiv (1868); Annual Report of Royal Asiastic Soc., vol. iii. p. xvi (1867); Stubbs's History of Bengal Artillery, ii. 251–4 (1877); Cat. of Scientific Papers, ii. 531 (1868)]. G. C. B.

EVERETT, JAMES (1784–1872), miscellaneous writer, born in 1784 at Alnwick in Northumberland, was the second son of John Everett and his wife, Margaret Bowmaker. Everett's father died while he was of tender age, and the boy soon learned to help his mother. After a short time at a private school in Alnwick, he was apprenticed to a general dealer, where he was given to fun and practical jokes. In 1803 he underwent a great change, joined the Wesleyan society,

and began to preach. He refused an offer made in 1804 to send him to Hoxton Academy to prepare for the ministry among the independents. At the end of his apprenticeship in 1804 he went to Sunderland, and there showed such preaching power that in December 1806 he was recommended for the regular ministry among the Wesleyans, and was duly accepted by the conference of the following year. His first circuits were Sunderland, Shields, and Belper in Derbyshire. He obtained a good knowledge of practical theology, and a wide acquaintance with general literature. In August 1810 he married Elizabeth Hutchinson of Sunderland. At an early period he formed the habit of taking careful notes of the celebrated characters whom he met, and thus preserved recollections of Robert Southey, poet laureate, James Montgomery, William Dawson [q. v.], and many others. In 1815 he was appointed to the Manchester circuit. On account of a serious throat affection in 1821, Everett gave up the regular ministry and became a bookseller, first in Sheffield, afterwards in Manchester. He had been collecting materials for the history of methodism in those towns, part of which he published. He was the intimate friend and became the biographer of Dr. Adam Clarke [q. v.] Everett preached occasional and special sermons while in business, and extended his popularity. In 1834 he resumed full ministerial work at Newcastle-on-Tyne, and thence moved to York in 1839. Through failure of health he was again made a supernumerary minister in 1842, but remained in York, and employed his pen more actively than ever.

The most important event in Everett's life was his expulsion from the Wesleyan conference in August 1849. For many years he had been opposed to the policy and working of that body, and had published anonymously several volumes of free criticism, such as 'The Disputants' in 1835, in which he argued against the scheme for starting a theological college for the training of ministers. He was the author of the chief part of 'Wesleyan Takings,' a work in two volumes, containing disparaging sketches of the preachers. In 1845 and following years certain clandestine pamphlets, called 'Fly Sheets,' were circulated widely, bearing neither printer's nor publisher's names. They contained serious charges against the leading men of the conference, reflecting both on their public actions and personal character. A general suspicion attributed the authorship of these pamphlets to Everett. He was brought before the conference and questioned respecting them, but declined to give any answer. After further inquiry and discussion he was formally expelled (see *Minutes of the Methodist Conferences*, xi. 276–82). Everett then took the lead in an agitation against the conference which shook the entire Wesleyan community, and resulted in the loss of over two hundred thousand members and adherents. Some of the seceders joined others who had previously left the 'old body' (so called), and formed a new sect, which they styled the 'United Methodist Free Church.' This was in 1857, and Everett was elected the first president of their assembly, which met at Rochdale in July of that year. To the end of his life Everett remained a minister of this community, filling their pulpits as health and opportunity permitted. He lived for some years in Newcastle, and finally in Sunderland. He wrote many articles for magazines and printed a few poems. In July 1865 his wife died, leaving no children. Everett had formed a large collection of methodist literature, both printed and in manuscript. These he disposed of to the Rev. Luke Tyerman, the biographer of Wesley. His library was bought after his death for the theological institute of the methodist free church. He died at Sunderland on Friday, 10 May 1872.

His works are: 1. 'History of Methodism in Sheffield and its vicinity,' vol. i. 1823. 2. 'History of Methodism in Manchester and its vicinity,' pt. i. 1827. 3. 'The Village Blacksmith: Memoirs of S. Hick,' 1831. 4. 'Edwin, or Northumbria's Royal Fugitive Restored,' a metrical tale of Saxon times, 1831. 5. 'The Polemic Divine: Memoirs of Rev. D. Isaac,' 1839. 6. 'Memoirs of William Dawson,' 1842. 7. 'Correspondence of William Dawson,' 1842. 8. 'Adam Clarke Portrayed,' 3 vols. 1843–9. 9. 'The Wallsend Miner: Life of W. Crister,' 2nd ed. 1851. 10. 'The Camp and the Sanctuary,' 1859. 11. 'Gatherings from the Pit Heaps, or the Allens of Shiney Row,' 1861. 12. 'The Midshipman and the Minister: Sketch of the Rev. A. A. Rees, *circa* 1861.' Everett was co-editor with John Holland of 'Memoirs of the Life and Writings of James Montgomery,' 7 vols. 1854–6.

[Chew's James Everett: a Biography, 1875; Minutes of the Wesleyan Conferences; Osborn's Outlines of Wesleyan Bibliography, 1869.]

W. B. L.

EVERITT, ALLEN EDWARD (1824–1882), artist, born in Birmingham in 1824, was the son of Edward Everitt, an art dealer in Birmingham, and grandson of Allen Everitt a well-known Birmingham artist and drawing-master. His maternal grandfather was

David Parkes, the Shropshire antiquarian. Everitt early showed that he had inherited all the artistic faculties of his parents. He received lessons in early life from David Cox [q. v.] His special talent soon showed itself to be the illustration of old buildings and interiors. Taking Birmingham as a centre, he made careful drawings of almost every spot in the midlands which possessed archæological or historical interest. Between the age of thirty and forty he made painting tours in the old towns of Belgium, France, and Germany. After this he devoted himself more especially to studies of interiors, his work being executed mainly in water-colour.

In 1857 Everitt joined the Royal Society of Artists of Birmingham, of which he became in 1858 hon. secretary, a post which he held till his death. He had an important connection as drawing-master in the midlands. For many years he taught drawing at the Birmingham Deaf and Dumb Institution, of which he was also virtually the secretary. In 1870 the archæological section of the Midland Institute was formed, and Everitt was appointed one of the hon. secretaries, contributing papers to its 'Transactions' on 'Aston Church,' 'Handsworth Church and its Surroundings,' 'Archæological Researches Ten Miles round Birmingham,' 'Northfield Church,' 'Hampton-in-Arden,' 'Old Houses in the Midlands,' &c. Everitt was also for some time a member of the general council of the institute. In June 1880 he accepted the post of honorary curator of the Birmingham Free Art Gallery, a municipal institution which has since become one of the most important in England.

In 1854 Everitt completed an important series of drawings of Aston Hall, which were used to illustrate Davidson's 'History of the Holtes of Aston, with a Description of the Family Mansion,' published in the same year. He also illustrated J. T. Bunce's 'History of Old St. Martin's,' the parish church of Birmingham (1875).

In 1880 Everitt married Miss Hudson of Moseley. He died at Edgbaston, of congestion of the lungs, on 11 June 1882. His very large collection of sketches has become invaluable as a memorial of places many of which have already passed away.

[Birmingham Daily Post, 12 June 1882; Birmingham Gazette, same date; private information from friends.] W. J. H.

EVERSDEN or EVERISDEN, JOHN OF (*fl.* 1300), chronicler, was presumably a native of one of the two villages of the name near Caxton, Cambridgeshire. He entered the Benedictine order, having been tonsured in 1255 (*Chron. MS.* in LUARD, pref. to BARTHOLOMÆI DE COTTON *Historia Anglicana*, p. lvii, 1859), and became a member of the abbey of Bury St. Edmunds. He was cellarer there in 1300, when he made a 'valida expeditio' into Northamptonshire (*ib.*) to carry out a claim of his monastery on the manor of Werketon (Warkton). In the following year, 1 June, he is mentioned in a bull of Boniface VIII confirming the election of Abbot Thomas (PRYNNE, *Records*, iii. 920), and in January 1307 he attended the parliament at Carlisle as proctor for his abbot (*Parliamentary Writs*, i. 186, ed. F. Palgrave, 1827). Nothing further is known of his life, and although for centuries he was remembered as a chronicler, his chief work was published merely as a continuation of Florence of Worcester (ii. 136–279, ed. B. Thorpe, 1849), without a suspicion of its authorship, except that it was apparently written by some one connected with Bury (THORPE, pref. p. x). The edition was taken from a manuscript at Corpus Christi College, Cambridge, No. 92, which stopped short at 1295. Another manuscript, unknown to the editor, though mentioned by older biographers of Eversden, is preserved in the College of Arms (Norfolk MS. 30), and extends as far as 1296 in one handwriting; it is thence continued until 1301, after which date there is a break until 1313, 'when a few slight notices occur, 1334, in another hand, and in a third an entry of 1382' (LUARD, l. c.) The inference is that the work of Eversden himself ended in 1301, if not in 1296, and this chronicle is only original for the last portion. Down to 1152 it is a transcript of Henry of Huntingdon and his continuator, and thenceforth to 1265 it is a transcript of John of Taxster, likewise a monk of St. Edmunds. The chronicle thus only possesses an independent value for the last thirty-six years; but during these years the work of Eversden seems to have been in considerable demand, since it was evidently borrowed and largely made use of both by Bartholomew Cotton (*ib.* pp. lv–lviii) and John of Oxnead (*Chron. Johannis de Oxenedes*, ed. Sir H. Ellis, 1859). Some considerable extracts made from Eversden by Richard James are preserved in the Bodleian Library (James MS. vii. ff. 58–73).

Besides this main chronicle, which bears the title 'Series temporum ab initio mundi,' Eversden was the author of 'Regna pristina Angliæ et eorum episcopatus,' a list of names compiled about 1270, and preserved in manuscript at the College of Arms (xxx. 42; see SIR T. D. HARDY, *Descriptive Catalogue of Manuscript Materials*, iii. 176 et seq., 1871). To these writings Bale adds (*Selden MS.*

supra, 64, f. 109 *b*, Bodl. Libr.; *Scriptt. Brit. Cat.* bk. v. § 40, p. 410) 'Concordantiæ divinæ Historiæ,' 'Legum Medulla' (poems), and 'Concordia Decretorum.'

[Authorities cited above.] R. L. P.

EVERSLEY, Viscount. [See Shaw-Lefevre, Charles, 1794–1888.]

EVESHAM, HUGH of (*d.* 1287), cardinal, is called Atratus by Latin writers, and Il Nero and Lenoir by the Italian and French. It is possible that this is a translation of the English name Black, but there is no evidence in support of the conjecture, his name never occurring in an English form. He was born at Evesham, educated at both the English universities, and completed his studies in France and Italy. He applied himself to mathematics and medicine, and from his medical proficiency acquired the name of 'Phœnix.' He was prebendary of York in 1279. Certain medical questions being under discussion at Rome about 1280, Evesham was invited there to give his opinion by the then pope, either Nicholas III at the close of his pontificate, or Martin IV at the commencement of his. The latter pontiff appointed Evesham his physician, and at his first creation of cardinals, on 23 March 1281, at Orvieto, promoted him to that dignity, with the title of St. Laurence in Lucina. He spent the remainder of his life in Rome, where he acted as proctor for the Archbishop of York. Several letters addressed to him are entered in the register of Archbishop Peckham at Lambeth, and in those of other bishops of his time. Peckham writes to him as an old associate both in the university and at Rome.

He died in 1287, on 27 July, according to the Worcester annalist, who ascribes his death to poison. Tanner gives the date as 23 Sept., but on what authority does not appear.

He was buried in the church of San Lorenzo in Lucina, near the sacristy, but his tomb no longer exists. His ecclesiastical preferments in England were: prebendary of Botevant, York, prebendary of Bugthorpe, 11 Nov. 1279, archdeacon of Worcester, 1275, and rector of Spofforth, Yorkshire.

The books which he is said to have written are as follows: 1. 'De Genealogiis humanis.' 2. 'Canones Medicinales.' 3. 'Problemata.' 4. 'Super Opere febrium Isaac' (incip. 'Quoniam de filii bonitate sicut est'). 5. 'Distinctiones predicabiles.' 6. 'Sermo in Dominica Septuagesimæ.' There is a copy of the last-mentioned in the Bodleian Library (Bodl. MS. 50, f. 299), but the others are not known to be extant.

[Ciaconius's Vitæ Pontiff. ii. 239; Pits, Scriptores Angl. p. 370; Marini, Degli Archiatri Pontificj, p. 27; Tanner's Bibl. Brit. p. 418; Cardella's Memorie de' Cardinali, i. 22; Annales de Wigornia (Rolls ed.), p. 494; Reg. Epist. J. de Peckham (Rolls ed.), pp. 219, 228, 281, 573, 703, 711, 749, 761; Barth. Cotton (Rolls ed.), p. 161; Le Neve's Fasti, iii. 74, 178; Eloy's Dict. de la Médecine.] C. T. M.

EVESHAM, WALTER of (*fl.* 1320), Benedictine writer. [See Walter.]

EWART, JOSEPH (1759–1792), diplomatist, eldest son of the minister of Troqueer in the stewartry of Kirkcudbright, was born on 30 April 1759. He was educated at Dumfries and at Edinburgh University, and then acted as travelling tutor to Macdonald of Clanronald. While abroad, Ewart made the acquaintance of Sir John Stepney, British minister at Dresden, and after that diplomatist had been transferred to Berlin, Ewart became in rapid succession his private secretary and then secretary of legation. In this capacity he gave so much satisfaction that after acting as chargé d'affaires from 1787 to 1788, he was, in spite of his youth, appointed envoy extraordinary and minister plenipotentiary to the King of Prussia on 5 Aug. 1788. The situation was very difficult, for it was Pitt's design, assisted by Lord Malmesbury, to induce Frederick William of Prussia to intervene in the affairs of Holland; to put down the revolutionary party there; and to re-establish the Prince of Orange as stadtholder. This design was carried out, and Ewart obtained much credit for his share in the transactions. Of his subsequent conduct at the court of Berlin there are contradictory reports, for the French revolution commenced in 1789, and partisans and opponents of the English foreign policy of that period represent the minister's behaviour in different lights. Ewart has been accused of adopting too peremptory an attitude towards the King of Prussia and his ministers, of thus alienating them from England. He certainly succeeded, however, in concluding the marriage treaty between the Duke of York and the eldest daughter of the King of Prussia, and received warm acknowledgments from the king. His health breaking down, he resigned on a pension of 1,000*l.* a year and a promise of the order of the Bath. He left Berlin on 3 Nov. 1791. He died at his brother's house in Bladud's Buildings, Bath, on 27 Jan. 1792, and was buried in Bath Abbey, where a tablet is erected to his memory. A statement that he died out of his mind, and another (by Wraxall) that his death was due to foul play of the Empress Catherine, are entirely dis-

proved by facts preserved in the family papers. He married in 1785 a daughter of Count Wontensleben, by whom he left one son (afterwards Lieutenant-general Ewart, C.B.) and two daughters.

[Gent. Mag. February 1792; Lord Malmesbury's Letters and Correspondence; Letters and Correspondence of Sir James Bland Burges, ed. Hutton, 1885.] H. M. S.

**EWART, WILLIAM** (1798–1869), politician, second son of William Ewart of Liverpool, merchant, by Margaret, daughter of Christopher Jaques of Bedale, Yorkshire, and nephew of Joseph Ewart [q. v.], was born in Liverpool on 1 May 1798, and educated at Eton from 1811 to 1817. Passing to Christ Church, Oxford, he carried off in 1819 the college prize for Latin verse, and in 1820 his poem gained the Newdigate prize, the subject being 'The Temple of Diana at Ephesus.' He obtained a second class in classical honours, and proceeded B.A. on 13 June 1821. He was called to the bar at the Middle Temple on 26 Jan. 1827, and on 23 July in the following year entered parliament for the borough of Bletchingley, Surrey. On the death of his friend William Huskisson he became a candidate for his native town, and after a poll of seven days defeated his competitor, John Evelyn Denison [q. v.], on 30 Nov. 1830, by a narrow majority, the votes being 2,215 against 2,186. He was re-elected for Liverpool in 1831, 1832, and 1835, but in 1837 was defeated by Sir Cresswell Cresswell, one of the tory candidates. He obtained a seat for Wigan on 9 March 1839, defeating John Hodson Kearsley by two votes only. On 3 July 1841 he was elected for the Dumfries district of burghs, which include Kirkcudbright, the original seat of his family, and sat for that constituency until 1868, when he retired from public life. From the earliest part of his career he frequently spoke in parliament, both on subjects of general politics, in which he was always an advanced liberal, and also on commercial matters. From 1834 he supported the repeal of the corn laws. On 1 Aug. 1833 he brought forward a motion for the equalisation of the duties on East and West Indian sugar, and repeated it annually during the Melbourne administration. In 1834 he carried a bill, 4 & 5 Will. IV, c. 26, for doing away with hanging in chains, and in 1837 was the means of act 7 Will. IV and 1 Vict. c. 91 being passed for abolishing capital punishment for horse, cattle, and sheep stealing, stealing in a dwelling-house below the value of 5*l.*, letter stealing, and sacrilege. The prohibition on prisoners in cases of felony being defended by counsel was removed by a bill which he carried in 1836, 6 & 7 Will. IV, c. 114. On behalf of the working classes he advocated the opening of public museums and galleries as free from every restriction as possible, and in 1836 he drew the report of a committee which he had obtained on 'the connection between arts and manufactures,' which led to the establishment of the Schools of Design at Somerset House, London, in the following year. In 1840 and later years he proposed the abolition of capital punishment. A select committee upon this subject was appointed upon his motion in 1864. In 1841 and later years he moved for an annual statement upon education by a minister of the crown, afterwards adopted. He moved for the examination of candidates for the civil service (1845), for the army (1847), and for the diplomatic service (1852), measures subsequently adopted; as was also the exclusion from committees on private bills of interested persons, moved by him in 1841 and 1847. In 1850 he carried a bill, 13 & 14 Vict. c. 65, for establishing free public libraries supported by public rates, a measure which has led to the establishment of a large number of town libraries in England [see under EDWARDS, EDWARD]. The use of the metric system of weights and measures was also legalised by an act which he was the means of passing on 29 July 1864, 27 & 28 Vict. c. 117. In 1867 he proposed a measure of university reform, which led to the admission of 'unattached students.' He died at his country house, Broadleas, near Devizes, on 23 Jan. 1869. He married, in 1829, his cousin Mary Anne, daughter of George Augustus Lee of Singleton, near Manchester, who died on 11 June 1837. His younger brother, Joseph Christopher Ewart, was member of parliament for Liverpool from 1855 to 1865, and died at Broadleas on 14 Dec. 1868, aged 68.

Ewart was the author of the following works: 1. 'The Temple of Diana at Ephesus,' the Newdigate prize poem for 1820, published in 'Christchurch Newdigate Poems,' 1823. 2. 'The Reform of the Reform Bill,' 1838. 3. 'Taxation,' speech in favour of the substitution of a system of more direct taxation, 1847. 4. 'Capital Punishment,' speech in favour of an inquiry by a select committee into the expediency of maintaining capital punishment, 1856. 5. 'Settlement in India and Trade with Central Asia,' a speech, 1858. He was also the subject of the following works: 1. 'To be Sold by Auction, in front of the Town Hall, Castle Street, Two Hacks. John Hewitt, auctioneer,' an electioneering satire upon W. Ewart and J. Morris, two of the candidates at the Liverpool election in

1835. 2. 'Letters to the Right Hon. Lord John Russell. By E. Baines the younger. With an appendix containing correspondence with W. Ewart, 1846.' 3. 'Debate in the House of Commons on 3 May 1864 upon Mr. Ewart's Motion for a Select Committee to inquire into the expediency of maintaining the Punishment of Death,' 1864.

[Register and Magazine of Biography, i. 115, 209-10, 522 (1869); Illustrated London News, 25 July 1846, p. 53 with portrait, 6 Feb. 1869, p. 147, and 6 March, p. 237 with portrait; Law Times, 30 Jan. 1869, p. 258; Law Magazine and Law Review, xxvii. 177 (1869); Times, 28 Jan. 1869, p. 5.] G. C. B.

EWBANK, JOHN W. (1799?–1847), painter, born at Gateshead, Durham, in or about 1799, was adopted when a child by a wealthy uncle who lived at Wycliffe, on the banks of the Tees, Yorkshire. Being designed for the Roman catholic priesthood, he was sent to Ushaw College, from which he absconded, and in 1813 bound himself apprentice to T. Coulson, an ornamental painter in Newcastle. So strong had become his love for art that on removing with his master to Edinburgh, he was allowed to study under Alexander Nasmyth. His talents soon procured him practice both as a painter and a teacher. The freedom and truth of his sketches from nature were especially admired; and a series of drawings of Edinburgh by him, fifty-one in number, were engraved by W. H. Lizars for Dr. James Browne's 'Picturesque Views of Edinburgh,' fol. 1825. His reputation, however, will be found to rest mainly upon his cabinet pictures of banks of rivers, coast scenes, and marine subjects. About 1829 he essayed works of a more ambitious character, and was nominated in 1830 one of the foundation members of the Royal Scottish Academy. He painted 'The Visit of George IV to Edinburgh,' 'The Entry of Alexander the Great into Babylon,' and 'Hannibal crossing the Alps,' all works of much ability, yet by no means equal to his landscapes. A 'View of Edinburgh from Inchkeith,' which belongs to this period, exhibits higher qualities of excellence. Ewbank was now at the height of his reputation; in one year his labours, it is said, brought him the handsome sum of 2,500*l*. But he suddenly gave way to habitual intoxication, his wife and children were reduced to want, and he himself became the tenant of a miserable cellar. During the last twelve years of his life his pictures were frequently painted in the taproom of an alehouse, or in his own wretched abode, 'where,' writes one who knew him well, 'a solitary chair and a pile or two of bricks formed the only articles in the shape of furniture to be seen—the window-sill serving for his easel. They were generally painted on tin, within an hour or two, and sold on the instant, wet and unvarnished, for sixpence or a shilling, which was immediately spent in ministering to his sensual gratifications.' He died of typhus fever in the infirmary at Edinburgh, 28 Nov. 1847. Few of his pictures have been exhibited in London.

[The Art Union (1848), x. 51; Gent. Mag. new ser. xxix. 668; Redgrave's Dict. of Artists (1878), p. 146.] G. G.

EWBANK, THOMAS (1792–1870), writer on practical mechanics, was born at Barnard Castle, Durham, on 11 March 1792. When thirteen years of age he began work as a plumber and brassfounder. In 1812 he went to London, where he was employed in making cases for preserved meats. His spare hours were given to reading. In 1819 he emigrated to America, and next year began business in New York as a manufacturer of lead, tin, and copper tubing. In 1836 he was able to retire from business and devote himself to studies and writings on mechanics. In 1845–6 he travelled in Brazil, and on his return published an account of his travels as 'Life in Brazil' (New York, 1856). He was appointed commissioner of patents by President Taylor in 1849. He was attacked for the manner in which he fulfilled the duties of his office, which he held till 1852 (see *Charges against Thomas Ewbank, Commissioner of Patents, for Official Misconduct*, submitted to President Fillmore, January 1851, by five individuals or companies; also William C. Fuller's *Charges against Thomas Ewbank*, New York, 1851).

Ewbank was one of the founders and president of the American Ethnological Society. He died at New York on 16 Sept. 1870. Ewbank wrote: 1. 'A Descriptive and Historical Account of Hydraulic and other Machines for Raising Water, Ancient and Modern, including the progressive development of the Steam Engine,' New York, 1845, 16th ed. 1876. 2. 'The World a Workshop, or the Physical Relation of Man to the Earth,' New York, 1855. 3. 'Thoughts on Matter and Force,' New York, 1858. 4. 'Reminiscences of the Patent Office, and of Scenes and Things in Washington,' New York, 1859. 5. 'Inorganic Forces ordained to supersede Human Slavery,' New York, 1860. Ewbank also wrote a number of scattered papers on scientific subjects. Many of them appeared in the 'Transactions of the Franklin Institute.' His 'Experiments on Marine Propulsion, or the Virtue of Form in

Propelling Blades,' attracted some attention in Europe.

[Cyclopædia of American Literature; Ripley and Dana's American Cyclopædia; Men of the Time, 1868; Cat. of Scientific Papers (1800–1863); Allibone's Dict. of English Literature; Brit. Mus. Cat.] F. W–T.

EWEN, JOHN (1741–1821), who is credited with the authorship of the well-known Scotch song, 'O weel may the boatie row,' was born in Montrose in 1741 of poor parents, and received only a very slender education. Having saved a few pounds he went in 1762 to Aberdeen, where he opened a small hardware shop. This appears to have prospered, but the chief rise in his fortunes was owing to his marriage in 1766 to Janet Middleton, one of two daughters of a yarn and stocking maker in Aberdeen. Through her, who died shortly after giving birth to a daughter, he became possessed of one-half of his father-in-law's property. Ewen died on 21 Oct. 1821, leaving, after the payment of various sums to the public charities of Aberdeen, about 14,000*l.* to found a hospital in Montrose, similar to Gordon's Hospital, Aberdeen, for the maintenance and education of boys. The will was challenged by the daughter's relations, and after conflicting decisions in the Scotch court of session was appealed to the House of Lords, who, on 17 Nov. 1830, set aside the settlement on the ground that the deed was void in consequence of its want of precision as to the sum to be accumulated by the trustees before building and as to the number of boys to be educated on the foundation. 'O weel may the boatie row' was published anonymously in Johnson's 'Scots Musical Museum.' It is thus characterised by Burns: 'It is a charming display of womanly affection mingling with the concerns and occupations of life. It is nearly equal to "There's nae luck about the house."'

[Scots Mag. new ser. (1821), ix. 620; Stenhouse's notes to Johnson's Scots Musical Museum; Wilson and Shaw's Cases decided in the House of Lords on appeal from the Courts of Scotland, iv. 346–61.] T. F. H.

EWENS, *alias* NEWPORT, MAURICE (1611–1687), jesuit. [See NEWPORT.]

EWER, EWERS, or EWRES, ISAAC (*d.* 1650), regicide, 'at first but a servingman' who 'began his estate with the wars,' joined the parliamentary army in 1642 and ultimately rose to be a colonel of foot. He besieged and took Chepstow Castle, Monmouthshire, 25 May 1648, on which occasion his conduct, as detailed by himself in his 'full and particular relation' to the parliament, was marked by needless violence and cruelty (cf. WHITELOCKE, *Memorials*, pp. 357, 358). He was also present at the siege of Colchester during the same year, and formed one of the council of war upon Sir Charles Lucas and Sir George Lisle. It was Ewer who actually presented to the commons, 20 Nov. 1648, the remonstrance or declaration of the army wherein they insisted upon Charles, 'as the capital grand author of the late troubles,' being 'speedily brought to justice.' Ten days later Ewer was entrusted by the general council of the army with the custody of the king at Hurst Castle, of which he was made governor (RUSHWORTH, *Historical Collections*, pt. iv. vol. ii. pp. 1338, 1340). He received the king 'with small observance.' 'His look was stern, his hair and large beard were black and bushy, he held a partizan in his hand, and (Switz-like) had a great basket-hilt sword by his side; hardly could one see a man of a more grim aspect, and no less robust and rude was his behaviour' (HERBERT, *Two Last Years of Charles I*, ed. 1702, pp. 85–6). On 14 Dec. the parliament voted him 200*l.* to defray the charges of keeping the king (*ib.* pt. iv. vol. ii. p. 1362). Ewer was chosen one of the king's judges, was present every day during the trial, and signed the warrant. In April 1649 his regiment was ordered to Ireland (WHITELOCKE, p. 397). He took part in the storming of Drogheda, 10 Sept., where most of his officers were severely wounded (*ib.* pp. 428, 429), was at Clonmel 9 May 1650, and during June and August of the same year assisted Ireton in the reduction of Waterford. He died suddenly of the plague soon after the surrender of Waterford (10 Aug.), and was buried there.

His will, wherein he describes himself as of Hatfield Broad Oak, Essex, was dated 1 Aug. 1649, and proved at London 25 Feb. 1650–1 by John Thurloe, the sole executor, whom he styles 'my brother,' and to whom he left the care and tuition of his two children, Thomas and Johanna (will registered in P. C. C. 20, Grey). His wife seems to have died before him. He had acquired considerable property in Essex, at Great Waltham, Great Leighs, and Boreham. At the Restoration his property was confiscated (*Commons' Journals*, viii. 61, 286).

[Bate's Lives of Actors of Murder of Charles I (1661), pp. 136–7; True Characters of the Judges of Charles I (1661); Wood's Athenæ Oxon. (Bliss), iii. 299; Wood's Fasti Oxon. (Bliss), ii. 142; Whitelocke's Memorials, pp. 308, 448; Cal. State Papers, Dom. 1649–50, pp. 27, 32, 576; Thurloe's State Papers, v. 46–7; Noble's Lives of the Regicides, i. 202–5.] G. G.

EWER, JOHN (*d.* 1774), bishop of Bangor, was educated at Eton, whence he proceeded in 1723 to King's College, Cambridge, of which he became fellow. He took the degrees of B.A. 1728, M.A. 1732, and D.D. 1756. On leaving college he was appointed assistant-master at Eton. He afterwards became tutor to the Marquis of Granby, accompanied him on his travels, and in 1735 was presented by the marquis to the richly endowed rectory of Bottesford, Leicestershire. On 1 March 1737–8 he was appointed by patent to a canonry of Windsor (Le Neve, *Fasti*, ed. Hardy, iii. 408), with which he subsequently held the rectory of West Ilsley, Berkshire. In 1749 he became rector of Dengie, Essex, and on 4 Nov. 1751 was instituted prebendary of Moreton cum Whaddon in the cathedral of Hereford (*ib.* i. 514). He was raised to the see of Llandaff 13 Sept. 1761 (*ib.* ii. 256), and translated to Bangor 20 Dec. 1768 (*ib.* i. 109). He died 28 Oct. 1774 at his seat near Worcester (*Gent. Mag.* xliv. 542), having married, 14 Sept. 1743, Elizabeth, daughter and coheiress of Thomas Barnardiston of Wyverstone, Suffolk, who survived him (*ib.* xiii. 498). He left a daughter, Margaret Frances Ewer (will registered in P. C. C. 419, Bargrave). His library was sold in 1776 (Nichols, *Lit. Anecd.* iii. 656). Ewer took occasion, in a sermon preached before the Society for the Propagation of the Gospel in Foreign Parts, 20 Feb. 1767, to reproach the American colonists because they failed to see any use for bishops or episcopally ordained ministers. He then proceeded to brand them as 'infidels and barbarians, . . . living without remembrance or knowledge of God, without any divine worship, in dissolute wickedness, and the most brutal profligacy of manners,' adding the extraordinary statement, 'That this their neglect of religion was contrary to the pretences and conditions under which they obtained royal grants and public authority to their adventures, such pretences and conditions being the enlargement of commerce and the propagation of christian faith. The former they executed with sincerity and zeal, and in the latter most notoriously failed.' These silly slanders were easily disposed of by Charles Chauncy of Boston, in 'A Letter to a Friend,' dated 10 Dec. 1767, and in a spirited 'Letter' to the bishop himself, by William Livingston, governor of New Jersey, in 1768. Ewer also published: 1. 'A Fast Sermon before the House of Lords,' 1762. 2. 'A Sermon before the President and Governors of the London Hospital,' 1766.

[Harwood's Alumni Eton. p. 314; Nichols's Lit. Anecd. viii. 465; Page's Suppl. to Suffolk Traveller, p. 504; Gent. Mag. lxii. pt. ii. 746.] G. G.

EWIN, WILLIAM HOWELL (1731?–1804), usurer, born in or about 1731, was the son of Thomas Ewin, formerly a grocer, and latterly a brewer in partnership with one Sparks of St. Sepulchre's, Cambridge, by a daughter of a coal merchant named Howell of St. Clement's in the same town (*Addit. MS.* 5804, ff. 69 *b*, 70 *b*). He was educated at St. John's College, Cambridge, as a member of which he took the degrees of B.A. 1753, M.A. 1756, and LL.D. 11 June 1766. He is said to have received a diploma of LL.D. from Edinburgh in or about 1778, but his name does not occur in the 'Catalogue of Graduates,' 1858. At the death of his father he inherited his share of the brewing business and a handsome fortune, which he largely increased by private usury. He was placed on the commission of the peace for the town and county of Cambridge. In 1769 he joined his old college tutor, Dr. William Samuel Powell, in opposing the act for better paving, lighting, and watching the town, by which the design was hindered for a time (Nichols, *Lit. Anecd.* i. 583). 'My friend, Dr. Ewin,' writes William Cole, 'by being much of his father's turn, busy and meddling in other people's concerns, got the ill will of most persons in the town and university. . . . The gownsmen bore him a particular grudge for interfering much in their affairs. . . . They often broke the doctor's windows, as they said he had been caught listening on their staircases and doors. . . . Dr. Ewin, as did his father, squinted very much,' hence his nickname of 'Dr. Squintum' (*Addit. MS.* 5804, f. 68 *b*). In January 1777 a report was current at Cambridge that he had been detected in lending money at an enormous interest in 1775 and 1776 to a scholar of Trinity College named William Bird, then a minor, and without a father, whom he had also caused to be imprisoned in a sponging-house. The sum advanced was 750*l.*, for which he took notes to the amount of 1,090*l.* This 'usurious affair,' as Cole terms it, came to light at a very unlucky time, for he had been promised the chancellorship of the diocese of Ely, which fell vacant in the following May. Eighteen months, however, were allowed to elapse before the university took action. The trial came on in the vice-chancellor's court 14 Oct. 1778, when Ewin made but a sorry defence. On 21 Oct. he was sentenced to be suspended from all degrees taken, or to be taken, and expelled the university. The delegates on his appeal confirmed the suspension, but revoked the expulsion. He thereupon applied to the court of king's bench for a mandamus to restore him to his degrees. The court after full argument awarded the writ in June 1779,

on the ground that there being no express statute of the university forbidding usury or the lending money to minors, the vice-chancellor's court had no jurisdiction in the case. Lord Mansfield, however, censured Ewin's conduct in the strongest terms, stigmatised him as 'a corrupter of youth and an usurer,' and suggested that a statute to meet such cases in future should be passed, and that the great seal should be petitioned that he might be struck out of the commission of the peace (Cooper, *Annals of Cambridge*, iv. 388–9, 392). On 20 Oct. 1779 he was restored to his degree of LL.D., but was put out of the county commission in 1781. Eventually he fixed himself at Brentford, Middlesex, where 'his strict attention to the administration of parochial concerns, quick to discern and severe to condemn every species of idleness and imposition, created him many enemies, particularly among the lower orders of people' (*Gent. Mag.* vol. lxxiv. pt. ii. p. 1174). He died at Brentford Butts on 29 Dec. 1804, aged 73, and was buried in the chapel of New Brentford, where a monument by Flaxman records his many virtues (Lysons, *Environs*, Supplement, p. 103). He was supposed to have left property amounting to over 100,000*l.*

No portrait of Ewin is known to be extant, but there is a print dated 1773 representing Mr. Stanley, grandson of the then Earl of Derby, spitting in his face, for which affront the doctor prosecuted him (*Addit. MS.* 5844, f. 80). He was the subject of many effusions of undergraduate hate in both Latin and English, some of which were printed and hawked by ballad-mongers about the town. Two are given by Cole (*ib.* 5804, ff. 68 *b*, 69 *b*, 5808, f. 218 *b*–219).

[Nichols's Lit. Anecd. vols. i. viii.; Addit. MSS. 5804, ff. 68 *b*, 69 *b*, 70 *b*, 5808, ff. 7 *b*–14, 218 *b*, 219, 219 *b*, 5844, f. 80, 5855, ff. 294, 295.]

G. G.

EWING, GREVILLE (1767–1841), congregational minister, the son of Alexander Ewing, a teacher of mathematics, was born in 1767 at Edinburgh, and studied with considerable distinction at the high school and university there. Of a deeply religious temperament, he decided to prepare for the ministry, much against his father's wishes. On being licensed as a probationer he was chosen, first as assistant and afterwards as colleague to the Rev. Dr. Jones, minister of Lady Glenorchy's Chapel, Edinburgh (17 Oct. 1793). Here he soon acquired wide popularity as a preacher, and exercised his ministry with great success. Missions attracted much of his attention, and in 1796 he took an active part in the formation of the Edinburgh Missionary Society, becoming its first secretary. He was also editor of the 'Missionary Magazine' from 1796 to 1799. When Robert Haldane of Airthrey [q. v.] projected a mission to India, Ewing was appointed to go out, but the directors of the East India Company refused to sanction the undertaking, and it was abandoned. He then joined with the brothers Haldane in an important missionary movement at home. Among its supporters were many who had not received presbyterian ordination. It was condemned in a pastoral admonition from the general assembly of the established church. Ewing, who regarded the congregational system as more scriptural and more elastic than the presbyterian, had in 1798 resigned his charge as minister of Lady Glenorchy's Chapel, as well as his connection with the church of Scotland. In 1799 he became minister of a congregational church in Glasgow, and retained the charge till 1836. As a result of his labours with the Haldanes and afterwards with Dr. Ralph Wardlaw, congregationalism was introduced into Scotland. He was tutor of the Glasgow Theological Academy—a congregationalist foundation—from its foundation in 1809 till 1836, and did much to promote the study of the Bible in the original languages. In 1812 he helped to form the Congregational Union of Scotland.

Ewing was thrice married: in 1794 to Anne Innes, who died in 1795; in 1799 to Janet Jamieson, who died in 1801; and in 1802, to Barbara, daughter of Sir James Maxwell, bart., of Pollok, and stepdaughter of Sir John Shaw Stewart, bart., of Ardgowan. Ewing's third wife died 14 Sept. 1828, in consequence of an accident at the Falls of Clyde, and her husband published a memoir, of which a second edition appeared in 1829. By his second wife he had one daughter, who married James Matheson, a congregational minister.

During the last few years of his life Ewing was in broken health, and had to discontinue his regular work. He died suddenly on 2 Aug. 1841.

In 1801 he published a Greek grammar and lexicon for students of the New Testament (2nd ed. 1812, 3rd ed. 1827). He also published several pamphlets and sermons, and two larger works—'Essays to the Jews, on the Law and the Prophets,' 2 vols. (1809–1810), and an 'Essay on Baptism' (1823). He edited the 'Missionary Magazine' (Edinburgh, vols. i–iii. 1796–8).

[A Memoir of Greville Ewing, by his daughter, J. J. Matheson (1843); Memoir of Barbara Ewing, by her husband; A. Haldane's Lives of Robert and James Haldane; Hew Scott's Fasti, i. 80; Kay's Edinburgh Portraits.] W. G. B.

**EWING, JULIANA HORATIA** (1841-1885), writer for the young, was born in 1841 at Ecclesfield in Yorkshire, a few miles from Sheffield. Her father was Alfred Gatty, D.D., vicar of Ecclesfield. Her mother was Mrs. Margaret Gatty [q. v.] Juliana Gatty started in life as the story-teller of the nursery. She was so much given to mimicry that her mother was constrained to write a story to check the excessive development of that faculty; but to the last she loved play-acting, and acted well. From the first her character was strongly marked by the uprightness, gentleness, and generosity which she loved to dwell on in her stories. Her first story was 'A Bit of Green,' published in the 'Monthly Packet' in July 1861; and this story, with some others, constituted her first volume, published in 1862 under the title 'Melchior's Dream, and other Tales.' From her youth she was very delicate, but although her sufferings were severe in later life, she never lost her cheerfulness. From 1862 to 1868 the Ecclesfield family circle kept up a manuscript magazine, but few of the contributions made to this were printed. 'Aunt Judy's Magazine,' started in May 1866, owes its title to the nickname given to Juliana Gatty as the nursery story-teller. Her first contribution to the magazine in which most of her stories appeared was 'Mrs. Overtheway's Remembrances.' In 1867 she married Major Alexander Ewing, Army Pay Department, and with her husband soon sailed for New Brunswick. In 1869 she sent to 'Aunt Judy's Magazine' the story which shows her powers at their best, 'The Land of Lost Toys,' followed by many others, some written in delightful irregular verse and afterwards published in small separate volumes. In 1872 she wrote her first soldier-story 'The Peace Egg,' to be followed by 'Lob-lie-by-the-fire' (1873), the popular 'Jackanapes,' and the touching 'Story of a Short Life.' On the death of Mrs. Gatty in 1873, Mrs. Ewing helped her sister to edit the magazine, but after two years she gave the work up and confined herself to her own tales. At Aldershot, Bowdon in Cheshire, and York, her occupations and interests were the same. In 1879 she started to join her husband in Malta, but at Paris she became so ill that she had to return to England. Until 1883 she was separated from her husband. In that year she removed to Taunton, which she left for Bath, where she died on 13 May 1885. Her husband survived till 16 July 1895.

Most of Mrs. Ewing's stories appeared in 'Aunt Judy's Magazine,' from 1866 to 1885, but she contributed also to a few other periodicals. Her separate works were published in small volumes.

[Juliana Horatia Ewing and her Books, by Horatia K. T. Gatty.] P. A. B.

**EXETER, Dukes of.** [See Holland, John, 1352?-1400; Beaufort, Sir Thomas, *d.* 1427; Holland, John, 1395-1447.]

**EXETER, Marquis of.** [See Courtenay, Henry, 1496?-1538.]

**EXETER, first Earl of.** [See Cecil, Thomas, 1542-1622.]

**EXETER, JOHN of** (*d.* 1268), bishop of Winchester. [See John.]

**EXETER, JOSEPH of** (*fl.* 1190), mediæval Latin poet. [See Joseph.]

**EXETER, STEPHEN of** (*fl.* 1265). [See Stephen.]

**EXETER, Walter of** (*fl.* 1301), Cluniac monk, is stated to have written, at the instance of one Baldwin, a citizen of Exeter, a life of Guy, earl of Warwick, in 1301, when living at St. Caroc in Cornwall. Bale, to whom we owe this notice, conjectures that he was a Dominican friar, and he has also been described as a Franciscan; but St. Caroc (St. Karroc or St. Syriac), near Lostwithiel, was a cell to the Cluniac house at Montacute in Somerset (Dugdale, *Monasticon*, v. 172, ed. 1825). As for the work with which Walter of Exeter is credited, if the date be correct, it cannot be a life of his contemporary Guy, earl of Warwick, who only became earl in 1298, but must be a form or version of the well-known romance, 'Guy of Warwick' (on which see H. L. D. Ward, *Catalogue of Romances in the Department of Manuscripts*, British Museum, 1883, i. 471-84); but of Walter's book no trace has passed down to us. Sir Harris Nicolas (*Siege of Carlaverock*, 1828, pref. iv-vi) suggested that he was the author of the famous poem on the siege of Carlaverock; but this hypothesis has been clearly disproved by T. Wright (*Roll of Arms of the Siege of Carlaverock*, 1864, p. vii).

[Bale MS. Selden, supra, 64, f. 43; Scriptt. Brit. Cat. x. 78 (pt. ii. 44); Prince's Worthies of Devon (Exeter, 1701), pp. 278 seq.] R. L. P.

**EXETER, William of,** a name belonging, as it seems, to more than one person commemorated by biographers: 1. The author of certain 'Determinationes' against Ockham, 'De Mendicitate, contra fratres,' 'Pro Ecclesiæ Paupertate,' and 'De Generatione Christi,' who is said to have been a doctor of divinity and canon of Exeter, and who may be presumed to have written between about 1320 and 1340. 2. The author of a course of

sermons on the Beatitudes, who must have flourished much earlier than the above-named William, since the Laudian manuscript of his work (*Laud. MS., Miscell.* 368, f. 106, Bodl. Libr.) cannot be later than the beginning of the thirteenth century; yet this writer's death is placed by Wood in 1365. 3. A third William of Exeter was physician to Queen Philippa, and held a variety of church preferments, which are enumerated by Tanner; among them was the precentorship of Lincoln. He is said to have graduated in arts, medicine, and theology, but no writings are assigned to him.

[Bale MS. Selden, supra, 64, f. 52, Bodl. Libr.; Scriptt. Brit. Cat. v. 33, p. 405; Pits, De Angl. Scriptt. 426; Tanner's Bibl. Brit. p. 356 et seq.] R. L. P.

EXLEY, THOMAS (1775–1855), mathematician, was born at Gowdall, a village one mile west of Snaith in Yorkshire. Having taken the degree of M.A. (but at what university is unknown), he settled some time before 1812 as a mathematical teacher at Bristol. In that year he brought out with the Rev. William Moore Johnson, then curate of Henbury, Gloucestershire, a useful compilation entitled 'The Imperial Encyclopædia; or, Dictionary of the Sciences and Arts; comprehending also the whole circle of Miscellaneous Literature,' &c., 4 vols. 4to, London [1812]. By 1848 he had given up keeping school, and retired to Cotham Park Road, Bristol. He died 17 Feb. 1855, aged 80. Dr. Adam Clarke [q. v.], in whose defence he frequently wrote, was his brother-in-law. He was an early member of the British Association for the Advancement of Science, and read several papers at its meetings. His other writings are: 1. 'A Vindication of Dr. Adam Clarke, in answer to Mr. Moore's Thoughts on the Eternal Sonship of the Second Person of the Holy Trinity, addressed to the People called Methodists,' &c., 8vo, Bristol [1817]. 2. 'Reply to Mr. Watson's Remarks on the Eternal Sonship of Christ; and the Use of Reason in matters of Revelation. Suggested by several passages in Dr. Adam Clarke's Commentary on the New Testament. To which are added Remarks on Mr. Boyd's Letters on the same subject in the Methodist Magazine,' 8vo, London, 1818. 3. 'The Theory of Parallel Lines perfected; or, the twelfth axiom of Euclid's Elements demonstrated,' 8vo, London, 1818. 4. 'Principles of Natural Philosophy; or, a new Theory of Physics, founded on Gravitation, and applied in explaining the General Properties of Matter,' &c., 8vo, London, 1829. 5. 'Physical Optics; or, the Phenomena of Optics explained according to Mechanical Science, and on the known Principles of Gravitation, 8vo, London, 1834. 6. 'A Commentary on the First Chapter of Genesis: in which an attempt is made to present that Beautiful and Orderly Narrative in its true light. To which are added a Short Treatise on Geology, showing that the facts asserted by Moses . . . corroborate Geological Facts, . . . a short treatise on the Deluge,' &c., 8vo, London, 1844. In the preface the author states that 'this work is not a mushroom notion just sprung up; indeed for more than forty years it has occupied my thoughts.'

[Works; Mathews's Bristol Directories; Reports of British Association.] G. G.

EXMEW, WILLIAM (1507?–1535), Carthusian, was educated at Christ's College, Cambridge. His friend, Maurice Chauncy. [q. v.], says that he was a man of good family, and that when at the age of twenty-eight he was chosen vicar (and shortly afterwards steward) of the London Charterhouse, there was no Carthusian in England better fitted by wit and learning for the post. This must have been in 1535, as Humphrey Middlemore is called steward (procurator) in 1534 (*Cal. Hen. VIII*, vii. 728). After the prior and other more important Carthusians had suffered death for denying the king's supremacy, Exmew and two others still persisted in refusing the oath, and were forthwith hanged as traitors in June 1535. They had previously been imprisoned in the Tower, rigidly chained in a standing position for thirteen days. A theological treatise entitled 'The Clowde of Knowing and the Clowde of Contemplation' has been ascribed to him or Chauncy, but the handwriting of the copy in the Harleian collection (*Harl. MS.* 674) belongs to an earlier period, and the writer of that copy signs himself Walter Fitzherbert. Another copy at University College, Oxford, is mentioned in the Oxford Catalogue of Manuscripts.

[Cal. of Henry VIII, vols. vii. viii.; Cooper's Athenæ Cantabr.; Wood's Athenæ Oxon. i. 160; Tanner's Bibl. Brit.; Strype's Eccl. Mem.; Baga de Secretis in 3rd Rep. of Deputy-Keeper of Public Records.] R. H. B.

EXMOUTH, first Viscount. [See Pellew, Edward, 1757–1833.]

EXSHAW, CHARLES (*d.* 1771), painter and engraver, a native of Dublin, was one of the early competitors for the Society of Arts' premium for an historical painting, with a picture of 'The Black Prince entertaining the captive French Monarch after the Battle of Cressy.' He is said to have studied in Rome, but in 1757 he was in Paris as a pupil of Carle

Vanloo, and he executed four engravings of that painter's children in a combined method of etching and mezzotint engraving. From Paris he proceeded to Amsterdam, where he especially studied the works of Rembrandt, and executed two fine etchings from his pictures, 'Potiphar's Wife making Accusation against Joseph,' and 'Christ with his Disciples at Sea in a Storm,' the latter plate being dated 1760. He also executed some etchings and mezzotint engravings of heads of boors and peasants after various Dutch masters, and a mezzotint engraving of 'A Girl with a Basket of Cherries, and Two Boys,' after Rubens. He subsequently settled in London, and unsuccessfully attempted to establish a drawing-school, after the example of the Caracci, in Maiden Lane, Covent Garden. He died early in 1771, and in April of that year his collection of studies and pictures was sold by auction. In 1764 he exhibited two pictures and a drawing at the Society of British Artists, including a view of Salisbury.

[Dodd's manuscript Hist. of English Engravers; Edwards's Anecd. of Painters; Redgrave's Dict. of Artists; Chaloner Smith's British Mezzotinto Portraits; Nagler's Künstler-Lexikon; Graves's Dict. of Artists, 1760–1880.] L. C.

EXTON, JOHN (1600?–1665?), admiralty lawyer, born about 1600, was educated at Trinity Hall, Cambridge, where he proceeded B.A. 1619–20, M.A. 1623, LL.D. 1634. In 1649 he was appointed by the parliament judge of the court of admiralty, and in this office he was confirmed and reappointed by the Duke of York after the Restoration. Exton died about 1665. He was married, and had a family. A son Thomas is noticed below. John Exton, perhaps an older son, entered Merchant Taylors' School on 11 Sept. 1628. Exton wrote 'The Maritime Dicæologie, or Sea Jurisdiction of England, set forth in three several books,' 1664; 2nd ed. 1755. This book, which is of some value, was written chiefly to maintain the jurisdiction of his court.

[Notes and Queries, October 1859, p. 310, November 1859, p. 389; Introduction to Black Book of Admiralty in Rolls Series; Cal. State Papers under 'Commonwealth' and 'Charles II;' Register of Merchant Taylors' School, i. 124.] F. W–T.

EXTON, Sir THOMAS (1631–1688), son of John Exton [q. v.], was born in 1631, entered Merchant Taylors' School in 1641, admitted a member of Gray's Inn 1648, went to Trinity Hall, Cambridge, where he proceeded LL.D. 1662. He is noted as one of seven lawyers consulted regarding the granting of a lease by Queens' College to St. Catharine's Hall in 1676 (Willis and Clark, *Architectural History of the University of Cambridge*, Cambridge, 1886). In 1676 he became master of Trinity Hall, and held the office till his death. He was knighted 23 Nov. 1675 and appointed judge of the admiralty in July 1686. He represented Cambridge University in the two parliaments of 1679, when he was described as advocate-general, in 1681, and 1685. He was chancellor of the diocese of London 1663–85 and dean of the arches in 1686. He died in 1688, and was buried on 8 Nov. at St. Peter's, Paul's Wharf. 'The Case of the Merchants concerned in the Loss of the Ship Virgin, . . . as it was . . . presented to his Majesty by Sir R. Lloyd and Sir Thomas Exton,' was printed in 1680.

[Register of Merchant Taylors' School (1882), i. 150; Cantabrigienses Graduati (1659–1787), p. 134, ed. Luard (1800–84), p. 644; List of Members of Parliament, vol. i.] F. W–T.

EYRE, CHARLES (1784–1864), miscellaneous writer, born in 1784, was educated at Trinity College, Cambridge, where he proceeded B.A. in 1807. He afterwards took orders, but finally attached himself to the unitarians. He took considerable interest in the movement that led to the Reform Bill of 1832, and was for some time proprietor of three liberal newspapers printed at Colchester. Afterwards he managed a large farm, but resolved to part with it at the solicitation of some members of his family. Before he had signed the transfer he committed suicide by hanging at his residence, Upper Park, Dedham, Essex, on 28 Sept. 1864. An inquest found that he was temporarily insane.

Eyre wrote: 1. 'A Letter addressed to the Dukes of Norfolk and Grafton,' on the Reform Bill, Ipswich, 1831. 2. 'An Illustration of the Epistles of St. Paul, including an entirely new translation,' 2 vols. 1832. 3. 'Remarks on perusing the Rev. P. E. Buller's Letter to the Unitarians of Ipswich,' &c., 2nd ed. 1836. 4. 'The Fall of Adam,' 1852, from Milton's 'Paradise Lost' (an amended edition of Milton's epic, in which 'frequent variations, both in incident and language, will be detected, and in some cases correction or supposed improvement').

[References in Works; Gent. Mag. November and December 1864; Essex Standard and Eastern Counties Advertiser, 5 Oct. 1864.] F. W–T.

EYRE, EDMUND JOHN (1767–1816), dramatist, son of the Rev. Ambrose Eyre, rector of Leverington and Outwell, Cambridgeshire, was born 20 May 1767 (*School Reg.*), and entered Merchant Taylors' School when ten years old. In 1785 he was appointed exhibitioner—first on Parkin's and

afterwards on Stuart's foundation—at Pembroke Hall, Cambridge, but left the university without graduating to join a theatrical company. After having had considerable provincial experience as a comedian, he made his first appearance at Drury Lane in 1806 in the character of Jaques in 'As you like it.' He is said to have been a 'respectable rather than a great actor' (*Biog. Dram.*), but the former epithet is inapplicable to his domestic life. He died 11 April 1816, leaving a large family of doubtful legitimacy. As a writer he was industrious and versatile. He was the author of two poems, 'A Friend to Old England,' 4to, 1793, and 'The Two Bills' (a political piece), 4to, 1796, and of some 'Observations made at Paris during the Peace,' 8vo, 1803, but his reputation rests upon his dramatic pieces, some of which are not without merit. Included among them are the following: 1. 'The Dreamer Awake' (farce), 8vo, 1791. 2. 'Maid of Normandy' (tragedy), 8vo, 1793. 3. 'Consequences' (comedy), 8vo, 1794. 4. 'The Fatal Sisters' (dramatic reading), 8vo, 1797. 5. 'The Discarded Secretary' (historical), 8vo, 1799. 6. 'The Tears of Britain, or Funeral of Lord Nelson' (dramatic sketch), 8vo, 1805. 7. 'Vintagers' (melodramatic reading), 8vo, 1809. 8. 'High Life in the City' (comedy), 1810. 9. 'The Lady of the Lake' (Sir W. Scott's poem dramatised) (melodrama), 1811. 10. 'Look at Home,' 1812.

[Biog. Dram. ed. 1812, i. 223, 781; Biog. Dict. of Living Authors (1816), p. 111; Notes and Queries, 2nd ser. vi. 414; Genest's Hist. of the Stage, viii. 202; Robinson's Reg. of Merchant Taylors' School, ii. 143.] C. J. R.

EYRE, Sir GILES (*d.* 1695), judge, eldest son of Giles Eyre of Brickworth, Whiteparish, Wiltshire, M.P. for Downton in that county in 1660, by Anne, daughter of Sir Richard Norton of Rotherfield, Hampshire, entered Lincoln's Inn in October 1654, and was called to the bar in November 1661. He held the office of deputy-recorder to the mayor and corporation of Salisbury in 1675, and actively exerted himself in procuring the new charter granted to the town in that year, receiving a tankard of the value of 10*l.* in recognition of his services. He was subsequently appointed recorder, and continued to hold office until 13 Oct. 1684, when the charters of the corporation were surrendered. He was, however, reinstated on the renewal of the charters on 27 Oct. 1686. He represented Salisbury in the Convention parliament of 1688–9, and spoke in favour of the retention of the word 'abdicated' in the resolution declaring the throne vacant in the conference with the House of Lords, and supported the bill declaring the Convention a regular parliament. On 4 May 1689 he was called to the degree of serjeant-at-law. The motto inscribed on the rings given, according to custom, by the newly called serjeants was appropriate to the occasion, being 'veniendo restituit rem.' He was at once created a justice of the king's bench. On 31 Oct. 1689 he was knighted. He died on 2 June 1695, and on the 12th was buried in the church of Whiteparish, Wiltshire. Eyre married twice. His first wife, Dorothy, daughter of John Ryves of Bransston, Dorsetshire, died in 1677, and was also buried in Whiteparish church. His second wife, Christabella (surname unknown), survived him and married Lord Glasford, a needy Scotch papist, who was committed to the Fleet prison for debt in 1699, his wife having deserted him, though worth, according to Luttrell (iv. 549), 10,000*l.*, and having taken all her property with her.

[Hoare's Modern Wiltshire, v. Frustfield Hundred, p. 56; Lists of Members of Parliament (official return of); Parl. Hist. v. 107, 129; Luttrell's Relation of State Affairs, i. 529, 598, iii. 481; Foss's Lives of the Judges.] J. M. R.

EYRE, Sir JAMES (1734–1799), judge, was son of the Rev. Thomas Eyre of Wells, Somersetshire, prebendary of Salisbury from 1733 till his death in 1753. Hoare (*Modern Wiltshire*, Frustfield Hundred, p. 60) connects him with the Wiltshire family of Eyre. Another son, Thomas, B.C.L., of St. John's College, Oxford, 1754, and D.C.L. 1759, prebendary and treasurer of Wells, and prebendary of Salisbury, died on 26 March 1812, aged 81. James, baptised at Wells on 13 Sept. 1734, became a scholar of Winchester in 1747 (Kirby, *Winchester Scholars*, p. 248), matriculated at St. John's College, Oxford, on 27 Oct. 1749, but did not take a degree (Foster, *Alumni Oxon.*) He entered Lincoln's Inn in November 1753, being described in the register as the son of 'Mr. Chancellor Eyre.' Having two years later transferred his name to Gray's Inn, he was called to the bar there in 1755, became bencher in 1763 and treasurer in 1766. He purchased the place of counsel to the corporation of London, and pleaded for some years, chiefly in the lord mayor's and sheriff's courts. He was appointed deputy-recorder in February 1761, and recorder in April 1763, in succession to Sir William Moreton. He was one of Wilkes's counsel in the action of Wilkes *v.* Wood, tried on 6 Dec. 1763. The defendant being under-secretary of state had, in pursuance of a general warrant signed by his chief, Lord Halifax, entered and searched Wilkes's house for evidence establishing his authorship of the celebrated No. 45 of the 'North Briton.' Eyre made an elaborate speech, which is

reported at some length in the 'State Trials,' xix. 1154–5, dilating on the outrage to the constitution which the execution of general search warrants involved, and, according to Lofft, the reporter, 'shone extremely.' The jury found for the plaintiff. Eyre, however, was by no means a partisan of Wilkes, and gave serious offence to the corporation by refusing to present to the king the remonstrance on the subject of the exclusion of Wilkes from parliament, drawn up for the corporation by Horne Tooke. The remonstrance was presented in the name of the corporation by Sir James Hodges, the town clerk, on 23 May 1770, and treated with contempt. The corporation passed a vote of censure on Eyre. The ministry, however, marked their approbation of his conduct by raising him to the exchequer bench in October 1772. He was knighted on 22 Oct. He was a member of the court which on 19 Nov. 1777 passed sentence of fine and imprisonment on Horne Tooke as the author and publisher of an advertisement soliciting subscriptions on behalf of 'our beloved American fellow-subjects' 'inhumanly murdered by the king's troops at or near Lexington.' On 26 Jan. 1787 he was raised to the presidency of the court of exchequer. In the interval between the resignation of Lord Thurlow and the appointment of Lord Loughborough, 15 June 1792 to 21 Jan. 1793, he was chief commissioner of the great seal. On 11 Feb. 1793 he was appointed chief justice of the common pleas. In this capacity he presided in November and December 1794 at the trials of Hardy, Horne Tooke, and others, charged with having conspired to subvert the constitution, displaying in the investigation some of the highest judicial qualities, patience, impartiality, and the power of sifting relevant from irrelevant matter, and presenting the former to the jury in a luminous manner. These qualities he again exhibited in the case of Thomas Crosfield and others, charged with conspiring to take the life of the king by means of a bow and arrow. The trial took place in May 1796, and ended, like those of Hardy and Horne Tooke, in an acquittal. Eyre died on 1 July 1799. He was buried in the parish church of Ruscombe, Berkshire, where he had his seat. His portrait hangs in Gray's Inn Hall, in the bay window of which his arms are emblazoned.

[Howell's State Trials, xix. 1154–5, xxiv. 199, xxv. 2, 748; Gent. Mag. (1763) p. 203, (1772) pp. 539, 543, (1799) p. 709; Stephens's Memoir of Horne Tooke, ii. 7 *n.*; Haydn's Book of Dignities; Lysons's Mag. Brit. i. 352; Douthwaite's Gray's Inn; Foss's Lives of the Judges.]

J. M. R.

**EYRE, JAMES** (1748–1813), philologist, born in 1748, educated at Catharine Hall, Cambridge, was head-master of Solihull grammar school and rector of Winterbourne, Stoke, and Nettleton. He annotated Johnson's 'English Dictionary' (in manuscript), and his notes were incorporated by Todd in his edition of Johnson. He died in 1813.

[Gent. Mag. 1813, vol. lxxxiii. pt. i. p. 499; Preface to Todd's Johnson.]

**EYRE, Sir JAMES**, M.D. (1792–1857), physician, was born in 1792, and in October 1811 commenced his medical education at St. Bartholomew's Hospital, where he was a pupil of Abernethy. In 1813 seventy-five students subscribed to give the great silver cup with cover to Abernethy which is now used as a loving-cup at the annual dinner of the teachers of the medical school of St. Bartholomew's, and Eyre was chosen to present the piece of plate. In 1814 he became a member of the College of Surgeons, and began practice in Hereford, where he attained some local celebrity; in 1830 was elected mayor, and was knighted in that year on the accession of William IV. Drinkwater, mayor of Liverpool, was the only other mayor knighted, and a remark of Abernethy to a patient on these honours preserves the correct pronunciation of Eyre's name. 'Go away,' said Abernethy, 'and have always in your thoughts the names of the mayors who have just been knighted, Eyre and Drinkwater, and you will soon recover your wind, and your shape too, I promise you.' Soon after his being knighted, Eyre decided to become a physician, studied in Paris for a year, graduated at Edinburgh in 1834, became a member of the College of Physicians of London in 1836, and set up in practice in Lower Brook Street, London. He published in 1845 'Practical Remarks on some Exhausting Diseases, particularly those incident to Women;' and in 1852 'The Stomach and its Difficulties.' Both books advocate the use of oxide of silver as a remedy for several gastric disorders. They are addressed rather to patients than to physicians, and contain many trivial anecdotes, and no scientific observations. After practising with no great success for several years, Eyre retired to Brompton, and died suddenly while visiting a friend at Clapham on 19 June 1857.

[Eyre's Works; London and Provincial Medical Directory, 1847. Lancet, June 1857, gives an erroneous account of his knighthood.] N. M.

**EYRE, JOHN** (1754–1803), evangelical clergyman, son of John Eyre of Bodmin, was born there in January 1754, and baptised on 25 Feb. He was educated in classics by the

Rev. John Fisher, master of Bodmin grammar school, and in mathematics by the Rev. Joseph Thorpe, rector of Forrabury and Trevalga, Cornwall, in his private school at Forrabury. When fifteen years old he was apprenticed to Mr. Oliver, a clothier of Tavistock, and soon afterwards began preaching in that town. At the expiration of his term of apprenticeship he returned to his father's business at Bodmin, and preached in his leisure hours in its town hall, at which the father was so much incensed that he drove his son from home without supplying him with the means of living. Through a friend's sympathy Eyre was enabled to enter Lady Huntingdon's college at Trevecca, and under her patronage he ministered at Tregony, Cornwall, Lincoln, and Mulberry Gardens Chapel, London. Though officiating among the dissenters, he desired to take orders in the church of England, and he matriculated at Emmanuel College, Cambridge, in 1778. On 30 May 1779 he was ordained deacon by Bishop Lowth, and on 19 Dec. 1779 he was advanced to the priesthood by Bishop Thurlow. He was curate at Weston in 1779, to Cecil at Lewes until 1781, then at St. Giles, Reading, and at St. Luke's, Chelsea, serving in both places under Cadogan until 1785. About Christmas in that year Eyre was appointed minister of Homerton, or, as it was often called after its founder, Ram's Chapel, and he opened a school at Well Street, Hackney. Robert Aspland [q. v.] was one of his pupils, and spoke in high terms of the school, and Daniel Wilson, bishop of Calcutta, was another of the boys taught by him. Eyre was very active in his ministerial duties, and he aided in establishing many of the chief evangelical institutions. The plan of the 'Evangelical Magazine,' a joint adventure of church of England and dissenting ministers, the first number of which appeared in July 1793, was matured by him, and he edited and contributed largely to its volumes until 1802. He was one of the founders of the London Missionary Society (1794–5), and he encouraged Edward Hanson in establishing an academy at Idle, Yorkshire, about 1800. A scheme was originated in 1796 by Eyre and others for sending out evangelical preachers to labour in the counties south of London, and from this sprang the Hackney Theological College, opened in 1803. He sometimes admitted lay preachers to his pulpit, and sometimes shortened the liturgy, and Jay says, in his autobiography (p. 173): 'I remember how it was wondered at, when Mr. Eyre of Homerton, of Calvinistic sentiments, was asked to preach at Mr. Wesley's chapel in Moorfields, and preached without giving offence.' After a long illness he died on 28 or 29 March 1803, and was buried in a vault on the south side of the communion-table in Homerton Chapel, 5 April, his funeral sermon being preached by Rowland Hill. In November 1785 he married Miss Mary Keene, from near Reading, who died at Well Street, Hackney, 20 June 1827, aged 69, and was buried by her husband's side on 29 June. A memoir of Eyre by the Rev. George Collison, president of Hackney Theological Seminary, appeared in the 'Evangelical Magazine' for June and July 1803, and a narrative by the same minister of the foundation, mainly by Eyre, of that institution appeared in the same magazine for 1838. His sermon 'at the opening of the Countess of Huntingdon's college at Cheshunt' was published, with other documents relating thereto, in 1792, and in 1808 he was vindicated in a letter to the Bishop of London from 'some unkind reflection' passed upon his character and conduct by his successor at Ram's Chapel.

[Robinson's Hackney, ii. 267–9; Evangelical Mag. for 1803, 1805, 1829, 1838, 1848, and 1861; John Morison's London Missionary Society (1844 ed.), pp. 9–46; John Campbell's Maritime Discovery and Missions, pp. 171, 181–200, 536–8; Bennett's Hist. of Dissenters, 1808–38, pp. 136–8; Waddington's Congregational Hist. to 1850, pp. 30, 62–78; Aspland's Robert Aspland, pp. 10–16; Gent. Mag. 1803, pt. i. p. 386; Christian Guardian, xii. 401–2 (1820); Boase and Courtney's Bibl. Cornub. iii. 1177–8.] W. P. C.

**EYRE**, Sir ROBERT (1666–1735), judge, eldest son and heir of Sir Samuel Eyre [q. v.] of Newhouse, Wiltshire, and cousin of Sir Giles Eyre [q. v.], both judges of the king's bench under William III, was born in 1666, entered Lincoln's Inn in April 1683, was called to the bar in February 1689, and went the western circuit. He became recorder of Salisbury in 1696, succeeding his cousin Sir Giles, and represented the borough in the last three parliaments of William III and the first of Anne, 1698–1710. In May 1707 he was made a queen's counsel, and on 21 Oct. 1708 succeeded Sir James Montagu as solicitor-general. He was a manager of Sacheverell's impeachment, although he had disapproved of it, and advised merely burning the sermon and confining its author during the session, and appeared afterwards against the persons accused of the riots arising out of that trial. Just before the whig administration resigned he was appointed a judge of the queen's bench in succession to Mr. Justice Gould, 5 May 1710, and was knighted. Upon the accession of George I he was appointed chancellor to the Prince of Wales, with a patent allowing him to advise the prince, and take fees in spite

of his judgeship. Hence in 1718, when the opinion of the judges was taken upon the king's prerogative touching the marriages of members of his family, he differed from the other judges in favour of the prince. This, however, did not prevent his promotion. He became lord chief baron 16 Nov. 1723, and lord chief justice of the common pleas 27 May 1725. Charges were made against him in 1729 of having corruptly assisted in prison Thomas Bambridge [q. v.], the warden of Newgate, who had been convicted before him for misconduct in the management of the gaol. A committee of the House of Commons investigated the charges and acquitted Eyre. He was the intimate friend of Godolphin, Marlborough, and Walpole and Burnet, and appears to have been a peculiarly haughty man. He died 28 Dec. 1735, and was buried in St. Thomas's, Salisbury, 7 Jan. 1736. By his wife, Elizabeth, daughter of Edward Rudge of Warley Place, Essex, who died in 1724, he had three sons and one daughter.

[Foss's Lives of the Judges; Burnet's History of his own Time; Redington's Treasury Papers, 1707–14; Hoare's Wiltshire; Luttrell's Diary; State Trials, vols. xv. and xvii.; Raymond's Reports, 1309, 1331.] J. A. H.

EYRE, Sir SAMUEL (1633–1698), judge, came of a legal family, his grandfather, Robert, having been a bencher and reader of Lincoln's Inn, and his father being a barrister, Robert Eyre of Salisbury and Chilhampton, who married Anne, daughter of Samuel Aldersey of Aldersey in Cheshire. He was born in 1633, baptised 26 Dec., and was called to the bar at Lincoln's Inn in June 1661. Under the patronage of the Earl of Shaftesbury, whose adviser he was, he attained some professional eminence. He was made a serjeant 21 April 1692, and succeeded Mr. Justice Dolben in the king's bench 6 Feb. 1694, but was not sworn in until 22 Feb. When Charles Knollys's claim to the earldom of Banbury came before the House of Lords in 1698, Eyre was called on, along with Chief-justice Holt, to state to the house the grounds upon which he had given judgment in favour of Knollys, who being tried in the king's bench in 1694 for murder had pleaded his privilege as a peer. This the two judges refused to do, the matter not coming before the house on writ of error from the king's bench. They were threatened with committal to the Tower, but the matter dropped. Eyre died on circuit at Lancaster of an attack of colic 12 Sept. 1698 (or 10th according to Luttrell). A monument was erected at Lancaster to him, and his body was removed to St. Thomas's, Salisbury, the family burial-place, 2 July 1699. He married Martha, daughter of Francis, fifth son of Sir Thomas Lucy of Charlecote, Worcestershire, by whom he had four sons (the eldest, Sir Robert Eyre [q. v.], was judge of the queen's bench) and two daughters. His wife brought him considerable property.

[Foss's Lives of the Judges; Hoare's Wiltshire; State Trials, vol. xii.; 1 Raymond's Reports, 10.] J. A. H.

EYRE, THOMAS (1670–1715), jesuit, of the family settled at Eastwell, Leicestershire, was born on 23 Dec. 1670. He studied at the college of St. Omer, was admitted into the Society of Jesus in 1687, and was professed of the four vows on 8 March 1705–6. He was chaplain to the court of James II at St. Germain; became professor of theology at Liège (1701–4), and in 1712 was socius to the provincial of his order. He died in London on 9 Nov. 1715. Dr. Kirk believed him to be concerned in a biography of James II.

[Foley's Records, vi. 233; Kirk's Biog. Collections, manuscript quoted in Gillow's Bibl. Dict.; Oliver's Jesuit Collections, p. 87.] T. C.

EYRE, THOMAS (1748–1810), catholic divine, son of Nathaniel Eyre, esq., was born in 1748 and educated in the school established at Esquerchin in connection with the English College at Douay. After being ordained priest he was retained in the college as a professor. In 1775 he returned to England and was placed in charge of the congregation on the Stella estate in the parish of Ryton, Durham. He began in 1791 to collect materials for a continuation of Dodd's 'Church History of England,' but the destruction of the English catholic establishments abroad called him to a more active life and prevented him from proceeding with the work. About 1792 he was appointed to the mission of Pontop Hall, near Lanchester, Durham. In 1794 a number of the students who had been driven from Douay were established in the new college at Crook Hall, Durham, which was temporarily placed under Eyre's direction. The Rev. John Daniel [q. v.], president of Douay College, arrived at Crook Hall in the following year, and by virtue of his office assumed the charge of the students. A few days afterwards, however, Daniel resigned, and Eyre was appointed president of Crook Hall. The institution flourished under his management, and in 1808 the professors and students removed to the larger college which had been built for them at Ushaw, four miles from Durham. There Eyre died on 8 May 1810.

He published: 1. 'The Instruction of Youth in Christian Piety,' Newcastle, 1783

2 vols. 8vo, a translation from the French of Charles Gobinet. 2. An edition of John Goter's 'Spiritual Works,' Newcastle, 1790, 16 vols. 12mo.

His manuscript collections, in 2 vols. 4to, for a continuation of Dodd's 'Church History' are preserved at Ushaw College.

[Gillow's Bibl. Dict. i. pref. p. vi, ii. 199; Brady's Episcopal Succession, iii. 218.] T. C.

EYRE, SIR VINCENT (1811–1881), general, born at Portsdown, near Portsmouth, on 22 Jan. 1811, was the third son of Captain Henry Eyre, of an old stock of Derbyshire cavaliers, by Mary, daughter of J. Concannon, esq., of Loughrea, co. Galway, Ireland. He was educated at the Norwich grammar school under the Rev. E. Valpy, who was also the teacher of Sir Archdale Wilson of Delhi, Colonel Stoddart, the Bokhara victim, and Sir James Brooke [q.v.] Eyre entered the Military Academy at Addiscombe when about fifteen, and passed out into the artillery of the company on 12 Dec. 1828. He was gazetted to the Bengal establishment, and landed in Calcutta 21 May 1829. After eight years he was promoted to be first lieutenant, and appointed to the horse artillery. In 1833 Eyre married the daughter of Colonel Sir James Mouat, bart. She died in 1851. In 1839 Eyre was appointed commissary of ordnance to the Cabul field force. He proceeded to Cabul through the Punjab, taking with him an immense train of ordnance stores, and reached Cabul in April 1840. The arsenal was got in order, and provision made for the supply of shot, shell, and other war materials to the garrisons in Afghanistan. On 2 Nov. 1841 the rising took place in which Sir Alexander Burnes [q. v.] was killed. The British force was soon blockaded in the cantonments by the Afghans. They made desperate sallies, in one of which, on 13 Nov., Eyre was in command of two guns sent out with a force to act against the walled village of Beymaroo. Early in the day he was severely wounded. When in December Major E. Pottinger was constrained to negotiate for the withdrawal of the army, four married officers with their families were demanded by Akbar as hostages. Eyre volunteered to go, but the negotiation fell through. A treaty for evacuation was, however, ratified on 1 Jan. 1842. Eyre, still suffering from his wound, and hampered by the presence of his wife and child, started with the column (6 Jan. 1842). On the 9th Akbar demanded that the married officers with their families should be surrendered as hostages. The Eyres were among the families so surrendered. They heard soon afterwards of the complete destruction of the column. They passed nearly nine months in captivity, moved to different forts, and suffering many privations. The climate, however, was healthy; public worship was observed, and a school was established for the children. Eyre kept a diary and took portraits of the officers and ladies. The manuscript was transmitted to a friend in India with great difficulty. It was immediately published in England as 'Military Operations at Cabul . . . with a Journal of Imprisonment in Afghanistan' (February 1843, followed by a conclusion of the journal in April 1843), and excited universal interest. A new edition revised and enlarged by him appeared in 1878. In August the captives were suddenly hurried off towards Bamian in the Hindu Khush, under a threat of being sold as slaves to the Uzbegs of Turkestan. From this fate they were saved by the energy of Pottinger, who succeeded on 11 Sept. in buying over the Afghan officer commanding the escort. Sir George Pollock was now advancing for their rescue. On the 17th they met Sir R. Shakespear at the head of a friendly party of Kizilbash horse, and on the 21st they marched into Pollock's camp at Cabul. They numbered thirty-five officers, fifty-one soldiers, twelve women, and twenty-two children. Returning to India with Pollock's army, Eyre was posted once more to the horse artillery. While quartered at Meerut he originated a club for the European soldiery, probably the first of the kind. In December 1844 he was appointed to command the artillery of the newly formed 'Gwalior contingent.' He raised this force to a high pitch of efficiency, as was proved by its actions in the mutiny. His period of service at Gwalior was marked by an attempt to found a colony for the families of Portuguese natives left destitute by the disbandment of the Mahratta force. He obtained land for their settlement, which, by his desire, was called Esapore, i.e. the abode of christians. After prospering for a time it was broken up by the unhealthiness of the situation. He also undertook the duties of executive engineer, architect, road-maker, &c., to the station, and erected a very handsome little church. In 1854 he became major, and in May 1855 visited England on furlough. In February 1857 he returned to India, and was posted to a horse-artillery battery at Thayat Myo in Burma, but was recalled to India on the breaking out of the mutiny. In July he was sent up the Ganges for Allahabad. On the 28th he reached Buxar, where he learned that a force of mutineers under Koor Singh, the rajah of Jagdespur, was besieging a small body of government servants in a fortified house at Arrah, forty miles from Buxar. Eyre took the responsibility of dis-

embarking 160 men of the 5th foot, who were under orders for Allahabad, and with them and his own force marched to the relief of Arrah. Starting on 30 July he learned on his road that the enemy had repulsed a detachment of four hundred British troops. On 2 Aug. he met a force of the enemy five times as numerous as his own. He defeated them after desperate fighting, ended by a decisive bayonet-charge. He was just in time to save the house, which had already been mined. Eyre disarmed the townspeople of Arrah, and, being reinforced by two companies of the 10th foot and one of Rattray's Sikhs, set out on the 11th to drive Koor Singh out of his fortified residence at Jagdespur. Once more victorious with small loss, he drove the enemy before him, capturing two field-guns and completely destroying Koor Singh's stronghold with all its munitions of war. This brief campaign, undertaken on his own responsibility, restored order in the district where it occurred, secured the communications by the Grand Trunk Road, revived British prestige, and drew from Outram the highest praise and an earnest recommendation of its leader for the Victoria Cross, an honour which was never bestowed. Eyre now joined at Cawnpore the force advancing under Outram and Sir H. Havelock to the relief of Lucknow. The column reached Lucknow after four days' fighting. Eyre succeeded to the command of the artillery on the death of Brigadier Cooper. He commanded at the important outpost of the Alumbagh till the capture of the rebel city by Lord Clyde in March 1858. For his services here he was frequently named in Outram's despatches. In December 1857 he was made lieutenant-colonel and C.B. He became brevet colonel in December 1858.

After the suppression of the mutiny Eyre was appointed to superintend the powder works at Ishapore, near Calcutta. Here, in 1860, he married his cousin, Catherine Mary, daughter of Captain T. Eyre, R.N. In 1861 Eyre was selected by Lord Canning to be a member of the commission on the amalgamation of the company's army with that of the queen, and in 1862 was appointed inspector-general of ordnance in the Bengal army. In April 1863 he was ordered home on sick leave, and retired with the rank of major-general in October 1863. In 1867 he received the second-class decoration of the Star of India. Happening to be in France on the breaking out of the war with Prussia, Eyre undertook to organise an ambulance service under the rules of the English National Red Cross Society. He formed a local committee in August at Boulogne, and for the next eight months he and Lady Eyre continued to be the presiding and most active members of a very beneficent organisation. These services were most handsomely acknowledged by the various authorities of the two belligerent nations. He passed his winters at Rome during his later years, and was everywhere a favourite in society. In the summer of 1880 he was attacked by a spinal disease, and died at Aix-les-Bains on 22 Sept. 1881. His remains were brought to England and interred at Kensal Green.

Eyre was a man of noble and beautiful nature. Handsome, courteous, accomplished, he was at the same time daring and full of resource. High literary and artistic talent were combined with his military qualities.

He left four children, all by his first wife. Three sons adopted the career of arms, and his daughter married a military officer.

[The public events of Eyre's life will be found in the standard histories of India and the Mutiny. A memoir was published during his lifetime by Colonel G. B. Malleson, C.S.I. ('Recreations of an Indian Official,' 1872). Some further facts have been supplied by the kindness of his relatives.] H. G. K.

EYRE, Sir WILLIAM (1805–1859), major-general, younger son of Vice-admiral Sir George Eyre, K.C.B., K.C.M.G., by Georgina, daughter of Sir George Cooke, bart., was born on 21 Oct. 1805. He was educated at Rugby School, where he remained from 1817 until he entered the army as an ensign in the 6th regiment on 17 April 1823. He was promoted lieutenant in that regiment on 5 Nov. 1825, and to a half-pay captaincy on 20 Nov. 1827. He remained unemployed until 21 May 1829, when he received a company in the 73rd regiment, with which he continued for nearly twenty-five years. The 73rd was stationed in the Mediterranean from 1829 to 1839, in which year Eyre was promoted major, in Canada from 1839 to 1841, and at home from 1841 to 1845, when it was ordered to the Cape of Good Hope. On its way out, however, the regiment, then under the command of Lieutenant-colonel Van der Meulen, was directed by the British minister at Rio de Janeiro to proceed to Monte Video, which city it garrisoned from January to July 1846, and defended against an Argentine force under General Oribe. In the latter month it proceeded to its original destination, and was actively employed in the Kaffir war of 1847, under the command of Eyre, who was promoted lieutenant-colonel on 12 Nov. 1847. Eyre's fitness for service in a war against savages in a difficult country was universally recognised by the generals under whom he served, Sir Peregrine Maitland, Henry Somer-

set, and Sir George Berkeley. When the next Kaffir war broke out in 1851, he was at once ordered to the front, and placed in command of a column, consisting of his own regiment and some light infantry, by Sir Harry Smith. With this force he accomplished many important feats of arms; on 16 April 1851 he defeated the Kaffirs at Quibigui River, and on 10 Sept. at Committee's Hill; on 14 March 1852 he commanded the right column in the attack on Macomo's stronghold; and on 7 April he captured over eight hundred cattle in an independent expedition into the Amatola country. When Sir George Cathcart succeeded Sir Harry Smith, he maintained Eyre in command of his independent column, and under the new commander-in-chief Eyre co-operated throughout the final operations of the Kaffir war with the greatest credit (see *Correspondence of Sir George Cathcart*, pp. 16, 36, 67, 94, 127, 153). When this was over, Eyre was selected for the command of the second brigade of the army, which Sir George Cathcart led in person to punish Moshesh, the Basuto chief. At the battle of Berea he commanded on the right, and did much to win the victory. Nevertheless, in certain private letters, afterwards published (*ib.* pp. 344, 345), Cathcart blamed Eyre for thinking more of seizing cattle than of his military duties, an accusation which the latter refuted in an interesting letter to the 'Morning Herald' of 23 Oct. 1856. In his public despatches Cathcart had nothing but praise for his subordinate, and Eyre was for his services made C.B., and an aide-de-camp to Queen Victoria, and promoted colonel on 28 May 1853. He shortly afterwards returned to England, and when an army was ordered to the East under Lord Raglan in 1854, Eyre was nominated to command the second brigade of the 3rd division under his old chief Cathcart. At the head of this brigade he was present at the battle of the Alma, and he was honourably mentioned for his services in command of the trenches during the battle of Inkerman. After that battle he succeeded to the command of the 3rd division, although he was not promoted major-general until 12 Dec. 1854, in succession to Cathcart. He remained in the Crimea throughout the terrible winter of 1854–5, and it was partly in recognition of this conduct that Lord Raglan gave him the command of the force which was directed to threaten the dockyard creek on 18 June 1855. The history of this movement and its results are fully related in Kinglake's 'Invasion of the Crimea' (vol. viii.) Eyre was himself wounded in the face during the operations. He remained in the Crimea until the conclusion of the war, and was for his services made a K.C.B. on 10 July 1855, and a knight of the Legion of Honour and of the Medjidie in the following year. In July 1856 he was appointed to the command of the forces in Canada, but the privations of the Crimean winter had destroyed his health, and he had to resign in June 1859. He retired to Bilton Hall, near Rugby, where he died on 8 Sept. 1859. A window was erected to his memory in Bilton Church.

[Naval and Military Records of Rugbeians; Burke's Landed Gentry; Records of the 73rd and 43rd Regiments; Correspondence of Sir George Cathcart; Mrs. Ward's Five Years in Kaffirland for the first Kaffir War; Cope's Hist. of the Rifle Brigade for the second Kaffir War and the battle of Berea; Nolan's Expedition to the East; Kinglake's Invasion of the Crimea, especially vol. viii.] H. M. S.

EYSTON, BERNARD, D.D. (1628–1709), Franciscan friar, called in religion Bernard à Sancto Francisco, was a younger son of William Eyston, esq., of East Hendred, Berkshire, by Mary, daughter of James Thatcher, esq., of Priesthawes, in the parish of Westham, Sussex. He became lector of divinity at St. Bonaventure's Convent, Douay, where he died on 28 May 1709. He wrote 'The Christian Duty compared, being Discourses upon the Creed, Ten Commandments, and the Sacraments,' Aire, 1684, 4to.

Another Franciscan named Eyston, whose christian name has not been ascertained, was the author of 'A Clear Looking-glass for all Wandering Sinners,' Rouen, 1654, 24mo, dedicated to Lady Willoughby.

[Oliver's Catholic Religion in Cornwall, pp. 545, 551; Gillow's Bibl. Dict. ii. 206, 207.] T. C.

EYSTON, CHARLES (1667–1721), antiquary, eldest son of George Eyston, esq., of East Hendred, Berkshire, by Ann, daughter of Robert Dormer of Peterley, Buckinghamshire, was born in 1667. He became distinguished as an antiquary, and was a great friend of Thomas Hearne, who in his 'Diary' says: 'He was a Roman catholick, and so charitable to the poor, that he is lamented by all that knew anything of him. . . . He was a man of a sweet temper and was an excellent scholar, but so modest that he did not care to have it at any time mentioned' (*Reliquiæ Hearnianæ*, ed. 1869, ii. 144). He died on 5 Nov. 1721, and was buried in Hendred Church.

He married in 1692 Winefrid Dorothy, daughter of Basil Fitzherbert, esq., of Swinnerton, Staffordshire, and of Norbury, Derbyshire, and had a numerous family. One of his sons became a jesuit, and several of his

daughters entered the religious state. His descendants are still seated at East Hendred.

He was the author of: 1. 'A little Monument to the once famous Abbey and Borough of Glastonbury, or a short specimen of the History of that ancient Monastery and Town, with a Description of the remaining Ruins of Glastonbury,' 1716, manuscript at Hendred House. It was printed by Hearne in his 'History and Antiquities of Glastonbury,' 1722, and again in the Rev. Richard Warner's 'History of the Abbey of Glaston and the Town of Glastonbury,' 1826. 2. 'A poor little Monument to all the old pious Dissolved Foundations of England; or a short History of Abbeys, all sorts of Monasteries, Colleges, Chapels, Chantries, &c.' Manuscript preserved at Hendred.

[Kirk's Biog. Collections, manuscript quoted in Gillow's Bibl. Dict.; Foley's Records, vii. 238, 239; Burke's Landed Gentry (1886), i. 601; Reliquiæ Hearnianæ (1869), ii. 106, 108, 138, 145, 284, iii. 208.] T. C.

EYTHAN, Baron. [See King, James, 1589 ?–1652 ?.]

EYTON, ROBERT WILLIAM (1815–1881), antiquary, born at the vicarage, Wellington, Shropshire, on 21 Dec. 1815, was the third son of the Rev. John Eyton, a cadet of the Eytons of Eyton. His mother was an heiress of the Plowdens of Plowden. He was educated first at Bridgnorth, then at Rugby, under Dr. Arnold, whence he proceeded to Christ Church, Oxford (October 1835), and there graduated with honours in 1839 (M.A. 1845). After taking his degree he entered holy orders, and in 1841 was presented to the rectory of Ryton in Shropshire. During his residence here for twenty-two years he planned and wrote his great work, 'The Antiquities of Shropshire,' which was completed in 1861 and published in forty-eight parts, making twelve octavo volumes. 'He stands alone,' says Mr. Chester Waters, 'in the literary world as a county historian.' His knowledge of the fiscal and judicial systems under the Anglo-Norman kings, and his familiarity with persons and events during two centuries after the Norman conquest, were very remarkable. His researches were mainly confined to this period, and the parochial history of Shropshire is seldom brought down in his work to a later time than the reign of Edward I. Genealogy was one of his strong points, and his memoirs of the families of Le Strange, Mortimer, and De Lacy, in which nothing is admitted without strict proof, placed him at the head of contemporary genealogists. Eyton's style was dry, but always clear and precise. In 1863 he resigned the living of Ryton and removed to the south of England. He sold his library, but soon resumed his studies, verifying and correcting doubtful passages in the 'Antiquities,' applying special knowledge to the subject of English history during the eventful reign of Henry II. In 1878 he published 'The Court, Household, and Itinerary of Henry II.' The writer has collected and arranged in order of date every record of this reign within his knowledge, whether printed or in manuscript, and has appended to every charter the names of attesting witnesses, so that the itinerary of the king includes the public life and career of every member of his household, court, and government, with details of every transaction, legal and political, of which any record has been preserved. Eyton's later years were spent in publishing the results of his studies of Domesday Book. In 1877 appeared 'A Key to Domesday: an Analysis and Digest of the Survey of the County of Dorset,' 4to. In this book he set forth his belief that the domesday hide of land was a term denoting fiscal value, not superficial quantity. The Dorset volume was followed in 1880 by a similar digest of the 'Survey of Somerset,' in two volumes sm. 4to; in 1881 the same method was applied to the 'Survey of Staffordshire,' in another volume. To the two last-named works was given the common title of 'Domesday Studies.' The four volumes together undoubtedly form a most important contribution to domesday literature.

Eyton's last printed work was a series of notes on Staffordshire records, with special reference to the baronies which are enumerated in the 'Liber Niger.' This paper was written in co-operation with Colonel Wrottesley, and was printed by the Salt Society (i. 145), in which Eyton took a great interest. Although suffering from a most painful complaint, he did not relax from his favourite studies till five weeks before his death. The valuable collection of his manuscript remains, filling some fifty volumes, written in a minute hand, were purchased by the trustees of the British Museum in 1882. They include, among other valuable researches, a digest and analysis of the 'Domesday of Lincolnshire,' in five quarto volumes, with a history of each fief and its successive owners, so far as they can be gathered from the public records. In his manuscript vol. vi. the author examines all the undated charters of the Anglo-Norman kings which have been printed in the 'Monasticon' and the 'Chronicle of Abingdon,' and assigns to each charter its true date. Among his manuscripts are four folios, in which Dugdale's version of the baronage is

copied on one side in tabular form, while the opposite is full of corrections, proofs, and illustrations. He died at Winchfield House, near Basingstoke, Hampshire, on 8 Sept. 1881. He married in 1839 Mary Elizabeth, eldest daughter of James Watts, vicar of Ledbury, by whom he had a family.

[Academy, 1881, pp. 293–4 (by E. Chester Waters); Salt Society, vols. i. ii.; Shropshire Arch. Soc. vol. x.] R. H.

EYTON or EDON, STEPHEN (*fl.* 1320?), chronicler, was a canon of the Augustinian priory of Warter, near Pocklington in the East Riding of Yorkshire, and possibly took his name from the neighbouring village of Etton. He wrote a work entitled 'Acta Edwardi II,' of which the opening words were 'Post mortem toti mundo defiendam,' and of which Leland found a copy in the library of Fountains Abbey (*Collect.* iii. 45). It has not since been identified (HARDY, *Descriptive Cat.* iii. 368).

[Leland's Comm. de Scriptt. Brit. cccxlvi. 334 et seq.; Bale, Scriptt. Brit. Cat. v. 9, p. 390.] R. L. P.

EYTON, THOMAS CAMPBELL (1809–1880), naturalist, twenty-third heir in direct male descent of the well-known Shropshire family, was born at Eyton 10 Sept. 1809. His father was Thomas Eyton, esq. (1777–1855), recorder of Wenlock, and high sheriff of Shropshire in 1840. His mother was Mary, daughter of Major-general Donald Campbell. He took up the study of natural history at an early age, and became the friend and correspondent of Charles Darwin, Agassiz, Asa Gray, Wallace, Professor Owen, and other naturalists. About 1842 he instituted and conducted the 'Herd Book of Hereford Cattle,' and continued its publication to 1860, when Mr. T. Duckham became its editor. In his own yacht and at his own expense, he conducted an investigation for the government into the oyster fisheries of the British islands, the results of which he published in 'A History of the Oyster and the Oyster Fisheries,' 1858, illustrated by finely drawn lithographs from his own dissections. In 1836 he published his 'History of the Rarer British Birds,' with woodcuts which have been compared with Bewick's for fidelity. These were the work of a local engraver on wood, named Marks. In the same year appeared his 'Catalogue of British Birds,' and in 1838 his elaborate 'Monograph of the Anatidæ, or Duck Tribe.' On coming into possession of the family estate in 1855 Eyton built a spacious museum at Eyton, in which he formed one of the finest collections of skins and skeletons of birds in Europe. The skeletons were mostly prepared and mounted by his own hands. Eyton was a keen sportsman, and hunted the Shropshire hounds for several seasons. All his life he was an active magistrate, and in 1859 was the pioneer of the volunteer movement in Shropshire, in the yeomanry cavalry of which county he had previously held a commission. In addition to the works mentioned Eyton published, through Mr. Hobson of Wellington, between 1871 and 1878: 'Osteologia Avium,' a voluminous work on the skeletons of birds, illustrated from the specimens in his own museum; 'Eyton's Catalogue of Species of Birds in his possession' (London, 1858), 'A Synopsis of the Duck Tribe' (Wellington, 1869), 'Fishing Literature,' 'Fox-hunting Literature,' 'Observations on Ozone,' 'Notes on Scent,' and catalogues of the drawings, engravings, and portraits at Eyton, and of the skeletons of birds in his museum. His last publication was a supplement to his fine work 'Osteologia Avium,' in 1878. He took especial pleasure to help fellow-students in natural science. Though a firm opponent of the Darwinian theory, his friendship with its author continued to his death; but he was much chagrined at finding some of his own observations on the habits of pigeons used by Darwin in support of the hypothesis of natural selection. Eyton died 25 Oct. 1880. He married, 13 May 1835, Elizabeth Frances, daughter and coheiress of Robert Aglionby Slaney, long M.P. for Shrewsbury, by whom he had seven children. A daughter, Miss Charlotte Eyton, was author of several works on scientific subjects, such as 'The Rocks of the Wrekin,' and 'By Fell and Flood.'

[Art. by present writer in Shropshire Standard for October 1880; private information.] R. A.

EZEKIEL, ABRAHAM EZEKIEL (1757–1806), engraver, was born at Exeter in 1757. He engraved portraits by Opie, Sir Joshua Reynolds, and others, and was also well known as a miniature-painter and a scientific optician. He died in 1806. A miniature portrait of him was exhibited at the Anglo-Jewish Historical Exhibition held in London in 1887.

[Jacobs and Wolf's Bibl. Anglo-Judaica, No. 970; Catalogue of the Anglo-Jewish Exhibition, p. 53.] T. C.

EZEKIEL, SOLOMON (1781–1867), Jewish writer, son of Abraham Ezekiel Ezekiel [q. v.], was born at Newton Abbot, Devonshire, on 7 June 1781, and settled at Penzance as a plumber. In January 1820 he published a letter to Sir Rose Price, bart.,

chairman of a branch of the Society for Promoting Christianity among the Jews, who had asked for a conference with the large and wealthy Hebrew community at Penzance. In consequence of Ezekiel's letter Sir Rose Price made further researches, and came to the conclusion that the Jews were not yet prepared to adopt the christian faith. Ezekiel, who was a rigid observer of the rites and ceremonies of the Jewish religion, died at Penzance on 9 March 1867.

He wrote: 1. A translation from the Hebrew of a pamphlet by the Rev. Hart Symons, containing censures of the authorised version of the holy scriptures. A reply to this, by John Rogers, canon of Exeter, was published in 1822. 2. 'The Life of Abraham' and 'The Life of Isaac,' Penzance, 1844–5, 12mo, being a series of lectures on the lives of the patriarchs, delivered before the Penzance Hebrew Society for Promoting the Diffusion of Religious Knowledge. 3. 'Lecture on the Hebrew Festivals,' Penzance, 1847, 12mo, delivered at the Penzance Literary Institute.

[Jewish Chronicle, 22 March 1867, p. 6; Boase and Courtney's Bibl. Cornubiensis, pp. 145, 1178; Cat. of Printed Books in Brit. Mus.; Jacobs and Wolf's Bibl. Anglo-Judaica, No. 971.] T. C.

# F

**FABELL, PETER** (*fl.* 15th cent.), was a native of Edmonton, where he was known as a magician and dabbler in alchemy. His name appears as that of the 'Merry Devil,' the chief character in the play of the 'Merry Devil of Edmonton,' once attributed to Shakespeare. In the prologue to the play it is proclaimed that the 'merry devil,' Peter Fabell, was 'a renowned scholar,' and it is added—

> If any here make doubt of such a name,
> In Edmonton yet fresh unto this day,
> Fixed in the wall of that old ancient church,
> His monument remaineth to be seen.

There is no precise evidence obtainable as to the existence of such a memorial, but it seems undoubted that Fabell had an historical existence. Weever in his 'Funerall Monuments' (1631) says under 'Edmundton:' 'Here lieth interred under a seemelie tomb without inscription the body of Peter Fabell (as the report goes), upon whom this fable was fathered, that he by his wittie devices beguiled the devill: belike he was some ingenious conceited gentleman, who did use some slightie tricks for his own disports. He lived and died in the raigne of Henry VII, saith the booke of his merry pranks.' Norden, in his account of Edmonton, says: 'There is a fable of one Peter Fabell, that lies in this church, who is said to have beguiled the devill by policie for money, but the devill is deceit itself.' The play of the 'Merry Devil' went through five editions, dated 1608, 1617, 1626, 1631, and 1655. It was entered on the Stationers' Registers 22 Oct. 1607. Ben Jonson notices its popularity in his prologue to 'The Devil is an Ass' (acted in 1616). A similar reference made in the 'Blacke Booke,' a tract by Thomas Middleton, the dramatist, issued in 1604, shows that the play had been produced before that date. Thomas Brewer (*fl.* 1624) [q. v.] was author of a pamphlet dealing with the story of Fabell and others as treated in the play; this tract was entered on the Stationers' Registers in 1608, although not published till 1631. Fuller, who makes the inevitable pun upon the name, says: 'I shall probably offend the gravity of some to insert, and certainly curiosity of others to omit him. Some make him a fryer, others a lay gentleman, all a conceited person, who with his merry devices deceived the devil, who by grace may be resisted, not deceived by wit.' In Brewer's pamphlet we are told that Fabell was of good descent, and that he was 'a man either for his gifts externall or internall inferior to few.' It speaks of his learning, affability, and liberality to the poor and needy.

[The Merry Devil of Edmonton (1608); Brewer's Life and Death of the Merry Devil of Edmonton (1631); Robinson's History of Edmonton, 1819; Fuller's Worthies; Weever's Funerall Monuments; Warton's Hist. English Poetry, 1824, iii. 365.] J. B–y.

**FABER, FREDERICK WILLIAM,** D.D. (1814–1863), superior of the London Oratory, the seventh child of Thomas Henry Faber, by Betty, daughter of Thomas Atkinson of Bradford, Yorkshire, was born on 28 June 1814 at the vicarage of Calverley, in the West Riding of Yorkshire, of which parish his grandfather, the Rev. Thomas Faber, was the incumbent. In the December after his birth his father, on being appointed secretary to Dr. Barrington, bishop of Durham, removed with his family to Bishop Auckland. He was at the grammar school of Bishop Auckland and afterwards under the Rev. John Gibson at Kirkby Stephen,

Westmoreland. In 1825 he passed a short time at Shrewsbury School, and in 1827 he proceeded to Harrow, then under Dr. Longley, afterwards archbishop of Canterbury, to whom he acknowledged deep obligations. His mother died in 1829, and his father in 1833. He was matriculated at Balliol College, Oxford, 6 July 1832, and went into residence in the Lent term 1833. In the first year of his undergraduate life he composed one of his most popular poetical pieces, 'The Cherwell Waterlily,' published in 1840. Towards the end of 1834 he was elected a scholar of University College. He frequently joined in the discussions at the Union Debating Society, and gained some distinction as a speaker even among such rivals as Roundell Palmer, Lowe, Cardwell, W. G. Ward, and Tait. He also took an active share in establishing the 'Oxford University Magazine.' In 1836 he carried off the Newdigate prize with an English poem, 'The Knights of St. John.' He graduated B.A. the same year, taking a second class in classics. At the close of the year he accompanied his brother, the Rev. Francis Atkinson Faber, to Germany, and shortly after his return in January 1837 he was elected to a fellowship at University College. He also gained the Johnson divinity scholarship. When the long vacation arrived he took a small reading party to Ambleside, where he formed a lasting friendship with Wordsworth.

In early life Faber shared the Calvinistic doctrines of his family, who were of Huguenot origin; but at Oxford he became an enthusiastic admirer of the Rev. John Henry (now Cardinal) Newman and a zealous promoter of the movement started in 1833. He offered his services to the compilers of 'The Library of the Fathers,' and the translation of the seven books of St. Optatus, on the Donatist schism, was assigned to him. This task brought him the friendship of Newman, by whom he was largely influenced in after years. On 6 Aug. 1837 he was ordained deacon in Ripon Cathedral by his old master, Dr. Longley, and at once began to assist the clergyman of Ambleside in his parochial work. Some tracts which he published at this period obtained an extensive circulation. In 1839 he received priest's orders from Bishop Bagot at Oxford, and in the same year he commenced M.A. During the summer of 1839 he paid a short visit to Belgium and the Rhenish provinces, from which he returned with a strong feeling of dislike to the ecclesiastical practices he had witnessed. In 1840 he accepted a tutorship in the house of Mr. Matthew Harrison at Ambleside. The greater part of 1841 he spent in making an extensive tour on the continent with his pupil. He kept a minute journal of his travels, which formed the basis of a work entitled 'Sights and Thoughts in Foreign Churches and among Foreign Peoples' (1842), dedicated to Wordsworth, 'in affectionate remembrance of much personal kindness, and many thoughtful conversations on the rites, prerogatives, and doctrines of the holy church.' Faber remained at Ambleside during the greater part of 1842, and in the autumn of that year he accepted the rectory of Elton, Huntingdonshire, a living in the gift of his college. He communicated the news to Wordsworth, who replied: 'I do not say you are wrong, but England loses a poet.' After 'reading himself in' at Elton, on 2 April 1843, he visited the continent with the express object of examining and testing the practical results of catholicism. Dr. (afterwards Cardinal) Wiseman introduced him to several eminent ecclesiastics in Rome. After his return to England in October 1843 he still clung to Anglicanism, but introduced into his parish full choral services and encouraged auricular confession and devotions to the Sacred Heart. A 'Life of St. Wilfrid,' which he published in 1844, was violently attacked on the ground of its Roman catholic tendencies. At last, on 16 Nov. 1845, he formally abjured protestantism, and was received into the Roman church at Northampton by Bishop Wareing, vicar-apostolic of the eastern district. Several of his parishioners and friends, including J. T. Knox, scholar of Trinity College, Cambridge, were received at the same time. These he formed into a community at Birmingham under the title of Brothers of the Will of God, though they were commonly called Wilfridians. Faber, who as 'Brother Wilfrid' was constituted superior of the fraternity, went to Rome to promote its interests, and was most favourably received by Gregory XVI. In September 1846 the community was transferred, through the munificence of the Earl of Shrewsbury, to Cotton Hall, thenceforward called St. Wilfrid's, near Cheadle, Staffordshire. After being ordained priest on 3 April 1847, Faber was entrusted with the charge of the mission of Cotton.

In February 1848 he and his companions joined the oratory of St. Philip Neri, which had just been introduced into England, and of which Father Newman was the superior. This step, of course, involved the breaking up of the institute founded by Faber, who on 21 Feb. began his novitiate as an Oratorian at Maryvale, or Old Oscott. Five months later his novitiate was terminated by dispensation, and he was appointed master of

novices. In October 1848 the community, numbering more than forty members, was transferred from Maryvale to St. Wilfrid's. Faber and Father Hutchison established in April 1849 a branch of the Oratory in King William Street, Strand, London. From this period until his death Faber remained at the head of the London Oratory. The community was in 1850 erected into a separate and independent congregation, and in 1854 its members removed to more commodious premises at Brompton. In 1851 Faber went abroad with the intention of visiting Palestine, but his health broke down at Malta, and he was obliged to return home through Italy. On 9 July 1854 he was created D.D. by Pope Pius IX. He died at the Oratory, Brompton, on 26 Sept. 1863, and was buried at St. Mary's, Sydenham.

By his unceasing labours in connection with the London Oratory, by his persuasive eloquence in the pulpit, and by his numerous publications, Faber rendered signal service to the Roman catholic cause in England. He introduced Italian forms of prayer and pious practices, some of which were at first distasteful to English catholics of the old school, and he constantly inculcated devotion to the pope as an essential part of christian piety. The light and charming style of his spiritual treatises, which unite mystical devotion with profound theological learning, obtained for them an extraordinary popularity. His longer poetical works possess considerable merit, and the use of his beautiful hymns is almost universal in catholic churches wherever the English language is spoken. Some of them, as 'The Pilgrims of the Night' and 'The Land beyond the Sea,' are widely circulated as sacred songs. Many are to be found in protestant collections. The collection of 'Hymns Ancient and Modern' contains several, and the 'Hymnal Noted' twenty-four. Faber's biographer observes that 'words cannot reproduce the gracious presence, the musical voice, the captivating smile,' or satisfy those whose 'happiest hours were blessed by the wisdom, holiness, and love of Frederick William Faber.'

His portrait, engraved by Joseph Brown, is prefixed to his 'Life.'

His principal works are: 1. 'The Knights of St. John' (Newdigate prize poem for 1836). 2. 'Tracts on the Church and the Prayer-Book,' 1839; 2nd series, 1840. 3. 'The Cherwell Water-lily and other Poems,' London, 1840, 8vo. 4. 'The Styrian Lake, and other Poems,' London, 1842, 8vo. 5. 'Sights and Thoughts in Foreign Churches and among Foreign Peoples,' London, 1842, 8vo. 6. 'Sir Lancelot; a Legend of the Middle Ages,' a poem, London, 1844, 1857, 8vo. 7. Translation of the seven books of St. Optatus, bishop of Milevis, on the schism of the Donatists. In the 'Library of the Fathers.' 8. Lives of St. Wilfrid, St. Paulinus, St. Edwin, St. Oswald, and others, in the series of 'English Saints' published by Toovey, London, 1843–4. 9. 'The Rosary and other Poems,' London, 1845, 8vo. 10. 'Lives of the Canonised Saints and Servants of God,' edited by Faber, and continued by the congregation of the Oratory of St. Philip Neri, 42 vols., London, 1847–56. 11. 'An Essay on Beatification, Canonisation, and the Processes of the Congregation of Rites,' London, 1848, 8vo. 12. 'Hymns,' London, 1848, 12mo. Another edition, with many additions, entitled 'Jesus and Mary, or Catholic Hymns for singing and reading,' 1849; 2nd edition, 1852. A complete edition of the 'Hymns,' 150 in number, appeared in 1862. 13. 'Essay on the Interest and Characteristics of the Lives of the Saints.' 14. 'The Spirit and Genius of St. Philip Neri,' London, 1850, 8vo. 15. 'All for Jesus; or the Easy Ways of Divine Love,' London, 1853, 8vo; 5th edition, 1855. It has been translated into French, German, Polish, Italian, and Flemish. 16. 'Growth in Holiness; or the Progress of the Spiritual Life,' London, 1854, 8vo. 17. 'The Blessed Sacrament; or the Works and Ways of God,' London, 1855, 8vo. 18. 'The Creator and the Creature; or the Wonders of Divine Love,' London, 1858, 8vo. 19. 'The Foot of the Cross; or the Sorrows of Mary,' London, 1858, 8vo. 20. 'Spiritual Conferences,' London, 1859, 8vo. 21. 'Lectures on the Old Testament History,' preached in 1860 and published after his death. 22. 'Devotion to the Pope,' London, 1860, 12mo. 23. 'The Precious Blood; or the Price of our Salvation,' London, 1860, 8vo. 24. 'Bethlehem,' London, 1860, 8vo. 25. 'Notes on Doctrinal and Spiritual Subjects. Edited by the Rev. John Edward Bowden,' 2 vols., London, 1866.

He also translated 'The School of St. Philip Neri' (1850), from the Italian of Crispino; 'The Spiritual Doctrine of Father Louis Lallemant' (1855), from the French; 'The Octave of Corpus Christi,' from the French of Nouet; and 'A Treatise on the True Devotion to the Blessed Virgin' (1863), from the French of the Ven. L. M. Grignon de Montfort.

[Life and Letters, edited by Father J. E. Bowden, London, 1869, 8vo, new edit. 1888; Brief Sketch of his Early Life, by his brother, the Rev. Francis Atkinson Faber, rector of Saunderton, London, 1869, 8vo; Saturday Review, 10 Oct. 1863; Athenæum, 3 Oct. 1863, p. 436; Notes and

Queries, 7th ser. v. 505; Foster's Alumni Oxon. ii. 443; Gillow's Bibl. Dict.; Dublin Review, September 1849, p. 163, March 1854, p. 194, September 1857, p. 235, January 1864, p. 159, July 1869, p. 109, January 1870, p. 95, also new ser. xiii. 109, xiv. 95, xviii. 320; Manning's Miscellanies, 1877, i. 111; Blackwood's Mag. cvi. 693; Month, xi. 154; Catholic World, November 1869, p. 156; Temple Bar, xxvii. 184; North British Review, i. 146; information from Reginald S. Faber, esq., M.A.] T. C.

**FABER, GEORGE STANLEY** (1773–1854), controversialist, eldest son of the Rev. Thomas Faber, vicar of Calverley, Yorkshire, by Anne, daughter of the Rev. David Traviss, was born at Calverley parsonage on 25 Oct. 1773, and educated at Hipperholme grammar school, near Halifax, where he remained until he went to Oxford. On 10 June 1789 he matriculated from University College, being then only in his sixteenth year; he was elected a scholar on 25 March following, and took his B.A. degree when in his twentieth year. On 3 July 1793 he was elected a fellow and tutor of Lincoln College. He proceeded M.A. 1796 and B.D. 1803, served the office of proctor in 1801, and in the same year as Bampton lecturer preached a discourse, which he published under the title of 'Horæ Mosaicæ.' By his marriage, 31 May 1803, with Eliza Sophia, younger daughter of Major John Scott-Waring of Ince, Cheshire, he vacated his fellowship, and for the next two years acted as his father's curate at Calverley. In 1805 he was collated by Bishop Barrington to the vicarage of Stockton-upon-Tees, which he resigned three years afterwards for the rectory of Redmarshall, also in Durham, and in 1811 he was presented by the same prelate to the rectory of Long Newton, in the same county, where he remained twenty-one years. Bishop Burgess collated him to a prebendal stall in Salisbury Cathedral in 1830, and Bishop van Mildert gave him the mastership of Sherburn Hospital in 1832, when he resigned the rectory of Long Newton. At Sherburn he devoted a very considerable part of his income to the permanent improvement of the hospital estates, and at his death left the buildings and the farms in perfect condition. Throughout his career he strenuously advocated the evangelical doctrines of the necessity of conversion, justification by faith, and the sole authority of scripture as the rule of faith. By this conduct, as well as by his able writings, he obtained the friendship of Bishop Burgess, Bishop van Mildert, Bishop Barrington, the Marquis of Bath, Lord Bexley, and Dr. Routh.

His work on 'The Origin of Pagan Idolatry,' 1816, is præ-scientific in its character. He considers that all the pagan nations worshipped the same gods, who were only deified men. This began at the Tower of Babel, and the triads of supreme gods among the heathens represent the three sons of Noah. He also wrote on the 'Arkite Egg,' and some of his views on this subject may likewise be found in his 'Bampton Lectures.' His treatises on the Revelations and on the Seven Vials belong to the older school of prophetic interpretation, and the restoration of Napoleon in 1815 was brought into his scheme. His books on the primitive doctrines of election and justification retain some importance. He laid stress on the evangelical view of these doctrines in opposition to the opinion of contemporary writers of very different schools, such as Vicesimus Knox and Joseph Milner. His works show some research and careful writing, but are not of much permanent value. He died at Sherburn Hospital, near Durham, 27 Jan. 1854, and was buried in the chapel of the hospital on 1 Feb. His wife died at Sherburn House 28 Nov. 1851, aged 75.

Of Faber's voluminous works the following are of the most importance: 1. 'Two Sermons before the University of Oxford, an attempt to explain by recent events five of the Seven Vials mentioned in the Revelations,' 1799. 2. 'Horæ Mosaicæ, or a View of the Mosaical Records with respect to their coincidence with Profane Antiquity and their connection with Christianity,' 'Bampton Lectures,' 1801. 3. 'A Dissertation on the Mysteries of the Cabiri, or the Great Gods of Phœnicia, Samothrace, Egypt, Troas, Greece, Italy, and Crete,' 2 vols. 1803. 4. 'Thoughts on the Calvinistic and Arminian Controversy,' 1803. 5. 'A Dissertation on the Prophecies relative to the Great Period of 1,200 Years, the Papal and Mahomedan Apostasies, the Reign of Antichrist, and the Restoration of the Jews,' 2 vols. 1807; 5th ed., 3 vols. 1814–18. 6. 'A General and Connected View of the Prophecies relative to the Conversion of Judah and Israel, the Overthrow of the Confederacy in Palestine, and the Diffusion of Christianity,' 2 vols. 1808. 7. 'A Practical Treatise on the Ordinary Operations of the Holy Spirit,' 1813; 3rd ed. 1823. 8. 'Remarks on the Fifth Apocalyptic Vial and the Restoration of the Imperial Government of France,' 1815. 9. 'The Origin of Pagan Idolatry ascertained from Historical Testimony and Circumstantial Evidence,' 3 vols. 1816. 10. 'A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations,' 2 vols. 1823. 11. 'The Difficulties of Infidelity,' 1824. 12. 'The Difficulties of Romanism,' 1826; 3rd ed. 1853.

13. 'A Treatise on the Origin of Expiatory Sacrifice,' 1827. 14. 'The Testimony of Antiquity against the Peculiarities of the Latin Church,' 1828. 15. 'The Sacred Calendar of Prophecy, or a Dissertation on the Prophecies of the Grand Period of Seven Times, and of its Second Moiety, or the latter three times and a half,' 3 vols. 1828; 2nd ed. 1844. 16. 'Letters on Catholic Emancipation,' 1829. 17. 'The Fruits of Infidelity contrasted with the Fruits of Christianity,' 1831. 18. 'The Apostolicity of Trinitarianism, the Testimony of History to the Antiquity and to the Apostolical Inculcation of the Doctrine of the Holy Trinity,' 2 vols. 1832. 19. 'The Primitive Doctrine of Election, or an Enquiry into Scriptural Election as received in the Primitive Church of Christ,' 1836; 2nd ed. 1842. 20. 'The Primitive Doctrine of Justification investigated, relatively to the Definitions of the Church of Rome and the Church of England,' 1837. 21. 'An Enquiry into the History and Theology of the Vallenses and Albigenses, as exhibiting the Perpetuity of the Sincere Church of Christ,' 1838. 22. 'Christ's Discourse at Capernaum fatal to the Doctrine of Transubstantiation on the very Principle of Exposition adopted by the Divines of the Roman Church,' 1840. 23. 'Eight Dissertations on Prophetical Passages of Holy Scripture bearing upon the promise of a Mighty Deliverer,' 2 vols. 1845. 24. 'Letters on Tractarian Secessions to Popery,' 1846. 25. 'Papal Infallibility, a Letter to a Dignitary of the Church of Rome,' 1851. 26. 'The Predicted Downfall of the Turkish Power, the Preparation for the Return of the Ten Tribes,' 1853. 27. 'The Revival of the French Emperorship, anticipated from the Necessity of Prophecy,' 1852; 5th ed. 1859. Many of these works were answered in print, and among those who wrote against Faber's views were Thomas Arnold, Shute Barrington (bishop of Durham), Christopher Bethell (bishop of Gloucester), George Corless, James Hatley Frere, Richard Hastings Graves, Thomas Harding (vicar of Bexley), Frederic Charles Husenbeth, Samuel Lee, D.D., Samuel Roffey Maitland, D.D., N. Nisbett, Thomas Pinder Pantin, Le Pappe de Trévern, and Edward William Whitaker.

[The Many Mansions in the House of the Father, by G. S. Faber, with a Memoir of the Author by F. A. Faber, 1854; Gent. Mag. May 1854, pp. 537–9, and June, p. 601; Heaviside's Annals of Stockton-on-Tees, 1865, pp. 101–4; Christian Remembrancer, April 1855, pp. 310–331; Allibone's English Literature, i. 573–4; G. V. Cox's Recollections of Oxford, 1870, p. 203.]

G. C. B.

**FABER, JOHN**, the elder (1660?–1721), draughtsman and mezzotint engraver, a native of the Hague, born about 1660, is usually stated to have settled in England about 1687, bringing with him his son, John Faber [q. v.], then about three years of age. It seems, however, more probable that he did not come until about 1698, for Vertue notes a portrait by him executed at the Hague in 1692, and in the print room at the British Museum there is a small portrait of the younger Faber, as a child of under ten years of age, executed by his father in December 1704. Faber was especially noted for the small portraits which he drew from the life on vellum with a pen; there are other examples in the print room, including one of Simon Episcopius. In 1707 Faber was settled in the Strand, near the Savoy, where he kept a print-shop, and practised as a mezzotint engraver, in which art he gained some proficiency. He engraved many portraits from the life, among them being those of Bishop Atterbury, John Caspar, Count Bothmer, Bishop Hough, Dr. Sacheverell, and others, besides numerous portraits of dissenting clergy. In 1712 he was employed at Oxford to engrave a set of the portraits of the founders of the colleges; this was followed by a similar set of portraits at Cambridge, making forty-five in all. To his visit to Oxford were due the engraved portraits of Samuel Butler, Charles I, Geoffrey Chaucer, Duns Scotus, John Hevelius, Ben Jonson, and others. He also engraved various sets of portraits, such as '12 Ancient Philosophers,' after Rubens, 'The Four Indian Kings' (1710), and 'The 21 Reformers.' He died at Bristol in May 1721. His engravings, though rather stiffly executed, are much prized, but his fame was overshadowed by that of his son.

[Redgrave's Dict. of Artists; J. Chaloner Smith's British Mezzotinto Portraits; Dodd's manuscript History of English Engravers; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum.]

L. C.

**FABER, JOHN**, the younger (1695?–1756), devoted himself entirely to mezzotint engraving, which he learnt from his father, and attained great excellence in that art, producing a vast number of works. He resided with his father up to the time of the latter's death, and during this period always signed his engravings John Faber, junior. He was for some time a student in Vanderbank's academy in St. Martin's Lane. Among his early works were portraits of Charles I (1717), Charles XII of Sweden (1718), Sir George Byng (1718), Eustace Budgell (1720), and others. A portrait of Thomas, duke of Newcastle, an early work, bears in a second state of the plate the address of John Smith [q. v.],

the other great exponent of the art of mezzotint engraving at this period. It is possible that Faber may have also worked under him. To Faber posterity owes the preservation of the school of portraiture which was in vogue between the days of Sir Godfrey Kneller (whose school and style are preserved in Smith's engravings) and those of Reynolds and Gainsborough. Among his numerous portraits, more than four hundred of which have come down to us, may be especially noted the fine whole-length of Miss Jane Collier, and that of Father Couplet (from a picture by Kneller at Windsor); also the portraits of Charles II in his robes of state (after Lely), Ignatius Loyola (after Titian), Carreras (after Kneller), and the six aldermen known as 'Benn's Club' (after Hudson). He published some sets of engravings, among the best known being 'The Beauties of Hampton Court,' 'The Five Philosophers of England,' 'The Kings and Queens of England,' and 'The Members of the Kit-Cat Club.' This club [for which see CAT, CHRISTOPHER] at one time held its meetings in Fountain Court, Strand, in which Faber also resided; this may have led to his being engaged by Tonson to engrave the series of portraits painted by Sir Godfrey Kneller. Faber was engaged on the engravings from 1731 to 1735, and in the latter year they were published by him and Tonson jointly; the plates subsequently passed into the hands of the Boydells, and were sold at the Boydell sale in 1818. During the latter part of his life Faber resided at the Golden Head in Bloomsbury Square, where he died of the gout on 2 May 1756. From the inscription on a masonic portrait of Frederick, prince of Wales, it appears that Faber was a freemason himself. He did not confine his engravings to portraiture, but occasionally produced other subjects, such as 'The Taking of Namur' (after Wyck), 'St. Peter' (after Vandyck), 'Salvator Mundi' (after R. Browne), and various domestic subjects after Philip Mercier. His engravings show a steady progress and improvement throughout his career. According to Walpole, his widow, of whom there is an engraving by Faber from a portrait by Hudson, remarried a lawyer of the name of Smith.

[Redgrave's Dict. of Artists; Chaloner Smith's British Mezzotinto Portraits; Dodd's manuscript Hist. of English Engravers; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum; manuscript notes in Anderdon's Collectanea Biographica (print room, British Museum).] L. C.

FABRICIUS (*fl.* 1429), author. [See CARPENTER, ALEXANDER.]

FABYAN, ROBERT (*d.* 1513), chronicler, came of a respectable family in Essex. We gather from his will that his father's name was John, and his mother's Agnes. It would seem that he followed his father as a clothier in London, where he became a member of the Drapers' Company and alderman of the ward of Farringdon Without. In 1493 he held the office of sheriff, and in 1496 was one of a committee appointed to lay before Henry VII the grievances of the London merchants as to the tolls imposed on their exports to Flanders (RYMER, *Fœdera*, xii. 648, 654). In 1498 he was one of those appointed to hold Newgate and Ludgate against the Cornish rebels who were encamped at Blackheath, and soon after was one of the commissioners to assess the fifteenth granted by parliament for war against Scotland. In 1503 he resigned his office of alderman on the ground that he was not rich enough to discharge the duties of the mayoralty. This, however, would seem to be a measure of extreme precaution, as his will (ELLIS, Introduction, p. iii) shows that he was a man of considerable wealth. This wealth, however, was inherited from his wife Elizabeth, daughter and heiress of John Pake, a London clothier, whom he married probably in 1485, as a deed of that date appoints trustees of John Pake's lands for the joint benefit of Fabyan and his wife. The lands, which were of considerable extent, lay in the parish of Theydon Garnon in Essex, and on them was a manor-house called Halstedys, of which no traces are now left (Brit. Mus. Additional Charter, 28925, printed in *Historical Review*, vol. iii.) Stow (*Survey of London*, ed. 1720, bk. ii. 145) mentions his epitaph in the church of St. Michael, Cornhill, and says that he died in 1511. The epitaph has now disappeared, but Bale says that he died on 28 Feb. 1512. His will was dated 11 July 1511, and was proved 12 July 1513, so that we may assume Bale's date to be accurate, and that he died on 28 Feb. 1513 (N.S.) His will is an excellent example of wills of the period, and is full of minute instructions about his funeral and his 'moneth's minde,' as well as the distribution of his property, of which the deed above referred to gives a minute description. From it we learn that he left a widow, four sons, and two daughters, who were survivors of a larger family, as he orders the figures of ten sons and six daughters to be set upon his tomb.

Fabyan was the first of the citizen chroniclers of London who conceived the design of expanding his diary into a general history. His work was called by himself 'The Concordance of Histories,' and, beginning with

the arrival of Brutus, gave a general survey of the affairs of England, and in later times of France also. The first six books are brief, and reach to the Norman Conquest; the seventh book extends from the Norman Conquest to his own day. Fabyan was well acquainted with Latin and French, and shows a large knowledge of previous writers, but his object is to harmonise their accounts, and in so doing he shows no critical sagacity. He has not many merits as a writer, and is only valuable as an authority as he reaches his own time. From the accession of Richard I his book assumes the form of a London chronicle, and the years are divided by the names of the mayors and sheriffs. He has an eye for city pageantry, and gives details of many public festivities. Occasionally he breaks into verse, beginning his books with poems in honour of the Virgin; but he inserts a complaint of Edward II, which is in the style made familiar by the 'Mirrour of Magistrates.' Fabyan's verse is even ruder than his prose. As an historical authority his book is only valuable for a few details about the affairs of London, as he shows little sense of the general bearing of events.

Fabyan's work was first printed by Pynson in 1516 with the title 'The New Chronicles of England and France,' and this first edition is very rare. Bale says that the book was burnt by order of Cardinal Wolsey because it reflected upon the wealth of the clergy. There is nothing in its contents to bear out this assertion beyond its record of the Lollard petition of 1410. The first edition ends with the battle of Bosworth. The second edition, published by Rastell, 1533, contains a continuation reaching to the death of Henry VII, which seems from internal evidence to be Fabyan's work, but probably was held back at first as dealing with events which were too recent. The third edition, published by Reynes in 1542, was expurgated and amended to suit the ideas of the reformers. The fourth edition, published by Kingston in 1559, has a further continuation by another hand reaching to the accession of Elizabeth, in some copies reaching as far as 8 Jan. 1558–9 and in others to 8 May. The modern edition is that of Ellis, 1811.

[Bale's Summarium Scriptorum (1559 ed.), p. 642; Pits, Relationes Historicæ (1619 ed.), p. 690; Tanner's Bibliotheca Britannico-Hibernica (1748 ed.), p. 272. Ellis in his Introduction to his edition of the Chronicle prints Fabyan's will, which, with the deed in the Historical Review, vol. iii., gives us our chief knowledge of his personal life.] M. C.

FACCIO, NICOLAS (1664–1753), of Duillier, mathematician and fanatic, second son of Jean Baptiste Faccio, by his wife Catherine Basband or Barbaud, was born at Basle, 16 Feb. 1664. His ancestors had left Italy for Switzerland, on account of their religion, at the beginning of the Reformation. His father, a man of considerable property, had bought about 1670 the manor of Duillier in Vaud. Faccio was destined at first for the church, and, after a good classical training at home and at Geneva, studied philosophy, mathematics, and astronomy. He then began to study Hebrew and attend divinity lectures at Geneva, of which he was enrolled a citizen in 1678, but his mother wishing him to take service at some protestant court in Germany, he was, he says, 'left wholly to himself,' and gave up all thoughts of the ministry. Before he was eighteen he wrote to Dominic Cassini suggesting a new method of determining the sun's distance from the earth, and an explanation of the form of Saturn's ring. Encouraged by Cassini's reply, he went to Paris in the spring of 1682, and was kindly received (*Gent. Mag.* viii. 95). In 1683 Cassini gave his theory of the zodiacal light. Faccio followed his observations, repeated them at Geneva in 1684, and gave in 1685 new and important developments of this theory (Chouët in *Les Nouvelles de la République des Lettres*, March 1685, pp. 260–7). They were published in his 'Lettre à M. Cassini . . . touchant une lumière extraordinaire qui paroît dans le ciel depuis quelques années,' 12mo, Amsterdam 1686. Faccio also invented some useful machines. He studied the dilatation and contraction of the pupil of the eye, and described the fibres of the anterior uvea and the choroid in a letter to Mariotte dated 13 April 1684. He introduced improvements in telescope glasses; showed how to take advantage of a ship's motion through the water to grind corn, to saw, to raise anchors, and to hoist rigging; contrived a ship's observatory; was the first to discover the art of piercing rubies to receive the pivots of the balance-wheel of watches; and measured the height of the mountains surrounding Geneva, planning, but never completing, a map of the lake.

Faccio returned to Geneva in October 1683. During the following year he became acquainted with one Fenil, a Piedmontese count, who, having offended in turn the Duke of Savoy and the King of France, took refuge in the house of Faccio's maternal grandfather in Alsace, and eventually at Duillier. Fenil confided to Faccio a plan for kidnapping the Prince of Orange at Scheveling, and produced a letter from Louvois offering the

king's pardon, approving of the plan, and enclosing an order for money. Faccio revealed the plot to his friend Gilbert Burnet, whom he accompanied to Holland in 1686 in order to explain it to the prince. To reward him it was resolved to create for Faccio, whose abilities were certified by Huyghens, a mathematical professorship, with a house and a commencing salary of twelve hundred florins. The prince also promised him a private pension. Some delay occurring, Faccio got leave to pay a visit to England in the spring of 1687, where, he writes, 'being mightily pleased with this nation, and with the English language, and having been ill at Oxford, I did not care to return to the Hague; where, by the imprudence of others, I might have become too much exposed to the resentment of two kings and of the count at once; but stayed in England till the Prince of Orange was in full possession of these kingdoms.' He was admitted a fellow of the Royal Society, 2 May 1688 (Thomson, *Hist. of Roy. Soc.* appendix iv. p. xxviii). Having obtained posts for some of his countrymen in the English and Dutch service, Faccio 'found it necessary for his own rest' to leave England for a while. He became travelling tutor to the eldest son of Sir William Ellis and a Mr. Thornton, and resided during part of 1690 at Utrecht. Here he met Edmund Calamy, who writes of him that at that time he was generally esteemed to be a Spinozist. In the autumn of 1691 Faccio returned to England. He was in Switzerland in 1699, 1700, and 1701 (see his letter in Seward, *Anecdotes of Distinguished Persons*, 4th edit. ii. 190–215).

Faccio was concerned in the famous quarrel between Newton and Leibnitz. He had visited Newton at Cambridge in November 1692. Newton gave him money, and offered to make him a regular allowance on the condition of his permanently residing at Cambridge (letter of Newton, dated 14 March 1692–3, in Nichols, *Illustr. of Lit.* iv. 58). Faccio was unworthy of his patron. Hearne says that he was 'a sceptick in religion, a person of no virtue, but a mere debauchee,' and he relates how Faccio 'got by his insinuation and cunning a vast sum of money' from his pupil the Duke of Bedford (*Collections*, Oxf. Hist. Soc., ii. 244). Faccio alleged that he had convinced Newton of certain mistakes in the 'Principia' (Rigaud, *Historical Essay*, p. 100; *Edinburgh Transactions*, 1829, xii. 71). He puts himself on a par with Newton, and in a letter to Huyghens, dated 1691, writes that it is really unnecessary to ask Newton to prepare a new edition. 'However,' he adds, 'I may possibly undertake it myself, as I know no one who so well and thoroughly understands a good part of this book as I do.' Huyghens gravely wrote on the margin of this letter 'Happy Newton' (Kemble, *State Papers and Correspondence*, pp. 426–7). When Leibnitz sent a set of problems for solution to England he mentioned Newton and failed to mention Faccio among those probably capable of solving them (*ib.* p. 428). Faccio retorted by sneering at Leibnitz as the 'second inventor' of the calculus in a tract entitled 'Lineæ brevissimæ descensus investigatio geometrica duplex, cui addita est investigatio geometrica solidi rotundi in quo minima fiat resistentia,' 4to, London, 1699 (p. 18). In replying to Faccio (*Acta Eruditorum*, 1700, p. 203) Leibnitz appealed to Newton himself as having admitted the independent discovery. Faccio sent a reply to the editors of the 'Acta Eruditorum,' but they refused to print it on the ground of their aversion to controversy (*ib.* 1701, p. 134). Finally he stirred up the whole Royal Society to take a part in the dispute (Brewster, *Memoirs of Sir I. Newton*, 2nd edit. ii. 1–5).

Faccio continued to reside in London as a teacher of mathematics. He entered into partnership with the brothers Peter and Jacob de Beaufré, French watchmakers in London, and obtained a fourteen years' patent for the sole use in England of his invention relating to rubies (*London Gazette*, 11 May 1704). In March 1705 he exhibited specimens of watches thus jewelled to the Royal Society (*Original Letters of Eminent Literary Men*, Camd. Soc. xxiii. 317–18). About this time Faccio associated himself with the Camisards, or 'French prophets,' becoming their chief, and committing their warnings to writing. The government suspected him of contriving some deep political scheme. At last Faccio and two of his brethren were prosecuted at the charge of the French churches in London, and condemned by the queen's bench to the pillory as common cheats and impostors. On 2 Dec. 1707 Faccio stood on a scaffold at Charing Cross, with an inscription on his hat describing him as an accomplice in spreading 'wicked and counterfeit prophecies.' By the influence of the Duke of Ormonde, to whose brother, Lord Arran, Faccio had been tutor, he was saved from the violence of the mob (Luttrell, *Relation of State Affairs*, 1857, vi. 240). He next started on an expedition to convert the world, wandered through Germany, went into Asia, and in the end drifted back to England. He was in London in May 1712. Eventually he retired to Worcester, where he formed some congenial friendships, and busied himself with scientific pur-

suits, alchemy, and the mysteries of the cabbala. In 1732 he endeavoured, but it is thought unsuccessfully, to obtain through the influence of John Conduitt [q. v.], Newton's nephew, some reward for having saved the life of the Prince of Orange. He assisted Conduitt in planning the design, and writing the inscription for Newton's monument in Westminster Abbey. He died on 28 April or 12 May 1753 (*Gent. Mag.* xxiii. 248), and was buried at the church of St. Nicholas, Worcester (Green, *Worcester*, ii. 93–4; cf. Nash, *Worcestershire*, vol. ii. supplement, p. 101). He left a number of manuscripts, of which some passed into the hands of Dr. Johnstone of Kidderminster; others were acquired by Professor Le Sage of Geneva, who also possessed a large collection of his letters. A few of his papers and letters are in the British Museum. Among them is a Latin poem entitled 'N. Facii Duellerii Auriacus Throno-servatus' (Addit. MS. 4163), containing a curious narrative of Fenil's plot and a not inelegant description of the jewelled watches. A series of letters to Sir Hans Sloane (*ib.* 4044) extend from 1714 to 1736. Other letters of his are in fasciculus 2 of 'C. Hugenii aliorumque seculi xvii. virorum celebrium Exercitationes Mathematicæ et Philosophicæ,' 4to, the Hague, 1833. To vol. v. of Le Clerc's 'Bibliothèque Universelle,' 1687, Faccio contributed 'Réflexions sur une méthode de trouver les tangentes de certaines lignes courbes, qui vient d'être publiée dans un livre intitulé: Medicina Mentis.' The 'Acta Lipsiensia' for 1700 contains 'Excerpta ex suâ responsione ad excerpta ex litteris J. Bernouilly.' Besides a paper in the 'Philosophical Transactions,' xxviii. 172–6, entitled 'Epistola ad fratrem Joh. Christoph. Facium, qua vindicat Solutionem suam Problematis de inveniendo solido rotundo seu tereti in quo minima fiat resistentia,' Faccio contributed articles on astronomy and Hebrew metres in nearly every number of the 'Gentleman's Magazine' for 1737 and 1738. In addition to the works already mentioned he was author of: 1. 'Epistola . . . de mari æneo Salomonis ad E. Bernardum' in the latter's 'De Mensuris et Ponderibus antiquis Libri tres,' 8vo, Oxford, 1688. 2. 'Fruit-walls improved by inclining them to the horizon,' by a member of the Royal Society (signed N. F. D., i.e. N. Faccio de Duillier), 4to, London, 1699. 3. 'N. Facii Duillerii Neutonus. Ecloga,' 8vo (Ghent?), 1728. 4. 'Navigation improv'd: being chiefly the method for finding the latitude at sea as well as by land,' fol., London (1728). With Jean Allut, Elie Marion, and other zealots, he issued an unfulfilled prophecy with the title 'Plan de la Justice de Dieu sur la terre dans ces derniers jours et du relévement de la châte de l'homme par son péché,' 2 parts, 8vo, 1714, of which a Latin version appeared during the same year.

A younger brother, Jean Christophe Faccio, possessed much of Nicolas's learning, but none of his genius. He was elected F.R.S. on 3 April 1706 (Thomson, *Hist. of Roy. Soc.* appendix iv. p. xxxi), and published in the 'Philosophical Transactions' (xxv. 2241–6) a description of an eclipse of the sun which he had observed at Geneva on 12 May of that year. He died at Geneva in October 1720 (will registered in P. C. C. 5, Buckingham). By his wife Catherine, daughter of Jean Gassand of Forealquiere in Provence, to whom he was married in 1709, he left no issue. Her will was proved at London in March 1752 (registered in P. C. C. 64, Bettesworth).

[Senebier's Histoire Littéraire de Genève, iii. 155–66; Nouvelle Biographie Générale, xvii. 138–41; Biographie Universelle (Michaud), xiii. 405–6; Calamy's Historical Account of my own Life, i. 189–90, ii. 74–5; Biographia Britannica (Kippis), iii. 143–4, art. 'Calamy;' Burnet's Travels (1737), p. 12; Burnet's Own Time (Oxford ed.), iii. 124; Brewster's Memoirs of Sir I. Newton (1855), ii. 36–40; Wilson's Dissenting Churches, iv. 78–9; Kemble's State Papers and Correspondence, pp. 426–9; Hearne's Collections (Oxf. Hist. Soc.), ii. 244, 447; Tatler (Nichols and Chalmers, 1806), iv. 646; Annals of Queen Anne's Reign, vi. 371; Huygenii Exercitationes, fasc. i. 41, ii. 56, 175; Salmon's Chronological Historian, 3rd ed. i. 351; Green's Hist. of Worcester, ii. 93–4, appendix, pp. cxlix–cliv; Wood's Curiosities of Clocks and Watches, pp. 306–10; Nelthropp's Treatise on Watch-work, pp. 92–3, 237–8; Glasgow's Watch and Clock Making, pp. 20, 110, 111, 114, 129; Notes and Queries, 3rd ser. viii. 171–2, 215, 380–1; Dedication of Francis Willis's Synopsis Physicæ, 8vo, London, 1690.] G. G.

FACHTNA, Saint and Bishop (*fl.* 6th cent.), of Ros Ailithir, now Rosscarbery, in the south-west of the county of Cork, was descended in the twelfth generation from Lugaid Lagda, brother of Oilioll Olum, king of Munster, of the race of Lugaid, son of Ith (from whom the territory derived its name Corca Luidhe). His pedigree in the 'Lebor Brecc' describes him as son of Mongach, son of Maenach, as does the 'Book of Leinster.' In the 'Calendar' of Œngus he is said to have been called *mac mongach*, 'the hairy child,' from his appearance at birth; a legend perhaps suggested by the apparent connection between Mongach, the proper name, and 'mong,' hair.

He first held the office of bishop and abbot of Dairinis Maelanfaidh, 'the oak island of

Maelanfaidh.' This is usually identified with Molanna, an island in the river Blackwater, near Lismore; but the 'Martyrology of Donegal' at 14 Aug. places him at Dairinis in Ui Ceinnselach, that is, the island in the Bay of Wexford, which it appears from an entry at 31 Jan. was also called Dairinis Maelanfaidh, both places probably acknowledging the authority of this saint.

Fachtna is best known as the founder of the great school of Ross, situated on the sea coast near the now useless harbour of Ross, once navigable by ships. The school was easily accessible by sea, and attracted students from abroad, as well as from home. In the life of Mochaemog or Pulcherius (13 March) he is thus referred to: 'He lived in his own monastery, founded by himself near the sea, where a city grew up, in which a large number of scholars is always to be found.' The word 'city' (civitas) used here is applied in ecclesiastical Latin to a monastic school, which consisted of groups of rude huts put together for the students. From this influx of strangers it came to be known as Ros Ailithir, or sometimes Ros Ailithri, 'Ross of the pilgrims or pilgrimage.' Ailithir, a loan word from the Greek 'allotr-ios,' was used, like the Latin 'peregrinus,' to signify a stranger in the narrower sense of one who came with a religious purpose. St. Brendan of Clonfert is reported by Hanmer to have been once *ferleighinn*, or prelector of this school. It continued to exist until 972, when it was destroyed by the Danes. The prelector then in office, named MacCosse (MacCosh), was taken prisoner and carried off to Scattery Island in the Shannon, whence he was ransomed by Brian Boroimhe (926–1014) [q. v.]

All traces of Fachtna's foundation have vanished, but a geography attributed to MacCosse is preserved in the 'Book of Leinster.' Though in its present metrical form it dates from the tenth century, it may have been originally compiled in the time of the founder. It is a summary of the geography of the known world, exhibits some knowledge of Greek, and mentions some facts, such as the burning plain at Baku on the Caspian, formerly known as the 'eternal fires,' which were unknown elsewhere in Europe in that age. The poem has been published with a translation in the 'Proceedings of the Royal Irish Academy.'

It appears to have been after the foundation of Ross that Fachtna became blind (cæcus, which probably represents the Irish *caech* = purblind), and he earnestly besought the Lord for a remedy. In response to his prayers he was informed that he must 'bathe his face and eyes in the milk of the wife of Beoan the artisan.' Not knowing who this person was, he was directed to her by the prophetess Ita, and after a journey of five days arrived at Corcabaiscinn, in the county of Clare, where he discovered the wife of Beoan, and having used the prescribed remedy recovered his sight.

There were several saints of the name, and St. Cuimin of Connor (*fl.* 7th cent.), in his poem on the saints of Ireland, celebrates one, who seems from the reference to his teaching and his hospitality to have been the subject of our sketch:—

> Fachtna the hospitable, the pious, loved
> To teach all with candles.

This may mean that he gave lessons in the evening, and if a conjecture is allowable thus injured his eyesight. According to the 'Book of Lecan' twenty-seven bishops of the race of Lugaidh governed Ross from Fachtna to Ua Dungalach, all of whom were natives of the territory.

Fachtna is supposed to have died in the forty-sixth year of his age. The story just given implies that he was at Ross before the death of St. Ita, i.e. 570, and Colgan thinks he was alive as late as 590. His name is the Irish form of the Latin Facundus; it is locally preserved in the name of the adjoining parish of Kil-faughna-beg, 'the little church of St. Fachtna.' He is sometimes called Faughnan or Fachtnan, i.e. Fachtna with 'án,' the diminutive of affection, added. His day, according to the 'Martyrology of Donegal,' is 14 Aug., although Smith (*Hist. of Cork*) gives the 16th as the day observed in the neighbourhood.

[Lanigan's Eccl. Hist. ii. 193–4; Martyrology of Donegal, pp. 21, 219; Smith's Hist. of Cork, i. 266–7; Calendar of Œngus, cxxiii–cxxxi.; Vita Mochaemog seu Pulcherius, Bollandists' Acta Sanct. 13 March, tom. ii. 281 seq.; Book of Leinster, 351 *a*; Lebor Brecc, 18 *e*; Geography of Ros Ailithir; Proceedings of the Royal Irish Academy, 2nd ser. ii. 219, &c.] T. O.

**FAGAN, ROBERT** (*d.* 1816), diplomatist and amateur portrait-painter, was born at Cork about 1745. In the year 1809 he was appointed consul-general for Sicily and the Ionian Islands. For many years he resided in Rome, and between 1794 and 1798 he formed a magnificent collection of works of art, including several chefs-d'œuvre, formerly in the Altieri Palace, and a Greek marble of Alexander, which he presented to the Vatican Museum. The Altieri Claudes were purchased from Prince Altieri by Fagan, who, to save them from the French, took the precaution to secrete them within a wall built by himself under a staircase. It was not long before a rumour of the sale reached the

French authorities, and the purchaser, refusing to deliver up the pictures, was arrested, and for some time confined in the castle of St. Angelo. But the place where they were deposited not having been discovered, he afterwards found means to convey them to England. When the French took possession of Rome in 1799, while attempting to take refuge on board Admiral Nelson's fleet Fagan was arrested with the pictures in his possession, but being released through the interference of a friend, he succeeded in conveying the two Claude pictures to Palermo. They were subsequently transmitted to a merchant in England for the purpose of sale, but through an error in the consignment they were deposited for a considerable time in a custom-house at some port in the west of England. On Fagan's arrival in London he ascertained that his pictures had been advertised for sale; he found no difficulty in proving them to be his property, and they were restored to him on payment of all expenses. They were subsequently disposed of to Mr. Beckford, with a few small Italian pictures, for 1,500*l.*, and purchased from him for 12,000*l.* by Mr. Richard Hart Davis, by whom they were transferred to Mr. Miles. The Leigh Court paintings were sold in 1883, and the celebrated Altieri Claudes — the 'Landing of Æneas' and the 'Sacrifice of Apollo'—are now in the collection of Mr. Vanderbilt of New York, U.S.A. A landscape, representing the embarkation of the queen of Sheba, was bought by Mr. Angerstein, and subsequently by the nation in 1824. Fagan exhibited at the Royal Academy the three following portraits: in 1812 'Children of Lord Amherst' (Sarah and Jeffery), painted at Palermo; 1815, engraved in mezzotint by Dunkarten, 'Portraits of Lady Acton and her Children;' 1816, 'Portrait of Captain Clifford.' At Holland House there is a portrait of Elizabeth, Lady Holland, and at Bayfordbury Park are several works by Fagan. He married a Roman lady of great beauty, whose portrait he painted several times. He died in Rome, 26 Aug. 1816, leaving two children, Estina and George, diplomatist, who died at Caracas in 1869. Between 1812 and 1813 Fagan was at Naples, during which period he was much engaged in corresponding with Queen Caroline of Naples and Lord William Bentinck (see *Historical Review*, Cambridge, July 1887).

[Private information.] L. F.

**FAGG, Sir JOHN** (*d.* 1701), colonel, was the son of John Fagg of Rye, Sussex (son of John Fagg of Brenzett, Kent), by his marriage with Miss Elizabeth Hudson (Berry, *County Genealogies*, Kent, p. 262). During the civil war he took sides with the parliament and became a colonel. He sat for Rye in the Long parliament. On 19 June 1643 he offered a loan of 1,000*l.* to parliament, which his future brother-in-law, Colonel Herbert Morley, was authorised to accept. He was appointed a commissioner to try the king, and attended in the painted chamber on 10, 12, and 13 Jan. 1648–9, but otherwise bore no part in the trial. On being nominated one of the committee for Sussex he refused to countenance their proposals for 'righting' the county. William Goffe [q. v.], in writing to Thurloe from Lewes, 7 Nov. 1655, states that he had omitted Fagg's name from the commission because he was 'lately observed to be too gratious with disaffected men; besides, will not stirr a haires bredth without coll. Morley' (Thurloe, *State Papers*, iv. 161). At the election of 1654 Fagg was returned for the county of Sussex, and again in 1656, when, however, he was not permitted to take his seat (*Lists of Members of Parliament, Official Return*, pt. i. p. 505). In the parliament of 1658–9 he was returned for the county, Bramber borough, and Horsham, when he elected to sit with Colonel Morley for the county (*ib.* pt. i. p. 510). On 31 July of that year the council of state placed him in command of the Sussex militia. He was directed to pay special regard to the security of Chichester and Arundel, and to promise all who volunteered for this service equal pay with the regular troops while actually under arms. He was also to maintain a correspondence with the army and militia in Kent, Surrey, Hampshire, and Wiltshire, as there might be occasion, and to give frequent intelligence to the council of his proceedings (Thurloe, vii. 712; *Cal. State Papers*, Dom. 1659–60, p. 562). He refused to act with Fleetwood and Lambert's party, and for attempting to raise forces in Sussex to join Haslerig and Morley in Portsmouth, he was seized by Lieutenant-colonel Lagoe and sent prisoner to London in Dec. 1659 (*Mercurius Politicus*, 8–15 Dec. 1659, p. 946). The Rump, on being restored a fortnight afterwards, accorded him a special vote of thanks, 29 Dec. (*Commons' Journals*, vii. 799). Two days later he was placed on the council of state (*ib.* vii. 800). Fagg used his influence to promote the king's return, and was created a baronet 11 Dec. 1660. He was elected for Steyning, Sussex, to the convention parliament of 1660 and again in March 1661, and held the seat till death. In the election of 1680–1 he was returned for the county as well as for Steyning, but preferred to represent the latter (*ib.* pt. i. p. 550). Fagg acquired the estate of Wiston,

Sussex, which had been sold by Sir Thomas Sherley [q. v.] The heir of the Sherleys, Thomas Sherley, M.D. [q. v.], did his utmost to recover his lost inheritance, basing his claim upon the settlement of the estate made by Sir Thomas Sherley before his death in February 1624–5. His suit was, however, unsuccessful, and on carrying an appeal to the House of Lords in 1675, he was ordered into the custody of the serjeant-at-arms for breach of privilege, Fagg being a member of parliament. The matter occasioned so violent a dispute between the houses, that the king was in consequence compelled to prorogue the parliament on 22 Nov. in the same year (Elwes, *Castles, &c. of Western Sussex*, pt. i. pp. 265, 267; Cobbett, *State Trials*, vi. 1121–88). Fagg died 18 Jan. 1700–1. He married, 19 March 1645, Mary, daughter of Robert Morley of Glynde, Sussex, by whom he had sixteen children. After her death on 20 Nov. 1687 he married, secondly, Ann, daughter of Philip Weston of Newbury, Berkshire, but she died 11 May 1694 without leaving issue. A fine full-length portrait of Fagg is preserved at Wiston.

[Noble's Lives of the English Regicides, i. 206–7; Wotton's Baronetage (Kimber and Johnson), ii. 124–5; Burke's Peerage (1888), p. 525; Cal. State Papers, Dom. 1660–1, p. 247, 1661–2, p. 293; Wood's Athenæ Oxon. (Bliss), ii. 498, iv. 77; will registered in P.C.C. 88, Dyer; Sussex Archæological Collections, vols. v. xii.; W. Durrant Cooper's Parl. Hist. of Sussex; Will of John Fagg, esq. (P. C. C. 97, Rivers); Thurloe's State Papers, v. 456, 490; Evelyn's Diary (Wheatley), iii. 177–83.] G. G.

FAGGE, CHARLES HILTON (1838–1883), physician, son of Charles Fagge, a medical practitioner, and nephew of John Hilton [q. v.], was born at Hythe in Kent on 30 June 1838. Fagge entered Guy's Hospital medical school in October 1856, and in 1859, at the first M.B. examination at the university of London, gained three scholarships and gold medals, an almost unparalleled distinction; in 1861, at the final M.B. examination, he gained scholarships and gold medals for medicine and for physiology, and a gold medal for surgery. In 1863 he graduated M.D., in 1864 became a member, and in 1870 a fellow of the Royal College of Physicians. After being demonstrator of anatomy from 1862 to 1866, Fagge became medical registrar of Guy's in 1866, assistant physician in 1867, and physician in 1880. He was for some years demonstrator of morbid anatomy, lecturer on pathology, and curator of the museum at Guy's. He for some years edited the 'Guy's Hospital Reports,' and at the time of his death was examiner in medicine to the university of London. For about a year and a half he had suffered from aneurysm of the aorta, but he continued to work on his treatise on medicine, which had occupied him for twelve years or more. He had been occupied for many hours on the last day of his life in reading examination papers, when he was seized with difficulty of breathing, and died in half an hour on 18 Nov. 1883, at his house in Grosvenor Street, in his forty-sixth year.

As a consulting physician Fagge was rapidly rising to the front rank, owing to his remarkable painstaking in the investigation of cases. His original papers and his 'Principles and Practice of Medicine,' published in 1886, with important additions by Drs. Wilks and Pye-Smith, the latter having edited the work, place him high among contributors to the scientific advancement of medicine. He was an accomplished clinical physician and a pathologist of very wide grasp, a thinker capable of gathering with infinite patience facts from all quarters, and of arranging them with singular skill so as to make obscure points clear. As a teacher he was accurate, minute, and much valued. He translated the first volume of Hebra's work on cutaneous diseases into English for the New Sydenham Society, and classified and catalogued the invaluable series of models of skin diseases in the museum of Guy's Hospital. He contributed several valuable papers on skin diseases to the 'Guy's Hospital Reports,' the most important being 'On Scleriasis and Allied Affections,' 1867. An admirable article on 'Intestinal Obstruction' appeared in the same reports in 1868. His article on 'Valvular Disease of the Heart' in Reynolds's 'System of Medicine' (vol. iv.) is a masterly one; others on 'Mitral Contraction,' 'Acute Dilatation of the Stomach,' 'Abdominal Abscess,' and on 'Fibroid Disease of the Heart' ('Transactions of the Pathological Society,' xxv. 64–98), are scarcely less notable. In conjunction with Dr. Thomas Stevenson, he made a series of researches on the application of physiological tests for digitaline and other poisons (*Proc. Roy. Soc.* 1865; *Guy's Hospital Reports*, 1866). But an account of the subjects on which he wrote original and valuable papers would traverse much of the most interesting ground in medicine. The 'Lancet' (1886, i. 20) describes his 'Principles and Practice of Medicine' as 'one of the most scientific and philosophical works of its kind, being in truth a mine of clinical and pathological facts, which are dealt with in so masterly a manner that we know not which to admire most, the patient labour and thought expended in bringing them to light, the learning and acumen that illustrate them, or the calm and judicial spirit in which

they are estimated and criticised.' A second edition appeared in 1888. Fagge was of middle height, particularly quiet and unassuming in manner, and much beloved by those who knew him well. He left a widow and two daughters. A bronze tablet has been erected to his memory in the museum of Guy's Hospital.

[Guy's Hospital Reports, 1884, xxiii–xxxi.; Lancet, 1883, ii. 973, 1886, i. 20, 69; Brit. Med. Journal, 1883, ii. 1046; Medical Times, 1883, ii. 614.] G. T. B.

FAGIUS, PAUL (1504–1549), divine, son of Peter Büchlein, schoolmaster of Rheinzabern in the Palatinate, and Margaret Hirnin of Heidelberg, was born in 1504, and at the age of eleven left his father's school for Heidelberg, where he studied under John Brentius and Martin Frechtus. From Heidelberg at about the age of eighteen he removed to Strasburg, where he gave lessons to support himself. At Strasburg he was the pupil of Wolfgang Capito, a famous Hebraist, and became intimate with Bucer and other learned reformers. In 1527 he accepted the post of schoolmaster at Isne in Suabia, where he married. In 1537, after two years' preparatory study at Strasburg, he undertook the duties of pastor at Isne, and distinguished himself for eloquence and zeal. In 1541, when Isne was visited by the plague, his example and exhortations prevented the desertion of the town by the richer inhabitants. All this time he was actively improving himself in Hebrew; he induced the celebrated rabbi, Elias Levita, to come from Venice to help him in his studies, and by the generosity of Peter Buffler, senator of Isne, he was enabled to establish a Hebrew printing-press, which published many works valuable to oriental scholars. These publications gave Fagius a great reputation as a Hebraist, and in 1542, Capito having died at Strasburg of the plague, the senate invited Fagius to take his place as professor of Hebrew; almost at the same time the town of Constance asked him to succeed the eloquent pastor, John Zwick, while the landgrave of Hesse offered him the chair of theology at Marburg. Fagius accepted the post of pastor at Constance for two years, and in 1544 went to Strasburg as Capito's successor; but in 1546 Frederick II, the elector palatine, invited him to Heidelberg to aid the party of the reformation in that university. Fagius published several works while at Heidelberg, but lost his father in 1548, and the triumph of the emperor over the elector began to make the position of conspicuous reformers exceedingly dangerous. Having refused to obey the Interim, he was deposed with Bucer from his offices, and accepted in 1549 the invitation of Archbishop Cranmer and the lord protector to come to England. He arrived in England in April and stayed for some months with the archbishop, till a quartan fever attacked him; he was removed to Cambridge on 5 Nov. in the hope that the change of air might be beneficial, and died there in the arms of Bucer on 13 Nov. 1549. The date is fixed by the statement in the 'Vera Historia' that Fagius died on the Ides of November. Fagius had been appointed reader in Hebrew at Cambridge, and had written portions of a course of lectures on Isaiah, when the fever attacked him. On 25 Sept. he was assigned a pension of 100*l.* per annum by the king. He was buried in St. Michael's Church in Cambridge, but his body was exhumed in Queen Mary's reign and publicly burnt. Three years later, on Queen Elizabeth's accession, his honours were formally and publicly restored, 6 Feb. 1557. [For further particulars see BUCER.]

[Vita Pauli Fagii, Theologi pietate atque linguarum cognitione excellentissimi, per ministros aliquot Ecclesiæ Argentinen. vere et breviter descripta, printed in a book entitled 'Historia Vera: de vita, obitu, sepultura, accusatione hæreseos, . . . D. Martini Buceri et Pauli Fagii . . .' Strasburg, 1562. This book was edited by Conrad Hubert, Bucer's secretary; it contains a list of all Fagius's numerous works, which is printed in Strype's Memorials of Archbishop Cranmer, p. 845. The part of Hubert's book which relates to the burning and restitution of honours was translated into English by Arthur Goldyng, and published in London in 1562. See also Melchior Adam's Vitæ Theologorum, Frankfort, 1705; Nouvelle Biographie Générale, vol. xvii.; Cooper's Athenæ Cantabrigienses, i. 95; Allgemeine deutsche Biographie, vol. vi.; Haag's La France Protestante, Paris, 1852, iii. 71; and the index to Strype's works under 'Fagius.'] R. B.

FAHEY, JAMES (1804–1885), water-colour painter, was born at Paddington, then a village near London, 16 April 1804, and at first studied engraving under his uncle, John Swaine. Afterwards he became a pupil of George Scharf, and then went to Paris, where he studied from the life, and made full-size drawings of dissections, which he reproduced on stone for the use of anatomical students. His earliest exhibited work, a 'Portrait of a young Gentleman,' appeared at the Royal Academy in 1825, and was followed in 1827 by drawings of the church of St. Jacques at Dieppe and the cathedral of Notre-Dame at Paris. Between this time and 1836 he contributed several portraits and landscapes in water-colours to the exhibitions of the Royal Academy, the British Institution, and the

Society of British Artists. Meanwhile the beauties of English scenery led him by degrees to devote himself exclusively to landscape painting, and in 1834 he joined the Associated Painters in Water-Colours, out of which was formed in 1835 the New Society of Painters in Water-Colours (now the Royal Institute of Painters in Water-Colours), which held its first three exhibitions in Exeter Hall, and in 1838 removed to Pall Mall, when Fahey became its secretary. This office he held until 1874, and discharged its duties with much tact and devotion. His works, mostly landscape compositions, in which he introduced figures and groups, were seldom absent from its exhibitions, and his official services were long given without any remuneration. In 1853, 1855, and 1857 he again sent landscape drawings to the Royal Academy, and in 1856 he was appointed drawing-master at the Merchant Taylors' School, from which post he retired with a pension after twenty-seven years' service. He also painted occasionally in oil, and exhibited two pictures at the British Institution in 1861 and 1862. Fahey died at The Grange, Shepherd's Bush Green, London, 11 Dec. 1885. His son, Mr. Edward Henry Fahey, was well known as a painter in water-colours.

[Athenæum, 1885, ii. 814; Illustrated London News, 26 Dec. 1885, with portrait; Exhibition Catalogues of the Royal Academy, British Institution, Society of British Artists, and New Society of Painters in Water-Colours, 1825–84.]

R. E. G.

**FAHIE, Sir WILLIAM CHARLES** (1763–1833), vice-admiral, of an Irish family settled at St. Christopher's, where his father was judge of the vice-admiralty court, entered the navy in 1777, on board the Seaford, with Captain Colpoys, and afterwards in the Royal George. In October 1779 he was appointed to the Sandwich, bearing the flag of Sir George Rodney, and was present at the defeat of Langara off Cape St. Vincent, and in the several actions with De Guichen on 17 April and 15 and 19 May 1780. In August 1780 he was appointed acting lieutenant of the Russell, in which he was present in the action off Martinique on 28 April 1781, and at St. Christopher's on 26 Jan. 1782. On account of his local knowledge he was afterwards sent by Hood to communicate with the garrison of Brimstone Hill, and on the second occasion, being unable to regain his ship—the fleet putting to sea at very short notice [see Hood, Samuel, Viscount]—he gave himself up to the French general, but was permitted to depart. He rejoined the Russell at St. Lucia, and was present in the actions to leeward of Dominica on 9 and 12 April. In January 1783 he was confirmed in the rank of lieutenant, but remained with his family at St. Christopher's till the outbreak of the war with France in 1793, when he was appointed to the Zebra sloop with Captain Robert Faulknor [q. v.], in which he took part in the brilliant assault on Fort Royal. Sir John Jervis consequently appointed him to the flagship, the Boyne, and on 5 Aug. promoted him to be commander of the Woolwich. On 2 Feb. 1796 he was posted to the command of the Perdrix of 22 guns, in which he continued until she was paid off in August 1799. In 1804 Fahie was again sent out to the West Indies in command of the Hyæna, from which, in 1805, he was moved into the Amelia, and again, in 1806, into the Ethalion, in which ship he assisted at the capture of the Danish West India islands by Sir Alexander Cochrane in December 1807. In November 1808 he was appointed to the Belle Isle of 74 guns, one of the squadron which reduced Martinique in February 1809. He afterwards exchanged with Commodore Cockburn into the Pompée, employed in April 1809 in the blockade of three French ships which had anchored in the roadstead of the Saintes. On the night of 14 April they put to sea, closely followed by the Hazard and Recruit sloops and the Pompée, the rest of the squadron being at a considerable distance. The chase continued during the 15th. At nightfall the French ships separated; the Pompée and her little consorts attached themselves to the Hautpoult; and, mainly through the persistent gallantry of Captain Charles Napier [q. v.] of the Recruit, assisted towards the close by the Castor frigate, brought her to action about four o'clock on the morning of the 17th, and captured her after a sharp combat lasting an hour and a half (James, *Nav. Hist.* 1860, v. 19). In the following August Fahie was appointed to the Hautpoult, which had been commissioned as the Abercromby; in November he was ordered to wear a broad pennant, and in February 1810 assisted in the reduction of Guadeloupe, from which he was sent by Cochrane to take possession of St. Martin's and St. Eustatius. In June he sailed for England in charge of a valuable convoy, and the Abercromby having been refitted, in December he joined the flag of Sir George Berkeley at Lisbon. During the three following years he commanded the Abercromby in the Channel and the Bay of Biscay, and in 1815 was appointed to the Malta, which, on the escape of Bonaparte from Elba, was sent out to the Mediterranean, where Fahie was employed for some months as senior officer on the coast of Italy, a service for which the

king of the Two Sicilies nominated him a commander of the order of St. Ferdinand and Merit. Fahie attained flag rank on 12 Aug. 1819, and in January 1820 was appointed commander-in-chief on the Leeward Islands station, from which in the following year he was sent to Halifax. With the close of his command, in September 1824, his active career terminated. In October he was nominated a K.C.B., and became a vice-admiral on 22 July 1830. In his intervals of half-pay, and on his retirement, he lived almost entirely in the West Indies, where he died, at Bermuda, on 11 Jan. 1833. He was twice married, first, to Elizabeth Renie Heyliger, daughter of Mr. William Heyliger of St. Eustatius; and secondly, to Mary Esther Harvey, daughter of the Hon. Augustus William Harvey, member of council of Bermuda.

[Ralfe's Naval Biog. iv. 34; Marshal's Roy. Nav. Biog. ii. (vol. i. pt. ii.) 715.] J. K. L.

FAIRBAIRN, PATRICK, D.D. (1805–1874), theologian, born on 28 Jan. 1805, at Hallyburton in the parish of Greenlaw, Berwickshire, was son of John Fairbairn, a farmer. After some education at parish schools, he entered the university of Edinburgh in 1818, and became tutor in the family of the Rev. Thomas Johnstone of Dalry. Influenced greatly by his mother, he entered on the usual course of study for the ministry, and was licensed to preach in 1826. He spent some time as tutor in the family of Captain Balfour, a large proprietor in Orkney, and in 1830 he was presented by the crown to the parliamentary parish of North Ronaldshay in the Orkney Islands. The people had the reputation of being wild, and even 'wreckers,' but a marked improvement was effected through Fairbairn's devoted labours. At the same time he carried on a careful course of specific study, and gained a thorough acquaintance with Hebrew and German. In 1836 he was translated to Bridgeton, Glasgow, where one of the new churches, erected under the auspices of Dr. Chalmers, had been placed, and in 1840 to Salton in East Lothian, the parish of which Dr. Gilbert Burnet had been minister. Attached to the principles of the free church, Fairbairn left the established church in 1843, and became minister of the free church in the same parish. In 1845 and 1847 he published the first and second volumes respectively of a work entitled 'The Typology of Scripture,' the design of which was to settle definite principles for the interpretation of the symbolical parts of the Bible.

In 1853 Fairbairn was appointed by the general assembly of the free church professor of divinity in their theological college at Aberdeen. While he was in this office the university of Glasgow conferred on him the degree of D.D. In 1856 he was transferred to the free church college of Glasgow, and on 4 Nov. he was appointed principal. In 1865 he was elected moderator of the general assembly. In 1867 he was appointed one of a deputation to visit presbyterian churches in the United States. He was one of the company for revising the Old Testament scriptures, attended most of the meetings till near his death, and bestowed on his work much careful study. He died very suddenly on the night of 6 Aug. 1874. He was twice married, first, on 27 March 1833, to Margaret Playfair Pitcairn, who died 9 Dec. 1852.

Fairbairn was one of the most systematic, laborious, and persevering of students. In connection with Clark's 'Biblical Cabinet' and 'Foreign Theological Library' he translated in whole or in part several works from the German, the most important of which were Hengstenberg's 'Commentary on the Psalms,' and the same author's 'Commentary on the Revelation of St. John.' In addition to his 'Typology of Scripture,' he published: 1. 'Jonah, his Life, Character, and Mission,' 1849. 2. 'Ezekiel, and the Book of his Prophecy,' 1851. 3. 'Prophecy, viewed in its Distinctive Nature, its special Functions and Proper Interpretation,' 1856. 4. 'Hermeneutical Manual, or Introduction to the Critical Study of the Scriptures of the New Testament,' 1858. 5. 'The Revelation of Law in Scripture,' being the Cunningham Lectures for 1868. 6. 'The Pastoral Epistles of St. Paul,' 1874. 7. 'Pastoral Theology; a Treatise on the Office and Duties of the Christian Pastor' (posthumous), 1875. Fairbairn likewise discharged the laborious office of editor of the 'Imperial Bible Dictionary,' and contributed many important articles to the work.

In his exegetical works Fairbairn showed not a little of the assiduity of the Germans, controlled, however, by cautious judgment and profound regard for the system of evangelical doctrine. He was greatly esteemed among his friends for the uprightness and genuineness of his character, his friendly disposition, and unaffected bearing. Of a very powerful physical frame and commanding appearance, he was always ready for the humblest acts of service, and as a professor was alike honoured and loved by his students.

[Scott's Fasti, pt. v. 411–12, pt. iii. 445; biog. sketch prefixed to Pastoral Theology, by the Rev. James Dodds; personal knowledge.]

W. G. B.

**FAIRBAIRN**, Sir PETER (1799–1861), engineer and inventor, youngest brother of Sir William Fairbairn [q. v.], was born at Kelso in Roxburghshire in September 1799. He had little education, and his father obtained a situation for him in 1811 in the Percy Main colliery at Newcastle-on-Tyne. For three years Peter continued at Percy Main, until, at the age of fourteen, he was apprenticed to a millwright and engineer in Newcastle, for which business he seemed to have a peculiar 'bent.' He walked every day from Percy Main to Newcastle, and the breakfast-can which he carried is still preserved by the family. During his apprenticeship he made the acquaintance of Mr. Holdsworth of Glasgow, a mechanic, a well-known constructor of cotton machinery, under whom he was placed as foreman, ultimately being appointed traveller to the firm. In 1821 he left Mr. Holdsworth's service to take a situation on the continent. In France he remained a twelvemonth, acquiring a technical knowledge of the native industries, and after a similar period in the Manchester establishment of his brother William accepted a partnership with his former employer, Holdsworth. In 1828 he left Glasgow and began business in Leeds as a machine maker. He had no capital; but Leeds was then in the first flush of its manufacturing prosperity. Fairbairn had already devoted a great deal of attention to flax-spinning machinery, which had been developed in Leeds by Girard, a French inventor. Fairbairn suggested an improvement by which the process was simplified and a great saving effected. He proposed to use eighty spindles instead of forty, and to substitute screws for the old 'fallers' and 'gills.' John Anderson, a Glasgow workman, joined him in perfecting the machine, which was constructed under great difficulties in a small room in Lady Lane, Leeds. Mr. Marshall, a prominent local flax-spinner, promised to replace his old machines with Fairbairn's as fast as they could be turned out. Fairbairn said that he had 'neither workshop nor money.' Marshall thereupon encouraged him to take the Wellington foundry at the New Road End, which was then to let. Fairbairn's energy soon made him independent of Marshall's support. Further improvements were introduced. He constructed woollen as well as flax machinery Trade was stimulated by his improvements in machinery, and he became a notable force in the centre of Yorkshire manufactures. His improvement in the roving-frame, and his adaptation of what is known as the 'differential motion' to it, his success in working the 'screw gill' motion, and his introduction of the rotary gill, were all important factors in the growth of mechanical efficiency. His inventions included machines for preparing and spinning silk waste, and improvements in machinery for making rope yarn. The art of constructing engineering tools was afterwards included in the industrial fabrications of the Wellington foundry, and the Crimean war gave an impetus to this branch of the business. He constructed large machines, utilised at Woolwich and Enfield, for the purposes of cutting, twisting, boring, and tearing iron and steel; cannon-rifling machines, milling machines, planing and slotting machines, &c. His foundry had become a gigantic concern before his death, on 4 Jan. 1861. Fairbairn was a public-spirited and highly respected citizen of Leeds. In 1836 he was elected to the town council, in which he sat until 1842, resigning in that year on account of the increasing demands of his business. In 1854 he was elected an alderman, and, after being appointed a magistrate, was mayor in 1857–8 and 1858–9. The town hall was opened by the queen and the prince consort during his mayoralty, and Fairbairn, who distinguished himself as a host, received the honour of knighthood. During his mayoralty the British Association visited Leeds. He presented to the town hall, at a cost of 1,000*l.*, a statue of the queen by Noble. The inhabitants of Leeds subscribed for a portrait of Fairbairn by Sir Francis Grant, which hangs in the council chamber, and for a bronze statue of him by Noble. Fairbairn was twice married, his first wife, by whom he had one son and two daughters, being Margaret, daughter of Mr. Robert Kennedy of Glasgow; she died in 1843. In 1855 he married Rachel Anne, fourth daughter of Robert William Brandling, of Low Gosforth, Newcastle, and widow of Capt. Charles Bell, R. N.; she survived him.

[Life of Sir W. Fairbairn; Baines's Yorkshire, Past and Present; Parson's History of Leeds, Bradford, Wakefield, 1840.] J. B–y.

**FAIRBAIRN**, Sir WILLIAM (1789–1874), engineer, was born at Kelso, Roxburghshire, on 19 Feb. 1789. His father, Andrew Fairbairn, was a farm-servant and an expert ploughman; had been impressed during the American war, and on returning to Scotland married the daughter of a Jedburgh tradesman, named Henderson, by whom he had five children. Mrs. Fairbairn, though a delicate woman, was a good housewife, and till 1804 spun and manufactured all the clothes of the family. William learnt his letters from one 'bowed Johnnie Ker,' and acquired a little arithmetic and

elementary knowledge at the parish school. His father farmed three hundred acres for a time under Lord Seaforth with the assistance of the elder children, while William had to take care of his delicate brother, Peter [q. v.] To save the trouble of carrying the child he constructed a 'wagon' with a few simple tools, and then took to building boats and little mills. He afterwards had a little plain schooling at Mullochy, under a Mr. Donald Fraser, and then learnt bookkeeping under an uncle who kept a school at Galashiels. When fourteen years old he joined his family at Kelso, where they had been settled by the father, who was managing a farm near Knaresborough. William got employment at 3*s.* a week, until he was laid up by an accident, upon a bridge then being built by Rennie.

Towards the end of 1803 the elder Fairbairn moved with his family to a farm near Newcastle-on-Tyne belonging to the Percy Main colliery. William was employed in the colliery, and on 24 March 1804 was apprenticed to John Robinson, a millwright. He spent his leisure in reading, three days in the week being systematically allotted to mathematical studies and the others to general literature. He also applied his mechanical ingenuity to the construction of an orrery. Being appointed to the care of the engines at the colliery he got more time for reading, and became a member of the Shields library. Here he became a friend of George Stephenson. At the end of his apprenticeship, in March 1811, he obtained employment as a millwright at Newcastle, and afterwards in the construction of some works at Bedlington, where he met his future wife. The works being finished, he sailed for London in December 1811 with a fellow-workman named Hogg. They obtained employment after some difficulties. A clergyman named Hall introduced Fairbairn to the Society of Arts and to Tilloch, the founder of 'Tilloch's Philosophical Magazine,' and employed him in the construction of a steam-engine for digging. The machine failed after absorbing some of Fairbairn's savings. He made something by a sausage-machine, and set out for Bath and Dublin, where by October 1813 he had finished a nail machine, and then went to Manchester. Soon afterwards he married Dorothy, youngest daughter of John Mar, a Kelso burgess. He was employed by a master with whom in 1817 he had some disagreement about a new Blackfriars bridge at Manchester, and thereupon set up in partnership with an old shopmate, James Lillie. They soon acquired a good reputation by providing the machinery for a cotton-mill, and their business rapidly increased. In 1824 Fairbairn went to Zurich to erect two water-mills. By an ingenious contrivance he surmounted the difficulties due to the irregular supply of water, and constructed wheels which worked regularly whatever the height of the river. By 1830 Fairbairn and Lillie had a clear balance of near 40,000*l.*, and were able besides to increase their works so as to employ three hundred hands.

Fairbairn became a member of the Institution of Civil Engineers in 1830. He now began to investigate the properties of iron boats with a special view to improving the system of canal traction. His partner was not favourable to the experiments which he undertook for the Forth and Clyde Company. The publication of his results brought him the thanks of the institution, and the company employed him to construct a light iron passage-boat called the Lord Dundas, which ran for two years between Port Dundas, Glasgow, and Port Eglintoun, Edinburgh.

Fairbairn and Lillie lost much at this time in a speculation for starting a cotton-mill, which crippled their resources as millwrights and led to a dissolution of the partnership, Lillie setting up in opposition to Fairbairn. Fairbairn now devoted his energies to shipbuilding. He first built his ships in sections at Manchester, but in 1835 decided to take works at Millwall, Poplar, in partnership with an old pupil, Andrew Murray. He was supported by government and the East India Company, but found the strain too great and abandoned the Millwall establishment, where two thousand hands were employed. At Manchester he undertook many engineering schemes, experimented on the properties of iron, and, to meet a strike of his workmen, introduced the riveting machine, which has made a revolution in the manufacture of boilers. He took great interest in questions connected with boilers, and founded an association for the prevention of boiler explosions.

In 1839 he inspected the government works at Constantinople, and was decorated by the sultan, who also gave him a firman to be 'chief fabricator' of machinery for the Turkish government in England. He was consulted in 1840 upon the drainage of the Haarlem lake. In 1841 he gave advice to the English government upon the prevention of accidents by machinery. In 1842 he took out a patent (17 July, No. 9409) for improvements in the construction of iron ships, which proved too troublesome for general application. He read a paper on the prevention of smoke before the British Association at York in 1844. When Stephenson designed the tubu-

lar bridge at the Menai Straits he consulted Fairbairn, who made many experiments, and was ultimately appointed to superintend the construction of the bridge 'in conjunction with' Stephenson. The tube was successfully raised in April 1848. Misunderstandings having arisen as to Fairbairn's precise position, he gave up his appointment, and in 1849 published 'An Account of the Construction of the Britannia and Conway Tubular Bridges, with a complete History of their Progress,' containing his own account of the affair. In October 1846 he took out a patent for the new principle of wrought-iron girders he had devised for the bridge, although Stephenson shared in the patent. He stated in 1870 that he had built and designed nearly a thousand bridges. In 1849–50 he submitted plans, which, however, were not adopted, for a bridge over the Rhine at Cologne. Fairbairn made many investigations into the properties of the earth's crust in conjunction with William Hopkins [q. v.], the Cambridge mathematician, and was a high authority upon all mechanical and engineering problems.

Fairbairn caught a chill, from which he never recovered, at the opening of the new buildings of Owens College in 1870. He died 18 Aug. 1874 at the house of his son-in-law, Mr. Bateman of Moor Park, Surrey. He was buried at Prestwick, Northumberland.

Fairbairn had seven sons and two daughters by his wife. He declined a knighthood in 1861, but accepted a baronetage in 1869. In 1840 he bought the Polygon, Ardwick, near Manchester, where he lived till his death, and received many distinguished visitors. He spoke often and well at the British Association and similar meetings. He served as juror in the London exhibitions of 1851 and 1862, and at the Paris exhibition of 1855. In 1855 he was made a member of the Legion of Honour, and he was a foreign member of the Institute of France. He received the gold medal of the Royal Society in 1860, and was president of the British Association in 1861. He received the honorary LL.D. degree of Edinburgh in 1860 and of Cambridge in 1862. He was president of the Institution of Mechanical Engineers in 1854, and of the Manchester Literary and Philosophical Society from 1855 to 1860. A full list of his numerous contributions to the 'Transactions of the Royal Society' and the proceedings of many scientific and learned bodies is given in the life by Mr. Pole.

[Life of Sir W. Fairbairn, partly written by himself, edited and completed by W. Pole, 1877; Account of the Construction of the Britannia and Conway Bridges, 1849; Smiles's George and Robert Stephenson, and Industrial Biography; Iron, its History, Properties, &c.; Fortunes made in Business; various papers contributed by Fairbairn to the proceedings of scientific societies.]

J. B–y.

FAIRBORNE, Sir PALMES (1644–1680), governor of Tangier, was the son of Colonel Stafford Fairborne of Newark (*Harl. Soc. Publ.* viii. 268–9), and probably related to the Yorkshire family of that name. When a lad he fought as a soldier of fortune in the defence of Candia (Crete) against the Turks (a siege which lasted on and off for twenty years, 1648–69), and, in token of the valour he there displayed, a Turk's head was afterwards included in his arms (see grant or confirmation of arms, about 1677, *Grants*, iii. 63, by Sir H. Norroy). At the age of seventeen Fairborne was back in England (Keepe, *Mon. Westmonasteriensia*, p. 6306; epitaph on monument). In the autumn of 1661 he enlisted as a captain in the newly formed regiment called the Tangier Regiment of Foot, afterwards the 2nd Queen's, now the Queen's West Surrey Regiment. The regiment mustered one thousand strong, besides officers, on Putney Heath, 14 Oct., and sailed to garrison Tangier, under the command of the Earl of Inchiquin, in January 1662 (see for these and other details Colonel Davis's history of the regiment). During the next eighteen years Fairborne took a prominent part in the defence of Tangier, which was exposed to constant attacks from the Moors, receiving the honour of knighthood for his services (Luttrell, *Rel. of State Affairs*, i. 36). By 1664 he had risen to the rank of major. In 1667 he fought a duel with a brother officer, which threatened to have a fatal termination had they not been separated and forced into a reconciliation. The account Fairborne gives of the place in his letters home is deplorable; in 1669 he writes: 'Tangier never was in a worse condition than at present. I hope some care is taken to remedie this, or else the Lord have mercy upon us' (Colonel Davis, i. 95, &c.) The soldiers were often in want of stores and victuals, and constant desertions took place. Fairborne rode on one occasion alone into the enemy's lines, and brought a deserter back in triumph on his horse (26 Dec. 1669). In May 1676 he was made joint deputy-governor in the absence of the Earl of Inchiquin, and on the death (21 Nov.) of his coadjutor, Colonel Allsop, he had the sole command for the next two years. Under Fairborne's firm and wise rule great improvements took place both in the discipline of the garrison and in the construction of the mole for defence of the harbour. But the pay being two years and a quarter in arrears,

disturbances occurred among the soldiers. In December 1677 a serious mutiny took place, which Fairborne promptly quelled; wrenching a musket from the leading mutineer, he shot him dead on the spot. He afterwards wrote home regretting that any man should have fallen by his hand, but hoped that the king would not condemn his zeal in his service (*ib.* i. 122). In the spring of 1678 he went to England. Two years after, 25 March 1680, the Moors, under their emperor, Muley Hassan, blockaded Tangier, and Fairborne returned early in April to conduct the defence as sole governor and commander-in-chief. In July a new governor, the Earl of Ossory, was appointed over Fairborne's head, in Inchiquin's place. Fairborne petitioned in August that 'the small pittance of 500*l.* per annum allowed him as commander-in-chief might not be taken away, nor yet his pension, as things at Tangier are three times as dear as in England, and he had not received a farthing of pay' (*ib.* i. 158–60). Ossory died on 30 July, and Fairborne remained as sole defender of Tangier. The Moors made a desperate attack in October. On the 24th the governor, riding out of the town to inspect the defences, took part in a slight skirmish and was mortally wounded by 'a chance shot,' according to his epitaph, but an account of the engagement says that 'being a man of undaunted spirit, in courage and resolution fearing nothing, but still riding in every place of danger to animate his soldiers, and never changing his horse, the enemy did know him, and firing often, with an unfortunate and fatal shot wounded him mortally' (see account of his death, *ib.* i. 171, &c.) After three days' fighting, which the dying governor watched from a balcony, the Moors were forced to raise the siege and repulsed with great loss, while Fairborne, lingering till evening (27 Oct.), saw his victorious troops march into the town. An account is given of his dying speech in a paper called 'The Tangiers Rescue,' by John Ross, 1681, and all agree in calling him a 'worthy, able, and brave officer' (*Shere's Diary*; *Tangier State Papers*, No. 30, 27 Oct. 1680, p. 254), 'a man of undaunted resolution and spirit,' and 'of indefatigable diligence' (Davis, i. 177). By his wife, Margaret Devereux (first married to a Mr. Mansell), he left a large family in great poverty, but early in 1681 the king granted Lady Fairborne an annuity of 500*l.* (*Notes and Queries*, 2nd ser. iv. 351); their eldest son, Stafford [q. v.], became a knight and rear-admiral. Lady Fairborne afterwards remarried (Paston, son of the first Earl of Yarmouth). She died in 1698, and was buried in Westminster Abbey (Chester, *Abbey Registers*). She erected a monument in the nave of the abbey to Fairborne, with an epitaph by Dryden recounting his exploits. Three years after Fairborne's death Tangier was abandoned to the Moors, and the costly fortifications razed to the ground.

[History of the 2nd Queen's, now the Royal West Surrey Regiment, by Lt.-col. John Davis, vol. i. passim; Addit. MSS. 15892, f. 90, and 17021, f. 14, &c.] E. T. B.

FAIRBORNE, Sir STAFFORD (*d.* 1742), admiral of the fleet, was the eldest son of Sir Palmes Fairborne [q. v.], governor of Tangiers. In June 1685 Stafford was lieutenant of the Bonadventure at Tangiers, and during the illness of his captain commanded the ship in a successful encounter with some Sallee vessels at Mamora (Charnock, ii. 94*n.*) On 12 July 1686 he was promoted to command the Half Moon, a Sallee prize, and in August 1688 was appointed to the Richmond, from which he was moved into the Fairfax, and, after the revolution, into the Warspite of 70 guns, which he commanded at the battle of Beachy Head, 30 June 1690. At the siege of Cork, in the September following, he served on shore under Marlborough, probably with a naval brigade; in 1692 he commanded the Elizabeth of 70 guns at the battle of Barfleur, and in 1693 the Monck of 52 guns in the fleet under Sir George Rooke [q. v.], which on 19 June, while in charge of the Smyrna convoy, was so disastrously scattered by the French off Cape St. Vincent (Burchett, *Transactions at Sea*, p. 486). In 1695 he commanded the Victory, a first-rate, and was moved out of her into the Defiance, a third-rate, on 3 Feb. 1695–6, 'to command the outward-bound trade in the Downs.' On 22 March he was moved back again to the Victory; in June into the London, also a first-rate; and shortly after into the Albemarle, a second-rate. These rapid changes illustrate the peculiar inconvenience of the system then in vogue of paying a captain according to the rate of the ship he commanded. Fairborne was assured at the time that, as they were made for the advantage of the service, they should not be any prejudice to him; but three years later he was still petitioning the admiralty for compensation for the loss he had sustained, amounting in pay alone to nearly 200*l.* (*Captains' Letters*, 12 July 1698, 6 June 1699). In May 1699 he was appointed to the Torbay, but that ship being found not nearly ready, he was transferred to the Suffolk, which he commanded till the end of the year as senior officer in the Downs or at Spithead. In January 1700 he was appointed to the Til-

bury, in which he went to Newfoundland in charge of convoy, and to clear the coast of pirates. Thence he went with convoy to Cadiz, and into the Mediterranean. By March 1701 he was back at Cadiz, and thence returned to England. In the following June he was promoted to be rear-admiral of the blue, and some little time later he was knighted.

In 1702 he was appointed, with his flag in the St. George, to a command in the fleet under Rooke, which failed in the attempt on Cadiz, and achieved the brilliant success at Vigo, on which occasion he moved into the Essex, a ship of lighter draught, but does not seem to have been personally engaged. He was afterwards left under Sir Clowdisley Shovell [q. v.] to bring the prizes home, a service which, in spite of exceptionally bad weather, was safely accomplished by 17 Nov. In the following year Fairborne was promoted to be vice-admiral of the red, and appointed to serve in the grand fleet during the short command of Admiral George Churchill [q. v.], after which, with his flag in the Association, he joined Shovell in the Mediterranean, and with him returned to England in November. From the Downs the squadron was ordered into the Thames, and on the evening of the 25th anchored for the night off the Gunfleet. There the great storm, which broke out the next day, found them. They were unable to weigh, but in the early morning of the 27th the Association was blown violently from her anchors, and, with the wind at W.S.W., was driven helplessly across the North Sea to the coast of Holland, whence, after many dangers and narrow escapes, she at last reached Gothenburg, and, after refitting, was able, not without great difficulty, to return to the Thames (Burchett, p. 656; Charnock, v. 148). In the following year Fairborne hoisted his flag on board the Shrewsbury, in the fleet under Shovell at Lisbon, and, on Shovell's going to the Mediterranean, remained in command of the ships in the Channel. In 1705 he accompanied Shovell to the Mediterranean, and was present at the siege and capture of Barcelona in September and October. In 1706 he was again employed on the home station, commanding the squadron sent off Rochelle in May, and at the reduction of Ostend in June (Lediard, *Naval Hist.* p. 810). He was M.P. for Rochester 1705–8. In June 1707 he was appointed a member of the council of the lord admiral, retiring in June 1708. Upon the death of Sir Clowdisley Shovell in October 1707 he was promoted to be admiral of the white, on 7 Jan. 1707–8, and on 21 Dec. 1708 to be admiral of the fleet; but he had no further employment at sea, though in 1713 he was appointed a commissioner for disbanding the marine regiments (*Cal. State Papers*, Treasury, 7 Aug. 1713). From this time he retired from the service, so completely that, in a navy list referred to by Charnock, he is said to have died in 1716. In lieu of half-pay a special pension of 600*l.* a year was settled on him (*Bill Office Pension Book*, No. 348, 23 Dec. 1714) from 1 Jan. 1714–15. He enjoyed it for many years, and died 11 Nov. 1742 (*ib.* No. 350).

He married in 1708 Rebecca, daughter of Colonel Thomas Paston. In his petition of 6 June 1699 he describes himself as having a large family. He also speaks (*Cal. State Papers*, Treasury, 3 Aug. 1703) of the younger children of Sir Palmes Fairborne. One of these, William Fairborne, served with him in the Victory as a lieutenant, and died, 5 Oct. 1708, in command of the Centurion at Leghorn (Charnock, iii. 246).

[Charnock's Biog. Nav. ii. 143; official letters and other documents in the Public Record Office.]

J. K. L.

FAIRCLOUGH. [See also Featley.]

FAIRCLOUGH, RICHARD (1621–1682), nonconformist divine, born in 1621, was the eldest son of Samuel Fairclough (1594–1677) [q. v.] He graduated M.A. as a member of Emmanuel College, Cambridge, of which house he was a fellow. When Benjamin Whichcot [q. v.] was presented in 1643 to the college living of North Cadbury, Somersetshire, he engaged Fairclough to bear him company thither. They had scarcely arrived when Whichcot received a hasty recall to Cambridge, and Fairclough at his request stayed in his place. Soon afterwards the high sheriff of the county applied to Fairclough to deliver the assize sermon on an emergency. He succeeded so well that the sheriff presented him to the rectory of Mells, near Frome, where he was greatly esteemed. When the Act of Uniformity passed he was ejected. After he left Finchingfield, Essex, where he had resided during four or five years with his father and brothers, he became pastor of a congregation at Newman Street, London, whence he removed to Bristol. He was licensed in 1672 to be a general presbyterian teacher, being then resident in Thames Street, London. He died in London 4 July 1682, in his sixty-first year, and was buried in Bunhill Fields, where a monument was erected to his memory, as a 'testimony of gratitude for many obligations,' by Thomas Percival of the Middle Temple. According to John Howe, who preached his funeral sermon, Fairclough was 'a man of a

clear, distinct understanding, of a very quick, discerning, and penetrating judgment, that would on a sudden . . . strike through knotty difficulties into the inward center of truth with such a felicity that things seem'd to offer themselves to him which are wont to cost others a troublesome search.' He was author of 'The nature, possibility, and duty of a true believer attaining to a certain knowledge of his effectual vocation, eternal election, and final perseverance to glory,' a sermon (on 2 Pet. i. 10) printed in N. Vincent's 'The Morning-Exercise against Popery,' 1675, and in vol. vi. of S. Annesley's 'The Morning Exercises,' 1844, &c. Calamy also mentions 'An Abridgment of some of his latter Sermons to his beloved people at Mells.'

[Calamy's Nonconf. Memorial (Palmer, 1802), iii. 199–202; Howe's Funeral Sermon; Wood's Athenæ Oxon. (Bliss), iii. 730; Browne's Hist. of Congregationalism in Norfolk and Suffolk, p. 598; Davids's Annals of Evangelical Nonconformity in Essex, pp. 615–16; Cal. State Papers, Dom. 1654, pp. 276, 353, 1655, p. 398.] G. G.

**FAIRCLOUGH, SAMUEL** (1594–1677), nonconformist divine, was born 29 April 1594 at Haverhill, Suffolk, the youngest of the four sons of Lawrence Fairclough, vicar of Haverhill, by his wife Mary, daughter of John Cole of that town. After some preliminary training under a Mr. Robotham, who said of him that he was the best scholar he had ever taught in the course of thirty years, he was sent to Queens' College, Cambridge, at the age of fourteen. Various stories are told of his strict life and steady attachment to moderate puritan principles. He refused on principle to take a woman's part in the comedy of 'Ignoramus' when about to be presented before James I. It has been wrongly asserted that he was appointed, while still an undergraduate, 'sub-tutor' to Spencer, lord Compton, the eldest son of the then Earl of Northampton; Lord Compton was not born until May 1601. Soon after taking his B.A. degree a Mr. Allington offered him a presentation to a living in Suffolk, but not being of age to receive priest's orders he declined it, and preferred to pursue his theological studies with Richard Blackerby [q. v.], then resident at Ashen, Essex, whose eldest daughter he afterwards married. In 1619 he accepted, after some hesitation, an offer from the mayor and nine aldermen of Lynn Regis, Norfolk, of a lectureship, with 50*l.* a year, a good house, and an additional 50*l.* from the congregation. 'His popularity,' relates Calamy, 'excited the envy of the other ministers, and he was openly opposed by the publicans, whose business declined from the decrease of drunkenness.' Samuel Harsnet, bishop of Norwich, cited him into his court for neglecting to use the sign of the cross in baptism, and the result was that Fairclough retired. He now accepted a similar but a less conspicuous position at Clare, Suffolk, where he had often preached while at Ashen. Before long Sir Nathaniel Barnardiston [q. v.], who was frequently one of his hearers, presented him to the adjoining rectory of Barnardiston, 27 June 1623. He soon met with further opposition. One of the clergymen at Sudbury being ill, Fairclough occupied his pulpit for him, and in the evening he repeated the sermon which he had preached to the family in whose house he lodged. For this articles were exhibited against him in the Star-chamber as a factious man; upon which he was convened before the court of high commission, and forced to attend at different times for more than two years, so that journeys and fees swallowed up the whole profits of his rectory. Matters were only brought to an issue 'through the influence of one' whom it appears that Harsnet 'could not well disoblige,' the requisite 'influence' having been secured by a 'good number of jacobuses.' Sir N. Barnardiston afterwards presented Fairclough to the rectory of Kedington, near Haverhill, and obtained his institution 10 Feb. 1629, 'without his personal attendance upon the bishop, taking the oath of canonical obedience, or subscribing the three articles.' In this living he continued for nearly thirty-five years, preaching four times a week. His Thursday lectures, 'conciones ad clerum,' were much admired, 'all the ministers from many miles round constantly attending them, and often ten or twenty scholars and fellows of colleges from Cambridge.' When the 'Book of Sports' came out, Fairclough was often cited to appear before the archdeacon and commissary at Bury, but managed to evade attendance on the plea of a weakness which disabled him from riding. During the civil war he showed little active sympathy with the presbyterians. He was nominated one of the assembly of divines in June 1643, but excused himself from attending, and though he signed the petition in 1646 he absolutely refused the engagement. He also declined the mastership of Trinity College, Cambridge. In 1662 he could not take the oath, 'and therefore left a valuable living, a pleasant parsonage-house, a fine glebe, a large auditory, a loving people, and a kind neighbourhood. . . . Though he and his family lost above a thousand pounds a year for their nonconformity, he was always chearful.' He resided for four or five years with two of his sons, Richard [q. v.] and Samuel [see below], and his two sons-in-law, George Jones and Richard Shute, who had left their livings, in

an old manorhouse called Sculpins at Finchingfield, Essex, which now became 'a little college.' Father and sons preached by turns in the family, 'and the neighbours came in.' When they were dispersed Fairclough went to live with his youngest son, a conforming minister at Kennett, Cambridgeshire, and then with his daughters at Heveningham, Suffolk, and Stowmarket in the same county successively. He died at Stowmarket 14 Dec. 1677, aged 84, and was buried near the vestry door of the church. He published: 1. 'The Troublers troubled, or Achan condemned and executed. A sermon . . . Apr. 4, 1641,' 4to, London, 1641. 2. 'The Prisoners Praises for their deliverance from their long imprisonment in Colchester, on a day of publique thanksgiving, set apart for that purpose by the Gentlemen of the Committee of Essex, . . . surprised by the enemie at Chelmesford. In a sermon . . . Ps. cxlix. 6–8, preached at Rumford Septemb. 28, 1648,' 4to, London, 1650. 3. 'Ἅγιοι ἄξιοι, or the Saints worthinesse and the worlds worthlessnesse, . . . declared in a sermon [on Heb. xi. 38] . . . at the funerall of . . . Sr Nathaniel Barnardiston,' 4to, London, 1653. 4. 'The Pastor's Legacy,' 12mo, London, 1663. His portrait, a small head by F. H. van Hove, is in Clarke's 'Lives' (1683), p. 153 *b*.

His second son, Samuel Fairclough (1625?–1691), was a fellow of Caius College, Cambridge, and afterwards rector of Houghton Conquest, Bedfordshire, but was ejected in 1662. In 1672 he was licensed a congregational teacher at Chippenham, Cambridgeshire. He died 31 Dec. 1691, aged 66, and was buried at Heveningham, Suffolk, his funeral sermon having been preached by a conformist, Nathaniel Parkhurst, vicar of Yoxford. There are memorials to him and his wife, Frances Folkes of Kedington, in Heveningham Church. It appears that he published nothing but an 'offertory' in verse in 'Suffolk's Tears; or, Elegies on . . . Sir Nathaniel Barnardiston,' 4to, London, 1653; a 'brief account of some remarkable passages of the life and death of Mrs. Anne Barnardiston,' prefixed to John Shower's funeral sermon for that lady, 4to, London, 1682, and an 'epistle' before the funeral sermon for his brother-in-law, Richard Shute, in 1689.

[Clarke's Lives of sundry Eminent Persons, 1683, pp. 153 *b*–192; Calamy's Nonconf. Memorial (Palmer, 1802), i. 283, iii. 272–82; Brook's Puritans, ii. 421 *n*.; Browne's Hist. of Congregationalism in Norfolk and Suffolk, p. 598; Davids's Annals of Evangelical Nonconformity in Essex, pp. 609–15; Granger's Biog. Hist. of England (2nd edit.), iii. 39–40; Evans's Cat. of Engraved Portraits, i. 118.] G. G.

**FAIRFAX, BRIAN, LL.D.** (1633–1711), politician, second son of the Rev. Henry Fairfax (1588–1665) [q. v.], was born at the rectory at Newton Kyme, Yorkshire, on 6 Oct. 1633. He gives some account of his early life in a manuscript narrative written for his sons, and printed in Mr. C. R. Markham's 'Life of Admiral R. Fairfax,' pp. 133–46. He was educated for four years at a school at Coxwold in Yorkshire, whence he was sent to Trinity College, Cambridge, and in due course took the degrees of M.A. and LL.D. in that university. In 1658 he went to France with the Earl of Kildare, and on his return was present at the marriage of the Duke of Buckingham with his cousin Mary Fairfax at Nun Appleton, Yorkshire. When Buckingham was sent to the Tower by the Protector, Brian accompanied Lord Fairfax to Whitehall when he went to demand his son-in-law's release. Brian was constantly with Lord Fairfax during the latter years of his life, and was present at his death. At the end of 1659 Lord Fairfax sent Brian Fairfax on a delicate and dangerous mission to Monck, then in Scotland. In a tract named 'Iter Boreale,' published in the 'Fairfax Correspondence,' Fairfax describes his journey and his interview with the general. Upon his return he found Lord Fairfax, 1 Jan. 1660, calling to his standard the gentlemen of Yorkshire, and took an active part in their organisation. On 6 Jan. he was despatched upon a mission from Lord Fairfax to Lenthall, the speaker of the House of Commons, in London, with an explanation of the intention of the movements in the north. Before his return Monck had reached Yorkshire, and Fairfax was present at the interview between Monck and Lord Fairfax at Nun Appleton. Shortly afterwards, when the parliament sent a commission with Lord Fairfax at its head to the Hague to invite the return of Charles II, Brian accompanied his cousin in the capacity of private secretary. He was afterwards associated with the Duke of Buckingham in two diplomatic visits to the continent, and also acted as Buckingham's agent until prudence led him to resign. He was appointed equerry to Charles II on 21 Jan. 1670, and held the office until the king's death, when he resigned. He took no part in politics under James II. In 1688 he went over to Holland with his young son Brian to pay his respects to the Princess Mary, who was godchild to his cousin the Duchess of Buckingham. He was received very cordially, and when William III came to the throne Brian was made one of his equerries. At the age of fifty-six he found the duties onerous, and after three years he accepted the

post of secretary to a fellow-Yorkshireman, Archbishop Tillotson.

On the death of the archbishop in 1694 Fairfax retired into private life at York, where he devoted himself to literary work, and to acting as the friend and mentor of the younger generations of his family. He carried on a correspondence with most of the literary men of his day. Some interesting communications of his are among the correspondence of Bishop Atterbury. He wrote a life of the Duke of Buckingham, translated the life of the Huguenot, Philip Mornay, seigneur du Plessis, and several poems from his pen are extant, the principal of which is 'The Vocal Oak, a Lament upon Cutting down the Woods at Nun Appleton.' He also edited and published 'The [Autobiographical] Short Memorials' of his cousin, Thomas, lord Fairfax, in 1699. Brian Fairfax died on 20 Sept. 1711. He married, on 22 April 1675, in Westminster Abbey, Charlotte, daughter of Sir Edmund Cary. She died 14 Nov. 1709. Three sons, Brian, Ferdinando, and Charles, were educated at Westminster School.

Brian Fairfax the younger, born 11 April 1676, entered as a queen's scholar in 1690; was elected to Trinity College, Cambridge, in 1693; proceeded B.A. 1697, and M.A. 1700; became fellow of Trinity in 1698; and was commissioner of customs from 1723 till his death, 9 Jan. 1748–9 (*Gent. Mag.* 1749, p. 44). He collected a valuable library and a gallery of pictures at his house in Panton Square. A catalogue of the library preparatory to a sale by auction was printed in April 1756. But, by a subsequent arrangement, the whole was sold to Mr. Child of Osterley Park, Middlesex. It remained at Osterley till May 1885, when it was sold by Sotheby for the Earl of Jersey. A catalogue of Brian Fairfax's pictures and curiosities was issued in 1759. They were then in the possession of Robert Fairfax, who resided at Leeds Castle, Kent, and became seventh Lord Fairfax on the death of his brother Thomas in 1782. Ferdinando was elected from Westminster to Trinity College, Cambridge, in 1694, and proceeded B.A. in 1697. Charles, elected to Christ Church, Oxford, in 1702, was dean of Down and Connor from 1722 till his death on 27 July 1723. He is described as 'a good scholar in the old Irish character' (Cotton, *Fasti Eccles. Hibern.* iii. 227; Welch, *Alumni Westmonast.* pp. 224, 228, 240; information from Mr. C. R. Markham, C.B.)

[Fairfax Corresp. vol. i. and introd.; Civil War, vol. ii.; C. R. Markham's Hist. of the third Lord Fairfax; Herald and Genealogist; Analecta Fairfaxiana (manuscript); Douglas and Wood's Peerage of Scotland, i. 563–5.] T. P.

FAIRFAX, Sir CHARLES (*fl.* 1604), soldier, was the fourth son of Sir Thomas Fairfax of Denton and Nun Appleton in Yorkshire, and brother of Thomas, first lord Fairfax [q. v.] He was born in or about 1567, and when very young he went with his brother to serve under Sir Francis Vere in the Low Countries. Charles became a distinguished commander. At the battle of Nieuport he rallied the English companies at a critical moment with distinguished gallantry, and he was one of the defenders of Ostend. By desire of Sir Francis Vere he went to the camp of the Archduke Albert as a hostage, and he fought in the breach when the Spanish forces assaulted the works in December 1601. In 1604 Fairfax was at the siege of Sluys, commanding troops which routed the Spanish general Velasco. The date and manner of his death have not been ascertained. The notice of the Sir Charles Fairfax in the 'Fairfax Correspondence' (i. xix) is erroneous. He was never governor of Ostend, and he certainly was not slain in the manner and at the time there stated, for he was afterwards at the siege of Sluys.

[Vere's Commentaries; Fairfax Correspondence, i. xix; Clements R. Markham's The Fighting Veres, pp. 279, 301, 308, 321, 324, 326, 329, 330, 367, 452.] C. R. M.

FAIRFAX, CHARLES (1597–1673), antiquary and genealogist, born at Denton in Yorkshire 5 March 1597, was the seventh and third surviving son of Sir Thomas (afterwards first Lord) Fairfax [q. v.] He entered Trinity College, Cambridge, 5 Oct. 1611, and was called to the bar at Lincoln's Inn 9 March 1618. About 1627 he married Mary, sole heiress of the Breary family, of Scough Hall in the forest of Knaresborough and Menston. His life was spent chiefly on his wife's patrimony at Menston, Yorkshire, as the trusted counsellor and faithful annalist of his family. At Menston he was within a few miles of his paternal home at Denton.

A few days before the battle of Marston Moor (2 July 1644) Cromwell and other parliamentary leaders held a conference at Fairfax's house at Menston, around a table now at Farnley Hall, Yorkshire. While his nephew, Sir Thomas, afterwards third lord, did much to preserve the minster and archives at York, Charles was engaged with his brother antiquary, Roger Dodsworth [q. v.], in the search for and rescue of many valuable books and documents. In 1646 he was appointed by his brother, Ferdinando, second lord Fairfax [q. v.], steward of the courts at Ripon, and during the later years of the Commonwealth he was induced to take service as a colonel

of foot, a position which he held in Monck's army in Scotland at the time of the Restoration. Upon Monck's march into Yorkshire he was appointed governor of the town of Kingston-upon-Hull. This office he held only about a year, and then retired to his antiquarian and literary pursuits at Menston with a pension of 100*l.* a year, granted him by Charles II out of the customs at Hull. He died there in December 1673. The registers of Fewston parish church record his burial, and also that of his wife in 1657, but there can be no doubt they were both buried in the Fairfax transept of the parish church at Otley (vide will of Charles Fairfax and the *Analecta Fairfaxiana*), where there is a mural monument to their memory.

Among his children were twin brothers, John, a captain in the army, and Henry [q. v.], a fellow of Magdalen College, Oxford, and dean of Norwich, who were so alike as to be indistinguishable by their own mother.

Fairfax wrote a work yet in manuscript, and of which probably only two copies exist, entitled 'Analecta Fairfaxiana.' It contains pedigrees, carefully written and blazoned on vellum, of all the branches of the Fairfax family, and of many of the families connected with it, interspersed with many genealogical and literary notes, and about fifty anagrams, epigrams, and elegies in Latin, and chiefly from the pen of the compiler, upon the different members of the family and their connections. Brian Fairfax, the nephew of the compiler, says: 'He was an excellent scholar, but delighted most in antiquities, and hath left many valuable collections of that kind. He hath left a most exact pedigree of our family of Fairfax, proved by evidences' (*Fairfax Correspondence*, i. 257). These Fairfax MSS. are now at Leeds Castle, Kent (*ib.* i. cxxxix).

The collection and preservation of the invaluable volumes known as the 'Dodsworth MSS.,' now in the Bodleian Library at Oxford, was the joint work of Fairfax and Roger Dodsworth, and they were for some time in the care of the former. It is usually stated that Lord Fairfax gave these volumes (160) to the Bodleian; but in a note to an account of Edward Fairfax in Atterbury's 'Correspondence' by Brian Fairfax it is stated that it was Henry Fairfax, dean of Norwich (son of Charles), who gave 'Roger Dodsworth's 160 volumes of collections to the university of Oxford.'

By his will, dated 1672, Fairfax bequeathed valuable manuscripts to Lincoln's Inn, according, as he says, to a promise made 'to my late dear friend Dr. Samuel Browne, knt., one of the justices of the common pleas, . . . the said books to remain as my gift and legacy in the public library of the said house, of which I formerly had the honour to be a member.'

[Analecta Fairfaxiana (manuscript); Fairfax Correspondence; Atterbury Correspondence; Herald and Genealogist, September 1870; Hart's Lecture on Wharfdale.] T. P.

FAIRFAX, EDWARD (*d.* 1635), translator of Tasso's 'Gerusalemme Liberata,' was a son of Sir Thomas Fairfax of Denton, Yorkshire. Douglas says that he was born to Sir Thomas 'by Dorothy, his wife, daughter of George Gale of Ascham Grange, Esq.;' but in the 'Visitation Pedigree,' 1585, there is no Edward among the children of Sir Thomas Fairfax by his wife, Dorothy Gale; and Roger Dodsworth, in 'Sancti et Scriptores Ebor.,' states that he was a natural son. Thoresby, in 'Ducatus Leodiensis,' places Edward and his brother, Sir Charles, among the sons of Sir Thomas Fairfax, but connects them only with a line of dots, 'thus intimating that there was something peculiar' (Hunter, *Chorus Vatum*). Edward was born at Leeds in 'an ancient house near the church.' He married a sister of Walter Laycock of Copmanthorpe, Yorkshire, chief aulnager of the northern counties, and several of his children were born in Leeds.

In 1600 he published 'Godfrey of Bulloigne, or the Recoverie of Jerusalem. Done into English heroicall verse,' fol., the first complete translation of Tasso's 'Gerusalemme Liberata.' The work is dedicated to Queen Elizabeth in four six-line stanzas, and the dedication is followed by a prose 'Allegorie of the Poem.' Richard Carew had previously translated a portion of the poem, and Fairfax made full use of his predecessor's labours. But in refinement and poetic instinct Fairfax far surpasses not only Carew but the translators of later times. Brian Fairfax states that 'King James valued it above all other English poetry,' and that it solaced Charles I in the time of his confinement. Dryden in the preface to his 'Fables' says: 'Many besides myself have heard our famous Waller own that he derived the harmony of his number from "Godfrey of Bulloigne," which was turned into English by Mr. Fairfax.' On the other hand, Ben Jonson, in one of his conversations with Drummond, gave it as his opinion that the translation was 'not well done.' A second edition appeared in 1624, fol., and in 1817 the work was edited by S. W. Singer, 2 vols. 8vo.

Fairfax also wrote twelve eclogues. Brian Fairfax says that they were written in the first year of James I, and lay neglected in

the author's study for ten years, when a transcript was made for the Duke of Richmond and Lennox. This transcript was burnt in the banqueting house at Whitehall. At a later date the poet's son William rediscovered the original among the loose papers in his father's library, but no complete manuscript copy is now known. Mrs. Cooper, in 'The Muses' Library,' 1737, printed the fourth eclogue, 'Eglon and Alexis,' from a manuscript (containing the twelve pieces) in the possession of the Fairfax family. Another eclogue has been printed in 'Philobiblon Miscellanies,' vol. xii. It is highly probable that a poem in Addit. MS. 11743, ff. 5–6 (which manuscript contains many papers relating to the Fairfax family), entitled 'Ecloga Octava. Ida and Opilio,' is one of the lost eclogues.

Fairfax lived a studious and retired life. On the authority of Brian Fairfax we learn that 'he was very serviceable to his brother, Lord Fairfax, in the education of his children, the government of his family, and all his affairs.' He resided at Newhall, in the parish of Fewston, Yorkshire. In 1621 two of his daughters were supposed to be bewitched, and Fairfax drew up a full account of the affair. This curious document is printed in 'Philobiblon Miscellanies,' vol. v., under the title of 'A Discourse of Witchcraft. As it was acted in the Family of Mr. Edward Fairfax of Fuystone in the County of York, in the year 1621. From the Original Copy written with his own hand.' In the preface to the 'Discourse' Fairfax describes himself as 'neither a fantastic Puritan nor superstitious Papist, but so settled in conscience that I have the sure ground of God's word to warrant all I believe, and the commendable ordinances of our English Church to approve all I practise.' The domestic troubles attributed to the machinations of the reputed witches continued until April 1623. Fairfax was buried at Fuiston on 27 Jan. 1635 (Hunter, *Chorus Vatum*). His widow was buried on 21 Jan. 1648.

Brian Fairfax mentions that several letters, 'which deserve to be published,' passed between Fairfax and the Romish priest, John Dorrell [Darrel], then a prisoner in York Castle, on the subject of the pope's supremacy, infallibility, idolatry, &c. Dodsworth, who describes Fairfax as 'a singular scholar in all kind of learning,' states that he wrote a 'History of Edward the Black Prince,' which was not published. William Fairfax, the translator's eldest son, a scholar of some repute, was 'grammatical tutor' of Thomas Stanley, the editor of 'Æschylus.'

[Letter of Brian Fairfax to Atterbury in Atterbury Correspondence, iii. 255–69; Hunter's Chorus Vatum; Thoresby's Ducatus Leodiensis, ed. Whitaker, pp. 39, 64; 'A Discourse of Witchcraft,' Philobiblon Miscellanies, vol. v.; Mrs. Cooper's Muses' Library, 1737; Collier's Bibl. Cat. i. 267–9.] A. H. B.

FAIRFAX, FERDINANDO, second Baron Fairfax of Cameron in the peerage of Scotland (1584–1648), son of Thomas Fairfax, first baron [q. v.], of Denton in Yorkshire, and Ellen Aske, was born 29 March 1584 (Markham, *Great Lord Fairfax*, p. 6). Fairfax married in 1607 Mary, daughter of the third Lord Sheffield (*ib.* p. 7). His father seems to have wished to make him a soldier, for he is reported to have said: 'I sent him into the Netherlands to train him up a soldier, and he makes a tolerable country justice, but is a mere coward at fighting' (*ib.* p. 12).

In the last three parliaments of James I and the first four parliaments of Charles I Fairfax represented Boroughbridge (*Return of Names of Members returned to serve in Parliament*, 1878). His father became Baron Fairfax of Cameron in 1627, to which title Sir Ferdinando succeeded 1 May 1640. In the first Scotch war he had commanded a regiment of the Yorkshire trained bands, but he does not seem to have taken any part in the second war (Markham, pp. 27, 34). In the Long parliament he represented the county of York, sided with the popular party, and was one of the committee charged to present the Grand Remonstrance (Rushworth, iv. 436). In religious matters he appears to have desired the limitation of the powers of the bishops, but he expressed himself opposed to the alteration of the liturgy (*Fairfax Correspondence*, ii. 180). When the king left the parliament and established himself at York, Fairfax was one of the committee of five sent thither by parliament to represent it and watch the king's actions (his instructions, dated 5 May 1642, and his letters to parliament are printed in the *Old Parliamentary History*, x. 493, 511, 518–29). He signed the protest against the presentment of the royalist grand jury of Yorkshire (29 Aug. 1642), and received the thanks of the House of Commons for so doing (Rushworth, iv. 648). Shortly after, at a meeting of the partisans of the parliament at Leeds, he was chosen to command the parliamentary forces in Yorkshire; the selection was approved by parliament (27 Sept.), and he received a commission from the Earl of Essex in December (*Fairfax Correspondence*, iii. 21; Rushworth, v. 91). A treaty of neutrality between the leaders of the two parties in the county was signed at Rodwellhaugh on 29 Sept. 1642, to which Fairfax agreed, stipulating that it should be void unless approved

by parliament, which body at once annulled the agreement (*Fairfax Correspondence*, ii. 415; Rushworth, iv. 686; *Old Parliamentary History*, xi. 443). Clarendon unfairly charges Fairfax with perfidy in acquiescing in this decision (*Rebellion*, vi. 260). Fairfax established his headquarters in the West Riding, and succeeded at first in blockading the royalists in York. The arrival of a fresh royalist army from the north under the Earl of Newcastle threw him on the defensive, and he was obliged to retreat behind the Ouse and establish his headquarters at Selby (7 Dec. 1642). Fairfax now became involved in a controversy with Newcastle arising from the proclamations published by the two parties. Parliament published a vindication of Fairfax in a declaration of 3 Feb. 1643, and he himself replied to the charges of his opponent in 'The Answer of Ferdinando Lord Fairfax to a Declaration of William Earl of Newcastle' (Rushworth, v. 131, 139). In March the desertion of Sir Hugh Cholmley [q. v.] and Sir John Hotham [q. v.] obliged Fairfax to retreat from Selby to Leeds. In Leeds he was unsuccessfully attacked by Newcastle in April (Green, *Letters of Queen Henrietta Maria*, p. 189; *Merc. Aulicus*, 25 April), and finally defeated by him with great loss on Adwalton Moor, near Bradford, on 30 June 1643 (Rushworth, v. 279; Markham, p. 107). Fairfax with a few followers made his way to Hull, of which he was appointed governor on 22 July (*Fairfax Correspondence*, iii. 49–52). There he was besieged by Newcastle from 2 Sept. to 11 Oct. 1643. Fairfax's account of the sally which led to the raising of the siege was published in a pamphlet entitled 'A Letter from Ferdinando Lord Fairfax to his Excellency Robert Earl of Essex,' 4to, 1643. His next exploit was the defeat of Colonel John Bellasis at Selby on 11 April 1644, when Fairfax himself led one of the divisions which stormed the town (Rushworth, v. 618). He then joined his forces to the Scots (19 April), and commenced the siege of York. At Marston Moor Fairfax's army was stationed on the right of the parliamentary line, and he commanded its infantry in person. Carried away in the rout of his troops, he is said by Lilly to have fled as far as Cawood (*Life and Times of William Lilly*, ed. 1822, p. 176), but he appears by his letter to the mayor of Hull to have been present at the close of the battle (Sanford, *Studies and Illustrations of the Great Rebellion*, p. 612; Rushworth, v. 634, 636).

On the surrender of York (16 July 1644) Fairfax was appointed governor, and charged with the reduction of the remaining royalist garrisons in Yorkshire (Rushworth, v. 641). In December he captured the town of Pontefract, but was unable to take the castle or to prevent its relief by Sir Marmaduke Langdale in March (*Surtees Society Miscellanea*, 1861; *Siege of Pontefract*, pp. 3, 8, 16). The passing of the self-denying ordinance obliged him to resign his command, but he continued one of the chief members of the committee established at York for the government of the northern counties. On 24 July 1645 parliament also appointed him steward of the manor of Pontefract (*Old Parliamentary History*, xiv. 27). Fairfax died on 14 March 1648, in consequence of an accident, and was buried at Bolton Percy (Markham, p. 303). By his first wife, Mary, daughter of Lord Sheffield, he had issue Thomas, afterwards third lord Fairfax [q. v.], Charles, who became colonel of horse in the parliamentary army, and was killed at Marston Moor, and six daughters. In 1646 he married Rhoda, daughter of Thomas Chapman of Hertfordshire, and widow of Thomas Hussey of Lincolnshire, by whom he had one daughter (*Fairfax Correspondence*, i. preface p. lxxv, iii. 320).

The will of Fairfax, together with a poem on his death, is printed in the 'Fairfax Correspondence' (i. preface p. lxxxiv). A list of pictures, engravings, and medals representing him is given by Markham (*Life of the Great Lord Fairfax*, p. 428). Portraits are also given by Vicars (*England's Worthies*, 1647, p. 35), and Ricraft (*Champions of England*, 1647, p. 28).

[Fairfax Correspondence, vols. i. ii. 1848, ed. Johnson, iii. iv. 1849, ed. Bell; Markham's Life of the Great Lord Fairfax, 1870; Parl. Hist. of England, 1751–62, 8vo; Rushworth's Historical Collections.] C. H. F.

**FAIRFAX, Sir GUY** (*d.* 1495), judge, was of a Yorkshire family, and third son of Richard Fairfax of Walton, by his wife, Anastasia, daughter of John Carthorpe. He is mentioned (*Rot. Parl.* iv. 164) in 1421 as seised of the manor of Hameldene, being then very young. From his father he inherited the manor of Steeton in Yorkshire, where he built a castle. At first he seems to have been occupied with purely local business. He was in the commission of array for the West Riding in 1435, and in 1460 was commissioned to inquire what lands there were in that riding belonging to Richard, duke of York, who had been attainted in the previous parliament. One of his colleagues was Sir William Plumpton, whose counsel he afterwards was in 1469. He first appears in the year-books in Michaelmas 1463 as a serjeant

and member of Gray's Inn. On 28 April 1468 he was appointed king's serjeant, and in 1476 became recorder of York. He was raised to a judgeship of the king's bench and is first mentioned as a judge in Trinity term 1477. In this office he won an honourable reputation, and on 8 Oct. 1482 he received a grant of a hundred merks yearly in addition to his salary. He was continued in his judgeship on each subsequent demise of the crown, and under Edward V became chief justice of Lancaster (*Grants of Edward V*, 6). He died in 1495. By his wife, Margaret, a daughter of Sir William Ryther, he had six children, four sons (the eldest, William, a judge of the common pleas under Henry VIII) and two daughters.

[Foss's Judges of England; Year-books, 3 and 17 Edward IV; Drake's York, p. 363; Plumpton Correspondence, lii, lxvi.] J. A. H.

FAIRFAX, HENRY (1588–1665), friend of George Herbert, fourth son of Thomas, first lord Fairfax [q. v.], was born at Denton, Yorkshire, in 1588. His uncle, Edward Fairfax [q. v.], who, says Brian Fairfax, was very serviceable to his brother, the first lord Fairfax, in the education of his children, was living at New Hall, Otley, Yorkshire, about 1600. Henry Fairfax proceeded to Trinity College, Cambridge, of which, in 1608, he became a fellow. In the same year George Herbert entered the college, where he also obtained a fellowship. They were intimate friends until Herbert's death in 1634. Fairfax gave up his fellowship on accepting the living of Newton Kyme, Yorkshire, from his father. This preferment he exchanged for a few years for the parish of Ashton-in-Makerfield in Lancashire, returning at the end of that time to Newton Kyme. He married (second wife) Mary, daughter of Sir Henry Cholmeley of Whitby, and his rectory at Newton was during the civil wars 'a refuge and a sanctuary to all their friends and relations on both sides' (*Fairfax MSS.*)

Fairfax took an active part in the unsuccessful movement, about 1640, to obtain the foundation of a university for the north. Petitions were sent up to parliament urging the necessity of such a seat of learning. York and Manchester competed warmly for the honour of receiving it. Fairfax wrote to his brother Ferdinando, then second lord Fairfax [q. v.], 20 March 1641, asking for his influence. In 1646 Fairfax was removed from Newton Kyme to the neighbouring, and much richer, rectory of Bolton Percy. Here he resided for a great portion of the time with his nephew Thomas, third lord Fairfax [q. v.], as a parishioner at Nun Appleton, until the Restoration in 1660. At that time, his position being doubtful, he voluntarily withdrew in favour of a Mr. Wickham, and retired to a private estate which he had inherited at Oglethorpe, Yorkshire. Here he died 6 April 1665. He was buried in the choir of Bolton Percy Church by the side of Mary, his wife, who had died in 1650. His eldest son Henry succeeded a cousin as fourth lord in 1671. His second son, Brian, is separately noticed.

Fairfax was an admirable parish priest, and something of an antiquarian and genealogist. His learned brother, Charles Fairfax [q.v.], the author of 'Analecta Fairfaxiana,' frequently quotes from his notes on antiquarian and family subjects, and evidently held his learning in the highest respect. None of his works now survive, except some anagrams and epigrams in 'Analecta Fairfaxiana.'

[Fairfax Correspondence; Herald and Genealogist, October 1870; Analecta Fairfaxiana (manuscript); C. R. Markham's Admiral Robert Fairfax, where a notice of Henry Fairfax by his son Brian is printed.] T. P.

FAIRFAX, HENRY (1634–1702), dean of Norwich, was a twin son (with John) of Charles Fairfax [q. v.], antiquary and genealogist. Thomas, first lord Fairfax [q. v.], was his grandfather. He was educated at Magdalen College, Oxford, where he graduated B.D. 26 April 1660, and D.D. 10 March 1680. He was elected a fellow in 1659, and was senior fellow in 1687, when James II endeavoured to force on the college a president of his own choosing. Fairfax signed the petition to the king (9 April 1687) begging him to cancel his decree ordering the fellows to elect Anthony Farmer [q. v.] When that appeal failed he voted for a second petition to the same effect (15 April), and on 17 April took a prominent part in electing John Hough to the presidentship. With his colleagues he wrote to the Duke of Ormonde (19 April), entreating his intervention with James II. On 6 June he was summoned before the court of high commission at Whitehall. On 13 June he was brought before Jeffreys, president of the court, protested loudly against the proceedings, denied their legality, and declined to sign any answer to the charges brought against him. Jeffreys abused him roundly, and told him he was fit for a madhouse. On 22 June 1687 the high court commissioners suspended Fairfax from his fellowship; but he disputed the validity of the act, and still resided in the college. When the royal commissioners first visited Magdalen on 20 Oct. Fairfax absented himself, although he was in Oxford, whereupon he was pronounced contumacious (21 Oct.) He appeared before

the commissioners the next day, and boldly denied the right of the king's new nominee, Samuel Parker, bishop of Oxford, to act as president. He would appeal, he said, to the court of king's bench, and with another fellow, Thomas Stafford, signed a plainly worded protest against the proceedings of the Oxford visitors. On being warned of the dangers that awaited him if he persisted in his conduct he withdrew the document, but he was finally expelled the college and his name struck off the books (25 Oct.) On 11 Nov. his fellowship was filled up. On 22 Dec. he was included in the decree which disqualified all the expelled fellows of Magdalen from holding any ecclesiastical benefice. After the abdication of James II Fairfax was restored to his fellowship (25 Oct. 1688). A year later (23 Oct. 1689) he was rewarded for his independence with the deanery of Norwich, and he died there on 2 May 1702, aged 68, being buried in the cathedral.

He is one of the persons credited with the authorship of 'An Impartial Relation of the whole proceedings against St. Mary Magdalen Colledge in Oxon. . . . in 1687,' 1688, although it is usually claimed for Charles Aldworth, vice-president of the college.

[Bloxam's Magdalen College and James II (1686–8), published by Oxford Hist. Soc.; Macaulay's Hist. of England; Bishop Cartwright's Diary (Camd. Soc.), pp. 62, 87, 92.] S. L.

**FAIRFAX, JOHN** (1623–1700), ejected minister, second son of Benjamin Fairfax (1592–1675), ejected from Rumburgh, Suffolk, who married Sarah, daughter of Roger and Joane Galliard, of Ashwellthorpe, Norfolk, was born in 1623. Theophilus Brabourne (1590–1662) [q. v.], the sabbatarian, was his uncle by marriage. The Suffolk Fairfaxes are a branch of the ancient Fairfax family of Walton and Gilling, Yorkshire. Fairfax dates his religious impressions from an incident which occurred in his eleventh year: 'the (supposed) sudden death of his sister in the cradle.' He was admitted at Corpus Christi College, Cambridge, in 1640. After graduating B.A. he was appointed a fellow by the Earl of Manchester on 10 Jan. 1644–5 (admitted 14 Jan.) in the room of Thomas Briggs, ejected. He had qualified by subscribing the covenant, and undergoing an examination by the Westminster Assembly. He graduated M.A. in 1647. From his fellowship he was ejected in 1650 or 1651, on refusing to take the 'engagement' of 1649, promising fidelity to the Commonwealth, 'without a king or house of lords.' He then obtained the rectory of Barking-cum-Needham, Suffolk, worth 140*l.* a year, and held it until the Uniformity Act of 1662.

Fairfax continued to reside in his own house at Barking, and used all opportunities of preaching. He received pecuniary assistance from Dame Brook (*d.* 22 July 1683, aged 82), widow of Sir Robert Brook of Cockfield Hall, near Yoxford, Suffolk, a lady who, while thinking separation on account of nonconformity unreasonable, 'relieved many sober nonconformists with great bounty.' He was also aided by his neighbour, John Meadows [q. v.], an ejected minister of good property, who afterwards married his niece. Fairfax's preaching got him more than once into prison. Of his last imprisonment there is a full account in his own letters. On Tuesday, 5 July 1670, Fairfax and other ministers attended the parish church of Walsham-in-the-Willows, Suffolk. 'After the liturgy was read by the minister of the parish a sermon was preached by a non-licensed minister,' Stephen Scandaret. During sermon Fairfax and five other ministers were arrested, and committed to the county gaol at Bury St. Edmunds. At the quarter sessions they were released on their own recognisances to appear at the next assize. The judge before whom they appeared was Sir Richard Raynsford, noted for his severity to nonconformists. The grand jury found a true bill against one of them (Simpson); others, including Fairfax, on 'a general suggestion' of the justices who had committed them, that they were 'persons dangerous to the public peace,' were sent to prison by Raynsford 'till they should find sureties for their good behaviour.' After 'five months' close imprisonment' in Bury gaol, they applied to the common pleas for a writ of habeas corpus, which the judges were of opinion they could not grant, and advised a petition to the king. On 18 March 1671 Fairfax was still in prison. His sister Priscilla (*d.* 1708), who was in the service of Reynolds, bishop of Norwich, urged him to conform. He probably obtained his release at the following assize; and on the issue of the king's indulgence (15 March 1672) he took out a license as 'a presbyterian teacher at the house of Margaret Rozer, Needham Market,' thus resuming the pastoral care of the nonconformist portion of his old parish.

Though now in his fiftieth year, Fairfax entered on a renewed career of great activity in the formation of nonconformist congregations. He preached 'seven times in a fortnight,' besides 'occasional sermons.' His pulpit preparation was 'by meditation' rather than by writing, but his discourses were remarkable for their method and pertinency. He aided the settlement of young ministers, as the ejected died out. On the death of Owen Stockton (10 Sept. 1680), he took the

charge of the nonconformist congregation in Ipswich, in addition to his own. The independent section formed a separate congregation in 1686; on the issue of James's 'declaration for liberty of conscience' next year (4 April), the presbyterians under Fairfax hired a building for public worship in St. Nicholas parish. Timothy Wright became his assistant at Ipswich in 1698. On 26 April 1700 Fairfax opened the existing meeting-house in St. Nicholas Street (now unitarian). His work was done. He died at Barking on 11 Aug. 1700. The funeral sermon was preached on 15 Aug. in the parish church by Samuel Bury [q. v.] Fairfax was succeeded at Needham by his grandnephew, John Meadows, who in his later years was assisted by Joseph Priestley; and at Ipswich by Wright, who died in November 1701, aged 42.

Fairfax married Elizabeth, daughter of William Cowper of Mosborough, Derbyshire. From his eldest son, Nathaniel (1661–1722), are descended the Kebles of Creeting, Suffolk, who possess an original painting of John Fairfax; a duplicate is in the possession of the Harwoods of Battisford, descended from his daughter Elizabeth (born 1668), who married Samuel Studd of Coddenham, Suffolk; his other children were Thomas (?) and William.

He published: 1. 'The Dead Saint Speaking,' &c., 1679, 4to (this is a sermon preached at Dedham, Essex, on 16 Sept. 1668, in memory of Matthew Newcomen [q. v.]; it was reported to Sheldon as containing 'dangerous words' at an 'outrageous conventicle;' the publication, which bears Fairfax's initials, was made against his consent by John Collinges, D.D. [q. v.]). 2. 'Πρεσβύτερος διπλῆς τιμῆς ἄξιος. . . life of . . . O. Stockton . . . funeral sermon,' &c., 1681, 12mo (dedicated to the Lady Brook; the sermon has separate title-page, 'Mors Triumphata,' &c.) Of the life there is an abridged reprint in 'Christian Biography,' 1826, 12mo. 3. 'Primitiæ Synagogæ,' &c., 1700, 4to (sermon on opening the Ipswich meeting-house; dedicated to Sir Thomas Cuddon, chamberlain of the city of London). His funeral sermon (1673) for Samuel Spring, ejected from St. Mary's, Creeting, is quoted by Calamy, but does not seem to have been published.

[Funeral Sermon by S. Bury, 1702; Calamy's Account, 1713, pp. 643 sq., 653, 662 sq.; Walker's Sufferings, 1714, ii. 143; Palmer's Nonconf. Memorial, 1803, iii. 249 (makes him of Christ Church, Oxford); Masters's Hist. College of Corpus Christi (Lamb), 1831; Taylor's Suffolk Bartholomeans, 1840, p. 14 sq. (gives original letters, papers, and pedigrees, and lithographed portrait by Weld Taylor); Davis's Evang. Nonconf. in Essex, 1863, p. 382; Browne's Hist. Congr. Norf. and Suff., 1877, pp. 367, 369, 390, 491, 493 sq.]

A. G.

**FAIRFAX, JOHN** (1804–1877), journalist and member of the legislative council, New South Wales, was born at Warwick, England, in 1804. After a short time spent at school he was, at the age of twelve, apprenticed to a printer in his native town. Having served his time he went to London and worked for some years on the 'Morning Chronicle' newspaper. His next step was to set up as printer and bookseller in Leamington, near his home and friends. He also started a newspaper, and, having married, settled down as a leading member of the congregational body in that town. Business prospered for a while, but his newspaper brought him into trouble, for, in consequence of some strictures on a public officer, he was prosecuted for libel, and, though the decision was in his favour, the costs were more than he could then pay. He emigrated with his young family, and on 26 Sept. 1838 he accepted the office of librarian to the Australian Subscription Library in Sydney. Ere long he was engaged by Mr. Stokes, the proprietor of the 'Sydney Morning Herald,' then a bi-weekly paper, to assist in the work of editing and publishing. In 1841, in conjunction with Mr. Charles Kemp, and aided by many friends whose confidence he had gained, he took the bold step of buying the 'Herald' of Mr. Stokes. Converted into a daily morning paper, the 'Herald' soon became and still remains the leading journal of Eastern Australia. In 1851 Fairfax visited England, where his first care was to pay off all debts that he had left unpaid in Leamington thirteen years before. Returning to Sydney in 1853 with large additions to his knowledge of printing processes and newspaper work, he bought out his friend and partner, Mr. C. Welch, and became sole proprietor of the 'Sydney Herald.' He afterwards made his sons his partners. A second visit to England (in 1863) enabled him still further to develope his now large establishment in Sydney.

He took an active part in the various enterprises of his time, both benevolent and practical, had a large share in the establishment and management of the Australian Mutual Provident Society, and remained always a most useful member of the congregational body. Only once he presented himself as a candidate for the legislative assembly, when he was defeated. In 1870 he became a member of the council of education, and in 1874 he was appointed a member of the legislative council. This honour he enjoyed for only three years, dying at his

residence, Ginahgulla, near Rose Bay, Port Jackson, on 16 June 1877, aged 73.

He published in pamphlet form the substance of a lecture, delivered in the music hall, Leamington, on 'The Colonies of Australia, their Formation, Progress, and Present State; the Discovery of the Gold Fields,' &c., 2nd edit. 8vo, Lond. [1852].

[Heaton's Australian Dictionary of Dates and Men of the Time; Melbourne Argus, 18 June 1877.] R. H.

FAIRFAX, NATHANIEL, M.D. (1637–1690), divine and physician, was born 24 July 1637, the third and youngest son of Benjamin Fairfax, the ejected incumbent of Rumburgh, Suffolk, by his wife Sarah, daughter of Roger and Joane Galliard. The family claimed kindred with the Fairfaxes of Yorkshire. Nathaniel was educated at Corpus Christi College, Cambridge, as a member of which he proceeded M.A. in 1661 (*Cantabr. Graduati*, 1787, p. 135). During the Commonwealth he was presented to the perpetual curacy of Willisham, Suffolk, whence he was ejected in 1662 for refusing to conform. He then turned his attention to physic as a means of livelihood, took the degree of M.D. at Leyden in 1670 (*Leyden Students*, Index Soc. p. 34), on which occasion he published his inaugural dissertation 'De Lumbricis,' 4to, Leyden, 1670, and practised at Woodbridge, Suffolk. There he wrote 'A Treatise of the Bulk and Selvedge of the World. Wherein the Greatness, Littleness, and Lastingness of Bodies are freely handled. With an Answer to Tentamina de Deo, by S[amuel] P[arker], D.D.,' 8vo, London, 1674, which is curious for the affected exclusion of all words borrowed from the learned languages. Although he was never a fellow, Fairfax contributed some papers to the 'Philosophical Transactions' of the Royal Society, among them one giving 'instances of peculiarities of nature both in men and brutes' (ii. 549). He died 12 June 1690, and was buried at Woodbridge. He was twice married. By his first wife, Elizabeth Blackerby, he had four sons and four daughters, of whom one son, Blackerby, and three daughters only survived him.

Blackerby Fairfax (*fl.* 1728) was a member of Corpus Christi College, Cambridge, where he took the two degrees in arts, B.A. 1689, M.A. 1693, and was created M.D. 'comitiis regiis' in 1728 (*Cantabr. Graduati*, 1787, p. 135). After leaving Cambridge he studied medicine at the university of Leyden, of which he was admitted M.D. on 18 April 1696 (*Leyden Students*, Index Soc. p. 34). He was appointed a physician in the navy, but had retired by 1717. He wrote: 1. 'A Discourse upon the Uniting Scotland with England: containing the general advantage of such an Union to both Kingdoms,' &c. (anon.), 8vo, London, 1702. 2. 'In Laudem Botanices Oratio . . . On the Praise of Botany, a speech, &c. . . . To which is added a præfatory discourse for establishing a lecture on botany,' Latin and English, 4to, London, 1717. 3. 'Oratio Apologetica pro Re Herbaria contra Medicos Mathematicos. . . . A Speech . . . wherein is given the idea of vegetation and a plea for the use of botany in physick against the neglect of it in favour of mathematicks,' Latin and English, 4to, London, 1718. He also published 'A Treatise of the Just Interest of the Kings of England, in their free disposing power,' &c., 12mo, London, 1703, a tract attributed to Sir Matthew Hale, to which he added 'a prefatory discourse in answer to a discourse on grants and resumptions,' and 'The Letter which Pope Gregory XV wrote to Charles I of England concerning his marriage to the Infanta of Spain, and that Prince's Answer,' which drew forth some 'Observations' from William Matthews, 4to, Ipswich, 1729.

[Browne's Hist. of Congregationalism in Norfolk and Suffolk, p. 494 *n.*; Calamy's Nonconf. Mem. ed. Palmer, 1802, iii. 285, 295.] G. G.

FAIRFAX or FAYRFAX, ROBERT (*d.* 1529), musician, is described as 'of Bayford in Herts,' and as belonging to the ancient Yorkshire family of Fairfax, but his name was invariably written Fayrfax by his contemporaries. Dr. Burney (*Hist.* ii. 547) surmises that the two-part song 'That was my woo is nowe my most gladnesse' was addressed to Henry VII on his ascending the throne after the battle of Bosworth Field. If this were so, a later date than 1470 could not be assigned for his birth. It was probably during the last decade of the fifteenth century that he was appointed organist at St. Albans. The organ had been given to the abbey by Abbot John Whethamstede in 1438, and was considered the finest organ then in England. Fairfax is supposed to have held the post of 'informator chori,' or chanter (Wood, *MS. Notes*, Bodleian). The same authority says: 'I have seen several of his Church services of 5 parts in the Archives of the publick Musick Schoole at Oxon, of which one was called (as having the beginning of) "Albanus" (margin "another Regalis") and several anthems which were sung in monastical or conventual choirs, but are all, or at least mostly lost.' He was at St. Albans, and probably in an official capacity, in 1502, when he received 20*s.* 'for setting an anthem of oure lady and Saint Elizabeth' (*Privy Purse*

*Expenses of Elizabeth of York*, 28 March 1502). He took the degree of Mus.D. at Cambridge in 1504, and was admitted to the same degree at Oxford in 1511. The 'exercise' for his degree is preserved in a large and very beautiful choir book in the Lambeth Palace Library (Cat. no. 1). It is a Gloria in five parts, and is complete, as the parts were written in 'cantus lateralis,' instead of in separate part-books. The other portions of the mass, which follow immediately upon the Gloria, are probably by Fairfax, although his name only appears over this one movement. This may possibly be a portion of one of the five-part masses mentioned by Wood as existing at Oxford. The other masses by him are in three parts. His name first appears as one of the gentlemen of the King's Chapel in 1509 (22 June), when he was given an annuity of 9*l.* 2*s.* 6*d.*, to be paid part out of the farm of Colemore, Hampshire, by the prior of Suthwyke, and the remainder out of the issues of Hampshire. In 1510 he was paid for the board and instruction of sundry choir-boys, and in 1513 (6 March) John Fyssher, a gentleman of the chapel, receives a corrody in the monastery of Stanley 'on its surrender by Robert Fairfax.' In November of that year Fairfax and Robert Bythesee receive an annuity in survivorship, on surrender of the patent of 22 June, 1 Hen. VIII (1509). On 10 Sept. 1514 he was appointed one of the poor knights of Windsor, with an allowance of 12*d.* a day, in addition to his annuity. Various entries in the State Papers show that he added considerably to his income by writing out music-books. The sum of 20*l.* appears as the most usual charge for 'a prycke-songe book,' or 'a balet boke limned' (i.e. illuminated). It is almost a matter of certainty that the celebrated Fairfax MS. is such a book as this, written by himself, perhaps for his own use. He died shortly before 12 Feb. 1529, on which day Bythesee (or Bithesey) had to surrender the patent of 1513 to R. Buclande upon the death of Fairfax. He was buried in St. Albans Abbey under a stone afterwards covered by the mayor's seat (the mayoress's seat, according to the title-page of the *Fairfax MS.*) Two single part-books in the University Library and St. John's College Library at Cambridge contain part of a mass by him, probably for three voices. Besides the masses in the Music School at Oxford, the Fairfax MS. (Add. MS. 5465) contains the most important of the works that have come down to us. The title-page shows his coat of arms, which bears a sufficient resemblance to that of the family of Fairfax of Deeping Gate, Lincolnshire, although it is so badly blazoned as to have no trustworthy authority; a reference to the pages on which his own compositions are to be found; the motto (in red ink) 'Faueur d'un Roy aut [?] roialle n'est pas Eeritage [?]' and the names of the later owners of the book, General Fairfax (1618), and Ralph Thoresby of Leeds, the author of 'Ducatus Leodiensis.' Among many compositions by Newark, Sheryngham, Hamshere, Turges, Sir Thomas Phelyppes, W. Cornysshe, Browne, Banestre, &c., are five songs by Fairfax: 'That was my woo' above mentioned, 'Most clere of colours and rote of stedfastnesse' for three voices, in the initial M of which the composer's arms are again found; and three other songs for three voices (reprinted in Stafford Smith's 'English Songs'). Hawkins gives an 'Ave summe eternitatis' from the same manuscript, which is not to be found in it; an 'Ave lumen gratiæ' for four voices is in Add. MS. 5054, and a canon with an enigmatical inscription in Add. MS. 31922. The single (Bassus) part (in the British Museum) of a set of books printed by Wynkyn de Worde and published 10 Oct. 1530 contains an 'Ut, re, my, fa, sol, la' for four voices, and a three-part song 'My hartes lust;' a manuscript (Medius) part-book (Harl. MS. 1709) contains 'Lauda tibi Alpha et O;' and Add. MS. 29246 contains the accompaniments, in lute tablature, of two motets and a mass 'Sponsus amat sponsam.' A fragment of a song with the refrain 'Welcome Fortune' was recently found in the lining of a binding in the library of Ely Cathedral. The Christ Church and Peterhouse collections contain music by Fairfax, and Burney (*Hist.* ii. 546, &c.) gives 'That was my woo,' the 'Qui tollis,' and 'Quoniam' from the mass called 'Albanus,' and a 'Gloria' from another mass, all for three voices.

[Grove's Dict. i. 510, ii. 587; Privy Purse Expenses of Elizabeth of York, ed. Nicolas; Wood's Athenæ Oxon. vol. i., Fasti, col. 652; Wood's MS. Notes in Bodleian Library; Brewer's State Papers Henry VIII, i. 28; Calendar of State Papers, Dom. 1514–20; manuscripts in Brit. Mus. as above; information from W. Barclay Squire, esq.] J. A. F. M.

FAIRFAX, ROBERT (1666–1725), rear-admiral, second son of William Fairfax of Steeton and Newton Kyme in Yorkshire, and grandson of Sir William Fairfax [q.v.], colonel in the parliamentary army, slain at the relief of Montgomery on 17 Sept. 1644, was born in February 1665–6. He first went to sea in 1681, in a merchant ship, the Mary, commanded by Captain Bushell, the son of an old parliamentary officer. With Bushell he made two voyages to the Mediterranean. On his return in December 1685 his friends were desirous that he should enter the royal navy, but it

was not till January 1687–8 that he was received as a volunteer on board the Mary, the flagship of Sir Roger Strickland [q. v.] Within a few weeks after the accession of William and Mary, Fairfax was promoted to be lieutenant of the Bonadventure, commanded by Captain (afterwards Sir Thomas) Hopsonn [q. v.] In her he was present at the battle in Bantry Bay, 1 May 1689, and afterwards at the relief of Londonderry, 28 July [see Douglas, Andrew]. In June 1690 Hopsonn was relieved in the command of the Bonadventure by Captain Hubbard, but Fairfax, remaining in her, was present at the battle of Beachy Head on 30 June 1690. On 15 Nov. he was promoted to the command of the Conception prize, and for the next two years was stationed at Boston in New England, cruising against the French privateers. In June 1693 Fairfax was moved into the Pembroke of 60 guns, and, returning in her to England, was appointed to the command of the Ruby, a 48-gun ship, ordered to cruise on the coast of Ireland for the protection of trade. While on this service he had the good fortune to capture, after a hard-fought action, the Entreprenant, a French privateer of the same nominal force, but larger, and with a more numerous complement. In recognition of this service he was promoted, 24 Dec. 1694, to the command of the Newark of 80 guns, in which, and afterwards in the Cornwall, he was employed in convoy service, in the Channel, in the Bay of Biscay, or on the coast of Portugal, till the peace of Ryswick [see Berkeley, John, third Lord; Rooke, Sir George; Shovell, Sir Clowdisley].

By the death of his elder brother, on 20 Jan. 1694, he had succeeded to the Steeton and Newton Kyme estates, and on 20 Nov. of the same year had married Esther, the sister of his old captain, Bushell, and widow of a Mr. Charles Tomlinson of Whitby, to whom, though ten years older than himself, he had had a boyish attachment from the time of his first going to sea. In May 1699 Fairfax commissioned the Severn, which in the following year was one of the fleet sent under Sir George Rooke [q. v.] to maintain the treaty of Altona as between Denmark and Holstein. On returning from the Baltic he was appointed to the Cambridge, and in January 1701–2, on the eve of the declaration of war, was transferred to the 70-gun ship Restoration, one of the squadron which sailed under Sir John Munden [q. v.] in May. After failing to intercept the French squadron off Corunna, Munden and his ships returned to Spithead, and in the following autumn Fairfax was sent out to reinforce the grand fleet, which he joined at Vigo on 18 Oct., too late to share in the glory or the treasure, but in time to take part in the labour of refitting the prizes and bringing them to England. The Restoration was then put out of commission, and in January 1702–3 Fairfax was appointed to the Somerset, from which in May he was transferred to the Kent as flag-captain to Rear-admiral Thomas Dilkes [q.v.], with whom he served during the summer, and especially in the wholesale capture or destruction of the French merchant ships at Granville on 26 July, a service for which Fairfax and the other captains engaged, as well as the rear-admiral, received a gold medal. With the new year Fairfax commissioned the Berwick, a 70-gun ship, in which he sailed in March to join Sir George Rooke and the grand fleet at Lisbon; with this the Berwick continued during the summer; was one of the six ships which vainly chased a French squadron off Cape Palos on 8 May, a failure for which Fairfax and the other captains were tried by court-martial, but fully acquitted; was one of the division actually engaged under Byng at the reduction of Gibraltar (23 July), for his share in which exploit 'the queen afterwards presented Fairfax with a silver cup and cover bearing a suitable inscription, which is still preserved by his descendants' (Markham, p. 181); and took an honourable part in the battle of Malaga (13 Aug.), where her masts, rigging, and sails were shattered and torn, and she had sixty-nine men killed and wounded. The fleet afterwards returned to England for the winter, and in the following February the Berwick was paid off at Chatham, Fairfax being immediately appointed to the Torbay. In her he again went to the Mediterranean, under the command of Shovell, and participated with the fleet in the reduction of Barcelona. After the capture of Monjuich the prisoners were sent on board the Torbay; the Torbay supplied guns to arm the fort, and sailors to haul them up the hill; her marines were landed for service in the trenches, and Fairfax himself had command of the seven bomb vessels, whose terrible fire cowed the garrison, and rendered the approaches of the besiegers easier and safer. When the town capitulated on 4 Oct. the season was already far advanced, and, according to the custom of the day, the fleet at once returned to England. In March 1706 Fairfax was appointed to the Barfleur, and commander-in-chief in the Thames and Medway, but in May he was ordered round to Spithead to join Shovell, then preparing to carry over an expeditionary force intended to effect a descent on the coast of France. After vainly waiting for a pro-

mised Dutch squadron till the summer was passed, a westerly gale forced the fleet to take shelter in Torbay, where it was detained for several weeks, and the original idea of a landing in France had to be given up. The Berwick, by stress of weather, sprang a leak, and was found to be unseaworthy. She returned with difficulty to Portsmouth, where Lord Rivers, the general in command of the troops, with his staff, who had embarked on board, was transhipped to the Tartar frigate, while in December Fairfax, with his ship's company, was turned over to the Albemarle, and during the early part of 1707 was commander-in-chief at Portsmouth. In August, however, he was superseded, Sir John Leake having chosen the Albemarle as his flagship.

Consequent on the death of Sir Clowdisley Shovell (22 Oct. 1707), a promotion of flag-officers was made on 8 Jan. 1707–8. Fairfax, by his seniority, was properly included, and a commission as vice-admiral of the blue was made out for him, was signed by the lord high admiral, and was gazetted. It was then cancelled, and Lord Dursley, who was much his junior, was, by the political interest of his family [see BERKELEY, JAMES, third EARL OF], made vice-admiral of the blue in his stead, with seniority of 10 Jan. Fairfax, naturally indignant at this unworthy treatment, refused all further service. Prince George, indeed, obtained for him a commission as rear-admiral, and half-pay equal to that of the rank which he had been deprived of; and on 20 June 1708 had him nominated a member of the council of the lord high admiral; but with the prince's death, 28 Oct., this appointment came to an end, and Fairfax retired altogether from naval life. At a by-election in 1713 he was returned to parliament for the city of York, but lost his seat in the general election after the accession of George I. He had meantime been elected an alderman of York, of which city he was further elected lord mayor in 1715. In these and other local duties, and in the management and development of his handsome property, the remainder of his life passed away, and he died 17 Oct. 1725. He was buried in the church of Newton Kyme, where sixty years before he had been christened. His wife, though ten years older, survived him by ten years, and died at the age of eighty in 1735. He left two children, a daughter, who married Mr. Henry Pawson, the son of an alderman of York, and a son, Thomas, whose posterity still hold the estates of Steeton, Newton Kyme, and Bilbrough, which last Fairfax acquired by purchase from the collateral family of Lord Fairfax. There are three portraits of the admiral, taken at the ages of thirty, forty-two, and shortly before his death. They are all in the possession of his family at Bilbrough. In a register ticket, dated 1696, he is described as a tall and well-set man of a fair complexion, which corresponds with the earlier portrait of the same date.

[The Life of Robert Fairfax, 'compiled from original letters and other documents,' by C. R. Markham, is a full and detailed life, not only of Fairfax, but also of his family and numerous relations. It is especially rich in the naval history of the period. The memoir in Charnock's Biog. Nav. ii. 312, is meagre and unsatisfactory.] J. K. L.

FAIRFAX, THOMAS, first BARON FAIRFAX of Cameron in the Scottish peerage (1560–1640), eldest son of Sir Thomas Fairfax of Denton and Nun Appleton, both in Yorkshire, was born at Bilbrough, near York, in 1560. As a young man he saw much service in the Low Countries, where he commanded a company of foot under Sir Francis Vere. In 1582 he married Ellen, daughter of Robert Aske of Aughton, Yorkshire. Before and after the death of Mary Queen of Scots he was employed by Elizabeth on several diplomatic communications with James VI of Scotland. James offered him a title, which he had the prudence to decline. In 1588 he tendered his services to James to suppress a rebellion under Lord Maxwell; and on the death of Elizabeth he was, with six near kindred, one of the first Englishmen who went to Scotland to swear fealty to the king. He had served in France under the Earl of Essex, and was knighted by him before Rouen in 1591. He was M.P. for Lincoln 1586, for Aldborough 1588, and for Boroughbridge 1601.

After the accession of James I to the throne, he settled down upon his estate at Denton. He bred horses, and wrote a treatise entitled 'Conjectures about Horsemanship,' yet extant in manuscript. He ruled his household with military precision. 'The Order for the Government of the House at Denton,' laying down in great detail the duties of every servant, is also extant, and gives an admirable picture of a gentleman's household at that period.

As a member of the council of the north he was brought into connection with Lord Sheffield, its president. His eldest son, Sir Ferdinando Fairfax [q. v.], married Sheffield's daughter, Mary, in 1607. In 1620 Fairfax's youngersons, William and John, were with the English army in the Low Countries. A letter from William states that his 'white-haired father' had come over to join them, bought horses and arms, and been received with the respect due to his former services. He soon returned, however, and in 1621 heard from

their general that both his sons had been killed at the siege of Frankenthal. Two other sons are stated by Thoresby to have died a violent death in the same year: Peregrine at La Rochelle and Thomas in Turkey. Upon the accession of Charles I, Fairfax was elected M.P. for Yorkshire in 1625, and was unseated on petition, but was again returned at a bye-election four months later (Aug.) He drew up a statement of his services, and on 4 May 1627 was created Baron Fairfax of Cameron in the peerage of Scotland. The grant was facilitated by a payment of 1,500*l.*, for fees and other expenses. He complained that he had to provide the bags required by the royal emissaries to convey the coin from Denton to Scotland.

Fairfax spent the remainder of his life at Denton, taking, however, even to the last, an active interest in northern political affairs. Archbishop Matthews having complained that of his three sons one had wit without grace, another grace without wit, and a third neither grace nor wit, Fairfax to comfort him said that of his own three sons, Ferdinando, bred to be a soldier, was a mere coward; Henry [q. v.], meant for a divine, was only good as a lawyer; and Charles, sent to the inns of court, was no lawyer though a sound divine. He said on another occasion that he expected something from his grandson, Thomas, afterwards the general [q. v.], but shortly before his death told his son Charles [q. v.] that he was in great trouble about his family, thinking that it would be ruined after his death by the ambition of Thomas, 'led much by his wife.' On 12 June 1639 he wrote to his 'ever-loving grandchild, Thomas Fairfax, captain of a troop of horse in his majesty's service,' exhorting him to serve the king, obey his general, avoid private quarrels, and do his best against the common enemy (the Scots), having apparently some doubts of 'Tom's' prudence.

Fairfax died 1 May 1640. He was buried by the side of his wife, who had died in 1620, in the south transept of Otley Church, where a large altar-tomb, surmounted with their effigies, still commemorates their virtues. The legend, written by Edward Fairfax the poet, Fairfax's brother, describes his wife:

Here lies Leah's fruitfulness, here Rachel's beauty;
Here Rebecca's faith, here Sarah's duty.

Besides the sons mentioned above, Fairfax had two daughters: Dorothy, married to Sir William Constable, and Anne, wife of Sir George Wentworth of Woolley.

Fairfax is said in 'Analecta Fairfaxiana' to have written: 1. A discourse, containing 150 pages, entitled 'Dangers Diverted, or the Highway to Heidelbergh.' 2. 'Conjectures about Horsemanship.' 3. 'The Malitia of Yorkshire.' 4. A large tract on the Yorkshire cavalry and against horse racing. 5. 'The Malitia of Durham.' 6. 'Orders for the House,' &c. 7. Many excellent treatises upon several subjects and not bound together.

[Herald and Genealogist, October 1870; Fairfax Correspondence, vols. i. and ii.; Douglas and Wood's Scottish Peerage, i. 560; Markham's History of the third Lord Fairfax; Hart's Lecture on Wharfdale; Analecta Fairfaxiana (manuscript).] T. P.

**FAIRFAX, THOMAS, third BARON FAIRFAX** (1612–1671), general, son of Ferdinando, second lord Fairfax [q. v.], was born at Denton in Yorkshire on 17 Jan. 1611–12 (*Fairfax Correspondence*, i. 61). In 1626 he matriculated at St. John's College, Cambridge, and three years later was sent to the Low Countries to learn the art of war under Sir Horace Vere (*ib.* i. 56, 160; MARKHAM, *Life of the Great Lord Fairfax*, p. 13). He was present at the siege of Bois-le-Duc (1629), travelled for a time in France and elsewhere, and returned to England in 1632 in hopes of obtaining permission to join the Swedish army in Germany (*Fairfax Correspondence*, i. 163). Fairfax married, on 20 June 1637, Anne Vere, the daughter of his old commander (*ib.* i. 296–305; MARKHAM, p. 20). During the first Scotch war Fairfax commanded a troop of 160 Yorkshire dragoons, and was knighted by the king on 28 Jan. 1640 (RUSHWORTH, iii. 926; *Catalogue of Knights*). According to Burnet he had a command in the army which was defeated at Newburn, 'and did not stick to own that till he passed the Tees his legs trembled under him' (*Own Time*, 1838, p. 16). Nevertheless it is doubtful whether he took any part in the second Scotch war. From the commencement of the civil war Fairfax was prominent among the supporters of the parliament in Yorkshire. On 3 June 1642 he presented to the king on Heworth Moor a petition of the Yorkshire gentry and freeholders. The king refused to accept it, and is said to have attempted to ride over him (MARKHAM, p. 48; RUSHWORTH, iv. 632). Fairfax also signed the protest of the Yorkshire parliamentarians on 29 Aug. 1642, and was one of the negotiators of the treaty of neutrality of 29 Sept. When the treaty was annulled he became second in command to his father, and distinguished himself in many skirmishes during the later months of 1642. His first important exploit, however, was the recapture of Leeds on 23 Jan. 1643 (RUSHWORTH, v. 125; MARKHAM, pp. 66–90). Two months later (30 March 1643) Fairfax

was severely defeated by General Goring on Seacroft Moor, as he was engaged in covering the retreat of Lord Fairfax and the main body of his army from Selby to Leeds (*Mercurius Aulicus*, 4 April 1643; *Short Memorial*, p. 16). Nicholas, in relating this event to Prince Rupert, terms Fairfax 'the man most beloved and relied upon by the rebels in the north' (Warburton, ii. 150). The capture of Wakefield on 21 May following amply compensated for this misfortune. No more remarkable success was gained by any general during the civil wars. With fifteen hundred men Fairfax stormed a town held by twice that number, taking General Goring himself, twenty-eight colours, and fourteen hundred prisoners. Looking back on it many years later he described it as 'more a miracle than a victory' (Rushworth, v. 270; *Short Memorial*, p. 18). May compares it to 'a lightening before death,' for it was followed almost immediately by the total defeat of the two Fairfaxes at Adwalton Moor (30 June). In that fatal battle Sir Thomas led the right wing, and, escaping from the rout with a portion of his troops, he threw himself into Bradford, and when Bradford could resist no longer cut his way through Newcastle's forces, and succeeded in reaching his father at Leeds (Rushworth, v. 279; *Short Memorial*, p. 19). During the flying march to Hull which now took place he commanded the rear-guard, and was severely wounded. When Hull was besieged he was sent into Lincolnshire with twenty troops of horse to join Cromwell and Manchester, and took part with them in the victory of Winceby on 11 Oct. 1643. 'Come let us fall on, I never prospered better than when I fought against the enemy three or four to one,' said Fairfax when he first viewed the royalists, and marked their numbers. Manchester, in his despatch to the lords, writes: 'Sir Thomas Fairfax is a person that exceeds any expressions as a commendation of his resolution and valour' (Vicars, *God's Ark*, p. 47; *Old Parliamentary Hist.* xii. 423). On 29 Jan. 1644 Fairfax defeated Lord Byron and the English troops recalled from Ireland at Nantwich in Cheshire, took fifteen hundred prisoners, and followed up the victory by capturing three royalist garrisons.

In March 1644 he returned into Yorkshire, and shared in the victory at Selby, to which his own leading of the cavalry very greatly contributed, 10 April 1644 (Rushworth, v. 617). According to Clarendon, 'this was the first action Sir Thomas Fairfax was taken notice for' (*Rebellion*, vii. 400). At Marston Moor Fairfax commanded the horse of the right wing, consisting of fifty-five troops of Yorkshire cavalry and twenty-two of Scots, in all about four thousand men. The regiment under his immediate command charged successfully, but the rest of his division was routed, and he reached with difficulty, wounded and almost alone, the victorious left of the parliamentary army (*Short Memorial*, p. 29).

At the siege of Helmsley Castle, during the following August, Fairfax was dangerously wounded by a musket-ball, which broke his shoulder, and a royalist newspaper exultingly prophesied for him the fate of Hampden (*Mercurius Aulicus*, 10 Sept. 1644). While he was slowly recovering from his wound parliament undertook the reorganisation of its army. Fairfax had stronger claims than any one, now that members of the two houses were to be excluded from command. It was at first rumoured that he was to command merely the cavalry of the new army, but on 21 Jan. 1645, by 101 to 69 votes, the House of Commons appointed him to command in chief (*Commons' Journals*, iv. 26). The ordinance for new modelling the army finally passed on 15 Feb., and on 19 Feb. Fairfax was solemnly thanked by the speaker for his past services, and informed that parliament 'had thought fit to put upon him the greatest trust and confidence that was ever put into the hands of a subject.'

Fairfax received his appointment, if his later apologies can be trusted, with some diffidence: 'I was so far from desiring it that had not so great an authority commanded obedience, being then unseparated from the royal interest, besides the persuasions of nearest friends not to decline so free and general a call, I should have hid myself among the staff to have avoided so great a charge' (*Short Memorials*, p. 3). A dispute arose between the two houses concerning the appointment of the officers, whom Fairfax was empowered to nominate subject to their approval. The terms of his commission gave rise to long discussions. The commission, as finally passed, differed in one important particular from that of Essex: in spite of the opposition of the lords the name of the king and the clause requiring the preservation of his person were left out (*Old Parliamentary Hist.* xiii. 422, 432, 436). The new army and its general were scoffed at by foes and distrusted by many of their friends. 'When I went to take my leave of a great person,' says Fairfax, 'he told me he was sorry I was going out with the army, for he did believe we should be beaten' (*Short Memorials*, p. 3). In his letters to the queen the king styled Fairfax 'the rebels' new brutish general,' and

confidently anticipated beating him ('King's Cabinet Opened,' *Harleian Miscellany*, vii. 547, 553).

All April Fairfax was engaged in organising the 'new model.' On 1 May he set out from Reading intending to relieve Taunton, but was recalled halfway to undertake the siege of Oxford. Left to himself he would have followed the king and forced him to fight, but the orders of parliament were peremptory. 'I am very sorry,' he wrote to his father, 'we should spend our time unprofitably before a town, whilst the king hath time to strengthen himself, and by terror to force obedience of all places where he comes' (*Fairfax Correspondence*, iii. 228). Oxford was blockaded rather than besieged from 19 May to 5 June, when the welcome order came to raise the siege. At Naseby, on Saturday, 14 June 1645, Fairfax brought the king to a battle, and defeated him with the loss of all his infantry, artillery, and baggage. All accounts of the battle agree in describing the reckless courage which the general himself displayed. He headed several charges, and captured a standard with his own hand (Sprigge, p. 43; Whitelocke, vol. i.; Markham, p. 221). 'As much for bravery may be given to him in this action as to a man,' observes Cromwell (Carlyle, Letter xxix.) Fairfax now, after recapturing Leicester, turned west, relieved Taunton, and defeated Goring at Langport in Somersetshire on 10 July. The last royal army of any strength was thus shattered. 'We cannot esteem this mercy less, all things considered, than that of Naseby fight,' wrote Fairfax (*Fairfax Correspondence*, iii. 235). Bridgwater fell a fortnight later (24 July), and Bristol was stormed after a three weeks' siege (10 Sept.) The letter in which Fairfax summoned Prince Rupert to surrender that city contains a remarkable exposition of his political creed at this period of his life (Sprigge, p. 108). In October the army went into winter quarters after establishing a line of posts to confine Goring to Cornwall and Devonshire, and to block up Exeter. The campaign of 1646 opened with the capture of Dartmouth (18 Jan.), which was followed by the defeat of Hopton at Torrington (16 Feb.), and the capitulation of Hopton's army (14 March). At Torrington Fairfax had a narrow escape owing to the explosion of a royalist magazine. 'I must acknowledge,' he writes, 'God's great mercy to me and some others, that stood where great webs of lead fell thickest, yet, praised be God, no man hurt' (*ib.* iii. 285). The rest of the war consisted of sieges; Exeter surrendered on 9 April, Oxford on 20 June, and Raglan on 17 Aug. After the capitulation of Oxford Fairfax retired for a time to Bath for the benefit of his health, which was greatly impaired by the campaign and by his many old wounds. Rheumatism and the stone appear to have been his chief ailments (*ib.* iii. 251; Sprigge, p. 315). In November he returned to London to receive the thanks of both houses of parliament and of the city. 'Hereafter,' said Lenthal, 'as the successors of Julius Cæsar took the name of Cæsar, all famous and victorious succeeding generals in this kingdom will desire the addition of the name of Fairfax' (*Old Parliamentary Hist.* xv. 166). After Naseby parliament had voted 700*l.* for a 'jewel' to be presented to Fairfax in commemoration of his victory. This, after passing through the hands of Thoresby and Horace Walpole, was in 1870 in the possession of Lord Hastings (Markham, p. 435). In the Uxbridge propositions in December 1645 parliament had stipulated that the king should create Fairfax an English baron, and that he should be endowed with lands to the value of 5,000*l.* a year. Lands to that value were settled upon him after the failure of the treaty (Whitelocke, ii. 73; *Old Parliamentary Hist.* xiv. 139).

In the spring of 1647 parliament took in hand the reduction of the army, and voted on 5 March that Fairfax should be general of the limited force to be still maintained. 'Some wondered,' says Whitelocke, 'it should admit a debate and question' (*Memorials*, ii. 119). The soldiers objected to be disbanded until they were paid their arrears, and secured from civil suits for military actions, and they petitioned Fairfax to that effect. Fairfax was ordered to suppress their petition, and did so, but this did not put a stop to the agitation among them. Waller and Holles unjustly throw a doubt on the sincerity of his efforts (Waller, *Vindication*, pp. 52, 72, 81, 85; Holles, *Memoirs*, ed. 1699, pp. 84, 88). Negotiations between the commissioners of the parliament and the representatives of the army continued during April and May. From 21 April to 21 May Fairfax was in London consulting a physician. His friends' entreaties overcame his own wish to resign (*Short Memorial*, p. 4). At the end of May parliament ordered him back to the army, one of the members insultingly saying that he had time enough to go to Hyde Park but not to attend to his duty. He communicated the final offers of the parliament to a meeting of officers at Bury St. Edmunds on 28 May. They declared them unsatisfactory and pressed him to appoint a general rendezvous of the army for the consideration of the question. In forwarding the resolutions of the council of war to parliament Fairfax earnestly begged

the latter to adopt a more moderate course, and defined his own attitude: 'I intreat you that there may be ways of love and composure thought upon. I shall do my endeavours, though I am forced to yield something out of order, to keep the army from disorder or worse inconveniences' (*Old Parliamentary Hist.* xv. 383–90). Three days later the seizure of the king by Joyce took place, 3 July, an act which showed how completely the army had thrown off the control of the general. Fairfax states that he immediately sent Colonel Whalley and a couple of regiments to remove Joyce's force and conduct the king back to Holmby, but the king refused to return, and when Fairfax himself attempted to persuade him to do so said to him, 'Sir, I have as good interest in the army as you.' The general's proposal to punish Joyce for insubordination was rejected by a council of war (*Short Memorial*, p. 7). In the account which Fairfax gave to the parliament of these events he explains his unwilling assumption of the charge, and states that he has placed a trusty guard round the king 'to secure his majesty's person from danger, and prevent any attempts of such as may design by the advantage of his person the better to raise any new war in this kingdom' (*Old Parliamentary Hist.* xv. 411). In the general rendezvous at Newmarket on 5 June the army established a council for its own government, consisting of the general officers who had composed the old council of war and representatives of the officers and soldiers of each regiment. By this body the army was governed till the outbreak of the second civil war, and by it the political manifestos of the army were drawn up. Fairfax states 'from the time they declared their usurped authority at Triploe Heath I never gave my free consent to anything they did; but, being yet undischarged of my place, they set my name in a way of course to all their papers whether I consented or not' (*Short Memorial*, p. 9). The declarations of the army are usually signed 'John Rushworth, by the appointment of his Excellency Sir Thomas Fairfax and the Council of War.' With parts of the policy followed by the council of war Fairfax seems nevertheless to have entirely agreed. In a long letter of 8 July he vindicates the conduct of the army in treating with the king, and their policy towards him. He recommends 'all kind usage to his majesty's person,' and urges 'that tender, equitable, and moderate dealing towards his majesty, his royal family, and his late party, so far as may stand with safety to the kingdom, is the most hopeful course to take away the seeds of war or future feuds amongst us for posterity, and to procure a lasting peace and agreement in this now distracted nation' (*Old Parliamentary Hist.* xvi. 104). At the end of July the army marched on London, ostensibly to protect the parliament from the violence of the city. The general professed himself 'deeply afflicted with the late carriages towards the parliament,' and promised to use all his power 'to preserve them, and in them the interest of the nation' (*ib.* p. 188). Nine lords and about one hundred commoners joined the army, and engaged to live and die with Fairfax and the army in vindication of the honour and freedom of parliament, 4 Aug. 1648. On 6 Aug. he brought them back to Westminster, and received the thanks of parliament for his services. There is little doubt that in the negotiations of the following months Fairfax continued to side with those who desired to make terms with the king, but he confined himself mainly to his military duties, and his name appears hardly ever in the accounts of the negotiations.

To a considerable extent he succeeded in restoring the discipline of the army. Early in September he was able to report to parliament that six thousand foot and two thousand horse were ready to serve in Ireland if their arrears were satisfied. He never ceased to urge on parliament the necessity of providing for the pay of the soldiers (Rushworth, vii. 795, 815). In the great reviews which took place in the following November the mutinous regiments were reduced to obedience, and the levellers for a time suppressed. 'Without redress of these abuses and disorders,' announced Fairfax, 'his excellency cannot, nor will any longer undergo or undertake, further to discharge his present trust to the parliament, the army, and the kingdom.' In the second place, 'though he is far above any such low thoughts as to court or woo the army to continue him their general, yet to discharge himself to the utmost and to bring the business to a certain and clear issue,' he promised to adhere to the army in the endeavour to obtain the satisfaction of their claims as soldiers, and the reform of parliament. Other political questions were to be left to parliament. Every regiment solemnly engaged to accept this compromise (*Old Parliamentary Hist.* xvi. 340). It was more easy, however, to restore order in the ranks than to moderate the political zeal of the council of war. According to Fairfax, that body resolved at one time 'to remove all out of the house whom they conceived to be guilty of obstructing the public settlement.' Cromwell and others pressed him urgently to sign orders for that

purpose, but his delaying to do so for three or four days, and the outbreak of the second civil war, prevented the fulfilment of this design (*Short Memorials*, p. 5). Lambert was despatched to the north to check the march of the Scots, Cromwell to the west to suppress the insurrection in Wales, while the general himself undertook to provide for the safety of London. Clarendon goes so far as to say that Fairfax, even at this date, refused to serve against the Scots (*Rebellion*, xi. 8, 58). The Kentish royalists were crushingly defeated at Maidstone on 2 June, and on 13 June Fairfax laid siege to Colchester, into which the leaders of the insurrection and the remnant of their army had thrown themselves (Rushworth, vii. 1137, 1155). The garrison held out for seventy-five days, till hunger and the impossibility of relief forced them to surrender (27 Aug. 1648). Fairfax has been severely blamed for the execution of Lucas and Lisle, and the subsequent condemnation of Lord Capel. Their execution, however, was no breach of the terms on which Colchester capitulated. By those terms the lives of the soldiers and inferior officers were guaranteed, but the superior officers surrendered 'at mercy,' which was beforehand defined to mean 'so as the lord-general may be free to put some immediately to the sword, if he see cause; although his excellency intends chiefly . . . to surrender them to the mercy of the parliament' (*ib.* vii. 1247). In accordance with the discretionary power thus reserved, Lucas and Lisle were immediately shot by sentence of the council of war, 'for some satisfaction of military justice and in part of avenge for the innocent blood they have caused to be spilt, and the trouble, damage, and mischief they have brought upon the town and the kingdom' (*ib.* vii. 1243). 'The other leaders,' wrote Fairfax, 'I do hereby render unto the parliament's judgment for further public justice and mercy, to be used as you shall see cause.' Parliament thought fit to condemn Capel to death, and for that sentence Fairfax was in no way responsible. Capel pleaded that quarter had been promised him, and Fairfax was called on to explain to the high court of justice that the promise was subject to the reservations above mentioned, and did not in any way bind the hands of the civil authority (*Short Memorials*, p. 9). The charge of equivocation which Clarendon brings against him is entirely unfounded (*Rebellion*, xi. 257). While the siege of Colchester was in progress parliament had opened negotiations with the king on terms which the army and the independents deemed unsatisfactory. Both called on Fairfax to intervene. During the siege of Colchester, Milton addressed to him a sonnet, in which he was summoned to take in hand the settlement of the kingdom and clear the land of avarice and rapine (Sonnet xv.) Ludlow came to the camp and urged him to prevent the conclusion of the treaty, to which Fairfax answered in general terms that he was resolved to use the power he had to maintain the cause of the public (*Memoirs*, ed. 1751, p. 101). As soon as the siege was over, regiment after regiment presented addresses to their general against the policy of parliament. He transmitted to the House of Commons the army remonstrance of 16 Nov., in which the rupture of the treaty and the punishment of the king were demanded in the plainest terms. He requested, on their behalf and his own, that the remonstrance might be immediately considered, 'and that no failing in circumstances or expressions might prejudice either the reason or justice of what was tendered or their intentions' (*Old Parliamentary Hist.* xviii. 160; Rushworth, vii. 1330). At the same time, to prevent the escape or the removal of the king, he sent Ewer to replace Hammond as governor of the Isle of Wight. On 30 Nov. another declaration was published in the name of the general and army complaining of the laying aside of their remonstrance, disowning the authority of the majority of the House of Commons as corrupt, and promising to own that of the honest minority if they would separate themselves from the rest. Like the former, this was backed by a private letter from Fairfax to the speaker (Cary, *Memorials of the Civil War*, ii. 70). The army then occupied London, and on 6 Dec. Pride's Purge took place. Fairfax protests that he had no knowledge of the forcible exclusion of the members until it had actually taken place, and the statements of Ludlow, Clarendon, and Whitelocke appear to confirm this.

But his retention of his post after Pride's Purge, his answers to the demands of the commons for the release of their members, and his signature of warrants for the confinement of the prisoners render it impossible to acquit him entirely of responsibility (*Old Parliamentary Hist.* xviii. 461, 465). His attitude with respect to the king's execution, though somewhat similar, was more decided. It may be conjectured that Fairfax approved of the trial and deposition of the king, but did not contemplate his execution. The army remonstrance had styled Charles 'the capital and grand author of our troubles,' and demanded that he should be specially brought to justice for 'the treason, blood, and mischief he is guilty of.' This ought to have opened the eyes of Fairfax to the probable

consequences of putting force on the parliament. He was appointed one of the king's judges, and attended the preliminary meeting of the commissioners (8 Jan. 1649), but that meeting only. When the name of Fairfax was read out at the head of the list of judges, on the first day of the trial, Lady Fairfax is said to have protested that her husband was not there, nor ever would sit among them, and that they did wrong to name him as a sitting commissioner (Rushworth, vii. 1395; Clarendon, xi. 235). Fairfax says himself of the king's death: 'My afflicted and troubled mind for it and my earnest endeavours to prevent it will sufficiently testify my dislike and abhorrence of the fact' (*Short Memorials*, p. 9). What the precise nature of those endeavours was is uncertain. According to Brian Fairfax, 'on the night of 29 Jan. some of the general's friends proposed to him to attempt the next day to rescue the king, telling him that twenty thousand men were ready to join with him; he said he was ready to venture his own life, but not the lives of others, against the army united against them' (Brian Fairfax, *Life of Buckingham*, p. 7). On 30 Jan. itself Herbert describes Fairfax as 'being all that morning, as indeed at other times, using all his power and interest to have the execution deferred for some days, forbearing his coming among the officers, and fully resolved with his own regiment to prevent the execution or have it deferred till he could make a party in the army to second his design (*Memoirs*, ed. 1702, p. 135). Prince Charles wrote to Fairfax urging him to save and restore the king, and the queen begged his pass to come to her husband, but their communications remained unanswered (*Cal. State Papers*, Dom. 1649–50, p. 5; Cary, *Memorials of the Civil War*, ii. 101). Clarendon concludes his account of the conduct of Fairfax during this period by saying: 'Out of the stupidity of his soul he was throughout overwitted by Cromwell, and made a property to bring that to pass which could very hardly have been otherwise effected' (*Rebellion*, xi. 235). But the truth is, Fairfax and Cromwell alike were carried away by the army, and he was their instrument rather than Cromwell's. He marked his disapproval of the king's death by the reservations which he made in his engagement to be faithful to the Commonwealth. Like the other peers who became members of the council of state, he declared that he had served the parliament faithfully, and was willing to do so still, there being now no power but that of the House of Commons, but could not sign the engagement because it was retrospective (*Cal. State Papers*, Dom. 1649–50, p. 9). Besides sitting in the council of state Fairfax also entered the House of Commons as member for Cirencester (7 Feb. 1649). He was also reappointed commander-in-chief of all the forces in England and Ireland (*ib.* p. 62, 30 March 1649). In that capacity Fairfax was immediately called upon to suppress a mutiny of the levelling party in the army, which he effected at Burford on 14 May 1649 (*A Declaration of his Excellency concerning the Present Distempers; A Narrative of the Proceedings of the Lord-General in the Reducing of the Revolted Troops*, 1649). After the suppression of the mutiny, Fairfax visited Oxford and was created a D.C.L. on 19 May 1649, while so many of his officers received honorary degrees that this was termed the Fairfaxian Creation (Wood, *Fasti*, 1649). In the summer of 1650 war with Scotland became imminent, and the council of state determined to anticipate the expected attack of the Scots by an invasion of Scotland. Fairfax was willing to command against the Scots if they invaded England again, but resigned rather than attack them. 'Human probabilities,' he said, 'are not sufficient grounds to make war upon a neighbour nation, especially our brethren of Scotland, to whom we are engaged in a solemn league and covenant.' A committee of the council of state was sent to persuade him to retain his post, but he adhered to his conscientious scruples (Whitelocke, ff. 460–2). His letter of resignation is dated 25 June 1650 (Slingsby, *Diary*, ed. Parsons, p. 340). Whitelocke, Ludlow, and Mrs. Hutchinson agree in attributing Fairfax's scruples to the influence of his wife and the presbyterian clergy (Ludlow, ed. 1751, p. 121; Hutchinson, ed. 1885, ii. 166). For the rest of the Commonwealth and during the protectorate Fairfax lived in retirement at Nun Appleton, Yorkshire, although he was M.P. for the West Riding of Yorkshire in the parliament of 1654. His leisure was devoted chiefly to literature. He made a collection of coins and engravings, which afterwards came into the hands of Ralph Thoresby. He translated 'Vegetius' from the Latin, and 'Mercurius Trismegistus' from the French. He also composed a history of the church to the Reformation, a treatise on the breeding of horses, a metrical version of the psalms and other portions of the Bible, and much original verse (Markham, p. 368).

Throughout the protectorate Fairfax was continually reported by Thurloe's spies to be engaged in the intrigues of the royalists against the government. In 1655, on Penruddock's rising, in 1658, at the time of

Hewitt's plot, and in 1659, when Booth's rising took place, royalist agents reported that he was about to declare for the king. All these reports appear to have been unfounded. He refused a letter tendered to him from the king, and is said to have acquainted Cromwell with the overtures which had been made to him (*Cal. Clarendon Papers*, ii. 383, 426; THURLOE, iv. 434). Towards the end of the protectorate, however, the relations between Fairfax and Cromwell became extremely strained. A portion of the forfeited estates of George Villiers, second duke of Buckingham, had been granted to Fairfax in satisfaction of his arrears and his pension. Buckingham conceived the idea of recovering his estates by marrying the only daughter of Lord Fairfax. Mary Fairfax (*b.* 1638) had been contracted to Philip, second earl of Chesterfield, but the match was broken off, and on 15 Sept. 1657 she became the wife of Buckingham (MARKHAM, p. 372). The marriage is said to have been arranged by Lady Vere, the mother of Lady Fairfax, and Major Robert Harley, a prominent presbyterian leader. The government regarded it with suspicion, partly as being 'a presbyterian plot,' and partly on account of Buckingham's past career as a royalist (THURLOE, vi. 617; BRIAN FAIRFAX, *Life of Buckingham*, prefixed to Arber's ed. of the *Rehearsal*, 1868, p. 6). A warrant was issued for Buckingham's arrest, and Fairfax vainly solicited Cromwell and the council to let him remain at liberty (THURLOE, vi. 580, 617, 648; *Hist. MSS. Comm.* 5th Rep. p. 177). In spite of the efforts of his father-in-law, Buckingham was imprisoned, and, though released on parole, did not permanently obtain his liberty till it was granted him by parliament on Fairfax giving bail for 20,000*l.* for the duke's good behaviour (BURTON, *Diary*, iii. 370, 21 Feb. 1659). Fairfax was highly indignant at this affront, and is reported to have declared in private that 'since the dissolving of the [Long] parliament, which was broke up wrongfully, there was nothing but shifting and a kind of confusion; and that he knew not but he might choose by his old commission as general to appear in arms on behalf of the people of these nations' (THURLOE, vi. 706). In Richard Cromwell's parliament Fairfax represented Yorkshire, and though he spoke little exerted considerable influence. The only thing notable in his few recorded remarks is his expressed fear of military rule (BURTON, iii. 140, 273). He sat next to Haslerig and voted regularly with the opposition. 'He sides with the republicans, and carries a name above Lambert,' writes one of Hyde's correspondents; while another adds that he was 'extolled as a fortunate man, and not ambitious,' and there was some thought of putting him forward again as general (THURLOE, vii. 616; *Clarendon State Papers*, iii. 423). Bordeaux in his despatches describes Fairfax as a leader of the presbyterian party (GUIZOT, *Richard Cromwell*, ed. 1856, i. 372, 450). On 19 May 1659 he was elected a member of the council of state, but never acted (*Cal. State Papers*, Dom. 1658–9, p. 349). Fairfax's negotiations with Monck began in November 1659, immediately after the expulsion of the parliament by Lambert. They were conducted through two intermediaries, Edward Bowles and Sir Thomas Clarges [q. v.] From the first Fairfax designed not merely the restoration of the Rump, but the admission of the secluded members and a free parliament (BAKER, *Chronicle*, continued by Phillips, 1670, pp. 690, 691; *Fairfax Corresp.* iv. 169). According to Clarendon he was moved to action by a letter from the king delivered to him by Sir Horatio Townshend (*Rebellion*, xvi. 117). Fairfax and his friends gathered in arms on 30 Dec., and on 1 Jan. York submitted to them. The same day Monck crossed the Tweed, and in consequence of their success was able to advance unopposed into England. Some of the supporters of Fairfax endeavoured to extract from the leader a declaration of adherence to the Rump, or at least an engagement against any single person, but he refused to give more than a general promise to support the authority of parliament. When Monck passed through York (12–17 Jan.), Fairfax urged him to declare for a free parliament and for the king. Monck refused to commit himself, and in order to force his hand Fairfax originated and sent to him (10 Feb. 1660) the declaration of the Yorkshire gentlemen, demanding either the restoration of the secluded members or a free parliament. These dates show conclusively the influence exercised by Fairfax in bringing about the Restoration, and the tenacity with which he pursued that object (*Cal. State Papers*, Dom. 1659–60, pp. 288, 293–6, 356; KENNETT, *Register*, pp. 13, 19, 22; *Fairfax Corresp.* iv. 170). Nevertheless, Fairfax does not seem to have desired to restore the king without conditions. The royalists believed him to be entirely their own, when they were startled by hearing that he had joined Lord Manchester's party, which wished to oblige Charles to accept the terms offered to his party at Newport (*Clarendon State Papers*, iii. 721, 729). But all plans of this nature were frustrated by the conduct of Monck. Fairfax sat in the interim council of state (3 March 1660, *Cal. State Papers*, Dom.

1659–60, p. xxvi), was again elected member for Yorkshire (March 1660), and was chosen to head the commissioners of the two houses sent to the king at the Hague. Although he had done so much to forward the Restoration, he returned to Nun Appleton without either honours or rewards. Ludlow represents him as opposing the vindictive policy of the Convention parliament and saying openly 'that if any man deserved to be excepted, he knew no man that deserved it more than himself, who being general of the army, and having power sufficient to prevent the proceedings against the king, had not thought fit to make use of it to that end' (*Memoirs*, p. 344). One of Fairfax's last letters is an earnest plea for the moderate and equitable treatment of the persons suspected of a share in the so-called Yorkshire plot (1663). During the last seven years of his life Fairfax was crippled by disease. His cousin Brian thus describes him: 'He sat like an old Roman, his manly countenance striking awe and reverence into all that beheld him, and yet mixed with so much modesty and meekness as no figure of a mortal man ever represented more. Most of his time did he spend in religious duties, and much of the rest in reading good books' (Markham, p. 392). During this period he composed his two autobiographical works: 'A Short Memorial of the Northern Actions during the War there, from the Year 1642 till 1644;' and 'Short Memorials of some things to be cleared during my Command in the Army.' The first of these deals with the military history of the Yorkshire campaigns; the second is a vindication of his conduct while general, and somewhat too much of a political apology to be entirely trusted.

Lady Fairfax died on 16 Oct. 1665, Fairfax himself on 12 Nov. 1671; both were buried in the church of Bilbrough, near York. The will of Lord Fairfax is reprinted by Markham, who also gives a list of portraits, medals, and engravings representing him (pp. 430, 440). According to the same authority the best portrait of Fairfax is a miniature by Hoskins, painted about 1650. In complexion he was so dark that, like Strafford, he was nicknamed 'Black Tom.' Sprigge, who devotes several pages to an account of his character and person, terms him 'tall, yet not above first proportion, but taller as some say when he is in the field than at home' (*Anglia Rediviva*, ed. 1854, pp. 47, 325). Whitelocke thus describes Fairfax in 1646: 'The general was a person of as meek and humble carriage as ever I saw in great employment, and but of few words in discourse or council. . . . But I have observed him at councils of war, that he hath said little, but hath ordered things expressly contrary to the judgment of all his council; and in action in the field I have seen him so highly transported, that scarce any one durst speak a word to him, and he would seem more like a man distracted and furious, than of his ordinary mildness, and so far different temper' (*Memorials*, ed. 1853, ii. 20). His personal courage was so conspicuous that his enemies denied him the other qualities of a general. Walker styles him 'a gentleman of an irrational and brutish valour' (*Hist. of Independency*, ed. 1660, i. 29). But Fairfax had also signal merits as a leader. He was remarkable for the rapidity of his marches, the vigour of his attacks, and the excellence of the discipline which he maintained. In his Yorkshire campaigns, though always outnumbered, he continually took the offensive. In the campaign of 1645 the rapidity with which he captured so many fortresses and the smallness of his losses prove his skill in sieges. In victory he was distinguished by the moderation of the terms he imposed, and by generosity to his opponents. The letter in which he proposed a treaty to Hopton in March 1646 is an example of this, and his numerous letters on behalf of royalist officers show the care with which he watched over the observance of articles of surrender. The execution of Lucas and Lisle was a solitary instance of severity, and by no means an indefensible one.

Fairfax was a man of strong literary tastes, and, in the words of Aubrey, 'a lover of learning.' His first act after the surrender of Oxford was to set a strong guard to preserve the Bodleian (Aubrey, *Lives*, ii. 346). He assisted the genealogical researches of Dodsworth, and continued the pension which his grandfather had granted to him [see Dodsworth, Roger]. By his will Fairfax bequeathed to the Bodleian twenty-eight valuable manuscripts and the whole of the collection formed by Dodsworth. That library also acquired in 1858 a volume of poems and translations by Fairfax entitled 'The Employment of my Solitude,' extracts from which are printed by Markham (*Life of Fairfax*, pp. 415–27; Macray, *Annals of the Bodleian*, p. 95).

[A selection from the papers of the Fairfax family is given in the Fairfax Correspondence, of which the first two volumes were published in 1848, edited by G. W. Johnson; the last two in 1849, edited by Robert Bell, under the title of Memorials of the Civil War. The originals of these letters are now dispersed, some being in the British Museum, others in the collection of Mr. Alfred Morrison (Hist. MSS. Comm. 9th Rep. pt. ii. p. 407). An account of the different editions of Lord Fairfax's Memorials is

given in Markham's Life of Fairfax (p. 393). They were first published by Brian Fairfax in 1699, and reprinted from his edition in the Somers Tracts (v. 374, ed. Scott), and in Maseres's Select Tracts, p. 409. The only complete edition is that published by Lodge in 1808 in the Antiquarian Repertory, iii. 1–31. Suppressed passages of the Memorials and other papers relating to Fairfax are printed in the 6th Report of the Hist. MSS. Comm. p. 465. A number of letters on public subjects are among the Tanner MSS. in the Bodleian, some of which are printed in Cary's Memorials of the Civil War, 1842. Others are printed in Rushworth's Collection (vols. v. vi. vii.) and Old Parliamentary Hist. (1751–62). See also Clarke Papers, Camd. Soc. i–iv. The best Life of Fairfax is by Markham (The Great Lord Fairfax, 1870), with list of pamphlets relating to his campaigns. Sprigge's Anglia Rediviva, ed. 1854, gives an account of the exploits of the new model in 1645–6; while Slingsby's Memoirs, the Life of Captain John Hodgson, and the Duchess of Newcastle's Life of her husband illustrate the Yorkshire campaigns.] C. H. F.

**FAIRFAX, THOMAS,** D.D. (1656–1716), jesuit, a member of an old Yorkshire family, was born in that county in 1656. He studied in the college of the jesuits at St. Omer, entered the novitiate at Watten, 7 Sept. 1675, and was ordained priest 18 Dec. 1683. At one period he professed theology at Liège, and in 1685 he was minister at Ghent. On the accession of James II strenuous efforts were made by the jesuits to get a footing at Oxford. In order to give weight to the fathers and to assist them in obtaining academical chairs, the provincial, Father John Keynes, thought it advisable that the general of the society should be petitioned to allow those most fit to take the degree of D.D. Accordingly those who had professed theology at Liège took that degree at Trèves, 'after due examinations and at much expense,' among them being Fairfax, under the assumed name of Beckett. It is stated that Fairfax was appointed professor of philosophy in Magdalen College, Oxford, and that he was well versed in the oriental languages.

On 31 Dec. 1687 James II sent a letter to Dr. Samuel Parker, bishop of Oxford, who had been made president of Magdalen College, Oxford, against the fellows' wishes, commanding him to admit Fairfax and other catholics to fellowships. Accordingly Fairfax was admitted fellow on 9 Jan. 1687–8, and two days later was made dean of arts of the college. After Parker's death Dr. Bonaventure Giffard, one of the four vicars apostolic, was on 31 March 1688, by a mandatory letter from the king, nominated president. At that time the majority of the fellows and demies were catholics. The hopes of the catholics were, however, destroyed by the revolution. Fairfax was attacked in the streets of Oxford and narrowly escaped being murdered; and he was formally removed from his fellowship by the visitor on 30 Oct. 1688.

On 2 Feb. 1692–3 he was professed of the four vows. In 1701 and 1704 he was procurator of the English province of the Society of Jesus, and resided in London. He was stationed at Wardour Castle, Wiltshire, in 1710, and he died on 2 March 1715–16.

His works are: 1. 'Some Reasons tendred to Impartial People, why Dr. Henry Maurice, Chaplain to his Grace of Canterbury, ought not to be traduc'd as a Licenser of a pamphlet entitled, a Plain Answer to a Popish Priest,' &c. It was subjoined to 'Twenty-one Questions further demonstrating the Schism of the Church of England,' printed at the lodgings of Obadiah Walker, in University College, 1688. It was written in reply to the Rev. Abednego Seller's 'Plain Answer to a Popish Priest, questioning the Orders of the Church of England,' 1688. To a second edition of this pamphlet Seller annexed 'An Answer to the Oxford Animadverter's Reflections,' 1688. 2. 'The Secret Policy of the Jesuits, and the Present State of the Sorbonne, with a Short History of Jansenism in Holland' (anon.); 2nd edit. 1702, 24mo. The authorship is ascribed to Fairfax by Bishop Giffard. 3. 'A Case of Conscience proposed to, and decided by, Forty Doctors of the Faculty of Paris, in favour of Jansenism. . . . With some remarks upon it, proper to clear this whole matter' (anon.), 1703, 12mo.

[Wood's Athenæ Oxon. (Bliss), iv. 563; Luttrell's Relation of State Affairs, i. 406, 407, 418, 582; Bloxam's Magdalen Coll. Register (Index); Bloxam's Magdalen Coll. and King James II, pp. 225–8, 231–4, 245–8, 265; Oliver's Jesuit Collections, p. 87; Oliver's Catholic Religion in Cornwall, p. 299; Foley's Records, v. 821, vii. 241; Gillow's Bibl. Dict.; Jones's Popery Tracts, p. 208.] T. C.

**FAIRFAX, THOMAS,** sixth BARON FAIRFAX OF CAMERON (1692–1782) born at Denton in Yorkshire in 1692, was the eldest son of Thomas, fifth lord Fairfax, by Catherine, heiress of the great estates of Lord Culpepper, including Leeds Castle in Kent and the Northern Neck in Virginia. His father died while he was still at Oriel College, Oxford, and under age, and all the Yorkshire estates were sold to pay his debts. The final sale took place in 1716, and the young lord's connection with Yorkshire was thus finally severed. He is said to have been a man of ability, and to have been ambitious of distinction. He was intimate with Bolingbroke, Addison,

and Steele, and had a commission in the blues. He was engaged to be married to a lady of rank, and the contract was actually drawn up, when the lady jilted him, and soon afterwards he visited his American estates. Recently the marriage contract, with the lady's name carefully erased, was found among some old family papers. Fairfax finally retired to America in 1746 or 1747. The Northern Neck of Virginia, which Fairfax had inherited, comprised the whole region between the Potomac and the Rappahannock, including the Shenandoah valley. Fairfax found, settled in Virginia, his cousin William Fairfax, who became his agent, and whose son eventually succeeded as the eighth lord. For some time his lordship lived at Belvoir, the house of his cousin, on the banks of the Potomac. Here he made the acquaintance of the Washington family, and he was at Belvoir when Lawrence Washington, the elder brother of George, married Anne Fairfax, and went to live with her on the neighbouring estate of Mount Vernon. Fairfax was interested in young George Washington, and from the time when the future general was a lad of fifteen occasionally visiting at Belvoir, his lordship never failed in friendship for him, and in efforts to advance his fortunes. When George was little over sixteen Fairfax entrusted to him the important and difficult duty of surveying and mapping his property in the Shenandoah valley. Eventually Fairfax settled in the valley, building himself a house near the town of Winchester (Virginia), called Greenway Court. Here he led an active life in promoting the settlement of an extensive district, and in discharging various important public duties. But his passion was fox-hunting, and he had a fine pack of hounds. His wants were few, his habits almost ascetic, and he was famed for his liberality. So the old bachelor lived on until the war of independence broke out. He was a staunch loyalist. News of the surrender of Cornwallis reached Greenway Court, and the aged nobleman took to his bed. The downfall of the British cause, wrought by the man he had trained and moulded, was his death-blow. He died on 12 March 1782, aged 90, and was buried in the chancel of the parish church of Winchester, which he had endowed, and where there is a monument to his memory. The present Lord Fairfax, who is a citizen of the United States, is descended from the old bachelor's cousin and agent, William Fairfax of Belvoir in Virginia.

[Fairfax Correspondence, i. cxxx–cxxxiii; Dr. Burnaby's Travels in North America; The Fairfaxes of England and America (Albany, 1868); Clements R. Markham's Life of Admiral Robert Fairfax, 1885.] C. R. M.

FAIRFAX, Sir WILLIAM (1609–1644), soldier, was the second son of Sir Philip Fairfax of Steeton and Frances Sheffield. In 1629 William Fairfax married Frances, daughter of Sir Thomas Chaloner of Guisborough in Cleveland, and sister of James and Thomas Chaloner, the regicides [q. v.] He was knighted by Charles I at Whitehall on 1 June 1630 (*Catalogue of the Dukes, Marquesses, Knights, &c.*, by T. W[alkley], 1634, p. 85). In 1636 he succeeded to the family estates at Steeton and Newton Kyme. In 1642 he took the side of the parliament, and signed the Yorkshire petition of 12 May 1642, beseeching the king to trust to parliament and dismiss his guards (*Old Parliamentary History*, x. 524). He was given the command of a regiment in the army of Essex, which was stationed on the left wing at Edgehill and ran away (*ib.* xi. 475). Fairfax then joined his uncle, Ferdinando, lord Fairfax [q. v.], in Yorkshire, and took part in the capture of Leeds (23 Jan. 1643) and Wakefield (21 May 1643). In a letter to his wife he says of himself and his cousin: 'For Thomas's part and mine we rest neither night nor day nor will willingly till we have done God some good service against His and our enemies' (Markham, *Robert Fairfax*, p. 14). In the victory at Nantwich (25 Jan. 1644) Sir William Fairfax commanded a wing of the horse, and at Marston Moor headed a brigade of foot on the right of the parliamentary line (Markham, *Life of the Great Lord Fairfax*, pp. 130, 169; Rushworth, v. 302). In August 1644 he was despatched into Lancashire with two thousand Yorkshire horse, and took part in the siege of Liverpool. In the relief of Montgomery Castle on 18 Sept. 1644 he was mortally wounded, and died the following day (Markham, *Robert Fairfax*, p. 23; Phillips, *Civil War in Wales*, ii. 201–9). Vicars, who gives a detailed account of the death of Fairfax, states that he had fifteen wounds, and adds that his widow said 'that she grieved not that he died in this cause, but that he died so soon to do no more for it' (*Burning Bush*, p. 34). Parliament voted 1,500*l.* for the widow and children, and on 7 Sept. 1655 the council of state voted them 2,000*l.* more in lieu of arrears of pay due to their father (*Cal. State Papers*, Dom. 1655, pp. 151, 324).

[Markham's Life of Admiral Robert Fairfax, 1885 (contains five letters by Sir William Fairfax); Fairfax Correspondence, ed. Johnson (1848) and Bell (1849).] C. H. F.

FAIRFAX, Sir WILLIAM GEORGE (1739–1813), vice-admiral, was born on 8 March 1738–9. He was the son of Joseph

Fairfax, an officer of the army, who, after retirement from the horse guards, settled at Bagshot in the county of Surrey, and was grandson of Joseph Fairfax of Saxton, Yorkshire. Fairfax entered the navy in 1750 at eleven, and, after serving under Keppel and Arbuthnot, was promoted to be lieutenant on 20 Dec. 1757. In 1759 he was a lieutenant of the Eurus with Captain John Elphinston [q. v.] in the operations in the St. Lawrence, and continued actively serving till August 1760. He had no further employment till June 1766, when he was appointed to the Greyhound, and from June 1769 to September 1776 he was again on half-pay as a lieutenant. In May 1778 he was promoted to the command of the Alert cutter, and in her, while attached to the grand fleet under Keppel, and in company with the Arethusa, captured, after a sharp engagement, the French lugger Coureur, at the same time that the Arethusa was beaten off in her celebrated fight with the Belle Poule. A few months later the Alert was herself captured by the Junon frigate of 40 guns, and Fairfax was detained a prisoner during the greater part of the war. In January 1782 he was promoted to post rank, and appointed to the Tartar frigate, which he commanded till the peace. In 1793 he was appointed to the Sheerness, in which and in the Repulse he remained till 1796, when he was appointed flag-captain to Admiral Duncan, the commander-in-chief in the North Sea [see Duncan, Adam, Lord]. In the Venerable with Duncan he shared in the difficulties of the mutiny and the glories of Camperdown, his services on which occasion were rewarded by his being made a knight banneret (*United Service Gazette*, 12 Jan. 1829). He continued in command of the Venerable till 7 Jan. 1801, when he was promoted to flag rank. He had no further service; was advanced to be a vice-admiral on 13 Dec. 1806; and died in Edinburgh on 7 Nov. 1813. He was twice married: first, in 1767, to Hannah, daughter of the Rev. Robert Spears of Burntisland; she died without issue in 1770: secondly, to Margaret, daughter of Mr. Samuel Charters, and cousin of the Russian admiral, Sir Samuel Greig [q. v.]; by her he had a son, Henry, created a baronet in 1836, and, with other issue, a daughter, Mary, afterwards Mrs. Somerville [q. v.]

[Ralfe's Naval Biog. iv. 485; Naval Chronicle (with an engraved portrait), v. 465; Foster's Baronetage; Official Documents in the Public Record Office; information communicated by Sir W. G. H. T. Ramsay-Fairfax, bart., in whose possession is the portrait by Sir Martin Shee, engraved for the Naval Chronicle.] J. K. L.

FAIRFIELD, CHARLES (1761?–1804), painter, executed some original works of great merit, which passed almost unnoticed owing to his retired and diffident nature and the seclusion in which he lived. He is best known as a copyist of the works of the Dutch and Flemish masters of the seventeenth century. These were extremely well done, and were eagerly sought after by dealers, who disposed of them as originals. A copy by him of Teniers's 'Le Bonnet Rouge' was 'of the most striking perfection of finish and tone, capable of deceiving any one could it have but age' (manuscript notes in Anderdon, *Collectanea Biographica*, print room, British Museum). He died in Brompton in 1804 in his forty-fifth year. He etched a few plates, including one of a 'Cavalier at the Door of an Inn,' after Metsu.

[Redgrave's Dict. of Artists; Gent. Mag. (1805), lxxv. 880; Nagler's Künstler-Lexikon; Bryan's Dict of Painters and Engravers, ed. Graves.] L. C.

FAIRHOLM, CHARLES (1566–1617), principal of Fraserburgh University. [See Ferme, Charles.]

FAIRHOLT, FREDERICK WILLIAM (1814–1866), engraver and antiquarian writer, born in London in 1814, was the son of a German named Fahrholz, who came to England and worked in a sugar, and then in a tobacco manufactory, anglicising his name to Fairholt. Frederick William was his sixteenth child by his wife, the daughter of a Spitalfields silk-weaver named Dugwell. At school Fairholt used to fill up the large capitals in his copybook with pictures, and he received regular drawing lessons when he was twelve. When a boy he was awarded the silver 'Isis' medal of the Society of Arts for a drawing; and before he was twenty-one he worked at print colouring, and was for some time the assistant of a scene-painter. For fourteen years, apparently in the early part of his life, he had employment in a tobacco factory. When twenty-one he became an assistant to S. Sly, the wood-engraver, and from this time worked steadily at engraving. He made many hundreds of drawings on wood to illustrate Charles Knight's publications, the 'Penny Magazine,' 'London,' 'Illustrated Shakespeare,' &c. The first important work entirely illustrated by him was Jackson and Chatto's 'Treatise on Wood Engraving,' 1839. Among the other works illustrated by him are: Halliwell's 'Sir John Maundeville,' 1839; Hawkins's 'Silver Coinage of England,' 1841; S. C. Hall's 'Mansions of England,' 1843–5; Halliwell's 'Life of Shakespeare,' 1848; Chatto's 'Facts and Speculations on Playing Cards,'

1848; C. R. Smith's 'Antiquities of Richborough,' 1850; Evans's 'Ancient British Coins,' 1864; Madden's 'Jewish Coinage,' 1864. He also illustrated Lord Londesborough's 'Miscellanea Graphica,' B. Faussett's 'Inventorium Sepulchrale,' and many of the works of Thomas Wright, the antiquary, including his 'Archæological Album,' 1845. Fairholt's antiquarian knowledge and fidelity as a draughtsman were much in demand for the illustration of learned publications, and he regularly drew for the Society of Antiquaries, for the British Archæological Association (from 1843 to 1852), and for the Numismatic Society of London (from 1854). He was also employed as artist and writer for the 'Art Journal.'

Fairholt was the author of the following works, most of them containing illustrations by himself: 1. 'Lord Mayors' Pageants' (Percy Society), 1842, &c. 2. 'Costume in England,' 1846; 2nd ed. 1860 (his best known work). 3. 'The Home of Shakespeare,' 1847. 4. 'Tobacco: its History and Associations,' 1859. 5. 'Gog and Magog,' 1860. 6. 'Up the Nile,' 1862. He edited several works for the Percy Society, including 'Satirical Songs and Poems on Costume,' 1849, and was editor of 'A Dictionary of Terms in Art' (London, 1854), 8vo, and of Lyly's 'Dramatic Works,' 1856, &c. He was elected fellow of the Society of Antiquaries in 1844, and contributed to its proceedings during sixteen years. He was also a member of the British Archæological Association, and contributed to its 'Journal' (vols. i. ii. v.; see *Journ. Brit. Arch. Assoc.*, General Index, vols. i–xxx.), and was a member (elected 1845) of the Numismatic Society of London. He wrote four papers in the 'Numismatic Chronicle.'

Fairholt's busy life was chiefly spent in London, and he used to say, 'I hate the country.' In 1856, however, he went with Lord Londesborough to the south of France and to Rome (his journey described in C. R. Smith's *Collectanea Ant.* vol. v.), and afterwards on two occasions to Egypt. Six years before his death he was found to be suffering from tubercular consumption, but he worked on as usual. He died on 3 April 1866, at 22 Montpelier Square, Brompton, and was buried in the Brompton cemetery. Fairholt was a companionable man, and among his friends were S. C. Hall, Halliwell, J. H. Rimbault, Thomas Wright, and C. Roach Smith, his executor. He bequeathed a collection of between two and three hundred volumes on civic pageantry to the Society of Antiquaries. His prints and works on costume he left to the British Museum, and his Shakespearean collections to Shakespeare's birthplace, Stratford-on-Avon. His general library he left to be sold for the benefit of the Literary Fund.

[C. R. Smith's Collectanea Antiqua, vi. 296–311; C. R. Smith's Retrospections, i. 218–26; Gent. Mag. 1866, 4th ser. i. 764, 913; Brit. Mus. Cat.; Encyclop. Britann. 9th ed. art. 'Fairholt;' Numismatic Chron. new ser. vi. 15, 16; Proceedings, Soc. Antiquaries, 2nd ser. iii. (1866), 287–8.] W. W.

FAIRLAND, THOMAS (1804–1852), lithographer and portrait-painter, showed an early taste for drawing, and practised from nature in Kensington Gardens. He subsequently became a student of the Royal Academy under Fuseli, and gained a silver medal for a drawing from the cast of Hercules which stood in the entrance-hall of that institution. Turning his attention to line-engraving he became a pupil of Charles Warren [q. v.], but was more attracted by the new art of lithography, in which he produced some very good works. Among these may be noted 'The Recruit; or Who'll serve the King?' 'The Village Champion,' and 'Left Leg Foremost,' from pictures by R. Farrier, 'The Poacher's Confederate,' after Charles Hancock, 'The Rat-Catcher,' after A. Cooper, and others of a similar nature, including a set entitled 'The Sportsman's Exhibition. A Series of Heads of the principal British Sporting Dogs,' from pictures by Sir E. Landseer, A. Cooper, and C. Hancock. A volume of 'Comic Sketches,' after W. Hunt, published in 1844, attained great popularity. His most important work, and one of the best ever executed in lithography, was the cartoon of the Virgin and Child (known as the Rogers Madonna) by Raphael; this was done when the cartoon was in the possession of Messrs. Colnaghi. Other subjects lithographed by him were 'The Misers,' after Q. Matsys, 'Napoleon crossing the Alps,' after David, 'Imogene,' after Westall, and some portraits. Owing to the decline of lithography, due to foreign competition and the vagaries of fashion, Fairland devoted himself to portrait-painting, and enjoyed the patronage of many eminent and illustrious personages, including royalty. He was, however, never able to place himself and his family above the pressure of pecuniary difficulties, and after a prolonged struggle between industry and ill-health he died of consumption in October 1852, in his forty-ninth year. William Fairland, perhaps his brother, also practised as a lithographer, and executed 'The Culprit Detected,' after R. Farrier (published 1831), 'The Lovers' Vigil,' after Smirke, and others. He also executed anatomical subjects.

[Redgrave's Dict. of Artists; Bryan's Dict. of Painters and Engravers; Ottley's Dict. of Recent and Living Painters; Nagler's Künstler-Lexikon.] L. C.

FAIRLESS, THOMAS KERR (1825–1853), landscape-painter, born in 1825 at Hexham, Northumberland, was one of the sons of Joseph Fairless of Hexham, a well-known and popular antiquary, whose name is inseparably connected with the history of Northumbrian antiquities. Young Fairless showed an early predilection for art, which was encouraged by his parents. He was a great student of Bewick's vignette engravings, and for some time worked under Bewick's pupil, Nicholson, a wood-engraver, at Newcastle. Being dissatisfied with his progress he came to London, with the intention of making art his profession, and devoted himself to landscape-painting. His works were executed in a broad and vigorous manner, with a fine idea of colour and exquisite feeling for the beauties of country scenery, gathered during the summer days among the woods and pastures of England. From 1848 to 1851 he was an exhibitor at the Royal Academy, the British Institution, and the Suffolk Street Gallery. He had considerable practice as a teacher of drawing and painting. He also painted sea-views and shipping, and intended practising his art in Scotland and on the continent. His constitution was not, however, fitted to bear the strain of hard work, and in August 1851 he returned with shattered health to Hexham, where he died on 14 July 1853, in his twenty-eighth year.

[Art Journal, 1853; Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Newcastle Daily Journal, April 1873; information from Mr. James L. Fairless.] L. C.

FAIRLIE, ROBERT FRANCIS (1831–1885), civil engineer, born in Scotland in March 1831, was the son of an engineer of some eminence. His practical training in locomotive work was received at Crewe and at Swindon. During a strike in 1851 he showed his skill by acting as engine-driver for several days, with Lord Robert Grosvenor for his fireman.

In 1853 Fairlie was appointed superintendent and general manager of the Londonderry and Coleraine railway, a post which he soon changed for a more lucrative position on the Bombay and Baroda railway. Having thus gained much practical experience Fairlie established himself in business in Gracechurch Street, London, as a consulting engineer. It was here that in 1864 Fairlie patented the 'double-bogie engine,' intended to meet the difficulties which had prevented the extension of railways in hilly and thinly populated countries. Fairlie's principle was to use a narrow-gauge line—from 1 ft. 10 in. to 3 ft. 4 in.—and to employ the whole weight of the fuel and water, as well as of the engine itself, to increase the adhesion to the rails. The engine was provided with a very long boiler placed on two swivelling trucks or 'bogies,' which carried also the steam cylinders.

The first double-bogie engine was built by James Cross & Co. of St. Helens, for the Neath and Brecon railway, in 1866, and its weight was forty-six tons. About this time Fairlie was requested to double the 'toy railway' (the gauge is only 1 ft. 11½ in.) from the Welsh slate port of Portmadoc to the quarries at Tan-y-bwlch and Festiniog—a distance of fourteen miles—which for some years had been worked by mule-power. Instead of doubling the line Fairlie adapted his new engine to it with complete success. His first engine, the 'Little Wonder,' pulled a train of slate trucks a quarter of a mile in length and weighing nearly three hundred tons, and this over a tortuous line with steep gradients. The fame of Fairlie's narrow-gauge lines and double-bogie engines soon led to their introduction into Russia, New Zealand, Sweden, Australia, Cape of Good Hope, Mexico, Brazil, &c., and the inventor began to reap a rich reward. On the Iquique railway in Peru Fairlie engines weighing eighty-five tons were used with complete success. Fairlie proposed further developments of his system. Vested interests were, however, too strong to admit of his methods being practised on a large scale in England, and the early death of the inventor prevented him from completing and pushing his plans. On the Moscow and St. Petersburg line 'Fairlie's railway' was so complete a success that the czar had a special gold medal struck in honour of the inventor.

In 1873 Fairlie was requested to design and construct a system of railways for the republic of Venezuela. He sailed in December and had a sunstroke soon after landing at Trinidad. This was followed by jungle fever, caught while surveying the marshes near Puerto Cabello, and it was with great difficulty he was conveyed to Colon and thence to England. From this illness he never fully recovered, though he had previously been a man of remarkable strength. He died at his house, the Woodlands, Clapham Common, on 31 July 1885. Fairlie was twice married, and left a wife and five children.

[Times, 18 Feb. and 1 March 1870, and 3 Aug. 1885; Engineer, 7 Aug. 1885; Engineering, 7 Aug. 1885.] W. J. H.

**FAITHORNE, WILLIAM**, the elder (1616–1691), engraver and portrait-painter, was born in London in 1616, and studied first under William Peake, painter to Charles I. After working with him for three years he became a pupil of John Payne, and subsequently of Sir Robert Peake. On the outbreak of the civil war Faithorne took up arms in defence of his prince, joined the royal army, and was together with his master and Wenceslaus Hollar in garrison at Basing House, the residence of the Marquis of Winchester. At its surrender he was made prisoner of war and confined in Aldersgate. On his release he was banished for refusing to take the oath to Oliver Cromwell. While in prison he engraved several heads of noblemen, among them the rare portrait of the Duke of Buckingham, engraved in the manner of Claude Mellan. Having been transported to France, while residing in Paris he became the esteemed friend of the celebrated collector, Michel de Marolles, abbé de Villeloin, whose magnificent collection of 123,400 prints was acquired by Colbert for Louis XIV in 1667 for 30,400 livres. The abbé readily assisted Faithorne with the use of any print he desired to copy, and after spending several months in that capital working under Robert Nanteuil he obtained, in 1650, permission to return to England, married a sister of Captain Grand, and settled in a house without Temple Bar at the sign of the Drake, against the Palsgrave's Head Tavern. Here Faithorne resided for several years, selling prints executed by him and other masters. About 1680 he quitted the shop and took a house in Printing House Yard, Blackfriars, where he drew many portraits in crayons, including those of Francis le Piper, Colonel John Ayres, Joseph Alleine, John Smith, John Sturt, and John Oliver, surveyor of the works at St. Paul's. He died in May 1691, and was buried on the 13th of that month in St. Anne's, Blackfriars. Thomas Flatman, in a poem in memory of his friend, says:—

> A Faithorne Sculpsit is a charm can save
> From dull oblivion, and a gaping grave.

Faithorne engraved numerous portraits, bookplates, maps, title-pages, &c. Among the former should be specially mentioned those of Elizabeth sitting between Lord Burghley and Sir F. Walsingham. This group is prefixed to 'The Compleat Ambassador. . . . Faythfully collected by the truly Honourable Sir Dudley Diggs, knt.,' London, 1655, fol.; Charles I, nearly to the waist, in oval, in armour (frontispiece to 'A Compleat History of the Life and Raigne of King Charles from his Cradle to his Grave,' by William Sanderson, London, 1658, fol.); Henrietta Maria, to the waist, to the left, with pearls and jewels on her breast; the first state, before the dress was re-engraved, realised at the Sykes's sale in 1824 7*l.* 12*s.* 6*d.* Charles II, nearly to the waist, to the right, in armour, with the following inscription below: 'The Second Charles, Heire of y^e^ Royall Martyr . . .;' the first state realised at the Sykes's sale 31*l.* 10*s.*, and at the Marshall's sale in 1864 48*l.* Catherine of Braganza, in the dress in which she arrived, Sykes's sale, 44*l.* 2*s.* Faithorne's drawing in Indian ink sold at the Bindley sale in 1819 for 10*s.* 6*d.* Prince Rupert, after William Dobson, in oval, almost full face, first state, Sykes's sale, 9*l.* 19*s.* 6*d.* Another portrait of Prince Rupert, after Vandyck, realised at the Sykes's sale 14*l.* 14*s.* Of this portrait there exists a copy, which may be easily distinguished by the absence of some small dots, towards both ends of the shadow of the inner part of the oval, towards the right. Christina, queen of Sweden, in oval, to the left; this is a reversed copy of Robert Nanteuil's print. Robert Bruce, Earl of Aylesbury, in oval, to the right. Mary Alston, Sykes's sale 15*l.* 4*s.* 6*d.*, prefixed to 'The Churches Triumph over Death,' by Edward Reynolds, D.D., London, 1662, 8vo. Elias Ashmole, prefixed to 'Theatrum Chemicum Britannicum . . .' by E. A., London, 1652, 4to. Frances Bridges, daughter of William, fourth lord Chandos, after Vandyck, Bindley's sale, 13*l.* 10*s.* Barbara Villiers, Countess Castlemain, Duchess of Cleveland, to the waist, almost full face, resting her head on her left arm, Corrie's sale, 1863, 36*l.* A magnificent proof of this print, traditionally said to have been presented by Faithorne to Mariette, whose signature appears on the back of the impression, dated 1668, was sold in 1887 at the Roupell sale, and is now in the collection of Mr. Alfred Morrison. Pepys, in his 'Memoirs,' mentions having seen the drawing at Faithorne's house, and speaks of it as the finest thing he had ever seen, adding that he offered to buy it, and that the artist promised to sell it to him when he had finished his plate from it, on which work he was then engaged. Oliver Cromwell, between the pillars, in armour, with sword in right hand, an open book in the other; the first state, before the cross-hatching on the book; it sold at the Ord's sale in 1827 for 42*l.*; in later impression the head of William III has been substituted for that of Cromwell; an impression in this state is in the Pepysian collection at Magdalene College, Cambridge. Thomas, lord Fairfax, after Robert Walker, nearly to the waist, in armour; the first state, before artist's and publisher's address, realised at the Sykes's

sale 13*l.* 10*s.*; there are three copies of this interesting portrait. Sir Bevil Grenville, to the waist, in armour, prefixed to 'Verses by the University of Oxford on the Death of the most Noble and Right Valiant Sir Bevill Grenvill . . .' Oxford, 1684, 8vo. Thomas Killigrew, after William Shephard, seated at a table, with a dog by his side; first state, realised at Durrant's sale, 1856, 14*l.*, prefixed to 'Comedies and Tragedies written by T. K.,' London, 1664, fol.; the original painting is in the possession of Sir J. Buller-East. Sir William Paston, Marshall's sale, 36*l.* 10*s.*; Lady Paston, Marshall's sale, 34*l.*; Margaret Smith, widow of Thomas Cary, and wife of Sir Edward Herbert, after Vandyck, Sykes's sale, 54*l.* 12*s.* Faithorne engraved two large maps, viz. 'An exact Delineation of the Cities of London and Westminster and the Suburbs thereof, together with ye Burrough of Southwark and all ye thoroughfares, highwaies, streetes, lanes, and common allies with in ye same composed by a Scale and ichnographically described by Richard Newcourt of Somerton, in the Countie of Somersett, gentleman.' This map, of which the only impression known is preserved in the department of prints, Bibliothèque Nationale, Paris, is composed of twelve sheets, which, when placed together, measure 72 inches by 39 inches. Facsimiles were issued in May 1857 by Messrs. Evans; in 1878 by Mr. Stanford, engraved by George Jarman; and in 1905 by the London Topogr. Soc. in eight folio sheets. The other map, of Virginia and Maryland, four sheets, when put together measures 36 inches by 31 inches. In the centre, above, are the royal arms of Great Britain; towards the right, below, is a portrait on a pedestal of Augustine Hermann, who was appointed by the Dutch in 1659 ambassador to Maryland. This map, said to be unique, is preserved in the Grenville Library, British Museum. Among the known original drawings and paintings by Faithorne are a portrait of Barbara Villiers, full length, after Sir Peter Lely, the property of the Duke of Buccleuch; exhibited at the Royal Academy in 1879. Portrait of Sir Martin Bowes, a munificent benefactor of the Goldsmiths' Company (Faithorne was a member of this body and served the office of warden, on which occasion he presented the portrait of Bowes); canvas, 48 inches by 38 inches, exhibited at the South Kensington Museum in 1866. Portrait of Sir Orlando Bridgeman (whose portrait Faithorne engraved) in the British Museum; portrait of the artist himself in the collection of Mr. Alfred Morrison; portrait of Francis Glisson when an old man, in the censor's room, Royal College of Physicians, London; portrait of Sir Edmund King, M.D., in water-colour, British Museum; portrait of John Milton, bust, with long flowing hair, white collar, and dark dress; canvas, 23 inches by 18 inches, exhibited at the South Kensington Museum in 1860, the property of Mr. Edmund F. Moore. Another portrait of the poet, in crayons, the property of Mr. William Baker of Bayfordbury Park, Hertford; portrait of John Ray, naturalist, in crayons, British Museum. Faithorne's portrait, painted by Robert Walker, half-length, holding in his right hand an impression of the portrait of 'Sir Thomas Fairfax,' now in the National Portrait Gallery. The following portraits designed by Faithorne have been engraved: Dr. Charles Leigh, engraved by J. Savage; John Seddon, by John Sturt; and John Smith, by Vanderbanc. Faithorne published 'The Art of Graveing and Etching, wherein is exprest the true way of graveing in copper. Allso the manner and method of . . . Callot and Mr. Bosse in their severall ways of etching,' 10 plates, London, 1662, 8vo, dedicated to his master, Sir Robert Peake.

[A Descriptive Catalogue of the Engraved Works of William Faithorne by Louis Fagan, London, 1888, 8vo; Walpole's Anecdotes, iii. 909; Bagford Papers, Harl. MS. 5910, iv. 157, British Museum.] L. F.

FAITHORNE, WILLIAM, the younger (1656–1701 ?), mezzotint engraver, born in London in 1656, was the eldest son of William Faithorne the elder [q. v.] According to Walpole he was negligent, and fell into 'distresses which afflicted his father, and obliged him to work for booksellers;' but Chaloner Smith remarks that this assertion cannot be true, for his father died in 1691, and as the younger man's prints reach far into Queen Anne's reign they could not possibly have been executed before his father's death; moreover his earlier pieces are inscribed 'W. Faithorne, junior,' and it is presumable that when the remainder were published he was 'junior' no longer. The exact year of his death is unknown; he was, it is said, buried in St. Martin's Churchyard, from the house of 'Mr. Will. Copper in Half Moon Street, Covent Garden.' Forty-three plates are known to have been engraved by him. Among these are: Anne of Denmark, when princess; Anne, when queen of England, after Dahl; Charles I; Charles II, after Ehrenstrahl; John Dryden, after Closterman; Prince Eugene, after Pfeffer; Lady Grace Gethin, after Dickson; Sir Richard Haddock, after Closterman; the Impeached Lords, four ovals, on one sheet, with titles under each: William, earl of Portland; Edward, earl of Orford; John, lord Somers; Charles, lord Halifax; John Moore,

after Kneller; Mary, princess of Orange, after Hanneman; Frederick I of Prussia; Frederick, duke of Schomberg, after Dahl; Thomas Shadwell, after Kerseboom; three portraits of William III, after Kneller; James Thynne, and Sophia Dorothea of Zelle, after Kerseboom.

[J. Chaloner Smith's British Mezzotinto Portraits, pt. ii. p. 461; Walpole's Anecdotes of Painting in England, iii. 917; and manuscript notes in the British Museum.] L. F.

FALCONBERG or FALCONBRIDGE the BASTARD. [See BREAUTÉ, FALKES DE, *d.* 1226.]

FALCONBERG or FALCONBRIDGE, BASTARD OF (*d.* 1471). [See FAUCONBERG, THOMAS.]

FALCONBRIDGE, ALEXANDER (*d.* 1792), surgeon, was forced by poverty to practise his profession on board slave ships. He made several voyages to Bonny, Old and New Calabar, and Angola, on the coast of Africa, and thence with the slave cargoes to the West Indies. He forcibly depicted the horrors that he was compelled to witness in his 'Account of the Slave Trade on the Coast of Africa,' 8vo, London, 1788. By that time he held a comfortable situation at home, and two years later he married a Bristol lady. At the instance of Thomas Clarkson [q. v.] he accepted a commission from the St. George's Bay (afterwards the Sierra Leone) Company to carry relief to a number of unfortunate people, both whites and blacks, whom the government had sent to the river Sierra Leone some years before, and who, in consequence of having had some dispute with the natives, were scattered through the country in a deplorable condition. He was also to form a settlement for them. Accompanied by his wife and brother William, Falconbridge left Gravesend in January 1791.

After much trouble with the native kings Falconbridge was enabled to fix on a settlement on the south side of the river Sierra Leone, fifteen miles below Bance Island, and six from Robana, to which he gave the name of Granville Town, in honour of Granville Sharp [q. v.], who had liberally contributed to the support of the intending colonists. He returned home in September 1791, bringing with him numerous samples of country produce and a native prince, son of Naimbana, king of Robana Town. The company rewarded his exertions by appointing him their commercial agent at Sierra Leone, with, as he supposed, the chief direction of affairs. Leaving Falmouth on 19 Dec. 1791, he reached his destination in the following February. On the 28th of that month he took quiet possession of a spot situate on rising ground, fronting the sea, six miles above Cape Sierra Leone, and eighteen miles from Bance Island, and named it Freetown. Before long he found to his mortification that he was superseded in the presidency of the council by Lieutenant John Clarkson, R.N., a brother of Thomas Clarkson, who was bringing with the sanction of government several hundred free blacks from Nova Scotia to people the infant colony. Dissensions among the executive prevented Falconbridge from giving effect to his schemes for extending the company's commerce. In September 1792 the directors thought proper to annul his appointment, and sent out a Mr. Wallis in his place. His dismission came just as he was preparing for a trading voyage to the Gold Coast. By way of finding relief in his misfortunes he kept himself constantly intoxicated, and died on 19 Dec. 1792.

ANNA MARIA FALCONBRIDGE, his widow, who had again accompanied him, stayed in the colony, and a month later found a second husband. After quitting Africa in June 1793 for a voyage to the West Indies in a slaver, she reached England in October. If her statement can be believed, she met with shabby treatment from the directors, who refused to acknowledge Falconbridge's claims, or make her any compensation. She complained that her late husband had been appointed to a post for which he was not in the least fitted in order to secure a sure footing for the emigrants expected from America, and having done the required service was forthwith dismissed on the ground of wanting commercial experience. This lady obtained some notoriety by publishing a 'Narrative of Two Voyages to the River Sierra Leona during the years 1791–2–3, performed by Anna Maria Falconbridge. In a series of Letters. To which is added, a Letter to Henry Thornton, Esq., M.P., Chairman of the Court of Directors of the Sierra Leona Company,' 12mo, London, 1794, in which she defends the slave trade, and treats the memory of her dead husband with contempt. Other editions appeared in 1795 and in 1802.

[Mrs. Falconbridge's Two Voyages, passim; Georgian Era, iii. 468; Watt's Bibl. Brit. i. 354 *s*, 355 *i*; Biog. Dict. of Living Authors (1816), p. 112.] G. G.

FALCONER, ALEXANDER, LORD FALCONER OF HALKERTOUN (*d.* 1671), judge, was the eldest son of Sir Alexander Falconer of Halkertoun, by his wife Agnes, eldest daughter of Sir David Carnegie of Colluthie.

On 9 July 1639 he succeeded Lord Woodhall as an ordinary lord of session, and in November 1641 was appointed anew by king and parliament to be judge 'ad vitam aut culpam.' He represented Kincardineshire in the convention 1643–4, and in the parliaments of 1644–5, 1645–7. He was a commissioner for the loan and tax in 1643, and a member of the committee of war for Kincardineshire in 1643, 1644, and 1646, and for Forfarshire in 1648. He was a commissioner for the plantation of kirks in 1644, a commissioner of the exchequer in 1645, a member of the committee of estates in 1645 and 1647, and a colonel for Aberdeenshire in 1648. On 20 Dec. 1647 he was created Lord Falconer of Halkertoun, but on 15 Feb. 1649 he was deprived of his seat in the College of Justice, and 'ordained to lend money for the public use,' on account of his accession to the 'engagement.' He appears, however, as Baron Falconer in the list of Scots nobility in 1650, and was a commissioner of supply for Kincardineshire in 1656 and 1659. He was reappointed to his seat in the College of Justice at the Restoration, and retained it till his death. In 1661 he was a commissioner of excise, and a member of the commission for visiting the university of Aberdeen. He appears as sitting in parliament as Lord Halkertoun till 1669, and died 1 Oct. 1671. He married Anne, only daughter of John, ninth lord Lindsay of Byres, by whom he had one son and one daughter.

[Acts Scots Parl.; Books of Sederunt; Brunton and Haig's Senators of Coll. of Justice; Douglas's Peerage, ii. 55.] J. A. H.

FALCONER, Sir DAVID, of Newton (1640–1686), lord president of the court of session, second son of Sir David Falconer of Glenfarquhar, one of the commissaries of Edinburgh, was born in 1640. He studied law 'under the eye of his father,' was admitted advocate 3 July 1661, was appointed one of the commissaries of Edinburgh, and afterwards knighted. He was nominated lord of session 24 May 1676, lord of justiciary 2 March 1678, and president of the court of session 1682. 'He introduced regulations tending to enlarge the attendance of the judges, which do not, however, seem to have received the approbation of their lordships.' He sat for the county of Forfar in the parliament of 1685, was chosen a lord of the articles, and was a member of various parliamentary commissions. Falconer died at Edinburgh 12 Jan. 1686, after a four days' illness. He was buried in the churchyard of Old Greyfriars, where there is a monument to his memory. He was twice married, and had a large family. His third daughter, Catherine, was the mother of David Hume. Falconer collected the decisions of the court of session (November 1681–January 1686) up to the last day he sat in court (Edinburgh, 1701). The publisher of the collection describes him as 'one of the most painful lawyers in his time.'

Falconer's name was appended to a number of official and loyal addresses to Charles II and the Duke of York. Most of them are preserved among the Lauderdale papers.

[Foster's Collectanea Genealogica; Members of Parliament (Scotland), p. 132; Brunton and Haig's Senators of the College of Justice, p. 405, where the date of death is given as 15 Dec. 1685; Anderson's Scottish Nation, ii. 188; Addit. MSS. 23138 ff. 5, 743, 23244 ff. 33, 35, 37, 39, 28558 f. 34.] F. W–T.

FALCONER, EDMUND (1814–1879), an actor and dramatist whose real name was Edmund O'Rourke, was born in Dublin in 1814, and entered the theatrical profession at a very early age, playing utility parts for many years in the country. In 1850 he undertook the leading business in the Worcester circuit, and his last provincial engagement was in the autumn of 1854 at the Adelphi Theatre, Liverpool, where he acted Hamlet and Three-fingered Jack on the same night. He was introduced to the London public as a writer by his drama called 'The Cagot, or Heart for Heart,' brought out at the Lyceum Theatre under Charles Dillon's management, 6 Dec. 1856, with much success. His next piece was 'A Husband for an Hour,' produced at the Haymarket 1 June 1857. On 26 Aug. 1858, in conjunction with Mr. Webster, he opened the Lyceum, and put on the stage his own comedy, 'Extremes,' which he followed up with another piece, 'Francesca,' on 31 March 1859, and in April gave up the theatre. For the Princess's Theatre, London, he wrote 'The Master Passion,' first played on 2 Nov. 1859. In Boucicault's drama, 'The Colleen Bawn,' produced at the Adelphi 18 July 1860, Falconer undertook the character of Danny Man, which he continued to perform throughout the original run of the piece, a period of 231 nights. In 1861 he again became manager of the Lyceum, and brought out on 19 Aug. his comedy 'Woman, or Love against the World.' His greatest hit was, however, made by his Irish drama, 'Peep o' Day,' first acted in London 9 Nov. 1861, which enjoyed an uninterrupted career until December 1862. This piece, founded on Banim's novels, 'John Doe' and 'The Nolans,' was originally played at the Adelphi, Liverpool, under the title of 'The Green Hills.' To the Haymarket he contributed two comedies, 'Family Wills' and 'Does he

love me?' in both of which Miss Amy Sedgwick played the heroines. At the Princess's he supplied Charles A. Fechter with the English version of 'Ruy Blas;' and the songs of Balfe's operas, 'The Rose of Castile' and 'Satanella,' and the entire libretto of Alfred Mellon's opera, 'Victorine,' were from his pen. He made 13,000*l.* at the Lyceum, and in 1862, with Frederick Balsir Chatterton, became joint lessee of Drury Lane Theatre, for which he wrote and produced 'Bonnie Dundee,' 23 Feb. 1863; 'Nature's above Art,' 12 Sept.; 'Night and Morning,' 9 Jan. 1864; and 'Love's Ordeal, or the Old and New Régime,' 3 May 1865. In addition he wrote 'The O'Flahertys' and 'Galway-go-bragh,' a dramatisation of Lever's 'Charles O'Malley,' in which he himself acted Mickey Free. He attempted to popularise the national drama by the production of 'Macbeth,' 'Cymbeline,' 'Romeo and Juliet,' 'As you like it,' 'King John,' 'Henry the Fourth,' 'Comus,' and 'Manfred;' but although he employed all the best talent of the day the public did not sufficiently patronise the house, and in 1866, having lost all his money, he retired on 26 Sept., leaving Chatterton sole lessee of Drury Lane. On 19 Nov. 1866 he, however, opened Her Majesty's Theatre with his own five-act drama, 'Oonagh, or the Lovers of Lisnamona,' but this piece was a complete failure, and the season suddenly terminated on 30 Nov. He then went to America, and made his appearance at the Olympic Theatre, New York, on 29 April 1867, in his own drama of 'Night and Morning.' He remained in America about three years, where he produced three new dramas and an adaptation of one of Ouida's novels, which he called 'Firefly.' During his absence his piece, 'A Wife well won,' was brought out at the Haymarket Theatre, London. After his return he successfully introduced at the Princess's 'Eileen Oge,' an alteration of his drama 'Innisfallen,' more popularly called 'Killarney,' and another drama called 'Gra-ma-chree.' He died at his residence, 28 Keppel Street, Russell Square, London, on 29 Sept. 1879, and was buried in Kensal Green cemetery. As a delineator of Irish character he will be long remembered, and some of his dramas will continue to be acted while the sentimental view of the Irish peasant remains a cherished idea with so many persons. His first marriage was dissolved; he married secondly a daughter of John Neville, the widow of Mr. Weston, the actor. She died 3 June 1864. He married, thirdly, an American lady, who survived him. Many of Falconer's dramas and librettos have been printed, and he was also the author of 'Murmurings in the May and Summer of Manhood,' 'O'Ruark's Bride,' and 'Man's Mission,' poems, 1865, and of another volume of poems entitled 'Musings.'

[Illustrated Sporting and Dramatic News, 4 Dec. 1875, pp. 233–4; Pascoe's Dramatic List, 1879, pp. 116–20; Stirling's Old Drury Lane, 1881, i. 273–4; Era Almanack, 1868, p. 21; Era, 5 Oct. 1879, p. 6.] G. C. B.

FALCONER, FORBES (1805–1853), Persian scholar, born at Aberdeen, 10 Sept. 1805, was the second and only surviving son of Gilbert Falconer of Braeside, Fifeshire. He was educated at the grammar school and at Marischal College, where he obtained prizes in classical studies. His first publications, which appeared anonymously in local journals, were also classical, consisting of metrical translations from the Greek anthology. He commenced his oriental studies before the age of twenty, by attending the Hebrew classes of Professor Bentley in Aberdeen, and likewise began the private study of Arabic and Persian. Afterwards proceeding to Paris he attended, during nearly five years, the courses of De Sacy, De Chézy, and, for Hindustani, of Garcin de Tassy. After short visits to several German universities, Falconer returned to this country, and settled in London as a teacher of oriental languages, and occupied for a short time the professorship of oriental languages in University College, London. He is perhaps best known in the present day for his works on the 'Būstān,' from which he published in 1839 a volume of selections, very neatly lithographed from his own transcript. In the 'Asiatic Journal,' a useful periodical now defunct, he published a translation of part of the same poem, as well as selections from several of the Sufi poets, and a critical study of the 'Sindibād Nāmah.' For the Society for the Publication of Oriental Texts Falconer edited two important poems of Jāmi, the 'Tuhfat-ul-Ahrār' and 'Salāmān u Absāl.' The critical ability of these texts is attested by Francis Johnson in the preface to his edition of Richardson's 'Persian Dictionary.' Falconer's 'Persian Grammar,' which reached a second edition in 1848, is now a somewhat rare book.

Falconer was a member of the Asiatic Societies of London and Paris, and an honorary member of the American Oriental Society. He died in London, 7 Nov. 1853.

[Annual Report of the Royal Asiatic Society for 1853-4, Journal, vol. xv.; J. Th. Zenker's Bibliotheca Orientalis.] C. B.

FALCONER, HUGH (1808–1865), palæontologist and botanist, youngest son of David Falconer, was born at Forres, Elginshire, on 29 Feb. 1808. He was educated

at the Forres grammar school and at the university of Aberdeen, where he graduated M.A. in 1826. He showed great powers of memory for languages, as well as a marked taste for botany and zoology, with a penetrating intellect, genial humour, and a frank, winning disposition. In 1826 he entered as a student of medicine at Edinburgh University, where he graduated M.D. in 1829, and was at once nominated as assistant-surgeon on the Bengal establishment of the East India Company. Being under the required age of twenty-two, he spent the interval in London, assisting Dr. Nathaniel Wallich in the distribution of his great Indian herbarium, and studying geology, and especially Indian fossils, under Mr. Lonsdale at the Geological Society's Museum. Arriving at Calcutta in September 1830, Falconer at once showed his bent by giving an account of some fossil bones from Ava, in the possession of the Asiatic Society of Bengal, which was published in the third volume of 'Gleanings in Science,' an Indian journal edited by Mr. James Prinsep. Early in 1831 Falconer was ordered to Meerut, and in pursuance of some consequent duty happened to pass through Saháranpur, where he met Dr. Royle, superintendent of the botanic garden. Congenial tastes led to Royle securing Falconer as his deputy during leave of absence, and in 1832 the latter succeeded his friend in charge of the botanic garden. The locality was most favourable for all kinds of natural history pursuits, and the proximity of the Siválik hills, as yet little explored, not only led Falconer to the determination of their tertiary age, but also to his discovery of a vast series of remarkable fossil mammals and reptiles. This discovery was a notable result of scientific prevision, for in 1831, when he determined the age of these hills, Falconer had been led to the conclusion 'that the remains of mastodon and other large extinct mammalia would be found either in the gravel or in other deposits occupying the same position in some part of the range.' His friend, Captain (afterwards Sir Proby) Cautley [q.v.], joined him in making extended researches, and from 1832 onwards the 'Journal of the Asiatic Society of Bengal' and 'Asiatic Researches' contained numerous memoirs on their discoveries. By the labours of Falconer, Cautley, and Lieuts. Sir W. E. Baker and Sir H. Durand [q. v.], a vertebrate fossil fauna was brought to light, unexampled for extent and richness in any region then known. It included the earliest discovered fossil quadrumana, many species of mastodon and elephant, several species of rhinoceros, new subgenera of hippopotamus, the colossal ruminant sivatherium, species of ostrich, crocodiles, the enormous tortoise colossochelys, and numerous fishes. The task of preserving and determining these fossils, far from museums and books, was most difficult, and in order to obtain material for comparison Falconer, with rare energy, prepared skeletons of the living animals around him. Such work was not long in obtaining recognition in England, and in 1837 the Geological Society of London awarded the Wollaston medal, in duplicate, to Falconer and Cautley.

In 1834 a commission was appointed by the Bengal government to report on the fitness of India for the growth of tea, and by Falconer's advice experiments were ordered, and were conducted under his superintendence in sites selected by him. The first tea was manufactured under him, and the produce declared equal to the best China tea. He also made large additions to Indian botany, which were acknowledged by Dr. Royle (*Illustrations of the Botany of the Himalayas*, 1839) in naming a new genus *Falconeria* after his friend. To gain new specimens he travelled much in the rainy season at great risk to his life. In 1837–8 he visited Cashmere, on the occasion of Burnes's second mission to Cabul. In 1838 he crossed the mountains to Iskardoh in Balkistan, and traced the Shiggur branch of the Indus to its source, examining the great glaciers of Arindoh and of the Braldoh valley, and returning to Cashmere by the valley of Astore. In the latter he discovered the assafœtida plant of commerce, which he was the first to describe. During his stay in Cashmere, although interrupted by prolonged illness, Falconer sent to the Saháranpur gardens 650 grafted plants, including all the most valuable fruit trees. In 1840 his health gave way after frequent severe attacks consequent on incessant exposure, and in 1842 he returned to England on sick leave, bringing with him seventy large chests of dried plants and five tons of fossil bones.

From 1843 to 1847 Falconer remained in England, publishing numerous memoirs on the geology and fossils of the Siválik hills, which have been reproduced in his collected works, and also contributing several important botanical papers to the Linnean Society. His botanical collections having partially suffered from damp on the voyage to England, were deposited at the East India House during Falconer's second absence in India, and suffered greatly from neglect. In preparing the 'Flora Indica' (1855), Dr. (now Sir J. D.) Hooker and Dr. Thomson recorded that it was the only herbarium of importance to which they failed to procure access, and they were thus unable to do Falconer full justice as the discoverer of many of the plants they

had described. In 1857 the plants which survived this neglect were deposited at Kew, and since Falconer's death his voluminous botanical notes, with 450 coloured drawings of Indian plants, have been placed in the Kew library. Besides working out his own collections, Falconer gave much time to determining the Indian fossils in the British Museum and the East India House, especially the large collections sent home by Cautley. In response to memorials from the presidents of the chief scientific societies and from the British Association, a government grant of 1,000*l.* was made for preparing for exhibition the Indian fossils in the British Museum, which are still unarranged and embedded in rock, and Falconer was appointed to superintend the work in December 1844. The East India Company gave him employment and pay as if he were still in India, and at his instance a series of coloured casts of the most remarkable Sivâlik fossils was prepared, and sets were presented to the principal European museums. The publication of a great folio illustrated work, the 'Fauna Antiqua Sivalensis,' edited by Falconer, was commenced in 1846, the plates being drawn by G. H. Ford. Within three years there appeared nine parts of the work, each containing twelve plates of great artistic excellence, 1,123 specimens being figured in them. Besides the Sivâlik fossils the work illustrates mammalian remains from the Nerbudda valley, the Irrawaddy, and Perim Island. Of the letterpress unfortunately only one part was completed. His work in the British Museum was urgent, and the time remaining did not enable Falconer to complete the immense work of making references in his full and conscientious style. He was compelled to return to India in 1847, in order to avoid losing his commission and his right to a pension, having been appointed successor to Dr. Wallich as superintendent of the Calcutta Botanic Garden and professor of botany in the Calcutta Medical College. To complete here the account of the 'Fauna Antiqua Sivalensis' Falconer found himself unable to continue his part of the work in India, and on his return to England in 1855 he found that many of the unpublished plates had been erased from the stones on which they had been drawn. He set himself to complete the work. Bad health and the extended studies required combined to postpone it till too late. Proof copies of seventeen of the unpublished plates, with outline tracings for the remaining plates, have been deposited in the library of the geological department of the British Museum (Natural History), South Kensington. A description of the plates, both published and unpublished, was compiled after Falconer's death from his notes and memoranda by Dr. Murchison, and inserted in Falconer's 'Palæontological Memoirs,' vol. i., and also published separately in 1868.

In February 1848 Falconer entered upon his new duties at Calcutta. An important part of his work consisted in advising the government of India on all matters relating to the vegetable products of India. In 1850 his valuable report on the teak forests of Tenasserim was published in the 'Selections from the Records of the Bengal Government.' In 1852 he published in the 'Journal of the Agricultural and Horticultural Society of India' a paper 'on the quinine-yielding Cinchonas and their introduction into India,' recommending their trial in Bengal and the Neilghiris. Numerous other botanical papers were contributed by him to the same society. He selected and arranged the botanical exhibits of Bengal for the London Exhibition of 1851. In 1854 he made a catalogue of the fossils in the museum of the Asiatic Society of Bengal, which was published in 1859. Meanwhile he was very successful as a teacher of botany in the medical college.

Falconer retired from the Indian service in the spring of 1855, and on arriving in England at once resumed his palæontological researches, visiting almost every museum in Western Europe, and everywhere making notes on mammalian specimens, principally the proboscidea and rhinoceroses. He utilised his enforced residences in South Europe in the winters of 1858–61 through ill-health in the furtherance of his studies, and in 1862 he communicated to the British Association at Cambridge an account of the newly discovered pigmy fossil elephant of Malta. Researches on the fauna of the ossiferous caves of Gower led him in 1860 to prove that elephas antiquus and rhinoceros hemitœchus were members of the cave fauna of England. In the same year he determined that the Bovey Tracey lignite deposit was of miocene age. In 1861 he gave important evidence before a royal commission on the sanitary condition of India, in which he distinguished carefully between the removable and irremovable causes of disease. In his latter years he spent much time in examining the evidences as to the antiquity of man, which he had been led to anticipate in India in 1844. His examination in 1858 of the flint implements discovered in the valley of the Somme caused him to urge Mr. Prestwich to investigate the subject, which that geologist followed up with most important results. In fact, every current question about fossil mammalia and prehistoric man was investigated and commented upon by Falconer in a patient,

impartial, and candid spirit, and his work was much more extensive than even his published works and papers show. He was always seeking fresh evidence and developing his ideas, many of which he never committed to writing, owing to the great retentiveness of his memory. Having returned hastily from Gibraltar to support the claims of Charles Darwin to the Copley medal of the Royal Society, he suffered much from exposure and fatigue, and in January 1865 he was attacked by acute rheumatism, with disease of the heart and lungs, of which he died in London on 31 Jan. 1865. He was buried at Kensal Green on 4 Feb. following. At the time of his death he was a vice-president of the Royal Society (having been elected F.R.S. in 1845), and foreign secretary of the Geological Society. A Falconer memorial fund amounting to nearly 2,000*l.* was collected, part of which provided a marble bust of him by T. Butler for the Royal Society's rooms, another bust being placed, by a separate subscription, in the museum of the Asiatic Society of Bengal, Calcutta. A Falconer memorial fellowship for medical or natural science graduates of not more than three years' standing was also founded in the university of Edinburgh for the encouragement of the study of palæontology and geology.

His intimate friend, Dr. Charles Murchison [q. v.], arranged his notes and republished his palæontological memoirs in two volumes, 1868, under the title 'Palæontological Memoirs and Notes of the late Hugh Falconer.' These volumes are now among the classics of palæontology. A portrait is prefixed. Dr. Murchison, in summing up his character, speaks of 'his penetrating and discriminating judgment, his originality of observation and depth of thought, his extraordinary memory, his fearlessness of opposition when truth was to be evolved, the scrupulous care with which he awarded to every man his due, and his honest and powerful advocacy of that cause which his strong intellect led him to adopt.' He was 'a staid adviser, a genial companion, and a hearty friend.' A list of his papers is given in the 'Royal Society's Catalogue of Scientific Papers,' vol. ii. 1868.

[Murchison's Biog. Sketch, prefixed to Falconer's Palæontological Memoirs.] G. T. B.

**FALCONER, JOHN** (*fl.* 1547), merchant, appears to have been the first Englishman who possessed a series of dried plants, a method of study first practised by Luca Ghini of Bologna, who also was the earliest public teacher of botany in Europe, and the originator of botanical gardens. From the few scattered records preserved we learn that he travelled on the continent, and from 1540 or 1541 to 1547 he was living at Ferrara, which he left in the last-named year. He was a fellow-pupil of William Turner, the father of English botany, at Bologna, and is mentioned in Turner's 'Herbal' several times with great respect on account of his attainments. 'Maister Falkonner's Boke' is the earliest mention we have of an herbarium, the indispensable adjunct of the scientific and accurate knowledge of plants.

[Amatus Lusitanus, Enarr. in Dios., Strassburg, 1554; W. Turner's Herbal, 2nd ed. fol. 11 verso; R. Pulteney's Sketches, i. 71, 72; E. H. F. Meyer's Gesch. der Botanik, iv. 240, 270–1.]

B. D. J.

**FALCONER or FALKNER, JOHN** (1577–1656), jesuit, son of Henry Falconer by Martha Pike, his wife, was born at Lytton, Dorsetshire, on 25 March 1577. His mother belonged to a respectable Cheshire family, and his maternal uncle was Sir Richard Morton. His parents were catholics, and both died while he was an infant. He was brought up by his uncle, John Brook, a merchant, until he was eleven years old, when he was sent to the grammar school of Sherborne, Dorsetshire, for five years. His brother then sent him to Oxford, where he studied for nearly a year in St. Mary's Hall, and for another year in Gloucester Hall. Subsequently he joined the expedition of the Earl of Essex to Spain, and 'after being tossed about by many storms' he returned to London, where he spent two years and a half in the service of Lord Henry Windsor. In 1598 he was reconciled to the catholic church. Going to Rome he was admitted into the English College on 19 May 1600, under the assumed name of Dingley. He was ordained priest 20 Dec. 1603, entered the Society of Jesus 18 Nov. 1604, and three years later was sent upon the English mission. His name occurs in a list of twelve jesuits banished in 1618 (Dodd, *Church Hist.* ii. 393). He was professed of the four vows 22 July 1619. In 1621 he had returned from exile, and was exercising his spiritual functions in London. After serving as a missioner in the Oxford district, he was appointed socius to the master of novices at Watten in 1633, and subsequently confessor at Liège and Ghent. At one period he was penitentiary at St. Peter's, Rome. He was chaplain at Wardour Castle during its siege by Sir Edward Hungerford in 1643, took an active part in its gallant defence by Lady Blanche Arundell [q. v.], and was employed in treating with the enemy for terms of honourable capitulation. He died on 7 July 1656.

His works are: 1. 'The Refutation of the Errors of John Thrusk,' St. Omer, 1618, 4to, under the initials B. D. 2. 'Life of the Blessed Virgin Mary,' St. Omer, 1632, 12mo, also under the initials B. D. 3. 'The Looking-glass of Conscience,' St. Omer, 1632, 18mo, a translation under the initials I. F. 4. An English translation of 'Fasciculus Myrrhæ de Passione Domini,' St. Omer, 1632, under the initials I. F. 5. 'The admirable Life of St. Wenefride' (St. Omer), 1635, 12mo, translated, under the initials I. F., from the Latin of Robert, prior of Shrewsbury. A reprint, for the use of pilgrims to the holy spring, appeared in 1712, 12mo, *sine loco*, under the title of 'The Life and Miracles of St. Wenefride, Virgin, Martyr, and Abbess, Patroness of Wales.' It is said in the preface to this edition that the translation was really made by John Flood, *alias* Alford, *alias* Griffith [see ALFORD, MICHAEL] (cf. OLIVER, *Jesuit Collections*, p. 43). 6. 'Life of St. Catharine of Sweden,' St. Omer, 1635, 18mo, a translation under the initials I. F. 7. 'Life of St. Anne,' manuscript.

[Southwell's Bibl. Scriptorum Soc. Jesu, p. 445; Foley's Records, iii. 522, vi. 215, vii. 242; Oliver's Jesuit Collections, p. 88; Oliver's Catholic Religion in Cornwall, p. 299; Dodd's Church Hist. iii. 105; De Backer's Bibl. des Écrivains de la Compagnie de Jésus (1869), vol. i. 1787; Gillow's Bibl. Dict. ii. 23, iii. 59; Cat. of Printed Books in Brit. Mus.] T. C.

FALCONER, RANDLE WILBRAHAM (1816–1881), medical writer, fourth son of Thomas Falconer, M.D. (1772–1839) [q. v.], born in 1816, was for many years one of the leading physicians of Bath, where his grandfather, William Falconer, M.D. (1744–1824) [q. v.], had also practised. He began the study of medicine at Edinburgh in 1835, and graduated there in 1839. At first he settled at Tenby, but in 1847 he moved to Bath, where he continued to practise till his death. He was a man of varied knowledge and accomplishments, fond of archæology and botany, and so much esteemed by his fellow-citizens that they elected him mayor in 1857. In addition to his Edinburgh doctorate, he held the honorary title of doctor from the Queen's University, Ireland, 1879, and that of fellow from the King and Queen's College, Dublin, and was a fellow of the Medico-Chirurgical Society of London. In 1878, when the British Medical Association met at Bath, he was elected president. He died 6 May 1881. As physician to the Bath General or Mineral Water Hospital he bestowed much attention on the curative virtues of the baths, and his work on 'The Baths and Mineral Waters' reached a fifth edition in 1871. Other publications were the following: 'Reports of Cures at the Bath General Hospital,' 1860; 'The Bath Mineral Waters,' &c., 1861; and in the same year he contributed cases to the 'British Medical Journal.'

[Address of the President of the Med.-Chir. Soc.; Medical Directory.] J. D.

FALCONER, THOMAS (1738–1792), classical scholar, son of William Falconer, recorder of Chester, by Elizabeth, daughter of Randle Wilbraham de Townsend, resided for some time at Brasenose College, Oxford, where he matriculated 12 March 1754, but left without taking a degree, and was called to the bar at Lincoln's Inn on 20 June 1760. Being precluded by chronic ill-health from practising at the bar, he lived a life of studious retirement at Chester. He took much interest in antiquities, and in his way was a patron of literature, so that he was called (by Miss Seward) the Mæcenas of Chester. It was to him that in 1771 Foote Gower addressed his lengthy letter entitled 'A Sketch of the Materials for a New History of Cheshire.' He was a friend of John Reinhold Forster, who dedicated to him his translation of Baron Riedesel's 'Travels through Sicily, and that part of Italy formerly called Magna Græcia,' London, 1773, 8vo. He died on 4 Sept. 1792, and was buried in St. Michael's Church, Chester. A monument with a laudatory inscription in St. John's Church, Chester, perpetuates his memory. He never married. Falconer published 'Devotions for the Sacrament of the Lord's Supper, by a Layman,' London, 1786; 2nd ed. 1798, 8vo. He read in 1791 before the Society of Antiquaries a paper in vindication of the accuracy of Pliny's description of the temple of Diana at Ephesus, which was published in 1794 under the title 'Observations on Pliny's account of the Temple of Diana at Ephesus,' in 'Archæologia,' xi. 1–21. A work by him entitled 'Chronological Tables, beginning with the Reign of Solomon and ending with the Death of Alexander the Great,' appeared at Oxford in 1796, 4to. He also left materials for an edition of Strabo, which formed the basis of the edition brought out in 1807 by his nephew, the Rev. Thomas Falconer, M.D. [q. v.] He was also the author of an 'Ode to Sleep,' the date of publication of which is uncertain.

[Thomas Falconer's Bibliography of the Writings of the Falconer Family, with biographical notices; Ormerod's Cheshire, i. 321; Letters of Anna Seward, iii. 167.] J. M. R.

FALCONER, THOMAS, M.D. (1772–1839), classical scholar, son of William Falconer [q. v.], M.D., F.R.S., of Bath, by Henrietta, daughter of Thomas Edmunds of Wors-

borough Hall, Yorkshire, was born on 24 Dec. 1772, and educated at the cathedral school, Chester, the grammar school, Bath, the high school, Manchester, the king's school, Chester, and Corpus Christi College, Oxford. He was a precocious boy, and some of his verses were published in 'Prolusiones Poeticæ,' Chester, 1788. The same year he was elected to a scholarship at Corpus Christi College, Oxford, where he graduated B.A. in 1791, and took the M.A. degree and a fellowship in 1795. After taking holy orders he spent some years at Edinburgh studying medicine. He took his M.B. and M.D. degrees at Oxford in 1822. He never practised medicine, nor, except for a short time as locum tenens, did he do any ordinary clerical duty. He was, however, select preacher before the university of Oxford on several occasions, and he was Bampton lecturer in 1810. A variety of works, of which an exact list is appended, were the fruit of his leisure. He died at Bath on 19 Feb. 1839. Falconer married Frances, daughter of Lieutenant-colonel Robert Raitt, by whom he had issue, besides one son and three daughters who died in his lifetime, four sons who survived him, viz. Thomas [q. v.], William [q. v.], Alexander Pytts, and Randle Wilbraham [q. v.]

Falconer published: 1. 'The Voyage of Hanno, translated and accompanied with the Greek text and dissertations,' Oxford, 1797, 8vo. 2. 'The Resurrection of our Saviour ascertained from an Examination of the Proofs of the Identity of His Character after that Event,' Bath, 1798, 8vo. 3. 'The Tocsin; or an Appeal to Good Sense, by the Rev. L. Dutens,' translated, &c. London, 1798, 8vo. 4. 'Remarks on some Passages in Mr. Bryant's Publications respecting the War of Troy,' London, 1799, 8vo. 5. 'St. Luke's Preface to his Gospel examined with reference to Mr. Marsh's hypothesis respecting the origin of the three first Gospels,' Bath, 1802, 8vo. 6. 'A Letter to the Rev. R. Warner respecting his Sermon on War,' Oxford, 1804, 8vo. 7. 'Discourse on the Measure of the Olympic Stadium' (the joint work of himself and his father, appended to the latter's translation of Arrian's 'Periplus'), Oxford, 1805. 8. 'Strabonis Rerum Geographicarum libri xvii., Græce et Latine,' &c., Oxford, 1807, fol. This work was based on materials left by his uncle, Thomas Falconer (1738–1792) [q. v.] The first two books had been seen through the press by Dr. Parsons, bishop of Peterborough, and five more had been edited by Halliwell when, in 1802, Falconer undertook to complete it, which he did in 1807. 9. 'Communication to Dr. Vincent on the Articles of Commerce mentioned in the Digest,' inserted in the appendix to Dr. Vincent's edition of Arrian's 'Periplus,' 1807. 10. 'A Sermon preached before the University of Oxford,' Oxford, 1810, 4to. 11. 'Certain Principles in Evanson's "Dissonance of the four generally received Evangelists," &c. examined in eight discourses delivered before the University of Oxford at the lecture founded by the Rev. J. Bampton,' Oxford, 1811, 8vo. 12. Review of the French translation of Strabo ('Quarterly Review,' May 1811). 13. Two letters to the editor of the 'Gentleman's Magazine' upon the articles in the 'Edinburgh Review' relating to the Oxford 'Strabo,' July 1809 and April 1810 ('Gent. Mag.' 1809, pt. ii. 923, 1810, pt. ii. 227), published separately, Oxford, 1811, 8vo. 14. 'A Sermon upon the Folly and Criminality of attempts to Search into Futurity,' Oxford, 1812, 8vo. 15. 'An Assize Sermon upon Oaths, their Nature, Obligations, and Influence,' Oxford, 1813, 8vo. 16. 'Outlines of a Plan for Building twenty-five Churches and Chapels' (in the 'Pamphleteer,' vol. vi.), 1816, 8vo. 17. 'A Sermon upon the Temptation and Resurrection of our Lord, preached before the University of Oxford,' Oxford, 1817, 8vo. 18. 'The Case of Eusebius examined,' Oxford, 1818, 8vo. 19. A funeral sermon, Oxford, 1821, 8vo. 20. 'The Absurd Hypothesis that Eusebius of Cæsarea, Bishop and Historian, was an Editor or Corrupter of the Holy Scriptures; in a second part of the Case of Eusebius,' Oxford, 1823, 8vo. 21. 'The Cottage Land Worker,' Bath, 1830, 8vo. Falconer also contributed notes on the Psalms to Warner's edition of the Book of Common Prayer. He left in manuscript a translation of Strabo, as to which see Falconer, William (1801–1885).

[Thomas Falconer's Bibliography of the Writings of the Falconer Family, with biographical notices; Gent. Mag., new ser. (1839), pp. 326, 435; Brit. Mus. Cat.] J. M. R.

**FALCONER, THOMAS** (1805–1882), county court judge, second son of the Rev. Thomas Falconer, M.D., of Bath (1772–1839) [q. v.], by his wife Frances, daughter of Lieutenant-colonel Robert Raitt of the 2nd regiment, a great-grandson of William Falconer, recorder of Chester. He was born on 25 June 1805, and having been admitted a member of Lincoln's Inn on 13 Nov. 1823, was called to the bar on 8 Feb. 1830. Falconer practised as an equity draftsman and conveyancer, and from 1837 to 1840 held the post of revising barrister for the boroughs of Finsbury, Tower Hamlets, and Marylebone. He subsequently spent more than two years in travelling through North America, returning to Eng-

land in December 1842. In 1850 he was appointed by the governor-general and the council of Canada arbitrator on behalf of that province for the purpose of determining the boundaries between Canada and New Brunswick. On 29 July 1851 he was nominated colonial secretary of Western Australia, but resigning this appointment, he was appointed by Lord-chancellor Truro judge of the county courts of Glamorganshire and Breconshire and of the district of Rhayader on 22 Dec. 1851. After sitting on the bench for thirty years he retired in December 1881, and died at Bath on 28 Aug. 1882, in the seventy-eighth year of his age. Falconer was a laborious worker, a staunch liberal, and an energetic opponent of abuses. He was a member of several learned societies, and was a traveller of much experience. He contributed some articles to the 'Westminster Review' and the 'Colonial Magazine,' was the author of several books, and of a very large number of pamphlets.

The following is a list of his more important works: 1. 'The History, Opinions, and Present Legal Position of the English Presbyterians,' published under the direction of the English Presbyterian Association (anon.), London, 1834, 8vo. Some passages of this work were written by other hands. 2. 'Cases of Controverted Elections, determined in Committees of the House of Commons, in the Second Parliament of the Reign of Queen Victoria,' by Thomas Falconer and Edward H. Fitzherbert, London, 1839, 8vo. 3. 'On the Discovery of the Mississippi, and on the South-Western Oregon and North-Western Boundary of the United States, with a translation from the original manuscript of Memoirs, &c., relating to the discovery of the Mississippi,' by Robert Cavelier de la Salle and the Chevalier Henry de Tonty, London, 1844, 12mo. 4. 'The Oregon Question,' London, 1845, 8vo; another edition, New York, 1845; second edition, London, 1845, 8vo. 5. 'On Probate Courts,' London, 1850, 8vo. 6. 'On Surnames and the Rules of Law affecting their Change,' Cardiff, 1862, 12mo, privately printed; second edition, with additions, London, 1862, 8vo. 7. 'Supplement to an Essay on Surnames, and the Rules of Law affecting their Change, with Comments on the Speeches delivered in the House of Commons by Sir G. Grey, Bart., and the Solicitor-General,' London, 1863, 8vo. 8. 'List of County Court Judges;' 'Note on the Abolition of certain Franchise Gaols,' London, 1865, 8vo, privately printed. 9. 'On County Courts, Local Courts of Record, and on the Changes proposed to be made in such Courts in the Second Report of the Judicature Commissioners,' London, 1873, 8vo.

[Falconer's List of County Court Judges, p. 8; Falconer's Bibliography of the Writings of the Falconer Family, pp. 20–30; Debrett's House of Commons and the Judicial Bench, 1881, p. 391; Wilkins's History of Merthyr Tydfil (1867), pp. 353–7; Law Times, lxxiii. 315–16; Merthyr Express, 2 Sept. 1882, p. 6; Illustrated London News, 16 Sept. 1882, where a portrait of Falconer will be found; Lincoln's Inn Registers; Brit. Mus. Cat.] G. F. R. B.

FALCONER, WILLIAM (1732–1769), poet, was born 11 Feb. 1732 (CARRUTHERS). His father was a poor barber in Edinburgh. A brother and sister were deaf and dumb; the sister was living in the Royal Infirmary in Edinburgh in 1801. Falconer appears to have had an early taste for literature, which was checked by a 'freezing blast of adversity' (see description of 'Arion' in *Shipwreck*, canto 1). He joined a merchant ship at Leith. He was afterwards servant, according to Currie (*Burns*, 1801, ii. 283), to Archibald Campbell (*fl.* 1767) [q. v.], then purser on a man-of-war, who discovered and encouraged his literary tastes. He became second mate to a ship in the Levant trade, which was wrecked on a voyage from Alexandria to Venice, when only three of the crew were saved. In 1751 he published a poem on the death of Frederick, prince of Wales—which is about as good as the subject requires. He contributed a few poems to the 'Gentleman's Magazine,' and Clarke guesses, on very slight grounds, that he wrote the popular song 'Cease, rude Boreas!' generally attributed to George Alexander Stevens [q. v.] In 1762 he published his chief poem, the 'Shipwreck,' founded on his own experience and dedicated to the Duke of York, then rear-admiral. The duke advised him to enter the royal navy, where there would be opportunities for patronage. He was rated as a midshipman on Sir E. Hawke's ship the Royal George. When the duke sailed with Sir Charles Hardy in November 1762, Falconer celebrated the auspicious event in an ode, according to his friend Hunter, 'composed in a small space between the cable tiers and the ship's side.' The duke is elaborately compared to 'Alcmena's warlike son,' tearing himself from pleasure to seek virtue. The Royal George was paid off on the peace of 1763, and Falconer became purser of the Glory frigate. He soon afterwards married Miss Hicks, daughter of the surgeon of Sheerness yard. The Glory was laid up in ordinary at Chatham, and Commissioner Hanway, brother of Jonas, had the captain's cabin fitted up as a study for the literary purser. Here, in 1764, he wrote the

'Demagogue,' a political satire, attacking Wilkes, Churchill, and Lord Chatham, and showing much loyalty and some power of vituperation. In 1767 he was appointed purser to the Swiftsure. In 1769 he published 'The Universal Marine Dictionary,' a book well spoken of, in which 'retreat' is described as a French manœuvre, 'not properly a term of the British marine.' There were later editions in 1771, 1784, 1815, and 1830. By this time Falconer is said to have been living in poverty in London, though the dates of his appointments seem to imply that he cannot have been long unemployed. Chalmers contradicts upon authority Clarke's statement that he had 'a small pittance for writing in the "Critical Review."' Hamilton, the proprietor of the Review, received him hospitably, but did not employ him as a writer. In 1768 John Murray, the first publisher of the name, was starting in business by the purchase of Sandby's bookselling shop opposite St. Dunstan's Church. He offered a partnership in his enterprise to Falconer in a letter dated 16 Oct. 1768 (in Nichols, *Lit. Anecd.* iii. 729). The offer seems to prove that Falconer was favourably known to publishers. He declined it, apparently in consequence of an offer of the pursership of the Aurora frigate, which was about to take Messrs. Vansittart, Scrafton, and Ford to India as supervisors of the company's affairs. Falconer was promised the secretaryship. He sailed in the Aurora 20 Sept. 1769. After touching at the Cape the ship was lost. Clarke mentions but disbelieves a report that she was burnt by an accident caused by the supervisors' passion for 'hot suppers.' The *à priori* probability of such a catastrophe is small, he thinks, and is certainly not sufficient to command assent in the absence of all direct testimony. Falconer's widow died 20 March 1796, and was buried at Weston, near Bath (*Notes and Queries*, 1st ser. xi. 322). Cadell, the proprietor of the 'Marine Dictionary,' supplied her liberally, even after the 'expiration of the usual period of copyright.'

A third edition of the 'Shipwreck' was prepared by Falconer just before his departure. It contained many alterations, which appear from the preface to have been his own, though Clarke, who thinks them injurious, attributes them to Mallet, who died in 1765. It reached an eleventh edition in 1802, and has since appeared separately and in many collections. Falconer's 'Shipwreck' resembles most of the didactic poems of the time, and is marked by the conventionality common to them all. But it deserves a rather exceptional position from the obvious fidelity with which he has painted from nature; and though his use of technical nautical terms is pushed even to ostentation, the effect of using the language of real life is often excellent, and is in marked contrast to the commonplaces of classical imitation which make other passages vapid and uninteresting. In this respect the poem made some mark, and Falconer had certainly considerable powers of fluent versification.

Clarke describes Falconer as five feet seven inches in height, slight in frame, weather-beaten, and pock-marked. His manners were 'blunt, awkward, and forbidding;' he talked rapidly and incisively; he was cheerful, kindly, and a good comrade, and seems to have been a thorough seaman, with all the characteristics of his profession. His education had been confined to English and a little arithmetic; but he understood French, Spanish, Italian, and 'even German.'

[Lives prefixed to editions of 'Shipwreck:' anonymous in 1803; by James Stanier Clarke [q. v.] in 1804; by Alexander Chalmers in 'English Poets,' vol. xiv., 1810; by R. Carruthers in 1858; and life in David Irving's 'Lives of Scotish [*sic*] Authors,' 1801. Clarke had information from Falconer's friend, Governor Hunter.]

L. S.

FALCONER, WILLIAM, M.D. (1744–1824), miscellaneous writer, was born at Chester on 23 Feb. 1744, the younger of two surviving sons of William Falconer of the Inner Temple, recorder of Chester, by marriage with his second cousin, Elizabeth, daughter of Randle Wilbraham of Townsend, near Nantwich, Cheshire. He studied medicine at Edinburgh, where he took the degree of M.D. in 1766 (*Dissertatio Medica Inauguralis*, 'De Nephritide Vera,' 8vo, Edinburgh, 1766). From Edinburgh he went to Leyden, where he attended the lectures of Gaubius and Albinus, proceeding M.D. there on 28 May 1767 (*Index of Leyden Students*, Index Soc. p. 34). He had been previously admitted an extra-licentiate of the College of Physicians on 12 March 1767. In the same year he was appointed physician to the Chester Infirmary. After attaining to good practice in Chester, Falconer, at the suggestion of Dr. John Fothergill [q. v.], removed to Bath in January 1770, where he was equally successful. On 18 March 1773 he became F.R.S. On 12 May 1784 he was elected physician to the Bath General Hospital, an appointment which he retained until 10 Feb. 1819. He died at his house in the Circus, Bath, on 31 Aug. 1824, and was buried at Weston, near that city. His wife, Henrietta, daughter of Thomas Edmunds of Worsbrough Hall, Yorkshire, had died on 10 Sept. 1803. He left a son, Thomas Falconer, M.D. (1772–1839), who is separately

noticed. His portrait by Daniel was engraved by J. Fittler.

Falconer's attainments as a scholar and a physician were of the highest order. He was intimate with Dr. Parr, who procured from the Cambridge University Press the publication of his 'Miscellaneous Tracts,' 1793, and who wrote of him in his 'Remarks on the Statement of Dr. Combe,' pp. 71–83, as 'a man whose knowledge is various and profound, and whose discriminations upon all topics of literature are ready, vigorous, and comprehensive.' In his will Parr referred to him in most flattering terms. Edmund Burke addressed a letter to Falconer, dated 14 Nov. 1790, thanking him 'for the temperate, judicious, and reasonable paper [on the French revolution] which appeared in the Bath prints some time since.' In 1800 Charles Dunster inscribed to him his 'Considerations on Milton's Early Reading,' besides mentioning him in his lines on Durdham, written in May 1801. Falconer was a frequent contributor to the transactions of various learned societies. His separate writings are as follows: 1. 'An Essay on the Bath Waters in four parts, containing a prefatory Introduction on the Study of Mineral Waters in general,' 12mo, London, 1770; 2nd edit. 1772. This, his first work, was dedicated to Dr. John Fothergill. 2. 'Observations on Dr. Cadogan's Dissertation on the Gout and all Chronic Diseases,' 8vo, London, 1772; 2nd edit., with additions, 8vo, Bath, 1772. 3. 'An Essay on the Bath Waters: on their External Use. In two Parts. I. On Warm Bathing in general. II. On the External Use of the Bath Waters,' 8vo [Bath?], 1774. 4. 'Observations and Experiments on the Poison of Copper,' 8vo, London, 1774. 5. 'An Essay on the Water commonly used in Diet at Bath,' 12mo, London, 1776. 6. 'Experiments and Observations, in three parts—I. On the dissolvent power of water impregnated with fixible air, compared with simple water, relatively to medicinal substances. II. On the dissolvent power of water, impregnated with fixible air, on the Urinary Calculus. III. On the antiseptic power of water impregnated with fixible air,' &c., 8vo, London, 1776. 7. 'Observations on some of the Articles of Diet and Regimen usually recommended to Valetudinarians,' 12mo, London, 1778. 8. 'Remarks on the Influence of Climate, . . . Nature of Food, and Way of Life, on . . . Mankind,' 4to, London, 1781. It was translated into German. 9. 'An Account of the late Epidemic Catarrhal Fever, commonly called the Influenza, as it appeared at Bath in . . . May and June 1782.' 10. 'A Dissertation on the Influence of the Passions upon Disorders of the Body,' 8vo, London, 1788. To this essay was adjudged the first Fothergillian gold medal. Several editions were published, the third in 12mo, 1796. 11. 'An Essay on the Preservation of the Health of Persons employed in Agriculture, and on the Cure of the Diseases incident to that way of Life,' 8vo, Bath, 1789. First printed in the fourth volume of the 'Letters and Papers' of the Bath and West of England Agricultural Society. It was also printed in vol. iv. 430–529 of Dr. Alexander Hunter's 'Georgical Essays,' 8vo, 1803–4. An Italian version was published in London, the third edition in 8vo, 1794. 12. 'A brief Account of the newly discovered Water at Middle Hill, near Box in Wiltshire,' 8vo, 1789. 13. 'An Account of the Efficacy of the Aqua Mephitica Alkalina in Calculous Disorders,' &c., 3rd edit. 8vo, London, 1789; 4th edit., with additions, 8vo, London, 1792; 5th edit. 1798. Translated into Italian, and published at Venice in 1790. 14. 'A Practical Dissertation on the Medicinal Effects of the Bath Waters,' 8vo, Bath, 1790; 2nd edit., with additions, 8vo, Bath, 1798; 3rd edit., with considerable additions respecting the 'Use of the Waters in Hip Cases,' 8vo, Bath, 1807. 15. 'Miscellaneous Tracts and Collections relating to Natural History, selected from the principal writers of antiquity on that subject,' 4to, Cambridge, 1793. 16. 'An Account of the Use, Application, and Success of the Bath Waters in Rheumatic Cases,' 8vo, Bath, 1795. 17. 'Observations respecting the Pulse, intended to point out . . . the indications which it signifies, especially in feverish complaints,' 8vo, London, 1796. Translated into German, 8vo, Leipzig, 1797. 18. 'An Essay on the Plague; also a Sketch of a Plan of Internal Police,' 8vo, London, 1801. 19. 'An Examination of Dr. Heberden's Observations on the Increase and Decrease of different Diseases, and particularly the Plague,' 8vo, Bath, 1802. 20. 'An Account of the Epidemical Catarrhal Fever, commonly called the Influenza, as it appeared at Bath in the Winter and Spring of . . . 1803.' Reprinted at p. 253 of Thompson's 'Annals of Influenza' (Sydenham Soc., 8vo, London, 1852). 21. 'A Remonstrance addressed to the Rev. Richard Warner on the subject of his Fast Sermon' [against war], 8vo, Bath, 1804, published anonymously. 22. 'A Dissertation on the Ischias; or the Diseases of the Hip Joint, commonly called a Hip Case, and on the use of the Bath Waters as a Remedy in this Complaint,' 8vo, London, 1805. To this essay the Medical Society of London awarded its silver medal (*Memoirs of Med. Soc. Lond.* vi. 174). 23. 'Arrian's Voyage round the Euxine Sea, translated

and accompanied with a Geographical Dissertation and Maps. To which are added three Discourses,' &c. [edited by Thomas Falconer, M.D.], 4to, Oxford, 1805. 24. 'Observations on the Words which the Centurion uttered at the Crucifixion of our Lord. By a Layman,' 8vo, Oxford, 1808. 25. 'Dissertation on St. Paul's Voyage from Cæsarea to Puteoli; on the Wind Euroclydon; and on the Apostle's Shipwreck on the Island of Melita. By a Layman,' 8vo, Oxford, 1817. The second edition, with additional notes by his grandson, Thomas Falconer (1805–1882) [q.v.], 8vo, London, 1870, contains a very complete list of Falconer's separate writings, as well as those contributed to serial publications, an enlargement of a list which had appeared in the 'Gentleman's Magazine' for November 1845 (new ser. xxiv. 470–2). Falconer also wrote an 'Appendix' for Dr. Matthew Dobson's 'Medical Commentary on Fixed Air,' 8vo, 1787. His 'Thoughts on the Style and Taste of Gardening among the Ancients,' in the 'Transactions' of the Manchester Literary and Philosophical Society (i. 297), was enlarged and published separately. 'A Table of the Greek Names of Plants' drawn up by him is to be found in v. 552–79 of Dr. Alexander Hunter's 'Georgical Essays,' 8vo, 1803–1804.

[Thomas Falconer's Bibl. and Biog. of the Falconer Family, pp. 9–15, 19; Munk's Coll. of Phys. (1878), ii. 278–80; Gent. Mag. vol. xciv. pt. ii. 374–5; Evans's Cat. of Engraved Portraits, ii. 148.] G. G.

FALCONER, WILLIAM (1801–1885), translator of 'Strabo,' eldest son of the Rev. Thomas Falconer, M.D. (1772–1839) [q. v.], by Frances, only child of Lieutenant-colonel Robert Raitt, was born at Corston, Somersetshire, on 27 Dec. 1801, and baptised there on 21 July 1802. On 10 Dec. 1819 he matriculated from Oriel College, Oxford, and having taken a third class in classics and a first class in mathematics graduated B.A. in 1823, and proceeded M.A. in 1827. He was elected a Petrean fellow of Exeter College on 30 June in that year, and was mathematical examiner in the university in 1832–3, and again in 1836–8. In 1839 he opened the Petrean fellowships at Exeter College to natives of Cheshire by conveying a small incorporeal hereditament to Lord Petre for that purpose. His college presented him, 26 Jan. 1839, to the rectory of Bushey, Hertfordshire, where the tithes had been commuted at 765*l.* exclusive of glebe and tithe of glebe. He died at Bushey rectory 9 Feb. 1885. He married in 1840 Isabella, daughter of J. Robinson, and widow of W. S. Douglas; she died at St. Alessi, near Pistoja, 7 Feb. 1869. Falconer is known as one of the translators of 'The Geography of Strabo,' literally translated, with notes. The first six books by H. C. Hamilton, and the remainder by W. Falconer, with a complete index, appeared in 'Bohn's Classical Library,' 1854–6–7, three volumes. The text of 'Strabo' had been edited in 1807 by his father, and Thomas Falconer, M.D. [q. v.], had also prepared a translation the manuscript of which was used by his son.

[Falconer's Bibliography of the Falconer Family, 1866, pp. 17, 31; Boase's Register of Exeter College, p. 126; Times, 19 Feb. 1885, p. 7.] G. C. B.

FALCONET, PETER [PIERRE ETIENNE] (1741–1791), portrait-painter, born in Paris in 1741, was son of Etienne Maurice Falconet, the eminent sculptor of the famous statue of Peter the Great at St. Petersburg. His first studies were probably in the French Academy, but his father, who was on terms of personal friendship with Sir Joshua Reynolds, sent his son to England to work under that painter's direction. He came to London about 1766, in which year he obtained a premium of twenty guineas for a painting in chiaroscuro; in 1768 he gained another of twenty-six guineas for an historical composition. He was a member of the Incorporated Society of Artists, and contributed to their exhibitions from 1767 to 1773, and occasionally to the Royal Academy, mostly portraits. Falconet is best known in England by a set of portraits of eminent artists, drawn in profile in blacklead, with a slight tint of colour on the cheeks; these were engraved in the dotted manner by D. P. Pariset, and also by B. Reading. They comprise portraits of Sir William Chambers, Francis Cotes, Joshua Kirby, Francis Hayman, Jeremiah Meyer, Ozias Humphry, George Stubbs, Benjamin West, James Paine, the architect, W. W. Ryland, Paul Sandby, Sir Joshua Reynolds (the likeness is attested by Northcote), and others. Many of his other portraits were engraved, among them being Horace Walpole, the Rev. James Granger (frontispiece to his 'Biographical History'), Viscount Nuneham, the Earl and Countess of Marchmont and their son, Lord Polwarth, Hugh, duke of Northumberland, Christian VII of Denmark, all engraved by D. P. Pariset; Elizabeth, countess of Harcourt, Elizabeth, countess of Ancrum, Mrs. Green and her son, and others engraved in mezzotint by Valentine Green; others were engraved by Hibbert, J. Watson, Dixon, Gabriel Smith, and J. F. Bause. There is a small engraving, from a design by Falconet, representing the interior of his father's studio. He also en-

graved himself some designs of F. Boucher. Some time after 1773 Falconet returned to France, and married Marie Anne Collot, his father's assistant, and herself a sculptor of some eminence. He continued to practise painting, and died in 1791. His daughter, Madame Jankowitz, bequeathed a collection of his works to the Museum at Nancy, comprising portraits of himself and family, pictures, drawings, &c., besides some plaster busts by his wife, including one of Falconet himself. Two of the portraits mentioned above, viz. those of Sir W. Chambers and Paul Sandby, are among the drawings in the print room at the British Museum. He decorated a Chinese temple for Lady de Grey at Wrest in Bedfordshire.

[Redgrave's Dict. of Artists; Bryan's Dict. of Painters and Engravers; Gazette des Beaux-Arts, August 1869; Dodd's manuscript History of English Engravers; Chaloner Smith's British Mezzotinto Portraits; Catalogues of the Society of Artists (Anderdon), print room, British Museum; information from the director of the Museum at Nancy.] L. C.

**FALDO, JOHN** (1633–1690), nonconformist minister, is said to have been educated at Cambridge, and to have been a chaplain in the army, so that he held no benefice when the Act of Uniformity became law. In 1673 he is described as 'a nonconforming minister at Barnet,' but in 1684 was chosen pastor of the congregation at Plasterers' Hall, Addle Street, Aldermanbury, London. Here he remained till his death. In 1673 he published 'Quakerism no Christianity. Clearly and abundantly proved, out of the writings of their Chief Leaders. With a Key, for the understanding *their* sense of their many Usurped, and Unintelligible Words and Phrases, to most Readers.' The book was in three parts, the third being entitled 'An Examination of the First Part of W. Pen's Pamphlet called The Spirit of Truth: with a Rebuke of his Exorbitances.' This was at once answered by Penn in a tract called 'Quakerism a New Nick-Name for Old Christianity, being an Answer to a Book, Entituled, Quakerism No Christianity; subscribed by J. Faldo. In which the Rise, Doctrine and Practice of the Abused Quakers are Truly, Briefly and Fully Declared and Vindicated from the False Charges, Wicked Insinuations and utmost Opposition made by that Adversary. By one of them, and a Sufferer with them in all their Sufferings, William Penn.' The British Museum copy of this tract is dated 1672, apparently a misprint for 1673. Faldo, still in 1673, answered Penn in 'A Vindication of "Quakerism no Christianity,"&c., against the very vain attempts of W. Pen, in his pretended answer: with some remarkable passages out of the Quakers' Church Registry, wherein their near approach to Popery and their bold blasphemy is abundantly manifest;' to which, in 1673 again, Penn replied by 'The Invalidity of John Faldo's Vindication of his Book, &c. In Two Parts. By W. Penn, who Loves not Controversy for Controversy's Sake.' Penn states in this tract that Faldo took up the subject 'disgusted at the coming over of some of his hearers to the way we profess.' On the appearance of 'The Invalidity,' &c., Faldo sent Penn a printed challenge to engage in a public dispute, which Penn refused by letter, observing, 'for thy letter, it is civil, I wish all thy procedure had grated no more: I love, and shall at any time convenient, embrace a sober discussion of principles of religion; for truly I aim at nothing more than truth's triumph, though in my own abasement;' but Faldo was displeased with the answer, and published in 1674 'A Curb to W. Penn's Confidence,' to which Penn retorted with 'William Penn's Return to John Faldo's Reply, called A Curb for William Penn's Confidence, &c., writ in Defence of his Answer to John Faldo's Printed Challenge.' After this Faldo assembled a company of twenty-one learned divines, who subscribed to a commendatory epistle which was issued with a second edition of Faldo's original work, 'Quakerism no Christianity.' This appeared in 1674, and was at once answered by Penn in 'A Just Rebuke to One and Twenty Learned and Reverend Divines (so called). Being an Answer to an Abusive Epistle against the People called Quakers.' The final tract of the controversy was Faldo's answer to this, which appeared in 1675, entitled, 'XXI Divines (whose names are hereunder affixed) cleared of the unjust Criminations of W. Penn in his pretended "Just Rebuke" for their Epistle to a book entituled "Quakerism no Christianity."' Throughout the controversy Faldo is extremely abusive and often coarse, but he shows a more amiable side of his character in a volume published in 1687, called 'A Discourse of the Gospel of Peace, and of the Government of our own Spirits. Being the substance of Divers Sermons, from Ephes. vi. 15 and Prov. xvi. 32.' This is dedicated to Lady Clinton, to whose family Faldo seems to have acted as chaplain. Faldo 'was of the congregational judgment in the latter part of his life, and noted for his moderation.' He died on 7 Feb. 1690, of the stone, and was buried at Bunhill Fields, where there is a Latin inscription upon his tomb. His funeral sermon was preached by the Rev. John Quick, and afterwards published. It asserts that he

did much to heal the breach between presbyterians and independents, but gives no biographical facts except the observation that 'such a pastor as Mr. Faldo is forty years a making.' In 1696 there was published the seventeenth edition of Jeremiah Dyke's 'The Worthy Communicant: or a Treatise showing the due Order of Receiving the Sacrament of the Lord's Supper,' abridged and supplemented by Faldo so as to bring the book 'within the reach of the poor.'

[Wilson's Hist. of the Dissenting Churches, ii. 527; Calamy and Palmer's Nonconformist's Memorial, iii. 513; A Collection of the Works of William Penn, 1726, i. 45; Thomas Clarkson's Memoirs of the Public and Private Life of William Penn, 1849, ch. ix.] R. B.

**FALE, THOMAS** (*fl.* 1604), mathematician, matriculated as a sizar of Caius College, Cambridge, in November 1578, removed to Corpus Christi College in 1582, went out B.A. in 1582–3, commenced M.A. in 1586, proceeded B.D. in 1597, and in 1604 had a license from the university to practise physic. His only known publication is entitled 'Horologiographia. The Art of Dialling: teaching an easie and perfect way to make all kinds of Dials vpon any plaine Plat howsouer placed: VVith the drawing of the Twelue Signes, and Houres vnequall in them all. Whereunto is annexed the making and vse of other Dials and Instruments, whereby the houre of the day and night is knowe. Of speciall vse and delight not onely for Students of the Arts Mathematicall, but also for diuers Artificers, Architects, Surueyours of buildings, free-Masons, Saylors, and others,' 4to, London, 1593 (other editions appeared in 1626 and 1652). It is dedicated in Latin to all lovers of mathematics in the university of Cambridge. There is also a prefatory letter to 'my louing kinsman,' Thomas Osborne, who had invented the instrument mentioned in the beginning of the book 'for the triall of plats,' dated from London, 3 Jan. 1593. The table of sines which it contains is probably the earliest specimen of a trigonometrical table printed in England.

[Cooper's Athenæ Cantabr. ii. 396; Notes and Queries, 2nd ser. iv. 282.] G. G.

**FALKLAND, VISCOUNTS.** [See CARY, SIR HENRY, first VISCOUNT, *d.* 1633; and CARY, LUCIUS, second VISCOUNT, 1610?–1643.]

**FALKLAND, ELIZABETH, VISCOUNTESS** (1585–1639). [See under CARY, SIR HENRY.]

**FALKNER, SIR EVERARD** (1684–1758), merchant and official. [See FAWKENER.]

**FALKNER, JOHN** (1577–1656), jesuit. [See FALCONER, JOHN.]

**FALKNER, THOMAS** (1707–1784), jesuit missionary, son of Thomas Falkner, apothecary, was born at Manchester on 6 Oct. 1707, and educated at the Manchester grammar school. He studied medicine under Dr. Richard Mead, and, after practising as a surgeon at home, went out as surgeon on board the Assiento, a slave ship, belonging to the South Sea Company. He sailed to the Guinea coast of Africa about 1731, and thence to Buenos Ayres, where he fell dangerously ill. The jesuits there treated him with such hospitality and kindness that he resolved to change his religion, which is said to have been presbyterian, and became a candidate for admission into the Society of Jesus. He was duly received in May 1732, and afterwards spent thirty-eight years as a missionary, at first in Paraguay and Tucuman, and then, from 1740, among the native tribes of South America, between Rio de la Plata and Magellan's Strait, rendering conspicuous service to his order. His skill in medicine and surgery and his knowledge of mechanics aided him materially in his labours. In Paraguay he was looked upon as a Galen. In January 1768, on the expulsion of the jesuits from South America, he returned to England, and for a while stayed with friends in Lancashire and elsewhere. He joined the English province of the Society of Jesus about 1771, and acted as chaplain successively to Robert Berkeley (1713–1804) [q. v.] at Spetchley Park, near Worcester, to the Beringtons at Winsley in Herefordshire, and the Plowdens at Plowden Hall, Shropshire. He died at Plowden Hall on 30 Jan. 1784, aged 77.

He appears to have left the following works in manuscript, but their whereabouts is unrecorded: 1. 'Volumina duo de Anatome corporis humani, quæ plurimi sunt pretii apud artis peritos.' 2. 'Botanical, Mineral, and like Observations on the Products of America,' folio, 4 vols. 3. 'A Treatise on American Distempers cured by American Drugs.' A compilation from his papers, made by William Combe [q. v.], was published at Hereford in 1774 (4to, 144 pages), entitled 'A Description of Patagonia and the adjoining parts of South America, &c.' In the opinion of the Rev. Joseph Berington [q. v.] this work would have been 'an amusing and interesting performance' if Falkner had been allowed to tell his story in his own way, but 'the whole spirit of the original' was extracted by the compiler. It forms, nevertheless, a valuable record of observations in a hitherto comparatively unknown country. A German version

by Ewald was published in 1775, two French translations came out in 1789, and a Spanish one in 1835. Other translations or abridgments have appeared in German and Spanish collections of travels.

Pennant had several conversations with Falkner, and wrote a paper entitled 'Of the Patagonians. Formed from the Relation of Father Falkener, a Jesuit, &c.,' which was printed at the private press of George Allan of Darlington in 1788, and reprinted in the appendix to Pennant's 'Literary Life,' 1793.

[Oliver's Collections S. J. 1845, p. 88; Gillow's Bibl. Dict. of English Catholics, 1886, ii. 224; Foley's Records S. J. iv. 563, v. 855, vii. 243; Hoefer's Nouvelle Biog. Générale, 1856, xxxvii. 60; Mulhall's English in South America, 1878, pp. 79–86; Backer's Bibl. des Écrivains de la Comp. de Jésus, 1853, i. 294; Reuss's Alphabetical Register of Authors, 1791, p. 131; Monthly Rev. 1774, li. 409; The Month, June 1888, p. 220; extracts from Manchester Church registers furnished by Mr. John Owen.]

C. W. S.

**FALKNER, WILLIAM, D.D.** (*d.* 1682), divine, received his education at Peterhouse, Cambridge, where he graduated B.A. in 1652, M.A. in 1656, and D.D. in 1680. On 23 July 1679 he was collated by the Bishop of Ely to the rectory of Glemsford, Suffolk (*Addit. MS.* 19077, f. 323 *b*). He was also town preacher at the chapel of St. Nicholas, King's Lynn, where he died on 9 April 1682. By his wife Susan, daughter of Thomas Greene, merchant and alderman of Lynn (who died on 30 Aug. 1680), he had several children.

He was a man of extensive learning, and a staunch champion of the church of England. His works are: 1. 'Libertas Ecclesiastica, or a Discourse vindicating the Lawfulness of those things which are chiefly excepted against in the Church of England,' 2nd edit. Lond. 1674, 8vo; 3rd edit. 1677; 4th edit. 1683. 2. 'Christian Loyalty; or a discourse wherein is asserted the just royal authority and eminency which in this Church and Realm of England is yielded to the King. Together with the disclaiming all foreign jurisdiction, and the unlawfulness of subjects taking arms against the King,' London, 1679, 8vo; 2nd edit. 1684. 3. 'A Vindication of the Liturgies, shewing the Lawfulness, Usefulness, and Antiquity of performing the public worship of God by set forms of prayer,' London, 1680, 8vo. This was in reply to John Collinges' 'Reasonable Account why some pious Nonconforming Ministers in England judge it sinful for them to perform their ministerial acts in publick solemn prayer, by the prescribed formes of others.' Collinges published a rejoinder to Falkner's reply in 1681. 4. 'Two Treatises. The first concerning Reproaching and Censure. The second, an Answer to Mr. Serjeant's Sure-footing. To which are annexed three Sermons preached on several occasions, and very useful for these times,' 2 parts, London, 1684, 4to. Prefixed is the author's portrait, engraved by J. Sturt. These posthumous treatises were edited and dedicated to the Archbishop of Canterbury by William Sherlock, who says that to Falkner he owed all the knowledge he possessed.

[Addit. MS. 5869, f. 15; Mackerell's Hist. of King's Lynn, p. 125; Granger's Biog. Hist. of England (1824), v. 49; Sylvester's Life of Baxter, iii. 108; Cat. of Printed Books in Brit. Mus.; Cantabrigienses Graduati (1787), p. 135.] T. C.

**FALLE, PHILIP** (1656–1742), historian of Jersey, was born in the parish of St. Saviour in Jersey in 1656, of a good yeoman stock. The name occurs in local records as far back as 1331. He was the eldest of four brothers, two of whom were killed in battle, and one, as a reward for service in the navy, was appointed first lieutenant of the Hampton Court. Sent to England at a very early age, he was educated, first at a school kept by a Transylvanian in Great Queen Street, London, and afterwards by one Mr. Dalgarno at Oxford. In the winter of 1669 he was entered at Exeter College, where his tutor was Dr. Marsh, afterwards archbishop of Dublin; and on Marsh becoming principal of Alban Hall, Falle migrated thither, and there graduated M.A. 1676. He was ordained deacon by Ralph Brideoake, bishop of Chichester, in the following year, and priest in 1679 by Dr. Carleton, who had succeeded to the see. In 1681 he was presented by Sir John Lanier, then governor of Jersey, to the living of Trinity parish in that island. The stipend was only some 40*l.* per annum; but Falle had inherited a small estate by the death of his father. He also undertook the care of the garrison, which was then without a chaplain. In 1687 Lord Jermyn, who had succeeded Lanier in the government, took Falle back to England as tutor to his only son; and in that occupation he remained all through the revolution, living for the most part at Rusbrook, Lord Jermyn's country seat, near Bury St. Edmunds. In 1689 he returned to Jersey, and was translated to the charge of his native parish of St. Saviour. Meantime the battle of La Hogue had been fought, and the French navy, no longer able to keep together as against that of England, became dispersed, and highly formidable in cruises and maritime depredations. The States of Jersey, to which Falle belonged *ex officio*, took alarm, and resolved to make a strong personal appeal to William III to bespeak his protec-

tion. Taking with him Mr. Durell, the advocate-general of the island, Falle proceeded (6 Feb. 1693) to wait upon his majesty at Kensington. Aided by Jermyn, and favourably received by the accomplished Dorset, the delegates hastened to point out (in the words of the address, drafted, it is said, by Falle) 'the mischief and danger threatening your realms should the French become masters of this and the adjoining islands.' The commissioners seem to have favourably impressed the sovereign and those departments of the public service before which they were successively permitted to appear. Not content with this, Falle, to strengthen his case with the public, resolved to preface a brief historical work setting forth the past services and future possibilities of Jersey. 'Here then,' he says, 'an honest zeal for my native country suggested the thought of doing something that might place us in a new light, remove prejudices, and rectify misapprehensions. For, though we stood secure of his Majesty's favour and of the good opinion of the court, it seemed very desirable to have the body of the nation come into the same sentiments, and not be unconcerned at what would become of us.' The first 'Account of Jersey' appeared in 1694, in which year the author was appointed chaplain to the king, and in that capacity preached a sermon upon Queen Mary's death (20 Dec. 1694). About the same time Falle edited a history of the campaign of Landen by his friend and colleague the Rev. Mr. Dauvergne, rector of St. Brelade. In January 1700 Falle became a prebendary of Durham. In 1709 he resigned his Jersey rectorship, having been collated to the valuable benefice of Shenley, near Barnet. In 1722 he contributed an account of the Channel Islands to Bishop Gibson's translation of Camden's 'Britannia,' and in 1734 brought out an expanded edition of his 'History of Jersey.' In 1736 he presented to his fellow-islanders his collection of books. Being subsequently augmented by a similar act of liberality on the part of Canon Dumaresq (*d.* 1805), this benefaction has gradually developed into a large library, for which the States have provided a suitable building in the town of St. Helier. The library is free of access, without subscription or other payment. Falle died at Shenley, 7 May 1742, having never married. His principal work is based on materials derived from his friend Poingdestre; but Falle cannot be fairly commended for the use made of the matter which he thus appropriated. His style, indeed, is that of an educated man; but his narrative is at once dull and credulous, nor does he always mention important events, even when he must have known of them from eye-witnesses. Falle published a few sermons, and 'Account of the Isle of Jersey, the greatest of those Islands that are now the only remainder of the English Dominions in France, with a new and accurate map of that Island,' 1694.

[Wood's Athenæ (Bliss), iv. 501; Le Neve's Fasti, iii. 301; Life by E. Durell prefixed to Account of the Isle of Jersey, 1837; communications from H. M. Godfray of Exeter Coll. Oxford, esq., and from the Rev. Henry J. Newcome. Also Douzième Bulletin of the Société Jerséaise, St. Hélier, 1887.] H. G. K.

**FALLOWS, FEARON** (1789–1831), astronomer, was born at Cockermouth in Cumberland on 4 July 1789. Brought up to his father's trade of weaving, he devoted from childhood every spare moment to study, and a mathematical book was his constant companion at the loom. The Rev. H. A. Hervey, vicar of Bridekirk, to whom his father acted as parish clerk, obtained his appointment as assistant to Mr. Temple, head-master of Plumbland school. After Temple's death in 1808 he was enabled, by the patronage of some gentlemen of fortune, to enter St. John's College, Cambridge, whence he graduated as third wrangler in 1813, Sir J. Herschel [q. v.] being first. He held a mathematical lectureship in Corpus Christi College for two years, and was then elected to a fellowship in St. John's. He proceeded M.A. in 1816.

On 26 Oct. 1820 he was made director of an astronomical observatory, established by a resolution of the commissioners of longitude at the Cape of Good Hope. He sailed on 4 May 1821, accompanied by his newly married wife, the eldest daughter of Mr. Hervey, his former patron. On landing he chose a site within three miles of Cape Town, prepared plans for the future observatory, and began to construct an approximate catalogue of the chief southern stars with the aid of a diminutive transit by Dollond, and an indifferent altazimuth by Ramsden. The results were presented to the Royal Society on 26 Feb. 1824 as 'A Catalogue of nearly all the Principal Fixed Stars between the zenith of Cape Town, Cape of Good Hope, and the South Pole, reduced to the 1st of Jan. 1824' (*Phil. Trans.* cxiv. 457). The collection includes 273 stars, the original observations of which are preserved at Greenwich.

In July 1824 Fallows had to dismiss his assistant, and was left alone until December 1826, when Captain Ronald arrived from England, bringing with him the permanent instruments and the official sanction of his designs for the observatory. The work was now at once begun, Fallows living in a tent on the spot. The instruments were fixed in their places early in 1829. The transit by Dollond

proved satisfactory, but the defects of the mural circle occasioned Fallows bitter disappointment. The departure of Captain Ronald in October 1830 was a severe blow, and but for the devotion of Mrs. Fallows, who qualified herself to act as his assistant, he would have been forced to discontinue his observations. His own health had been shaken by a sunstroke soon after his arrival, and was finally wrecked by a dangerous attack of scarlatina in the middle of 1830. Incurable dropsy set in, but he still struggled to perform his duties, and during the early part of 1831 was carried daily in a blanket from his sick-room to the observatory. Towards the end of March he was removed to Simon's Bay, where he died on 25 July 1831. A slab of black Robben-island stone marks his grave opposite the observatory. He was elected a fellow of the Royal Society in 1823.

Fallows's scientific attainments were made more effective by the zeal, honesty, and clear good sense of his character. Letters still exist at the admiralty in which he urged the payment to his father of a portion of his salary of 600*l.* Several children were born to him at the Cape, but none survived him. He left nearly four thousand observations, which were reduced under the supervision of Sir George Airy, and published at the expense of the admiralty as 'Results of the Observations made by the Rev. Fearon Fallows at the Royal Observatory, Cape of Good Hope, in the years 1829–31.' They form part of the nineteenth volume of the Royal Astronomical Society's 'Memoirs,' and include a catalogue of 425 stars, besides observations on the sun, moon, planets, and the comet of 1830. An account of a curious luminous appearance seen by him on 28 Nov. 1821 in the same dark part of the moon where similar effects had previously been witnessed by others, was laid before the Royal Society on 28 Feb. 1822 (*Phil. Trans.* cxii. 237), and his 'Observations made with the Invariable Pendulum for the purpose of Determining the Compression of the Earth' on 18 Feb. 1830 (*ib.* cxx. 153). The ellipticity deduced was $\frac{1}{288{\cdot}5}$. In the 'Quarterly Journal of Science' he published 'An Account of some Parhelia seen at the Cape of Good Hope' (xvi. 365, 1823), and 'An Easy Method of Comparing the Time indicated by any number of Chronometers with the given Time at a certain Station' (xvii. 315, 1824).

[Monthly Notices, ii. 163; Airy's Historical Introduction to Fallows's Results, Memoirs Roy. Astron. Soc. xix. 1; Proc. Roy. Soc. iii. 82; Gent. Mag. vol. ci. pt. ii. p. 378; André et Rayet's L'Astronomie Pratique, ii. 66; Lonsdale's Worthies of Cumberland, v. 161.] A. M. C.

FALMOUTH, Earl of. [See Boscawen, Edward, 1787–1841, first Earl.]

FALMOUTH, Viscount. [See Boscawen, Hugh, first Viscount, *d.* 1734.]

FANCOURT, SAMUEL (1678–1768), dissenting minister and projector of circulating libraries, is said to have been a native of the west of England. One of 'the four London ministers' of 1719 was his tutor, and another his predecessor at the place from which he removed to Salisbury (Preface to his *Essay concerning Certainty and Infallibility*). This probably indicates that he was trained for the ministry by Benjamin Robinson at Hungerford, and succeeded Jeremiah Smith as pastor at Andover (Walter Wilson, *History of Dissenting Churches and Meeting-houses in London*, i. 375, iii. 58). From 1718 to 1730 he was minister and tutor in Salisbury. On the occasion of the controversy which arose in consequence of the proceedings at the Salters' Hall conference of London ministers in February 1719, he wrote two tracts on the side of the dogmatists. Some years later he involved himself in a controversy about free-will and predestination, which eventually resulted in his having to leave Salisbury. He went to London and there established what was said, about forty years afterwards, to have been the first circulating library. A library conducted by him, in which the subscription was a guinea per annum, was dissolved at Michaelmas 1745, and he then carried out a new plan. This plan is described in the 'Alphabetical Catalogue of Books and Pamphlets belonging to the Circulating Library in Crane Court' (Fleet Street), 2 vols. 8vo, 1748, which he issued in parts between 1746 and 1748. According to this scheme for 'The Gentlemen and Ladies' Growing and Circulating Library,' any one might become a proprietor by an initial payment of a guinea and a quarterly payment of a shilling. The proprietors were to choose trustees in whom the library was to be vested, Fancourt himself being appointed librarian during good behaviour. Each proprietor was to be allowed to take out one volume and one pamphlet at a time. 'He may keep them a reasonable time according to their bigness; but if they are not wanted by others he may keep them as long as he has a mind.' The library contained two or three thousand bound volumes and about the same number of pamphlets; from a third to a half of the books and pamphlets consisted of theology and ecclesiastical history and controversy, and only about a tenth of it was 'light' literature. The house in Crane Court in

which it was placed was close to the quarters of the Royal Society, and either it or the house next to it was eventually taken by that society for an enlargement of its own library. Dr. Cromwell Mortimer, second secretary to the society, was a persistent enemy of the circulating library till his death in 1752. At some period later than 1755 Fancourt left Crane Court, and, after several changes, moved his library to 'the corner of one of the streets in the Strand,' where his various schemes finally broke down. The library was taken by his creditors, and he retired to Hoxton Square, where he was supported by some of the dissenting ministers, till he died at the age of ninety, on 8 June 1768. In the Crane Court library catalogue he offered for twelve guineas to teach 'any one of a common capacity and diligence' to read, write, and speak Latin with fluency in a year, by giving them five or six hours' tuition a week.

The following is a list of Fancourt's various writings, which are all, except the ninth, enumerated with long titles and extracts in the Crane Court Catalogue (vol. i. pamphlets, pp. 11, 24, 27, 166–70): 1. 'Sermon at the Funeral of Mr. John Terry,' 1720. 2. 'Essay concerning Certainty and Infallibility, or Reflections on "The Nature and Consequences of Enthusiasm,"' 1720. 3. 'Enthusiasm Retorted, or Remarks on Mr. Morgan's Second Letter to the Four London Ministers,' 1722. 4. 'Greatness of the Divine Love,' a sermon. 5. 'Greatness of the Divine Love Vindicated,' 2nd edit. 1727. 6. 'Appendix to the "Greatness &c., Vindicated,"' 1729. 7. 'Essay concerning Liberty, Grace, and Prescience,' 1729. 8. 'Apology, or Letter to a Friend setting forth the occasion, &c., of the Present Controversy' (between Fancourt and Messrs. Bliss and Norman), 2nd edit. 1730. 9. 'What will be must be, or Future contingencies no contingencies, in a Letter to the Rev. John Norman,' Salisbury, 1730. 10. 'Appendix to a Letter to the Rev. Mr. Norman,' 3rd edit. 1732. 11. 'Greatness of the Divine Love further Vindicated in Reply to Mr. Millar's "Principles of the Reformed Churches,"' 1732. 12. 'Free Agency of Accountable Creatures,' 1733. 13. 'Nature and Expediency of the Gospel Revelation and of a Public Ministry,' a sermon with appendices, 1733. 14. 'Union and Zeal among Protestants,' 2nd edit. 1745. 15. 'Seasonable Discourse on a Slavish Fear of Man and a Holy Trust in God, suited to the Alarms and Danger of the Present Time.' 16. 'Nature and Advantage of a Good Education, a Sermon preached in St. Thomas's, for the benefit of the Charity School in Gravel Lane, Southwark,' 1746.

[Gent. Mag. vol. liv. pt. i. pp. 273, 274, ii. 863, iv. 396; Calamy's Life, ii. 428; the date 'New Sarum, March 10, 1730,' at the end of the preface to What will be must be; the Crane Court Catalogue, i. 1, 2, 43, 44; manuscript note of the payment of 1*l.* 1*s.* for a share in 'the circulating library in Crane Court' in August 1755, and 2*s.* 6*d.* 'for quarteridge to January 1756,' written on the fly-leaf of vol. ii. of the London Library copy of the Catalogue; Ann. Reg. vol. xi. pt. i. p. 134; Bodleian Library Cat. of Printed Books.] E. C–N.

FANE, Sir FRANCIS (*d.* 1689?), dramatist, was the eldest son of Sir Francis Fane, K.B., F.R.S., of Fulbeck, Lincolnshire, and Aston, Yorkshire, third, but second surviving, son of Francis Fane, first earl of Westmorland [see under Fane, Sir Thomas], by Elizabeth, widow of John, lord Darcy, and eldest daughter of William West of Firbeck, Yorkshire. Sir Francis Fane the elder died in 1681, and was buried in the chancel of Aston Church, together with his wife, who had died before him (will registered in P. C. C. 91, North). His son was created a K.B. at the coronation of Charles II (Le Neve, *Pedigrees of the Knights*, Harl. Soc. p. 7).

During the latter part of his life he resided on his estate at Henbury, Gloucestershire, where he died (*Probate Act Book, P. C. C.*, 1691). He married Hannah, daughter of John Rushworth [q. v.], by whom he left issue. In his will (P. C. C. 137, Vere), dated 14 Nov. 1689, and proved 15 Sept. 1691, he requests his wife, whom he appoints sole executrix, 'to pay ffourty pounds to the poore of the parish of Olveston, in the county of Gloucester, being in full and more of the ffines at any time leavied by me on the Quakers without a full deducc̃on of charges in leavying them, the Informers parte not defraying the Charges.' He is the author of: 1. 'Love in the Dark; or the Man of Business. A Comedy' (in five acts, in prose and verse), acted at the Theatre Royal, 4to, London, 1675 (Genest, *Hist. of the Stage*, i. 173–4). In dedicating the play to the Earl of Rochester, Fane observes: 'I never return from your lordship's most charming and instructive conversation, but I am inspir'd with a new genius and improv'd in all those sciences I ever coveted the knowledge of: I find my self not only a better poet, a better philosopher, but, much more than these, a better Christian, so that, I hope, I shall be oblig'd to your lordship, not only for my reputation in this world, but my future happiness in the next.' 2. A Masque, written at Rochester's request for his alteration of Beaumont and Fletcher's 'Valentinian,' and printed in Tate's 'Poems by several Hands,' 8vo, London, 1685

(p. 17). 3. 'The Sacrifice. A Tragedy' (in five acts, and in verse), 4to, London, 1686; 3rd edition, 1687. It was never acted; the author, as he informs the Earl of Dorset in the dedication, 'having long since devoted himself to a country life, and wanting patience to attend the leisure of the stage.' Fane's plays are not wholly destitute of merit.

[Collins's Peerage (Brydges), iii. 300, 301–2; Baker's Biog. Dram. (Reed and Jones), i. 223–4, ii. 388–9, iii. 28, 236.] G. G.

FANE, Sir HENRY (1778–1840), general, was the eldest son of the Hon. Henry Fane, M.P. for Lyme Regis in Dorsetshire from 1772 to 1802, 'keeper of the king's private roads, gates, and bridges, and conductor or guide of the king's person in all royal progresses,' who was the second son of Thomas, eighth earl of Westmorland. He was born on 26 Nov. 1778, and entered the army as a cornet in the 6th dragoon guards, or carabineers, on 31 May 1792. He was promoted lieutenant into the 55th regiment on 29 Sept. 1792, and captain on 3 April 1793, and he exchanged with that rank into the 4th dragoon guards on 31 Aug. 1793. He served as aide-de-camp to his uncle, the tenth Earl of Westmorland, when viceroy of Ireland, in 1793 and 1794. When Westmorland retired, Fane returned to his regiment, and was promoted major on 24 Aug. 1795, and lieutenant-colonel on 1 Jan. 1797. In the year 1802 he duly succeeded his father as M.P. for Lyme Regis, then a close borough in the possession of the Westmorland family. He received the lieutenant-colonelcy of the 1st or king's dragoon guards on 25 Dec. 1804, and on 1 Jan. 1805 was appointed aide-de-camp to the king with the rank of colonel. Though Fane had up to this time seen no active service, he was nevertheless directed to join the staff of Major-general Sir Arthur Wellesley at Cork in June 1808, with the rank of brigadier-general. When the expedition landed at the mouth of the Mondego, Fane, as the youngest and most active of the English generals, received the command of the light brigade, consisting of the 50th regiment and the light companies of all the other regiments attached to the expedition. He led the advance, and at the battle of Roliça he first maintained the connection of the centre with General Ferguson, and then successfully turned General Laborde's right with his light troops by advancing along a mountain road in conjunction with Ferguson's brigade. This operation determined the French to retreat. At the battle of Vimeiro his brigade, with that of Anstruther, held the village church and churchyard against the first three furious onslaughts of Junot's troops. After the convention of Cintra he was transferred by Sir John Moore to the command of the 2nd infantry brigade in Mackenzie Fraser's division, consisting of the 38th, 82nd, and 79th regiments, and with this brigade he served in Sir John Moore's advance into Spain, in his famous retreat, and in the battle of Corunna. On Fane's return to England he received the thanks of parliament in his place in the House of Commons, where he still sat for Lyme Regis, and he eagerly pressed to be again actively employed. In the spring of 1809 he was again ordered to the Peninsula, with the rank of brigadier-general. He was placed, as an old cavalry officer, in command of one of Sir Arthur Wellesley's three cavalry brigades, consisting of the 3rd dragoon guards and the 4th dragoons. This brigade, as it consisted of heavy cavalry, took no such distinguished part in the battle of Talavera as Anson's light brigade, but it did good service throughout the campaigns of 1809 and 1810. On 25 July 1810 Fane was promoted major-general, and as the second cavalry general in order of seniority he was in 1811 detached from the main army to command the cavalry with Hill's corps in the Alemtejo, which consisted of the 13th light dragoons and four regiments of Portuguese dragoons. With this command he covered Hill's operations, and accompanied his corps to the main army, which it reached in time to be present at the battle of Busaco, where, however, none of the cavalry were engaged. In the subsequent retreat to the lines of Torres Vedras the services of the cavalry under Sir Stapleton Cotton and Henry Fane were most valuable, but the fatigues of this trying campaign were too much for Fane's health, and he was invalided home. He thus missed the important battles of 1812, but in 1813, to the satisfaction of both Lord Wellington and Sir Rowland Hill, Fane rejoined the army in the Peninsula. He was again appointed to the command of all the cavalry attached to Hill's corps, namely, a brigade of British cavalry, consisting of the 3rd dragoon guards, the royals, and the 13th light dragoons, one regiment of Portuguese dragoons, and Bean's troop of royal horse artillery. With this command he headed the advance of the right of the British army from their winter quarters at Frenada, defeated the French general Villatte in a smart cavalry engagement on 26 May, which secured the safe passage of the fords of the Tormes, and was present at the battle of Vittoria. During the winter campaign of 1813–14 the cavalry was hardly employed at all, but when Wellington determined to in-

vade France, Fane once more took his place in front of Hill's corps upon the right of the army. He was engaged in innumerable little skirmishes during the advance, and distinguished himself in the charges of the British cavalry which completed the rout of Soult's army at Orthes. He then once more took his place in front of Hill's column, and was present, though not actively employed, at the final battle of Toulouse. On the conclusion of peace Fane succeeded Sir Stapleton Cotton in command of all the British cavalry upon the continent, which he conducted safely right across France to Calais. During these long and varied campaigns Fane had won the reputation of being the best commander of cavalry in the army, next to Sir Stapleton Cotton. He was made colonel of the 23rd light dragoons on 13 July 1814, from which he was transferred on 3 Aug. to the colonelcy of his old regiment, the 4th royal Irish dragoon guards; he received a gold cross with one clasp for the battles of Vimeiro, Corunna, Talavera, Vittoria, and Orthes, in which he had been actively engaged; he received the thanks of parliament in his place in the House of Commons; he was made one of the first K.C.B.'s on the extension of the order of the Bath, and he was appointed inspector-general of cavalry for Great Britain. In 1815 he prepared the cavalry regiments which were employed at the battle of Waterloo, though he was not himself present in that campaign. In 1816 he was appointed to a special command in the midland counties to put down riots. In 1817 he was made a local lieutenant-general for the continent, and appointed to command all the cavalry and horse artillery in the army of occupation in France, a post which he held until the complete evacuation of that country in 1818. In that year he resigned his seat in the House of Commons, and retired to Fulbeck in Lincolnshire, a country seat which he had inherited on his father's death in 1802. He lived in retirement for some years, but was promoted in due course to be lieutenant-general on 12 Aug. 1819, made a G.C.B. in 1826, and appointed colonel of the 1st or king's dragoon guards, a colonelcy which ranks next to those of the regiments forming the brigade of household cavalry, on 24 Feb. 1827. In 1829 the Duke of Wellington induced Fane to accept the office of surveyor-general of the ordnance. He re-entered the House of Commons as M.P. for Sandwich, and in 1830–1 was M.P. for Hastings. He went out of office when the reform cabinet of Earl Grey was formed, but continued on intimate terms with the Duke of Wellington, who appointed him commander-in-chief in India during his short tenure of office in 1835. Lord Melbourne's cabinet confirmed the appointment, and Fane took over the command-in-chief from Lord William Bentinck in September 1835, when he found India in a state of profound peace. Fane personally inspected every station in his command in 1836, and an interesting account of this tour of inspection, and of his interview with Ranjít Singh, the famous ruler of the Punjab, was published by his nephew and aide-de-camp, Henry Edward Fane. Towards the end of his period of command there were signs of war upon the north-west frontier, and in 1838 Fane got ready an army to proceed to the relief of Herat, which was then besieged by the Persians, and Lord Auckland and his advisers then began to mature the plans which brought about the first Afghan war. Fane entirely disapproved of this policy, and resigned his office, but the authorities at home took the unusual course of refusing to accept this resignation in January 1839, on the ground that they could find no general competent to succeed him. On Fane, therefore, devolved the final preparations for the Afghan war, and in 1839 he directed the operations, which led to the acquiescence of the Mírs of Sind in the proposed violation of their territory for the purpose of the invasion of Afghanistan. His health was by this time completely undermined, and on his reiterated demand to resign, Major-general Sir Jasper Nicholls, the commander-in-chief in Madras, was appointed to succeed him. He then handed over the command of the expeditionary army against Afghanistan to Major-general Sir John Keane, the commander-in-chief in Bombay, and prepared to leave India. He left that country in the last stage of weakness, and he died at sea on board the Malabar off St. Michael's in the Azores, at the comparatively early age of sixty-one, on 24 March 1840.

[Army Lists; Royal Military Calendar; Napier's Peninsular War; Five Years in India, by Henry Edward Fane, 1843.] H. M. S.

FANE, JOHN, seventh Earl of Westmorland (1682 ?–1762), third son of Vere Fane, the fourth earl, educated at Oxford, followed a military life in his youth, and was made captain of horse in March 1708–9. He distinguished himself under the Duke of Marlborough, and became lieutenant-colonel in 1710, colonel of the 37th regiment of foot 1715, captain and colonel of the first troop of grenadier guards 1717, and captain and colonel of the first troop of horse guards in 1733. On 4 Oct. 1733 he was created a peer of Ireland, with the title of Lord Catherlough, baron

of Catherlough. He was elected to parliament for Hythe in Kent in 1708, but at the next election (1710) was declared 'not duly elected.' In 1715, on the death of his brother, Mildmay, he was chosen knight of the shire of Kent. He was elected to parliament in 1726–7, and again in 1727, for Buckingham. He succeeded to the earldom of Westmorland in 1736. In the following year he was appointed warden and joint chief ranger of the east bailiwick in Rockingham Forest, but resigned his command of the horse guards. In 1742, having been declared brigadier-general on 25 Nov. 1735, he was made major-general (commission antedated 16 Nov. 1735) and lieutenant-general.

Soon after his accession to the earldom he retired to his seat, Mereworth Castle in Kent, and gave himself up to the improvement of his property, rebuilding the castle after plans by Palladio (H. Walpole, *Letters*, Cunningham, iii. 303). In 1754 he was appointed lord high steward, and in 1759 chancellor, of the university of Oxford, his installation being conducted with unusual magnificence. He married Mary, only daughter and heiress of Lord Henry Cavendish, but died without issue 26 Aug. 1762, over the age of eighty.

He was succeeded as eighth earl by Thomas Fane, great-grandson of Sir Francis, and great-great-grandson of Francis, first earl [see under Fane, Sir Thomas]. The eighth earl died in 1771, and was succeeded as ninth earl by his son John Fane (1728–1774). He was born 5 May 1728, was educated at Westminster, became M.P. for Lyme Regis in 1762 and 1761. He married (1) in 1758 Augusta, daughter of Lord Montague Bertie (she died in 1776), and (2) in 1767 Lady Susan, daughter of Cosmo George Gordon, third duke of Gordon. He died 26 April 1774.

[Hasted's Kent, ii. 267; Collins's Peerage (1812), iii. 296; H. Walpole's Letters, Cunningham, index; Gent. Mag. xxxii. 391; Doyle's Official Baronage, iii. 641 (where date of baptism is given as March 1785); Nichols's Lit. Anecd. ix. 242.] R. B.

**FANE, JOHN**, tenth **Earl of Westmorland** (1759–1841), eldest son of John Fane, ninth earl, was born 1 June 1759, and educated at the Charterhouse and Emmanuel College, Cambridge, where Mr. Bennet, afterwards bishop of Cloyne, was his tutor; he proceeded M.A. in 1778. He succeeded to the earldom at the age of fifteen. While at Cambridge he formed a friendship with William Pitt, which continued through life. In October 1789 he accepted the office of joint postmaster-general, and was sworn a member of the privy council. In the following January he was appointed lord-lieutenant of Ireland, which office he held till January 1795. He was opposed to the emancipation of the catholics, and was recalled in consequence of the determination of Pitt to grant in some measure the catholic demands; but was at once offered the post of master of the horse, which he retained till 1798, when he became lord privy seal. He remained in this office for nearly thirty years, except for a few months in 1806–7, when a whig ministry was in power, and finally resigned it in 1827, when the Earl of Liverpool's administration came to an end. He was appointed knight of the Garter in 1793. He filled the post of recorder of Lyme Regis and of lord-lieutenant of Northamptonshire from the year 1828. For many years before his death he retired from politics, and during the last year or two of his life was quite blind. He died in his eighty-third year on 15 Dec. 1841 (Raikes, *Diary*, under 16 Dec. 1841). The earl was twice married. His first wife was Sarah Anne, only daughter and heiress of Robert Child, the London banker. He eloped with Miss Child in May 1782, and succeeded in reaching Scotland, where the marriage took place. The bulk of Mr. Child's property was left to the eldest daughter by this marriage, Lady Sarah Sophia Fane, who married the Earl of Jersey. Lady Westmorland died on 9 Nov. 1793, having borne six children, and in 1800 the earl married his second wife, Jane, daughter and coheiress of Richard Huck Saunders, M.D. By her, who died 26 March 1857, he had three sons and one daughter. His second wife and six of his children survived him. His portrait was painted by Lawrence in 1807.

[Gent. Mag. new ser. xvii. 207; Public Characters of 1803–4, p. 413 (signed T. L. H.); Times, 17 Dec. 1841, p. 5; Stanhope's Life of Pitt, 1862, ii. 42, 276, 292, 383; Doyle's Official Baronage, iii. 644.] R. B.

**FANE, JOHN**, eleventh **Earl of Westmorland** (1784–1859), only son of John Fane, tenth earl of Westmorland [q. v.], was born at 4 Sackville Street, Piccadilly, London, 3 Feb. 1784, and known as Lord Burghersh from that time until 15 Dec. 1841, when he succeeded his father as Earl of Westmorland. He was educated at Harrow, and at Trinity College, Cambridge (M.A. in 1808). He was elected M.P. for Lyme Regis 18 March 1806, and sat until March 1816, when he retired. He again contested the constituency unsuccessfully in 1832 as a tory. On 30 June 1803 he became a lieutenant in the Northamptonshire regiment of militia, but soon joined the 11th foot as an ensign, serving subsequently in the 7th foot, the 23rd foot, the 3rd dragoons, the 91st foot, and the 63rd foot. In 1805 he was

appointed aide-de-camp to Lieutenant-general George Don in the expedition to Hanover, served in Sicily as assistant adjutant-general in 1806–7, and afterwards in Egypt, under General Wauchope, took part in the first storming of Rosetta, and the second attack and siege of that place under Sir W. Stewart. In 1808 he joined the army in Portugal, and was present at the battles of Roliça and Vimeiro. He acted as aide-de-camp to the Duke of Wellington in the following year, and took part in the battle of Talavera. He served with the 3rd dragoon guards in the campaign in Portugal in 1810, including the retreat to Torres Vedras, battle of Busaco, and advance to Santarem. In September 1813 he proceeded to the headquarters of the allied armies under Prince Schwarzenberg in Germany, accredited as military commissioner. He was present during the campaign of 1814 in France, from the taking of Langres until the capture of Paris. He was sent, 14 Aug. 1814, as envoy extraordinary to Florence, and after serving in the campaign against Naples in 1815, he signed, in conjunction with Field-marshal Bianchai, the convention of Caza Lanza, which restored the kingdom of Naples to the Bourbons. Burghersh was named a privy councillor 28 March 1822, becoming major-general in 1825, and lieutenant-general in 1838. In 1825 he went to Naples to congratulate Francis I on his accession to the throne of the Two Sicilies. He was gazetted envoy extraordinary to Naples 11 Nov. 1830, but this appointment was revoked. While resident minister at Berlin 1841–51 he acted as mediator between Denmark and Prussia in the Schleswig-Holstein question, and was one of the parties who signed the treaty of peace 2 July 1850. On removing from Berlin to Vienna 27 Jan. 1851, he was unremittingly engaged in the negotiations connected with the Turkish difficulties, and in February 1855, in conjunction with Lord John Russell, took part in the congress of Vienna. In November of the same year he retired from the service on a diplomatic pension, but performed one last duty in the following July by conveying the queen's congratulations to the king of the Belgians on the twenty-fifth anniversary of his accession to the throne. Westmorland became colonel of the 56th regiment 17 Nov. 1842, received the silver war medal with four clasps in 1849, and was promoted to be a general in the army 20 June 1854. The university of Cambridge made him LL.D. in 1814, and the university of Oxford D.C.L. in 1834. He was gazetted G.C.B. 24 June 1846, and was a knight of many foreign orders. As a musician he was not less distinguished than he had been as a soldier and a diplomatist. At an early age he displayed an instinctive passion for music as an amateur performer on the violin, and as he grew older studied the violin and composition under Hague, Zeidler, Mayseder, Platoni, Portogallo, and Bianchi. Perceiving the disadvantages under which his countrymen laboured as compared with the natives of other countries, he proposed in 1822 the formation of an academy of music. This proposal ultimately led to the opening of the Royal Academy of Music 24 March 1823, an institution of which Westmorland was the undisputed founder, and in which he took an active interest throughout the remainder of his life. He was the writer of seven operas, 'Bajazet,' 'Fedra,' 'Il Torneo,' 'L'Eroe di Lancastro,' 'Catarina, ossia L'Assedio di Belgrado,' 'Il Ratto de Proserpina,' and 'Lo Scompiglio Teatrale.' Some of these were played at Florence, and 'Catarina' was publicly rehearsed by the pupils of the Royal Academy in October 1830. He also wrote three cantatas, masses, cathedral services, anthems, hymns, madrigals, canons, canzonets, and airs, which were printed, besides music which he left in manuscript. He died at Apthorpe House, Northamptonshire, 16 Oct. 1859.

So highly was he esteemed in Berlin that, on the news of his death reaching that capital, the principal military bands assembled in the presence of the prince regent and a distinguished company, and performed Beethoven's funeral march, a favourite of Westmorland's, many of whose musical compositions were well known in Berlin. His wife was Priscilla Anne Fane [q. v.]

He was the author of the following works: 1. 'Memoirs of the Early Campaigns of the Duke of Wellington in Portugal and Spain. By an Officer employed in his army' (i.e. John Fane), 1820. 2. 'Il Torneo, dramma posto in musica da Milord Burghersh,' Milan, 1820. 3. 'Il Torneo. The Tournament, a serious Opera, the music composed by Lord Burghersh, Italian and English,' 1838. 4. 'Memoir of the Operations of the Allied Armies under Prince Schwarzenberg and Marshal Blücher,' 1822, 2nd ed. 1822. 5. 'Ragguaglio delle operazioni degli eserciti confederati agli ordini del Principe di Schwarzenberg e del Maresciallo Blücher,' Turin, 1824, second edition, Florence, 1827. 6. 'A Letter to the Speaker of the House of Commons on the claims of the British Roman Catholics,' 1827. 7. 'A Letter to Earl Fortescue on his Speech respecting a Monument to Field-marshal Lord Raglan,' 1858.

[Gent. Mag. November 1859, pp. 533–4; Times, 18 Oct. 1859, p. 7, and 9 Nov. p. 8; Doyle's

Official Baronage, iii. 645, with portrait; Cazalet's Royal Academy of Music (1854), pp. 9–24, with portrait; James D. Brown's Dict. of Musicians (1886), p. 613.] G. C. B.

**FANE, JULIAN HENRY CHARLES** (1827–1870), diplomatist and poet, fifth son of John Fane, eleventh earl of Westmorland [q. v.], born at Florence 2 or 10 Oct. 1827, was educated at Thames Ditton 1838–1841, when he went to Harrow for a short time. As a fellow-commoner he matriculated from Trinity College, Cambridge, in 1847, and soon became a distinguished member of the society known as the Cambridge Apostles. In 1850 he obtained the chancellor's medal for English verse by his poem on 'The Death of Adelaide, Queen Dowager,' and in the following year he took his M.A. degree. At the age of seventeen he entered the diplomatic service as an unpaid attaché to his father's mission at Berlin. He was afterwards an attaché at Vienna from 1851 to 1853, and there commenced his study of German poetry. To the first number of the 'Saturday Review,' 3 Nov. 1855, p. 13, he contributed an interesting article entitled 'Heinrich Heine, Poet and Humorist.' He set many of Heine's verses to music, and sang many to the music of Hoven (i.e. Vesque Puttlingen), and he played Austrian national airs upon the zither. He possessed a brilliant wit, a keen sense of humour, and an unrivalled gracefulness of manner and expression. At the congress of Paris in 1856 he was attached to Lord Clarendon's special mission, and it was on this occasion that he made the acquaintance of his greatest friend Edward Lytton, now the second earl of Lytton. After the peace he was appointed secretary of legation at St. Petersburg, and remained in Russia until 1858, writing and sending to his government able reports on the trade of that country. He was transferred to Vienna 1 April 1858, and to Paris in 1865 as first secretary acting chargé d'affaires. He remained at Paris until 1867, when he returned to London, and was protocolist to the conferences held there on the affairs of Luxembourg from 7 to 13 May. He returned to Paris to take charge of the embassy between the departure of Lord Cowley and the arrival of Lord Lyons, but ill-health forced him to resign his connection with the diplomatic service 7 June 1868. In 1852 he printed a volume of 'Poems,' which soon reached a second edition, and two years afterwards he brought out 'Poems by Heinrich Heine, translated by Julian Fane.' In 1861, under the pseudonym of 'Neville Temple,' he published, in conjunction with his friend Edward Lytton, who adopted the name of 'Edward Trevor,' a poem entitled 'Tannhäuser, or the Battle of the Bards.' On 29 Sept. 1866 he married Lady Adine Eliza Anne Cowper, third daughter of George, sixth earl Cowper. She was born at 1 Great Stanhope Street, London, 17 March 1843, and died at Wimbledon 20 Oct. 1868. Fane never recovered the shock of the premature death of his wife, and suffered from an affection of his throat, which not only prevented him from swallowing any liquid, but was accompanied by a gradual extinction of his voice for almost a year before his death. He died at 29 Portman Square, London, 19 April 1870.

[Lytton's Julian Fane, a Memoir (1871), with portrait; Jerningham's Reminiscences of an Attaché (1886), pp. 116–20; Times, 21 April 1870, p. 3; Illustrated London News, 30 April 1870, p. 466; Pall Mall Gazette, 20 April 1870, p. 3.] G. C. B.

**FANE, MILDMAY**, second **Earl of Westmorland** (*d.* 1666), eldest son of Francis Fane, first earl [see under **Fane, Sir Thomas**], by Mary, heir of Sir Anthony Mildmay of Apthorpe, Northamptonshire, was educated at Emmanuel College, Cambridge. He represented Peterborough in 1620–1, Kent in 1625, and Peterborough again in 1626–8, was created a knight of the Bath at the coronation of Charles I (1 Feb. 1625–6), sided with the king on the outbreak of the civil war, and was arrested as a delinquent and lodged in the Tower in 1642. He was released on 1 April 1643 on giving his parole to keep his house in Bartholomew Close, and in the following August was permitted horse exercise within five miles of London. He had been fined 2,000*l.*, and his estates had been sequestered. The sequestration, however, was discharged on his taking the covenant (14 Feb. 1643–4), and at the same time he was set at liberty. In 1648 he printed for private circulation a volume of verse entitled 'Otia Sacra,' and another volume by him entitled 'Fugitive Poetry,' consisting chiefly of epigrams, acrostics, and anagrams in English and Latin, suggested by the events of the interregnum, is among the manuscripts preserved at Apthorpe. In 1652 he headed a petition presented by the Northamptonshire landowners to the council of trade urging that steps should be taken to counteract the efforts of the clothworkers to monopolise the wool trade. His submission to the parliament was overlooked at the Restoration, and he was appointed, jointly with the Earl of Bridgewater, lord-lieutenant of Northamptonshire on 11 July 1660. In 1662 a warrant was issued for the payment to him of 50*l.* out of the secret service money. He died on 12 Feb. 1665–6. He married twice. His first wife was

Grace, daughter of Sir William Thornhurst of Herne, Kent, by whom he had one son, Charles, who succeeded him, and five daughters. She died on 9 April 1640. Shortly afterwards Fane married Mary, second daughter of Horace, lord Vere of Tilbury, widow of Sir Roger Townshend of Raynham, Norfolk, by whom he had a son, Vere Fane, who succeeded his brother Charles as fourth earl, another son Horace, and four daughters.

[Collins's Peerage (Brydges), iii. 295–6; Hist. MSS. Comm. 4th Rep. App. 419; Rep. on Gawdy MSS. 168; Rep. on Westmorland MSS. App. 44; Cal. State Papers, Dom. 1640 p. 18, 1641–3 p. 344, 1651–2 p. 471, 1655 p. 269, 1661–2 p. 431; Whitelocke's Mem. pp. 82, 143; Nicolas's Hist. of Knighthood, iii. xvi; Lords' Journ. v. 443, 686, vi. 185, 253 *b*, 272, 356 *a*, 425 *b*, 427 *a*, 701 *b*, 703 *a*.] J. M. R.

**FANE, PRISCILLA ANNE,** Countess of Westmorland (1793-1879), fourth child of William Wellesley-Pole, third earl of Mornington, and baron Maryborough, by Katharine Elizabeth, eldest daughter of Admiral the Hon. John Forbes, was born 13 March 1793, and married 26 June 1811 John Fane [q. v.], then Lord Burghersh, who afterwards became eleventh Earl of Westmorland. She was an accomplished linguist and a distinguished artist. When Lady Burghersh she exhibited six figure pieces in the Suffolk Street Exhibition between 1833 and 1841, and afterwards in 1842 and 1857 sent two scriptural subjects to the British Institution. Her picture of Anne, countess of Mornington, surrounded by her three distinguished sons, Richard, marquis of Wellesley, Arthur, duke of Wellington, and Henry, baron Cowley, has been engraved, and is well known. She died at 29 Portman Square, London, 18 Feb. 1879, and was buried at Apthorpe, Northamptonshire, 25 Feb.

[Times, 20 Feb. 1879, p. 5, and 26 Feb. p. 9; Annual Register, 1879, Chronicle, p. 179; Graves's Dict. of Artists, pp. 36, 252; Morning Post, 20 Feb. 1879, p. 5.] G. C. B.

**FANE** or **VANE, Sir RALPH** (*d.* 1552), executed for alleged conspiracy, was only son of Henry Fane or Vane of Hadlow, Kent, who was sheriff of Kent in 1508, and grandson of Henry Fane or Vane of Hildenborough, Tunbridge. He distinguished himself at the siege of Boulogne in 1544, when he was knighted; was nominated under Henry VIII's will steward (with Sir William Goring) of 'all my lord of Lincolnes lands,' and, after fighting under the protector Somerset at Musselburgh in 1547, was created a knight-banneret. As a supporter of the protector he shared the favour of Edward VI, and received from him in 1550 a grant of the manors of Penshurst and Lyghe, the forfeited property of Edward Stafford, duke of Buckingham. In October 1551, when the Duke of Northumberland had resolved on the destruction of Somerset and his supporters, Fane was one of those charged with conspiring to murder Northumberland. He was arrested 'in a stable of his man's at Lambeth under the straw,' and sent to the Tower (*Edward VI's Journal*, 16 Oct.) On 27 Jan. 1551–2 he was put on his trial on the treasonable charge of conspiring to kill various privy councillors, and, in spite of his appeals to his past military services and his strong denial of guilt, he was sentenced to death. The king described him at the trial as 'answering like a ruffian' (*ib.* 27 Jan.) A warrant was signed by Edward, 25 Feb., and Fane was hanged the next day on Tower Hill. Of three companions executed at the same time, Sir Miles Partridge was hanged, and the other two, Sir Thomas Arundell and Sir Michael Stanhope, were beheaded. On the scaffold Fane repeated his plea of innocence, and is said to have added: 'My blood shall be the duke's bolster as long as he liveth' (Camden, *Remains*, quoting 'Gallica Relatio,' ed. 1870, pp. 307–8; Heylyn, *Reformation*, 1674, p. 117). Fane's forfeited manor of Penshurst was immediately bestowed on Sir William Sidney, and all the goods and chattels found in Fane's house at Westminster on Sir John Gate, a creature of Northumberland. Strype states that Elizabeth, Lady Fane or Vane, who proved 'a liberal benefactor of God's saints' during the Marian persecution, and often corresponded with Philpot and Bradford, was Fane's widow. She died in Holborn, London, in 1568 (Foxe, *Acts and Monuments*, 1842, vii. 234; Strype, *Eccl. Mem.* vol. iii. pt. i. p. 226).

[Nichols's Literary Remains of Edward VI (Roxburghe Club); Hayward's Life of Edward VI; Hasted's Kent, i. 411, 422; Collins's Peerage, ed. Brydges, iii. 284; Bradford's Works (Parker Soc.), vol. ii.; Philpot's Writings (Parker Soc.); Cal. State Papers, Dom. 1547–80.] S. L. L.

**FANE, ROBERT GEORGE CECIL** (1796–1864), bankruptcy commissioner, thirteenth and youngest child of the Hon. Henry Fane and Anne, daughter of Edward Buckley Batson, and brother of Sir Henry Fane [q. v.], was born 8 May 1796, and educated at the Charterhouse from 1808 to 1813. He matriculated from Balliol College, Oxford, 22 May 1813, and was afterwards a demy and fellow (1824–35) of Magdalen College, Oxford, where he proceeded B.A. 1817 and M.A. 1819. He was called to the bar at Lincoln's Inn 1 June 1821, and soon enjoyed a considerable practice

as an equity barrister. In 1823 Lord Eldon appointed him one of the five commissioners of the 'Thirteenth List,' and on 2 Dec. 1831 he was nominated by Lord Brougham one of the six commissioners who were to hold office under the new act establishing the court of bankruptcy. In later life his judicial bearing was marked by an eccentricity of manner, but although his decisions were frequently the subject of comment, very few of his judgments were reversed on appeal. He was much interested in railway schemes, and was for some years a director of the Eastern Counties railway. As a member of the Law Amendment Society he was a constant attendant at the weekly meetings in Lancaster Place. Fane was an ardent lover of field sports, and was well known in the Leicester hunts; he was also a patron of the fine arts, and possessed a collection of paintings. He died at the Burdon Hotel, Weymouth, 4 Oct. 1864. He married first, 24 June 1835, Isabella Mary, youngest daughter of Admiral Sir Eliab Harvey, G.C.B.; she died at Rolls Park, Chigwell, 15 Dec. 1838; and secondly, 7 Sept. 1841, Harriet Anne, only daughter of Admiral the Hon. Sir Henry Blackwood, bart.; she died 31 Dec. 1869. By his first wife Fane had no issue. By his second wife he had a son, Cecil Francis William, and two daughters.

Fane was the writer of the following works: 1. 'Letter addressed to the Attorney-General [Sir John Campbell] on his Bill for the Abolition of Imprisonment for Debt,' 1837. 2. 'Bankruptcy Reform, in a series of Letters addressed to Sir R. Peel,' letters i–iii., 1838. 3. 'Bankruptcy Reform,' letters iv–vii., 1838. 4. 'Observations on the proposed Abolition of Imprisonment for Debts on Mesne Process, in a Letter to Sir R. Peel,' 1838. 5. 'Outline of a Plan for Improving the Law of Debtor and Creditor, without Abolishing Imprisonment for Debt,' 1844. 6. 'A Letter to Lord Cottenham on the present position of Her Majesty's Commissioners of the Court of Bankruptcy, and suggesting a more extended use of that Court in matters of Account,' 1846. 7. 'Bankruptcy Reform, in a series of Letters addressed to W. Hawes, Esq.,' letters i–iv., 1848. 8. 'Ministry of Justice; its necessity as an Instrument of Law Reform,' 1848. 9. 'Sketch of an Act to Establish Tenant-Right in conformity to the principles suggested in an article in the "Law Review" for November 1848, signed C. F.,' 1849. 10. 'Tenant-Right, its necessity as a means of promoting good Farming,' No. ii. 1849.

[Times, 6 Oct. 1864, p. 9; Law Times, 15 Oct. 1864, p. 543; Gent. Mag. December 1864, p. 799; Foster's Peerage.] G. C. B.

FANE, Sir THOMAS (*d.* 1589), politician, was the elder of two Thomas Fanes, the sons of George Fane of Badsell, in the parish of Tudeley, Kent, by his wife Joan, daughter of William Waller of Groombridge in the same county. Having engaged in Sir Thomas Wyatt's rebellion of 1554 he was committed prisoner to the Tower, attainted of high treason, and a warrant issued for his execution; but the queen, pitying his youth, pardoned him by a bill addressed to her chancellor, Stephen Gardiner, from St. James's, on 18 March 1554 (Rymer, *Fœdera*, edit. 1704–35, xv. 373). A week later he was restored to his liberty and estate (Stow, *Annales*, edit. 1615, pp. 622, 623). Fane was knighted at Dover Castle 26 Aug. 1573 by Robert Dudley, earl of Leicester, in the presence of Queen Elizabeth. In November 1580 he was appointed a deputy-commissioner within the county of Kent for the increase and breed of horses, and for the keeping of horses and geldings to service (*Cal. State Papers*, Dom. 1547–80, p. 685). When the Armada was expected he did good service in disposing forces along the coast of Kent (*ib.* 1581–90, pp. 478, 501, 502). He died on 13 March (not on 28 Feb. as on his tomb) 1588–9, and was buried at Tudeley, whence his body was afterwards removed to Mereworth, Kent. His will, signed at Badsell on 7 March 1588–9, was not proved until 10 Feb. 1590–1 (registered in P. C. C. 10, Sainberbe). Fane married, first, Elizabeth, daughter of Sir Thomas Colepeper of Bedgebury, Kent, who died childless; and secondly, on 12 Dec. 1574, at Birling, Kent, Lady Mary Neville, sole daughter and heiress of Henry, baron Abergavenny, by whom he had a numerous issue. In her right he became possessed of the castle and manor of Mereworth, Kent. His widow, by letters patent bearing date at Westminster on 25 May 1604, was restored to the name, style, and dignity of Baroness Le Despencer and to the heirs of her body, with the ancient seat, place, and precedency of her ancestors. As far back as 1588 she had claimed the barony of Abergavenny against Edward Neville, the heir male. James I compromised the matter by allotting the barony of Le Despencer to the heir general, and the barony of Abergavenny to the heir male (Collins, *Baronies by Writ*, pp. 61, 136). Papers relating to her case, with copious marginal notes and observations by Lord Burghley, are preserved in the Record Office (*Cal. State Papers*, Dom. 1581–90, pp. 564, 574, 1591–94, p. 404). She died 28 June 1626, aged 72, and was buried with her husband at Mereworth. Their eldest son, Francis Fane, was created K.B. at the coronation of

James I, 15 July 1603, and was advanced to the titles of Baron Burghersh and Earl of Westmorland 29 Dec. 1624. He died 23 March 1628, aged 45.

[Collins's Peerage (Brydges), iii. 290–4; Hasted's Kent (fol.), ii. 265–7, 353.] G. G.

FANELLI, FRANCESCO (*fl.* 1610–1665), statuary, a native of Florence, was celebrated in the reign of Charles I for his highly finished works in metal, which are considered as possessing higher finish, though less bold design, than the works of Hubert Le Soeur [q. v.] It is probable that he may have been among the foreign artists employed by Henry, prince of Wales, at Richmond; in this case he may have wrought the eighteen little Florentine brazen statues which are noted by Vander Doort in his catalogue of Charles I's works of art, and which are stated to have come to his majesty by the decease of Prince Henry. In the same collection are noted 'a littler running horse, Cupid sitting on, and another Cupid running by,' and 'a little St. George on horseback, with a dragon by,' both of brass, and by the 'one-eyed Italian Francisco Fanelli.' He was in receipt of an annuity from the king, and enjoyed the title of 'sculptor to the king of Great Britain.' According to Sandrart, Fanelli first obtained the notice of the king from a small figure of Pygmalion wrought in ivory, and subsequently made many vases in ivory and marble, excelling, however, mostly in bronze. He was also patronised by William Cavendish, duke of Newcastle, who had several of his works at Welbeck, including a bust of Charles I, signed and dated 1640. Among other works by him, or ascribed to him, are the statues of Charles I and Henrietta Maria (perhaps really by Le Soeur), presented by Archbishop Laud to St. John's College, Oxford, where they stand in niches in the quadrangle; the monumental bust of Sir Robert Ayton in Westminster Abbey; the bronze bust of Charles I in the church at Hammersmith, and similar busts in the Bodleian Library, Oxford, Windsor Castle, and elsewhere; the bronze fountain at Hampton Court; and in marble the tomb of Lord Cottington in Westminster Abbey, and of Penelope Noel in Campden Church, Gloucestershire. About 1642 he appears to have gone to Paris, and there is no record of his having returned to England. In that year he published a set of engravings, entitled 'Varie Architetture di Francesco Fanelli, Fiorentino, Scultore del Re della Gran Bretagna,' containing twenty plates of fountains, &c.; another edition of this was published in 1661; the engravings have been stated to be by W. Faithorne the elder [q. v.], but the attribution does not appear to rest on better grounds than a casual surmise of Vertue. He published some other similar works, such as 'Fontaines et Jets d'Eau dessinés d'après les plus beaux lieux d'Italie,' and 'Dessins de Grottes.'

[Walpole's Anecd. of Painting, ed. Dallaway and Wornum; Mariette's Abecedario; Redgrave's Dict. of Artists; Guilmard's Les Maîtres Ornemanistes; Vertue's Cat. of King Charles I's Collection; Cal. State Papers, Dom. Ser. (8 May 1635).] L. C.

FANNING, EDMUND (1737–1818), colonial governor, born in Long Island, state of New York, in 1737, was not improbably descended from Edmund Fanning, who, it is said, escaped from Dublin during the Irish massacre of 1641, and after eleven years' wandering found a resting-place in America in that part of New London now called Groton (Savage, *Genealog. Dict. of First Settlers of New England*, ii. 140). He was graduated at Yale in 1757, and afterwards practised as a lawyer in Hillsborough, North Carolina, where he was appointed colonel of militia in 1763, clerk of the superior court in 1765, and was subsequently elected to the legislature. Another office held by him was the recordership of deeds, and to his abuses of this trust and fraudulent charges was mainly owing the rebellion of the regulators in Governor Tryon's administration. Through his malpractices 'nearly all the estates in Orange county were loaded with doubts as to their titles, and new and unnecessary deeds were demanded.' Added to this his zeal in quelling opposition to the severe exactions of the government, and in bringing the leaders of that opposition to the scaffold, rendered him obnoxious to the people. To escape their fury he accompanied his father-in-law, Governor Tryon, to New York in 1771 as his private secretary. When he subsequently applied to the North Carolina legislature, through Governor Martin, the successor of Governor Tryon, for compensation for losses from destruction of his property, his petition met with a unanimous rejection, and the governor was censured for presenting it and thus 'trifling with the dignity of the house.' His services to the crown, however, were not forgotten, and in 1774 he received from the British government the profitable office of surveyor-general. In 1777 he raised and commanded a corps of 460 loyalists, which came to be known as the 'associated refugees' or 'king's American regiment.' During the war he was twice wounded, and in 1779 his property was confiscated. Towards the close of the war he migrated to Nova Scotia,

becoming councillor and lieutenant-governor on 23 Sept. 1783. In 1787 he succeeded Walter Paterson as lieutenant-governor of Prince Edward Island. A charge of tyranny preferred against him while holding this office was dismissed by the privy council on 1 Aug. 1792 (*Report on certain Complaints*, &c.) He remained lieutenant-governor of Prince Edward Island until succeeded, on 19 May 1804, by J. F. W. Des Barres (*Gent. Mag.* vol. lxxiv. pt. i. p. 475). He was made a colonel in the British army in December 1782, major-general in October 1794, lieutenant-general in June 1799, and general in April 1808. The honorary degree of M.A. was conferred on him by Harvard College, Cambridge, Massachusetts, in 1764, and by King's College (afterwards Columbia), New York, in 1772; Oxford made him a D.C.L. 6 July 1774, and he received diplomas of LL.D. from both Yale and Dartmouth in 1803. Fanning died in Upper Seymour Street, London, on 28 Feb. 1818. He left a widow and three daughters. His only son, also an officer in the British army, died before him (*Gent. Mag.* vol. lxxxviii. pt. i. p. 469). His portrait by Goddard has been engraved by Reading.

[Appleton's Cyclopædia of American Biography, ii. 406; Georgian Era, ii. 465–6; Caulkins's Hist. of New London, p. 307 *n.*; Onderdonk's Revolutionary Incidents of Suffolk and King's County, p. 172; Onderdonk's Revolutionary Incidents of Queen's County, p. 247; Onderdonk's Queen's County in Olden Times, p. 53; Oxford Graduates (1851), p. 223; Evans's Cat. of Engraved Portraits, i. 119; Royal Kalendars; Army Lists.] G. G.

FANSHAWE, ANNE, Lady (1625–1680). [See under Fanshawe, Sir Richard.]

FANSHAWE, CATHERINE MARIA (1765–1834), poetess, second daughter of John Fanshawe of Shabden in Chipstead, Surrey (*b.* 10 July 1738, *d.* 26 March 1816), who held the position of first clerk of the board of green cloth in the household of George III, by his wife Penelope, daughter and sole representative of John Dredge of Reading (*d.* 17 April 1807), was born at Shabden on 6 July 1765. That estate was sold on the father's death, and the old house has entirely disappeared, but the father and mother lie buried under a tomb in Chipstead churchyard. John, the eldest son, died in 1772, and Robert Charles, the only other boy, in 1789; the sisters, their father's coheiresses, lived together after his death at 15 Berkeley Square, London, and at Midhurst House, Richmond, and belonged to a small set of people 'intimately united by a common love of literature, art, and science which existed in London' in the early part of this century. Miss Fanshawe was endowed with varied accomplishments and with a sympathetic disposition; she was the only one of the three who wrote verses, but all of them were good artists. Their manners, however, were marked by excessive formality, and Catherine was deformed and very delicate. Mrs. Somerville says of the family: 'I visited these ladies, but their manners were so cold and formal that, though I admired their talents, I never became intimate with them;' and Miss Berry, speaking of the poetess, laid 'half her formality . . . upon the family to which she belongs.' She was 'admirable as a letter-writer, as a reader of Shakespeare, and as a designer in almost every style,' is the testimony of Miss Mitford, who adds that her friend's 'drawings and etchings were those of an artist.' Lockhart calls her 'a woman of rare wit and genius in whose society Scott greatly delighted,' and Scott himself says: 'I read Miss Fanshawe's pieces, which are quite beautiful.' She offered to make the Rev. William Harness her heir, but he declined the offer, and she left him her etchings and manuscripts, from the latter of which he compiled her 'Memorials.' Penelope, her elder sister, died in April 1833; Catherine Maria died at Putney Heath, after a long and painful illness, on 17 April 1834, and both of them are commemorated, with their parents and their two brothers, on the tombstone at Chipstead. There is also in Richmond parish church a tablet to the memory of Penelope, who was killed by the fatal influenza of the spring of 1833. Elizabeth Christiana, the younger sister and the last survivor, died at Richmond 25 March 1856, aged 78. The house in Berkeley Square was then sold, and Midhurst House at Richmond was left to her first cousin, the widow of the Hon. Sir Robert Stopford.

Her poems long remained in manuscript or in private collections. In 1793 she returned a poem by Cowper which had been 'lent to her on condition she should neither show it nor take a copy,' and she accompanied it by some 'Stanzas addressed to Lady Hesketh,' which Cowper acknowledged in an answer of eight lines. Several of her pieces were published in Joanna Baillie's 'Collection of Poems' (1823), pp. 65–77, 167–85, and numerous extracts from these are quoted in Miss Mitford's 'Recollections of a Literary Life.' Her best-known poem is the riddle on the letter H, which has been often attributed to Lord Byron, and has been included in at least two editions of his works. It originated in a conversation on the misuse of

that letter when she was stopping with Mr. Hope at Deepdene, Surrey. She wrote it during the night, read the lines to the guests at breakfast next morning, and committed them to Mr. Hope's album, now preserved at Bedgebury, near Cranbrook, Kent. The opening line originally ran,

'Twas in heaven pronounced, and 'twas muttered in hell;

but the accepted reading, and the alteration is generally assigned to James Smith of the 'Rejected Addresses,' now is,

'Twas whispered in heaven, 'twas muttered in hell.

Two lines of a poem by Praed, which appeared in the 'Morning Post,' March 1833, suggested her 'Speech of the Member for Odium,' a poetic squib on Cobbett, who sat for Oldham, which was afterwards printed for private circulation. A few copies of her 'Memorials,' which contained most of her poems and nine photographs from her etchings, were printed by Harness in 1865 for circulation among her friends, and 250 copies of 'The Literary Remains of Catherine Maria Fanshawe. With notes by the late Rev. William Harness,' were issued by Pickering in 1876. A letter and a poem by her are in Miss Berry's 'Journal,' ii. 297–302, and in iii. 526–8 is a poem with the heading 'The Country Cat docketed by Miss Fanshawe;' in 'Murray's Magazine,' i. 6 (1887), is printed an extract from one of her letters, describing a dinner party at Sir Humphry Davy's house, at which Byron and Madame de Staël met. A tombstone in Chipstead churchyard to the memory of a farmer bears some lines written by Miss Fanshawe. Three of her poems are included in Locker's 'Lyra Elegantiarum.'

Two of her sketch-books belonged to the wife (*d.* 1904) of Dean Gregory of St. Paul's Cathedral, daughter of Miss Fanshawe's first cousin, LadyStopford; one of them contains views of Chipstead rectory, and of the scenery in the Christchurch corner of Hampshire; the second preserves scenes sketched in a trip from Genoa over the Mount Cenis. Mrs. Gregory also owned some large water-colour drawings by Miss Fanshawe, illustrating Shakespeare's 'Seven Ages of Man.' Several of her sketch-books are the property of Mrs. Gregory's sisters, the Misses Stopford of Richmond. Many of them are foreign sketches, depicting tours in Italy, but some delineate English scenery. Miss Fanshawe paid numerous visits to the south of Europe for the benefit of her health.

[Information from Mrs. Gregory and Miss Stopford; Annual Biography and Obituary, xix. 414 (1835); Miss Berry's Journal, ii. 451; L'Estrange's Harness, pp. 99–105; Mrs. Somerville's Recollections, p. 222; Miss Mitford's Recollections, i. 249–65; Lockhart's Scott, v. 287–288; Cowper's Works, vii. 220, x. 33; Manning and Bray's Surrey, ii. 246; Notes and Queries, 1st ser. v. 427, 2nd ser. x. 293–4, 3rd ser. ii. 178, 4th ser. x. 340, 5th ser. ii. 43–4, 6th ser. ix. 209, 7th ser. ii. 390, 457, iii. 33, 73–4, 158; Brayley's Surrey, iv. 304, 307.] W. P. C.

**FANSHAWE, Sir HENRY** (1569–1616), remembrancer of the exchequer, baptised 15 Aug. 1569, was elder son of Thomas Fanshawe [q. v.], by his first wife, Mary, daughter of Antony Bourchier. In November 1586 he became a student of the Inner Temple (*Students of the Inner Temple*, 1571–1625, p. 54). In 1601, on his father's death, he inherited Ware Park, Hertfordshire, a house in Warwick Lane, London, and a part of St. John's Wood, on condition that he should provide lodging with himself for his stepmother Joan and for his sisters and stepsisters until their marriage (see *Fanshawe Wills*, pt. i. pp. 40–3). He also succeeded to his father's office as remembrancer of the exchequer. According to the testimony of his daughter-in-law, Anne, wife of Sir Richard Fanshawe [q. v.], Queen Elizabeth described Henry Fanshawe as 'the best officer of accounts she had, and a person of great integrity.' He was elected M.P. for Westbury, Wiltshire, 1 Nov. 1588, and again in February 1592–3. He sat for Boroughbridge, Yorkshire, in the parliament summoned in the autumn of 1597. On 7 May 1603 he was knighted. Prince Henry was friendly with him, and had the prince lived he would doubtless have become a secretary of state. He was an enthusiastic student of Italian, and devoted much time to the rearing of horses, which he rode to advantage. Lady Fanshawe reports the course of a negotiation between him and the Earl of Exeter as to the sale of a valuable horse 'for a hundred pieces.' 'His retinue was great, and that made him stretch his estate, which was near if not full 4,000*l.* a year, yet when he died he left no debts upon his estate.' Camden is said by Lady Fanshawe to describe Fanshawe's garden at Ware Park as unsurpassed in England for its flowers, physic-herbs, and fruits. He died suddenly, at the age of forty-eight, at Ware, early in March 1615–16, and was buried in the church there 12 March. 'He was,' writes his daughter-in-law, 'as handsome and as fine a gentleman as England then had, a most excellent husband, father, friend, and servant to his prince.'

Fanshawe married Elizabeth, daughter of Thomas Smith or Smythe of Ostenhanger, Kent, by whom he had six sons: Thomas, first

viscount [q.v.], Henry (baptised 21 Sept. 1600), Simon (1604–1680), afterwards Sir Simon, Walter (baptised 1 Sept. 1605), Richard [q.v.], and Michael (baptised 23 June 1611); besides four daughters: Alice, Mary, Joan (baptised 4 Jan. 1606–7), Anne (baptised 6 Aug. 1609). His widow, who was born in 1577, and whose virtues are highly commended by Anne, lady Fanshawe, her daughter-in-law, survived till 1631, being buried at Ware 3 June.

Sir Henry's will (dated 13 Nov. 1613, and proved April 1616) opens with a long profession of attachment to the protestant religion, and appoints his widow, her brother Sir Richard Smith, and his eldest son, Thomas, afterwards first Viscount Fanshawe, executors. Among his property mention is made of pictures in oil, prints, drawings, medals, engraved stones, armour, books, and musical instruments, most of which were to be removed from his London house in Warwick Lane to Ware Park, and there to remain for ever as heirlooms. Lady Fanshawe's will, dated 20 Feb. 1629–30, was proved 2 June 1631.

[Notes Genealogical and Historical of the Fanshawe Family, where Sir Henry's funeral certificate and will are printed at length; Memoir of Anne, Lady Fanshawe, ed. Nicolas (1829); Clutterbuck's Hertfordshire, iii. 294–6; Nichols's Progresses of James I; Cal. State Papers, Dom. 1600–16; Returns of Members of Parliament, i. 425, 431, 436.] S. L.

**FANSHAWE**, Sir RICHARD (1608–1666), diplomatist and author, was the fifth son of Sir Henry Fanshawe [q. v.], of Ware Park, Hertfordshire, by Elizabeth, daughter of Thomas Smith or Smythe, esq. He was born at Ware Park in June 1608, and baptised on the 12th. His father died in 1616, and his education was chiefly directed by his mother. She sent him to the famous school kept by Thomas Farnaby [q. v.] in Cripplegate. In November 1623 he was admitted into Jesus College, Cambridge, as a fellow-commoner, and showed much promise as a classical scholar. Being destined by his mother for the bar, he entered the Inner Temple 22 Jan. 1626. Law proved distasteful to him, and in 1627 he went abroad to acquire foreign languages. At Paris he is said to have been robbed of his slender stock of money by Sherwood, a jesuit, but he stayed there a year, and then proceeded to Madrid. In 1635 Lord Aston, who had been reappointed English ambassador to Spain, learning of Fanshawe's accomplishments as a linguist, selected him to accompany him as secretary. In 1636 he carried despatches from Aston to Secretary Windebank. When Aston left Madrid in 1638, Fanshawe remained as chargé d'affaires till his successor, Sir Arthur Hopton, arrived. About 1640, while seeking fresh employment, his brother Thomas offered to give him the place of king's remembrancer, which had long been in the hands of the family, on condition that he paid 8,000*l.* for it in seven years. The outbreak of the civil war interrupted the arrangement, and Fanshawe, a zealous royalist, joined Charles I at Oxford. There he met Anne Harrison, the daughter of another royalist, and he married her at Wolvercote Church, two miles from Oxford, 18 May 1644. The wedding was attended by Sir Edward Hyde and Sir Geoffrey Palmer, with four members of the lady's family.

Anne (afterwards Lady) Fanshawe (1625–1680) was elder daughter and fourth child of Sir John Harrison of Balls, Hertfordshire, by Margaret, daughter of Robert Fanshawe of Fanshawe Gate. Her mother was her husband's first cousin. She was born in Hart Street, St. Olave's, London, 25 March 1625, and was carefully trained in needlework, French, singing, the lute, the virginals, and dancing. She loved riding, running, and all active pastimes, and was what graver people called 'a hoyting girl.' On 20 July 1640, when she was fifteen, her mother died, in accordance (it was said) with a prophecy made three months after her daughter's birth. The loss gave the girl's thoughts a more serious turn, and much trouble pursued her family. Her father, who held a post in the customs, lent the king a large sum of money in 1641, was imprisoned by order of the parliament in 1642, and was deprived of his property. In 1643 he directed his children to join him at Oxford, where they lodged in a poor baker's house, and suffered all the griefs of poverty. The death of a brother, William, in 1644 aggravated their troubles. When Anne married Richard Fanshawe they had not twenty pounds between them, but the union proved exceptionally happy. If 'fine Mistress Fanshawe,' who about 1644 visited Ralph Kettle, the eccentric president of Trinity, to 'have a frolick,' be identical with Richard Fanshawe's bride, she had not wholly lost the high spirits of her youth at the time of her becoming a wife (Aubrey, *Lives*, ii. 428).

About the date of his marriage Fanshawe was made secretary of war to Prince Charles, and joined his council. In March 1645 he left Oxford for Bristol in the company of his new master. His wife had been confined (22 Feb.) of her first child, Harrison, who died in infancy, but she joined her husband at Bristol on 20 May. The plague drove them in July to Barnstaple, and thence they journeyed with the prince's court to Truro and Penzance. Fanshawe exercised much influence in the

prince's councils, and it was largely owing to him that the party left the mainland (Clarendon). From Land's End they sailed to the Scilly Isles. During the passage they were robbed of nearly all their property, and suffered fearful privations on disembarking. 'After three weeks and odd days,' they removed to Jersey, where a second child, Anne, was born (7 May? 1646). Hence they went in August to Caen to visit Fanshawe's brother, Thomas. On 30 Aug. Lady Fanshawe left her husband, came to London, and lodged in Fleet Street with Lady Boteler, her sister, whose husband, Sir William, was slain at Cropredy Bridge. A pass which she obtained from 'Colonel Copley, a great parliament man,' enabled her husband 'to come and compound for 300*l.*,' and until October 1647 they lived together very privately in Portugal Row. They both visited Charles I at Hampton Court, and the king gave Fanshawe 'credentials for Spain' and letters for Prince Charles and Queen Henrietta. They went to France again in 1648. In September Sir Richard was ordered to embark in Prince Charles's ship in the Downs, to act as treasurer of the navy under Prince Rupert. He afterwards joined Prince Charles in Holland, while his wife was in England seeking to raise money for their pressing needs.

In November 1648 Sir Richard was in Ireland, helping to rally the royalists. Ormonde sent him to consult with Charles in March 1649, but he returned almost immediately. He took up his residence in Cork at the house of Dean Boyle, where his wife joined him after procuring a little money. Lady Fanshawe was by herself in Cork when Colonel Jeffries seized it in behalf of Cromwell (16 Oct. 1649), but she procured a pass to enable her to meet her husband at Kinsale. Thence they journeyed to Limerick, where they were hospitably received, and Fanshawe was granted the freedom of the city. Elsewhere the Irish nobility (Lord Clancarty, Lady Honor O'Brien, and others) entertained them handsomely; but they witnessed many of the unhappy incidents of Cromwell's devastation. On 9 Feb. 1649–50 Charles issued an order granting Fanshawe and other members of his family an augmentation of arms in consideration of their well-tried loyalty. About the same time he was ordered to proceed to Spain with despatches from Charles petitioning for pecuniary aid. Lady Fanshawe's sojourn in Ireland left her with the impression that the natives were a very loving people to each other, but 'constantly false to all strangers.'

A Dutch ship carried the Fanshawes from Galway to Malaga. On the way they were threatened by a Turkish galley, but they arrived in March and went from Malaga to Madrid, by way of Granada. Reaching the court 13 April 1650, they were kindly received by all the English in Madrid. Hyde and Cottington, who were already there acting as Charles's agents, took a kindly interest in their welfare. Hyde, writing to Nicholas on 4 April, expresses wonder as to how Fanshawe and his family are able to live, seeing their destitution (*Cal. State Papers*, ii. 51). In another letter to Nicholas, Hyde writes (29 Dec. 1650) that Fanshawe is a very honest and discreet man, and designed by the late king for attendance on the Duke of York (*ib.* p. 92). But the Spanish king showed no desire to assist Prince Charles, and the Fanshawes retired to San Sebastian in September. On 2 Sept. 1650 he was granted a baronetcy. They were nearly shipwrecked in crossing to Nantes, but reached Paris in November. After an interview with the queen-mother, Lady Fanshawe went to London, and Sir Richard journeyed, by way of Holland, to Scotland, to act as secretary to Prince Charles. When in Scotland Sir Richard declined to take the covenant, but accompanied his master to the battle of Worcester (3 Sept. 1651), and was taken prisoner. From 13 Sept. till 28 Nov. he was detained at Whitehall. His wife constantly went at four in the morning to talk with him under the window of his prison, and at length procured a certificate of ill-health from Dr. Bate [q. v.], which she herself presented to the council with a petition for his release. Through Cromwell's action Fanshawe was allowed out on bail in 4,000*l.* on 28 Nov., and permitted to visit Bath. In March 1652–3 he accepted Lord Strafford's offer of an asylum at Tankersley Park, Yorkshire. He was forbidden by the parliamentary authorities to go more than five miles from the house.

On 20 July 1654 their daughter Anne, who had been her mother's companion in her wanderings, died at the age of eight, to the great grief of her parents. Saddened by the loss, they obtained permission to remove to Homerton, to the house of Lady Fanshawe's sister. The three following years were spent partly at lodgings in Chancery Lane, London, and partly at the country houses of relatives. On 23 Nov. 1654 Evelyn the diarist, with whom Fanshawe was always intimate, paid them a visit in London. In 1658 Sir Richard and his wife suffered severely from ague, but a visit to Bath in August cured them. On Cromwell's death in October they came to London with Philip, earl of Pembroke. The earl, an old friend, procured Fanshawe's release from his bonds, and requested him to accompany his eldest son to Paris. At Paris Fanshawe saw Clarendon (April 1659), and received orders to wait

on Charles in the winter and undertake the offices of master of requests and secretary of the Latin tongue. Fanshawe sent for his wife, and with great difficulty she managed to leave England under the name of Anne Harrison. In November they met Charles II in Paris, followed him to Flanders, and were with him at the Hague in May 1660, when he was preparing to return to England.

Fanshawe sailed in the king's ship, and took part in all the festivities of the Restoration. He lived in a house in Portugal Row, Lincoln's Inn, known as the 'Pine Apples' (Fanshawe, p. 5), and prepared to fill the office of master of requests; but Clarendon, according to the ill-supported statement of his wife and biographer, contrived that little work or influence should fall to him. On 11 March 1660–1 he was elected M.P. for Cambridge University. At the coronation (23 April 1661), attired in 'fantastic habits of the time' (Evelyn, ii. 128), he represented the Duke of Normandy, and on 8 May he accompanied the king at the opening of parliament. He was afterwards ordered to carry Charles's portrait to Catherine of Braganza at Lisbon, and on his return (January 1662) was nominated privy councillor of Ireland. When Princess Catherine landed in April following, Fanshawe was among those who received her. On 30 May—nine days after the marriage—the king introduced Lady Fanshawe to his wife, who promised her future favours. On 10 Aug. 1662 Fanshawe was appointed ambassador to Portugal. Evelyn took leave of him on the 5th. He travelled slowly with his wife and children to Plymouth, paying many visits on the way, and on the last day of the month set sail for Lisbon, where they landed on 14 Sept. On 10 Oct. Fanshawe was received by the king of Portugal with every mark of respect. He remained at Lisbon till 23 Aug. 1663, when he and his family left, loaded with presents, receiving to the last very marked attention from the king and his court. On 4 Sept. they landed at Deal, and six days later Sir Richard was graciously received by Charles II at Bath, and was sworn a privy councillor (1 Oct.) Lady Fanshawe was also kindly entertained at court in London by both the queen and the queen-mother.

On 20 Jan. 1663–4 Fanshawe was appointed ambassador to Spain, and on 31 Jan. he and his family sailed from Portsmouth. They anchored off Cadiz on 23 Feb.; stayed there till 19 March; visited Malaga, Seville, Cordova, Toledo, and other places, and were royally entertained at all. On 18 June Fanshawe presented his credentials in great state to Philip IV, king of Spain, at Madrid. Much of their time was spent in visiting objects of interest about Madrid, and they were especially charmed by the Escurial. In December Fanshawe came into collision with the president of Castile as to the right of asylum belonging to the English embassy. One Don Francisco de Ayala had been arrested within the disputed boundaries, and Fanshawe demanded his release. After much dispute Fanshawe appealed to the king, who decided the matter in his favour. Fanshawe and his wife continued to enjoy the lavish hospitality of the court and nobility till 17 Sept. 1665, when Philip IV died. On 8 Oct. they were present at the proclamation of the new infant king, Charles II.

Meanwhile Fanshawe had been engaged in negotiating a treaty between Spain and England, but the negotiations dragged owing to the ill-health of the king of Spain, to differences among his councillors, and to the commercial jealousies of the two nations. At length a draft treaty was prepared by the Spanish council granting favourable terms to English merchants, but it was presented to Fanshawe with the proviso that it should either be confirmed by his sovereign within a fixed period or withdrawn. Fanshawe felt himself justified in accepting the condition, without communicating with his government, and on 17 Dec. he signed the protocol. On 16 Jan. 1665–6 he went to Lisbon at the request of the Spanish ministers to induce Portugal to join in the treaty, but he returned on 8 March with Sir Robert Southwell without effecting his object. On 26 March news arrived at Madrid that Sandwich had been sent as extraordinary ambassador to supersede Fanshawe. Lady Fanshawe bitterly resented her husband's recall, and attributed it to the hostility of Clarendon, whom she cordially disliked. But the flattering terms in which Clarendon always referred to Sir Richard's abilities and services prove her dislike to have been unreasonable. That minister's chief object, she now asserts, was to find a place for Sandwich out of England. Clarendon gives another version of the episode. 'No man,' he admits, 'knew that court [i.e. Madrid] better, or was so well versed in the language,' as Fanshawe, 'who was a gentleman very well known and very well beloved.' But Clarendon points out that Fanshawe's failure to communicate the terms of the proposed treaty to the home government, while pledging it to confirm the articles within a stipulated time, constituted a breach of duty which left the council no course other than the one they adopted. Clarendon's well-known policy of hostility to Spain doubtless made him unwilling to judge leniently the

faults of an ambassador who leaned to an amicable settlement of the Anglo-Spanish relations. A month later Fanshawe and his wife took part in the festivities which celebrated the marriage by proxy of the Infanta Donna Maria with the emperor, and were busy with leave-takings of their numerous friends among the Spanish nobility. On 28 May Lord Sandwich arrived and gave Fanshawe his formal letters of recall. On 5 June Fanshawe entertained his successor, and on the 10th introduced him to the king. Sixteen days later Fanshawe was seized with ague, and on 26 June (16 June O.S.), the ague having developed into an inward fever, he died at his house in the Siete Chimineos. He had made arrangements for returning to England fifteen days later. After the body was embalmed and a funeral sermon preached over it (4 July) by his chaplain, Henry Bagshaw [q.v.], it was sent to Bilbao. The sermon was published in London in 1667, with a dedication to the widow.

The queen-mother offered Lady Fanshawe and her children a residence at Madrid and a pension of thirty thousand ducats a year if they would become Roman catholics; but this offer was politely refused. On 8 July Lady Fanshawe, who never quite recovered the shock of her bereavement, quietly left Madrid after receiving many visits of condolence and gifts from the royal family. Want of money greatly embarrassed her, and she had to sell the queen-mother's gift and her own plate to defray the pressing expenses of travel. She reached Bilbao on 21 July; stayed there till 3 Oct.; arrived at Paris on 30 Oct., and on 12 Nov. landed at the Tower Wharf. On 16 Nov. her husband's body, which had been taken to his house in Lincoln's Inn Fields, was buried in All Hallows Church, Hertford. A week later Lady Fanshawe waited on the king and claimed payment both of her husband's salary, which was 2,000*l.* in arrears, and of a sum of 5,815*l.* spent by him in the public service. Charles II made lavish promises of speedy settlement. Administration was granted her on 2 March 1666–7 of her husband's property, which was devised to her as sole executrix by a nuncupative will made on the day of his death. In spite of offers of aid from Arlington and Lord-treasurer Southampton, she encountered every difficulty in her endeavour to recover her husband's debts from the crown. Finally, in December 1669, she received 5,600*l.*, which left 2,000*l.* unpaid.

In 1667 Lady Fanshawe took a house in Holborn Row, Lincoln's Inn. In 1668 she hired a house and grounds at Harting Sudbury, Hertfordshire, so as to be near her father, who lived two miles off at Balls. But her father died on 28 Sept. 1670. Overwhelmed with sorrow, she abandoned her new residence and for six months was 'sick almost to death.' On recovering she bought a site in St. Mary's Chapel of Ware Church, and removed her husband's body there (18 May 1671), where an elaborate monument was erected with a long Latin inscription. In 1676 she wrote a memoir of her husband for her only surviving son, Richard. She died on 30 Jan. 1679–80, in her fifty-fifth year, and was buried in Ware Church, by her husband. She bequeathed by her will, dated 30 Oct. 1679, her chief property, most of which came to her on her father's death, to her son, Richard, together with Lely's portrait of her husband, Teniers's portrait of herself, her husband's books, manuscripts, writings, sticks, guns, swords, and trimming instruments (Fanshawe, p. 667). To her daughter Katharine, sole executrix, she left, besides a pecuniary bequest, the works written by herself or her daughters. Two other daughters, Anne and Elizabeth, received 600*l.* apiece. She desired all her children to wear mourning for her for three years, unless they married in the interval. A fourth surviving daughter, Margaret, was not mentioned in the will.

Lady Fanshawe was the mother of six sons and eight daughters, but five sons and four daughters died before her husband (Harrison, 22 Feb.–9 March 1644–5; Henry, 1647–1650; Richard, 1648–1650; Henry, 1657–1658; Richard, *d.* 1663; Anne, 1646–1654, buried in the church of Tankersley; Elizabeth, 1649–1650; Elizabeth, 1650–1656; Mary, 1656–1660, buried in All Saints' Church, Hertford). The surviving son, Richard, the youngest child, born at Madrid on 6 Aug. 1665, succeeded as second baronet, is said to have become both deaf and dumb owing to a fever, died unmarried in Clerkenwell, and was buried at Ware on 12 July 1694. Of the surviving daughters, Katharine, born on 30 July 1652, was alive unmarried in May 1705; Margaret, whom Lady Fanshawe overlooks in her will, born at Tankersley on 8 Oct. 1653, married Vincent Grantham of Goltho, Lincolnshire, before 1676, and was alive in May 1705; Ann, born at Frog Pool, Kent, on 22 Feb. 1654–5, married, after October 1679, one Ryder, by whom she had a daughter, Ann Lawrence, who with her mother was living in May 1705; Elizabeth was born on 22 Feb. 1662. Mrs. Manley, in her scandalous 'New Atalantis,' first issued about 1700, gives unfavourable accounts (iv. 64–100, 7th ed.) of the daughters Margaret and Elizabeth. The former, she declares, was not married to the man who passed as her husband, and who

predeceased her; the latter, after becoming the wife of a government official named Blunt, engaged in a disgraceful intrigue with Lord Somers. Mrs. Manley credits Lady Fanshawe with 'affected learning, eternal tattle, insipid gaiety, and false taste of wit,' and asserts that her impertinent petitions to Charles II covered her with ridicule at court. This is the scorn of a woman of doubtful reputation for one of unblemished character.

Fanshawe's works were as follows: 1. 'The Pastor Fido. The Faithfull Shepheard. A Pastorall. Written in Italian by Baptista Guarini, a knight of Italie, and now newly translated out of the originall,' London, 1647, 4to, with portrait of Guarini. Dedicated to Charles, prince of Wales, with commendatory verses by John (afterwards Sir John) Denham. At the close are two short poems, dated respectively 1645 and 1646, 'presented to his highnesse the Prince of Wales at his going into the West.' A new title-page introduces 'An addition of divers other poems, concluding with a short discourse of the Long Civill Warres of Rome,' London, 1648, with a separate dedication to Prince Charles. The whole volume is continuously paged. The 'addition' includes an ode in sapphics on the proclamation of 1630 commanding the country gentry to reside on their estates; poems (in both Latin and English) on the Escurial and the ship called the Soveraigne of the Seas, built in 1637; Latin poems entitled 'Maius Lucanizans,' in honour of Thomas May [q. v.], translator of Lucan and 'Methodus amandi,' with a translation by Mr. T. C., i.e. Thomas Carew; 'a canto of the Progresse of Learning,' in Spenserian stanzas; a translation in the same metre of Virgil's 'Æneid,' bk. iv.; and 'A Summary discourse of the Civill Warres of Rome, extracted out of the best Latin writers in Prose and Verse.' The poem on the Escurial (in English) was reprinted from Addit. MS. 15228 in the 'Athenæum' (1883), i. 121 (see also pp. 185 and 376). The volume was reissued in 1648 (with frontispiece by T. Cross), 4to; in 1664, 8vo; in 1676, 8vo; and in 1736 (with the original of Guarini), 12mo.

2. 'Selected Parts of Horace, Prince of Lyricks, and of all the Latin poets the fullest fraught with Excellent Morality, concluding with a piece out of Ausonius and another out of Virgil. Now newly put into English,' London, 1652. The Odes, Epodes, Epistles, Satire vi. (to Mæcenas) are translated and the Latin is printed on the opposite page. Ausonius's 'Edyl. xiv.' and his 'Rosæ,' together with Virgil's 'Bull' from 'Georgics iii,' are added in English versions. 3. 'The Lusiad, or Portugal's Historicall Poem, written in the Portugall Language by Luis de Camoens and now newly put into English by Richard Fanshawe, Esq.,' London, 1655. Dedicated to William, earl of Strafford, 'from your lordships Park of Tankersley, May 1, 1655.' 4. 'La Fida Pastora. Comœdia Pastoralis. Autore F. F. Anglo-Britanno,' London, 1658, a translation into Latin verse of Fletcher's 'Faithful Shepherdess.' 'Opuscula' are added, and include most of the Latin verses in Fanshawe's first volume, together with a Latin dedication of No. 5 to the queen of Sweden, dated 22 July 1654. 5. 'Querer por solo querer. To love only for Love sake. A Dramatick Romance (in 3 Acts) represented at Aranquez before the King and Queen of Spain to celebrate the Birthday of that king [Philip IV]. Written in Spanish by Don Antonio [Hurtado] de Mendoza, 1623. Paraphrased in English Anno 1654. Together with the Festivals of Aranwhey [i.e. Aranjuez],' London, 1671. A second title-page, dated 1670, introduces the account of the 'Festivals' (cf. Lamb, *English Dramatic Poets*, ed. Gollancz, 1893, ii. 274–83). 6. 'Original Letters of his Excellency Sir Richard Fanshawe during his Embassies in Spain and Portugal . . . with divers Letters and answers,' London, 1702, with portrait engraved by Faithorne. The first of Fanshawe's letters is dated 24 Feb. 1663–4; the last 22 Feb. 1664–5. The volume was reissued in 1724 with a second volume, containing letters chiefly of the Earls of Sandwich and Sunderland and Sir William Godolphin, all written after Fanshawe's death. Many of Fanshawe's originals are in Harl. MS. 7010, which contains other letters by him, printed for the first time in the 1905 edit. of Lady Fanshawe's 'Memoirs,' pp. 235 sq.

The fifth piece, like the 'Lusiad,' was composed, we are distinctly told, while Fanshawe was in enforced retirement at Tankersley. Of the value of Fanshawe's 'Lusiad'—his longest work—various opinions have been expressed. Sir Peter Wyche, in his 'Life of Don J. de Castro,' translated from the Portuguese (1664), described it as an 'excellent translation of the Heroique Poem.' The editor of Fanshawe's letters in 1724 asserts that it was published without the translator's consent or knowledge, and before 'he could put his last finishing stroaks.' Mickle, who also translated Camoens in 1776, characterised Fanshawe's work as 'unfaithful, harsh, and unpoetical.' Southey was loud in its praises (*Quarterly Review*, April 1822), and Sir Richard Burton (*Camoens: his Life and his Lusiad*, 1881, i. 135–43) points out that, although Fanshawe amplified and expanded his original, and is often rugged and harsh, he

thoroughly understood Portuguese. Of higher literary merit are Fanshawe's renderings of Guarini and Horace and the fourth book of the 'Æneid.' The translations of Horace's Odes deserve to rank among the most successful efforts of the kind. Most of the subtle turns of the original are given with rare felicity, and there is throughout an ease and elegance which prove the translator to be a skilled literary workman. His classical scholarship was also shown to advantage in his translation of Fletcher's 'Faithful Shepherdess' into Latin hexameters and hendecasyllabics. Fanshawe's few surviving original English poems exhibit rare literary faculty, and it is to be regretted that they are so few. Some unpublished poems of Fanshawe are in Brit. Mus. Addit. MS. 15228.

Lady Fanshawe's 'Memoir' of her husband was first printed in 1829 (reissued in 1830) by Sir Harris Nicolas from a transcript made in 1766 by Catherine Colman, stated to be Lady Fanshawe's great-granddaughter. The original is in Lady Fanshawe's handwriting, and belongs to Mr. J. G. Fanshawe. It was printed for the first time in 1905, edited by H. C. Fanshawe. The charming simplicity of Lady Fanshawe's narrative of her adventures under the Commonwealth, and her love and admiration for her husband, give the book a high place in autobiographic literature. But Lady Fanshawe wrote from memory, and her dates are conflicting. Horace Walpole saw the manuscript in 1792, and informed the Countess of Ossory that the memoirs were not unentertaining, although they chiefly dwelt on 'private domestic distresses' (Walpole, *Letters*, ix. 378–9).

Some fine portraits of Fanshawe and his wife belong to Mr. J. G. Fanshawe. One, attributed to Velasquez, in which Fanshawe is accompanied by a dog, is a magnificent painting; and another of Lady Fanshawe, by Van Somer, is of great value and interest. There are other portraits of both, by and after Lely, and one of Sir Richard was engraved by W. Faithorne. A fine copy of the 'Lusiad,' inscribed 'To my Honble. nephew Sir Thomas Leventhorpe — Ric. Fanshawe, July 23rd 1655,' also belongs to Mr. J. G. Fanshawe.

[Lady Fanshawe's Memoirs, ed. H. C. Fanshawe, 1905, and ed. Nicolas, 1829; Notes, Genealogical and Historical, of the Fanshawe Family, 1868–72; Clarendon State Papers, Calendars i. ii. iii.; Clarendon's Autobiography, pp. 307, 308; Carte's Orig. Letters (1739); Carte's Ormonde (1851); Evelyn's Diary; Pepys's Diary; Cal. State Papers, Dom.; Nicholas Papers (Camden Soc.); Bagshaw's Sermon preacht in Madrid, 1667; Biog. Brit. ed. Kippis; Macmillan's Mag. December 1888, art. by Mr. J. W. Mackail.] S. L.

FANSHAWE, THOMAS (1533–1601), remembrancer of the exchequer, was the eldest son of John Fanshawe of Fanshawe Gate, Derbyshire, where he was born some time in the reign of Henry VIII, and probably about 1530. He studied at Jesus College, Cambridge, and became a member of the Middle Temple. His uncle, Thomas Fanshawe, took him under his protection, and procured for him the reversion of the appointment of the office of remembrancer of the exchequer, then occupied by the elder Fanshawe. This office was held during five tenures by members of the family. Fanshawe acquired considerable wealth in his office, to which he succeeded on his uncle's death in 1568. Besides Fanshawe Gate, which he let to his brother, he possessed the estates of Ware Park, Hertfordshire, of Jenkins, in Barking, Essex, and others.

He fulfilled the duties of his office with diligence, as we find by various entries in the State Papers of Elizabeth's reign. In 1597 (29 May) he wrote to Lord Burghley that 'by my continually attending the business of my office all the term, I have too much neglected my health and business in the country, and as my presence is urgently required there I have left all things in such a state that the duties may be as well performed without me. I hope I may repair thither and stay until the term. . . . If there shall be any occasion for my attendance, I will speedily return, though to my hindrance both in health and profit.'

Fanshawe sat in the parliament of 1571 for Rye, in five succeeding parliaments for Arundel, and in 1597 for Much Wenlock, Shropshire. In 1579 he established, in accordance with the will of his uncle, the free grammar school of Dronfield. He died at his house, Warwick Lane, London, 19 Feb. 1601. His 'funerall was worshipfully solemnised,' 19 March, at the parish church of Ware. A portrait is in the possession of his descendant, J. G. Fanshawe, esq., of London, and Parsloes, Essex. Fanshawe married twice: (1) Mary (*d.* 9 June 1578), daughter of Antony Bourchier; and (2) Joan, daughter of Thomas Smith of Ostenhanger, and had issue by both marriages. His elder son by his first marriage, Henry [q. v.], succeeded him as remembrancer. Alice, his eldest daughter by the second marriage, was wife of Sir Christopher Hatton, a relative of the chancellor. Thomas, his eldest son by his second marriage, inherited Jenkins and other estates at Barking, to which he added by purchase from the crown in 1628. He was knighted in 1624, and held the offices of clerk of the crown in the king's bench and surveyor-general of the crown

lands. He was returned M.P. for Lancaster on 19 Jan. 1625–6, and again on 10 March 1627–8. He died intestate on 17 Dec. 1631. Thomas Fanshawe's widow was buried at Ware on 30 May 1622. A son Thomas was elected M.P. for Lancaster to the Long parliament, but 'was disabled to sit' early in 1646.

Fanshawe wrote: 1. 'The Practice of the Exchequer Court, with its severall Offices and Officers. Being a short narration of the power and duty of each single person in his severall place. Written at the request of the Lord Buckhurst, sometime Lord Treasurer of England,' 1658 (there is at Oxford a manuscript of this or a similar treatise by Fanshawe, *Catal. MSS. Angl.* (Coll. Oxon.), ii. 226). 2. 'An Answer to Articles concerning the Lord Treasurer's Office' (fragment in *Lansd. MS.* 253, art. 33).

[Cooper's Athenæ Cantabrigienses, ii. 295–6, and authorities there referred to; Notes Genealogical and Historical on the Fanshawe Family, 5 parts, 1868–72, where Thomas Fanshawe's will is printed, pp. 38–44; Memoir of Lady Fanshawe, new ed. 1830; Clarke's Bibliotheca Legum (1819), p. 256; various references in Cal. of State Papers of the Reign of Elizabeth; Members of Parliament, pt. i. p. 434; Willis's Notitia Parliamentaria, vol. iii.; Addit. MS. 24459, ff. 168–203; Fanshawe Papers, MS. Miscell. Queen's Rem. Excheq. P. R. O.; Clutterbuck's Hertfordshire, iii. 295.] F. W–T.

**FANSHAWE, Sir THOMAS**, first Viscount Fanshawe of Dromore (1596–1665), was eldest son of Sir Henry Fanshawe [q. v.], and brother of Sir Richard [q. v.] He succeeded on the death of his father in 1616 to the office of remembrancer of the exchequer; and was made a knight of the Bath at the coronation of Charles I, 2 Feb. 1625–6. He was elected M.P. for Hertford on 17 May 1624 and 13 May 1625, and again on 26 Oct. 1640. He was commissioner of array for the king in 1641; fought at Edgehill, and had his property sequestrated by the parliament. He was 'disabled to sit' in parliament 25 Nov. 1643. Orders for the sale of Fanshawe's goods were issued by the parliament on 29 June 1643 (*Commons' Journal*, iii. 149), and on 1 Jan. 1643–4 a committee was appointed to examine a report that Sir William Litton had concealed part of Fanshawe's property (*ib.* p. 355). He ultimately compounded for the recovery of some of his estates for 1,310*l.* (Dring, *Catalogue*), but he was practically ruined. He was with Prince Charles in Jersey in April 1646, and in August his brother Richard visited him at Caen, where he lay ill. In 1661 he was elected M.P. for Hertfordshire; was created Viscount Fanshawe of Dromore in the Irish peerage on 5 Sept. 1661; and died intestate at his town house in Hatton Garden, and was buried at Ware on 30 March 1665. His sister-in-law, Anne, Lady Fanshawe (wife of Sir Richard), gives him a high character, but credits him with a hasty temper. He married, first, Anna, daughter of Giles Allington; and, secondly, Elizabeth, fourth daughter of Sir William Cokayne [q. v.] By his second wife, who died early in 1668, he had three daughters and four sons. By his first wife only a daughter, Ann (1628–1714).

Thomas Fanshawe, second Viscount Fanshawe (1639–1674), was baptised at Ware on 17 June 1639, and proceeded M.A. from Trinity College, Cambridge. He was created K.B. at Charles II's coronation; succeeded to his father's heavily encumbered estates and to his office of remembrancer in 1665. He sold Ware to Sir Thomas Ryde in 1668, after his mother's death, for 26,000*l.* He sat in parliament as M.P. for Hertford from 1661 till his death in 1674. His will is dated 9 May, and he was buried at Ware ten days later. A portrait belongs to Mr. J. G. Fanshawe. His first wife—'a very great fortune and most excellent woman'—was Catherine, daughter of Knighton Ferrers of Bedfordbury, Hertfordshire, who died without issue, and was buried at Ware on 13 June 1660.

By his second wife, Sarah, daughter of Sir John Evelyn of West Dean, Wiltshire, and widow of Sir John Wray, he had Evelyn, third viscount (1669–1687), and three daughters. His widow remarried George Sanderson, viscount Castleton (17 Feb. 1675), and died in 1717.

Evelyn Fanshawe, third viscount, who died at Aleppo on 10 Oct. 1687, aged 19, and was buried at Ware on 24 Feb. 1687–8, was succeeded in the viscounty by his father's brother Charles, who died unmarried in Suffolk Street, Westminster, on 28 March 1710. The fifth and last viscount was Simon, brother of the fourth viscount, who died unmarried on 23 Oct. 1716. Pepys ridicules in 1668 the impecuniousness of the second viscount's brothers (*Diary*, ii. 383).

[Notes, Genealogical and Historical, of the Fanshawe Family, 1868–72; Lady Fanshawe's Memoir, 1829; Clarendon State Papers; Cal. State Papers, Dom.; Official Lists of Members of Parliament.] S. L.

**FARADAY, MICHAEL** (1791–1867), natural philosopher, was the son of James Faraday. In the parish register of Clapham, Yorkshire, between 1708 and 1730, 'Richard ffaraday,' stonemason, tiler, and 'separatist,' recorded the birth of ten children. Robert Faraday, son or nephew of this man, mar-

ried Elizabeth Dean, the owner of a small but pleasant residence, called Clapham Wood Hall. He had by her ten children, one of whom, James, born 8 May 1761, was the father of Michael Faraday. The published letters of Faraday's father and mother display intelligence and great religious earnestness. John Glas, followed by his son-in-law, John Sandeman, had seceded from the presbyterians, and most of Faraday's relatives, as subsequently himself, were members of the Sandemanian congregation. Faraday's father, James, married, in 1786, Margaret Hastwell, a farmer's daughter, and moved soon afterwards to Newington in Surrey.

Michael Faraday was born at Newington Butts, 22 Sept. 1791. He died at Hampton Court—not in the palace, but in a small house on the Green placed at his disposal by her majesty—25 Aug. 1867. This act of royal kindness obviously delighted him, and indeed nothing could have been more delicate and considerate than the manner in which the house was offered him. It was understood to have been done at the instance and under the direction of the prince consort, though his name never appeared in the correspondence. Physically, Faraday was below the middle size, well set, active, and with extraordinary animation of countenance. His head from forehead to back was so long that he had usually to bespeak his hats. In youth his hair was brown, curling naturally; later in life it approached to white, and was always parted in the centre. His voice was pleasant, and his laugh hearty. His christian name, 'Michael,' his wonderful vivacity, and his mastery of the Irish 'brogue,' gave countenance to a tradition that a portion of his blood was drawn from Ireland. In a journal entry written at Interlaaken on 2 Aug. 1841 he thus refers to his father: 'Clout-nail-making goes on here rather considerably, and is a very neat and pretty operation to observe. I love a smith's shop and anything relating to smithery. My father was a smith.'

The fact of Faraday's father being one of a family of ten children placed him at a disadvantage in beginning the battle of life. He had to be content with humble quarters, and to accept the help of his children. From Newington James Faraday removed to Jacob's Well Mews, Charles Street, Manchester Square; and afterwards to No. 18 Weymouth Street, Portland Place, where he died in 1810. Not far from Jacob's Well Mews was a bookbinder and stationer's shop, kept by a worthy man named Riebau. Michael Faraday began life as Riebau's errand-boy. After a year's trial, being then thirteen, he was bound apprentice to Riebau. The boy's conduct had been so exemplary that he was taken without fee. This was in 1804. Riebau's establishment was in Blandford Street, Manchester Square. When, many years ago, the present writer visited the place in Faraday's company, it was still a stationer's shop, the lady behind the counter mentioning incidentally the tradition that one of her predecessors had been the master of 'Sir Charles Faraday.' At Riebau's, Faraday lived for eight years, working as a bookbinder. He subsequently worked with one De La Roche, a man so passionate and austere, that although he promised to leave to Faraday all that he possessed, his sensitive journeyman could not be prevailed upon to remain with him. A warm friendship had sprung up between Faraday and two intelligent young men, named Huxtable and Abbott. Brisk notes and letters passed between him and them, and his letters to Abbott have been happily preserved. He heard lectures from Mr. Tatum on natural philosophy at 52 Dorset Street, Fleet Street, the cost being a shilling a lecture. He read much, and was specially indebted to Mrs. Marcet's 'Conversations in Chemistry.' Mr. Dance, a member of the Royal Institution, was a customer of Riebau's, and Faraday had impressed him so favourably, that he gave the youth tickets for the last four lectures delivered by Davy in the Royal Institution. Their dates were 29 Feb., 14 March, 8 and 10 April 1812. He took notes of these lectures, wrote them fairly and fully out afterwards in a quarto volume, and sent them to Davy, asking to be enabled to quit trade, which he thought vicious and selfish, and to devote himself to science. In a most considerate note Davy replied to the young man on 24 Dec. 1812. One night, when undressing in Weymouth Street, he was startled by a loud knock, and found Davy's carriage before the door. Davy's servant handed him a note, as a result of which he called next morning at the Royal Institution, and was engaged by Davy at a weekly wage of 25*s*. He soon began to help in the lectures; joined the City Philosophical Society, gathered together a little mutual improvement society of his own at the Royal Institution, and lectured on chemistry at the City Philosophical Society. He was daily in the laboratory assisting Davy in his experiments, some of which were dangerous. Both he and his master were wounded more than once by explosions of chloride of nitrogen, which had previously destroyed one of Dulong's eyes. Meanwhile he carried on a brisk and pleasant correspondence with his friend Abbott. The youth observed and reflected on all he saw. He writes sensibly and well about lecturing and lectures, notes

what interested the audience, and what failed to interest them. 'A lecturer,' he says, 'should appear easy and collected, undaunted and unconcerned. His thoughts about him, and his mind clear and free for the contemplation and description of his subject. His whole behaviour should evince respect for his audience, and he should in no case forget that he is in their presence.' After laying down the canons of lecturing in this fashion, he obviously feels lifted by the dignity of the lecturer's work. 'Then, and then only,' he exclaims, 'shall we do justice to the subject, please the audience, and satisfy our honour—the honour of a philosopher.' With this 'honour of a philosopher' Faraday was impregnated. By it his whole life was informed and ennobled.

In the autumn of 1813 Davy and his wife went abroad, and Faraday went with them as an amanuensis. Davy had no valet, and it was understood that Faraday was to lend him some aid in this direction. He quitted London on Wednesday, 13 Oct. 1813, and accompanied Davy to France, Switzerland, Italy, and the Tyrol, keeping a journal, from which, in his 'Life and Letters of Faraday,' copious extracts have been made by Dr. Bence Jones. He described the experiments conducted by Davy with the eminent men whom he visited. One of the most interesting of these was the combustion of a diamond in oxygen in the Academy del Cimento, by means of the great lens of the Grand Duke of Tuscany. His letters to his mother are full of affection. At Rome they found Morrichini vainly seeking to magnetise a needle by the solar rays. They visited Naples and Vesuvius, which was in active eruption. On Friday, 17 June 1814, Faraday 'saw M. Volta, who came to Sir H. Davy, a hale, elderly man, bearing the red ribbon, and very free in conversation.' In July he was at Geneva, from which city he writes very fully to his mother and his friends. Some very charming passages occur in his letters to Abbott. Speaking of the ills and trials of life he compares them to 'clouds, which intervened between me and the sun of prosperity, but which I found were refreshing, reserving to me that tone and vigour of mind which prosperity alone would enervate and ultimately destroy.' Such were the materials out of which the great natural philosopher was formed.

During his stay at Geneva, Davy was the guest of his friend De La Rive, father of the celebrated electrician, and grandfather of the present worthy proprietor of the beautiful country residence at Présinge. Host and guest were sportsmen, and they frequently went out shooting. On these occasions Faraday loaded Davy's gun, and for a time he had his meals with the servants. From nature Faraday had received the warp and woof of a gentleman, and this, added to his bright intelligence, soon led De La Rive to the discovery that he was Davy's laboratory assistant, not his servant. Somewhat shocked at the discovery, De La Rive proposed that Faraday should dine with the family, instead of with the domestics. To this Lady Davy demurred, and De La Rive met the case by sending Faraday's meals to his own room. Davy appears to have treated Faraday with every consideration. He sometimes brushed his own clothes to relieve his assistant of the duty, but Lady Davy was of a different temper. She treated Faraday as a menial, and his fiery spirit so chafed under this treatment, that he was frequently on the point of returning home. After Faraday's death rumours of his relations to Davy were spread abroad, and among them was the circumstantial anecdote that De La Rive, finding Faraday's company at table objected to, gave the young man a banquet all to himself. The anecdote on the face of it was absurd, for Faraday at the time had done nothing to furnish a reason for such an entertainment. In 1869 the brief and true history of the transaction was drawn up for the present writer by Professor De La Rive. There was no banquet of the kind referred to, but Faraday always entertained a grateful remembrance of the kindness and consideration shown him by the elder De La Rive when he was a mere *garçon de laboratoire*.

In 1815 he returned with Davy to the Royal Institution, and, according to stipulation, was re-engaged by the managers on 15 May of that year. His first contribution to science was an analysis of caustic lime from Tuscany. It was published in the 'Quarterly Journal of Science' for 1816. Various notes and short papers followed during the next two years. In 1818 he experimented on 'Sounding Flames,' correcting and completing, with great acuteness, a previous investigation by the elder De La Rive. Then followed various notes and notices, the 'Quarterly Journal' being the storehouse of all these small communications. In 1820 he sent to the Royal Society a paper 'On Two New Compounds of Chlorine and Carbon, and on a New Compound of Iodine, Carbon, and Hydrogen.' This was the first paper of his that was published in the 'Philosophical Transactions.'

At this time he had made the acquaintance, and won the esteem, of Miss Sarah Barnard. Their friendship ripened into love, which, on his part, was accompanied by more than the usual oscillations of hope and fear. His

passion was so ardent, that she for a time doubted her ability to return it with adequate strength. His utterances at this crisis of his life were marked by the delicacy and considerateness which diffused themselves throughout his entire character. She at length yielded, and they were married on 12 June 1821. An entry in a book containing his diplomas ran thus: 'Amongst these records of events I here insert the date of one which, as a source of honour and happiness, far exceeds all the rest. We were married on 12 June 1821.' At the time of their marriage Miss Barnard was twenty-one, while Faraday was thirty. It is pleasant to record the manner in which Davy received the intelligence of the marriage: 'I hope you will continue quite well, and do much during the summer, and I wish you in your new state all that happiness which I am sure you deserve.' 'A month after his marriage he made his confession of sin and profession of faith before the Sandemanian Church. When his wife asked him why he had not told her what he was about to do, he only replied, "That is between me and my God"' (Bence Jones, *Life and Letters*).

Œrsted discovered in 1820 that a freely suspended magnetic needle was deflected by a voltaic current, and soon afterwards the penetrative mind of Wollaston conceived the idea of causing the needle to rotate round the current, and the wire carrying the current to rotate round a magnet. Faraday's attention was soon directed to this question, but before touching it he went through the discipline of writing a 'History of the Progress of Electro-Magnetism.' Immediately afterwards he attacked the subject of 'Magnetic Rotations,' and on the morning of Christmas day 1821 he led his young wife into the laboratory, and showed her the revolution of a magnetic needle round an electric current. He had also in the same year made experiments on the vaporisation of mercury at common temperatures, Immediately afterwards, and jointly with Mr. Stoddart, he worked with success on the alloys of steel. A razor made of one of these alloys, and presented to the present writer by Faraday himself, is still in his possession.

We now approach a subject of high importance. In the spring of 1823 Faraday analysed a substance proved by Davy to be the hydrate of chlorine, and which, prior to Davy's experiments, had been regarded as chlorine itself. The paper describing the analysis was looked over by Davy, who suggested on the spot the heating of the hydrate under pressure, in a sealed glass tube. The hydrate fused at a moderate heat, the tube became filled with a yellow gas, and was found to contain an oily liquid. When the end of the tube was broken off an explosion occurred, and the oily matter vanished. Next morning Faraday, writing to Dr. Paris, was able to make the following important communication: 'The oil you noticed yesterday turns out to be liquid chlorine.' Davy, on being informed of what had occurred, immediately applied the method of self-compressing atmospheres to the liquefaction of muriatic gas. Faraday afterwards liquefied chlorine by a compressing syringe, and succeeded in reducing a number of other gases, up to that time deemed permanent, to the liquid condition. He followed up the subject in 1844, and considerably expanded its limits. A sure and certain addition was made to our knowledge of matter by these important experiments. They rendered the conclusion next to certain that all gases are but the vapours of liquids possessing very low boiling points—a conclusion triumphantly vindicated by the liquefaction of atmospheric air, and other refractory gases, in our own day.

The 'Philosophical Transactions' for 1825 contains a paper by Faraday 'On New Compounds of Carbon and Hydrogen.' In it was announced the discovery of benzol, which has been turned to such profitable commercial account as the basis of our splendid aniline dyes. In 1826 he published in the 'Transactions' another paper 'On Sulphonaphthalic Acid,' and afterwards occupied himself with experiments on the limits of vaporisation. In 1822 Sir John Herschel had suggested the use of borate of lead in the manufacture of a highly refractive optical glass. He and Mr. (afterwards Sir James) South had actually succeeded in producing a glass with a refractive index of 1·866. The glass, however, proved too soft for optical purposes. In 1825 a committee, embracing Faraday, Sir John Herschel, and Dollond, was formed with a view of pursuing this subject. The experiments were begun at the Falcon Glass Works, but completed in the yard of the Royal Institution. It was at this time that Faraday engaged as assistant Sergeant Anderson of the Royal Artillery, to whose 'care, steadiness, exactitude, and faithfulness in the performance of all that has been committed to his charge,' he avowed his indebtedness. Anderson's sense of duty and obedience was so precise that it was said of him that if the Institution were on fire he would not quench the flame except by Faraday's command. An elaborate paper 'On the Manufacture of Glass for Optical Purposes' formed the material of Faraday's first Bakerian lecture, which was delivered

before the Royal Society at the close of 1829. Three successive sittings of the society were taken up by this lecture. The glass, however, did not turn out to be of important practical use, but it afterwards proved to be the foundation of two of Faraday's greatest discoveries. In 1831 he published a paper 'On a Peculiar Class of Optical Deceptions,' to which the chromatrope owes its origin. In the same year he made a communication on vibrating surfaces, wherein he explained the gathering up of light powders at the places of most intense vibration, while heavy powders like sand, as beautifully shown by Chladni, arrange themselves along the nodal lines.

Faraday had now reached the threshold of a career of discovery unparalleled in the history of pure experimental science. Towards the end of 1831 he discovered and subdued the domain of magneto-electricity. The inductive action of an electrified body on an adjacent unelectrified body was familiar to him; and he thought that something similar —he knew not what—ought to occur when a wire carrying an electric current was brought near another wire carrying no current. He went thus to work. Two wires overspun with silk were wound side by side over the same wooden cylinder. The two ends of one of the wires were connected with a voltaic battery, and the two ends of the other with a galvanometer. Faraday was never satisfied until he had applied the greatest force at his command, and in the present instance a battery power varying from 10 to 120 cells was called into play. But no matter how powerful he made his currents in the one wire, the other wire remained absolutely quiescent, while the electricity was flowing through its neighbour. The attention of the keen-eyed experimenter was, however, soon excited by a small motion of his galvanometer needle which occurred at the moment the current from the battery first started through its wire. After this first slight impulse the needle came to rest; but on interrupting the battery circuit another feeble motion was observed, opposite in direction to the former one. This result, and many others of a similar kind, led him to the 'conclusion that the battery current through the one wire did in reality induce a similar current through the other, but that it continued for an instant only, and partook more of the nature of the electric wave from a common Leyden jar, than of the current from a voltaic battery.' The momentary currents thus generated as if by a kind of kick, or reaction, he called 'induced currents.'

Faraday next showed that the mere approach of a wire forming a closed curve to another wire through which a current was flowing, aroused in the former an induced current. The withdrawal of the wire also excited a current in the opposite direction. These currents existed only during the time of approach and withdrawal, and vanished when the motion ceased. Prior to these experiments magnetism had been evoked by electricity. He now aimed at exciting electricity by magnetism. Round a welded iron ring he wound two coils of insulated copper wire, the coils occupying opposite halves of the ring. The ring, with its two coils, is represented in Foley's admirable statue as held in Faraday's hand. Through one of the two coils he sent a voltaic current, which powerfully magnetised the iron. During the moment of magnetisation a pulse was sent through the other coil strong enough to whirl round the needle of the galvanometer four or five times in succession. On interrupting the circuit a whirl of the needle in the opposite direction was observed. It was only during the moments of magnetisation and demagnetisation that these effects were produced. From his welded ring he passed on to straight bars of iron, and obtained with them the effects produced by his ring.

At that time the 'magnetism of rotation' excited universal attention. A non-magnetic metallic disk placed beneath a magnetic needle and set in rotation drew the needle after it. On reversing the motion of the disk the needle first stopped and then turned backwards, following the new rotation. Arago was the discoverer of this action, but he ventured on no explanation of it. Its solution was reserved for Faraday. The disk being a conductor of electricity, he clearly saw that his newly discovered induced currents must be excited in it by the adjacent needle. He forthwith established the existence of these currents, proving their direction to be such as must, in accordance with the laws of Œrsted, produce the observed rotation.

The well-known arrangement of iron filings round a magnet profoundly impressed Faraday from the first. By 'action at a distance,' coupled with the law of inverse squares, the position of these filings had been previously explained. Faraday never made himself at home with this idea, but visualised a something round the magnet which gave the filings their position. This conception, which he used for a long time as a mere 'representative idea,' fearing to commit himself to physical theory, lay at the root of his experiments. He called the lines along which the iron filings ranged themselves 'lines of force,' and he

showed how by cutting these lines, whether they belonged to an artificial magnet or to the earth, induced currents were generated. Causing, for example, a copper disk to spin across the earth's lines of force, he produced such currents, and described with precision the positions of the disk wherein no current could be produced by its motion. He played with the earth as with a magnetic toy. Placing an iron bar within a helix, he lifted the bar into the direction of the dipping needle. An induced current was instantly roused in the helix. On reversing the bar, a current in the opposite direction declared itself. Holding the helix in the line of dip, the introduction and withdrawal of an unmagnetised bar of iron produced currents in opposite directions. Barlow and Christie had experimented on iron shells and iron disks, but Faraday, with a brass globe and a copper disk, obtained all their effects. They had their eye upon the metal as capable of magnetism: he had his eye upon it as a conductor of electricity. His speculations and experiments on the possible action of the earth when water, whether tidal or fluvial, flowed over its surface, are deeply interesting. The following avowal and prediction, made in 1831, breathe the very spirit of the true investigator: 'I have rather been desirous of discovering new facts and new relations dependent on magneto-electric induction, than of exalting the force of those already obtained, being assured that the latter would find their full development hereafter.' The electric lighting of the present day is surely a splendid fulfilment of this prediction.

Every well-known experimenter is sure to be flooded with proposals and suggestions from outsiders. Crowds of such proposals came to Faraday, but one of them only, he declared, bore the slightest fruit. A young man named William Jenkin had observed a shock and spark of a peculiar character on the interruption of a voltaic current passing through a circuit containing a helix. He was anxious to follow the subject up, but his father, knowing that science was but a poor paymaster, dissuaded him from its pursuit. The examination of the facts noticed by Jenkin led Faraday to the discovery of the 'extra current,' his beautiful investigation on this subject being communicated to the Royal Society on 29 Jan. 1835. It bore the title 'On the Influence by Induction of the Electric Current upon itself.'

In 1831 Faraday had tapped new and inexhaustible sources of electricity. Pondering on the whole subject, he asked himself whether these various kinds of electricity were all alike. Are the electricities of the machine, the pile, the gymnotus and torpedo, magneto-electricity, and thermo-electricity, merely different manifestations of one and the same agent? He reviewed the knowledge of the time, turned upon the subject his power as an experimenter, and decided in favour of the 'identity of electricities.' His investigation was read before the Royal Society on 10 and 17 Jan. 1833.

He now aimed at obtaining some knowledge of their relations as to quantity. Moistening bibulous paper with the iodide of potassium he decomposed the iodide by the electricity of the machine, producing a brown spot where the iodine was liberated. He then immersed two thin wires, the one of zinc, the other of platinum, to a depth of five-eighths of an inch in acidulated water. During eight beats of his watch he found that the electricity generated by this minute voltaic arrangement produced the same effect on his galvanometer and on his moistened paper as thirty turns of his large electrical machine. The quantity of water here decomposed was immeasurably small, and still, if applied in the concentrated form which it assumes in the Leyden jar, it would, Faraday averred, be competent to kill a rat, and no man would like to bear it. He next determines the amount of electrical force involved in the decomposition of a single grain of water. He is almost afraid to mention it, finding it equal to 800,000 discharges, not of the conductor, not of a single Leyden jar, but of the large Leyden battery of the Royal Institution. If concentrated in a single discharge, this amount of electricity would produce a great flash of lightning, while the chemical action of a single grain of water on four grains of zinc would yield a quantity of electricity equal to that of a powerful thunderstorm.

His next subject was the influence of the state of aggregation upon electric conduction. He found that the selfsame substance conducts, or refuses to conduct, according as it is liquid or solid. The current, for example, which passes through water cannot pass through ice. Oxides, chlorides, iodides, and sulphides were proved to be insulators when solid, and conductors when fused; the passage of the current through the fused mass being always accompanied by decomposition. Whether any trace of electricity could pass through a compound liquid without decomposing it was a disputed point. Faraday leaned to the idea that a small quantity might do so. Other investigators, foremost among whom was the celebrated De La Rive, contended that no trace of electricity can pass through a liquid compound without producing its equivalent decomposition. Faraday's paper on this 'New Law of

Electric Conduction' was read before the Royal Society on 23 May 1833. On 20 June he communicated a paper on electro-chemical decomposition, in which he combated the notion of an attractive force exerted by the poles immersed in the decomposing cell. He wishes obviously to get rid of the idea of a current, substituting for it that of 'an axis of power, having contrary forces exactly equal in amount in opposite directions.' This definition could have yielded him but little help; it, however, left him free from the trammels of a definite symbol. He now glances at a subject of collateral interest. The power of spongy platinum to provoke the combination of oxygen and hydrogen was discovered by Döbereiner in 1823, and applied in the construction of his philosophic lamp. Dulong and Thénard proved afterwards that a well-cleansed platinum wire could be raised to incandescence by its action on a jet of cold hydrogen. Faraday found this power of provoking combination to be possessed in a striking degree by the positive platinum plate of his decomposing cell. The purification of the platinum by the oxygen discharged against it was the cause of its activity.

'In our conceptions and reasonings regarding the forces of nature we perpetually make use of symbols which, when they possess a high representative value, we dignify with the name of theories. Thus, prompted by certain analogies, we ascribe electrical phenomena to the action of a peculiar fluid, sometimes flowing, sometimes at rest. Such conceptions have their advantages and their disadvantages; they afford peaceful lodging to the intellect for a time, but they also circumscribe it, and by-and-by, when the mind has grown too large for its lodging, it often finds difficulty in breaking down the walls of what has become its prison instead of its home.' These words are quoted because they so chime in with Faraday's views, that when he heard them he could not repress a warm expression of assent. In regard to what may be called the philosophy of the voltaic pile, he was anxious to abolish all terms which tended to pledge him to theory. Aided by Dr. Whewell, he sought to invent a neutral terminology. For the word 'poles,' previously applied to the plates plunged in a decomposition cell, he substituted the word 'electrodes.' The decomposing liquid he called an 'electrolyte,' and the act of decomposition 'electrolysis.' These terms are now of every-day use in science. The term 'anode' for the positive electrode, and 'cathode' for the negative one, are less frequently used, while the terms 'anion' and 'cation,' names given to the respective constituents of the decomposed electrolyte, and the term 'ion,' including both anions and cations, are hardly used at all. Having thus cleared his way, he fixed, as a measure of voltaic electricity, on the quantity of water decomposed by the voltaic current. The correctness of this measure was first established. He sent the same current through a series of cells with electrodes of different sizes—some of them plates of platinum, others strips, others mere wires—and found the quantity of gas collected to be the same for all the cells. The electro-chemical action was therefore independent of the size of the electrodes. It was also independent of the intensity of the current. Whether the battery was charged with strong acid or weak, whether it consisted of five pairs or of fifty, in short, whatever its force might be, the same current, sent through the series of cells, decomposed the same amount of water in all. Hence the conclusion that electro-chemical decomposition depends solely upon the quantity of electricity which passes through the decomposing cell. On this law Faraday based the construction of his celebrated 'voltameter.' And now he swoops down upon one of his most considerable discoveries. In the same circuit he introduced his voltameter and a cell containing chloride of tin, and measured the decomposition in both cases. The water and the chloride were found to be broken up in proportions expressed by their respective chemical equivalents. The electric force which severed the constituents of the water molecule proved competent, and neither more nor less than competent, to sever the constituents of the molecule of the chloride of tin. The fact was typical. With the electrolysis of water, as measured by his voltameter, he compared the electrolysis of other substances, both singly and in series, and proved beyond doubt that the decompositions of the voltaic battery are as definite in their character as those chemical combinations which gave birth to the atomic theory.

In 1800 Volta discovered the pile, and sent an account of his discovery to Sir Joseph Banks, who lodged it, as a pearl of great price, in the 'Philosophical Transactions.' The source of power in the pile, the force which generated the current and urged it forward, was long a subject of fierce contention. Volta himself supposed it to be excited by the contact of different metals. He established beyond all doubt that electricity is developed by such contact, and he assumed that at the place of contact an electro-motive force came into play which severed the two electricities, pouring the positive over one

metal, and the negative over the other. Volta knew nothing of the chemical actions of the pile. The decomposition of water was first noticed by Nicholson and Carlisle. The study of its phenomena soon introduced the idea that chemical action, and not the mere contact of different metals, was the true source of voltaic power. Faraday plunged with ardour into this controversy. He saw chemical effects going hand in hand with electrical effects, the one being strictly proportional to the other. He produced currents without metallic contact; he discovered liquids which, though competent to transmit the feeblest currents, were absolutely powerless when chemically inactive. This investigation was communicated to the Royal Society, 17 April 1834. But, despite the cogency of the facts and the conclusiveness of the logic, the supporters of the contact theory remained long immovable. With our present views of the interaction and convertibility of natural forces such a position is hardly conceivable. The astounding consequences of Volta's assumption and of the views of his followers were laid bare by Dr. Roget as early as 1829. His words deserve to be kept in perpetual remembrance. 'If,' he says, 'there could exist a power having the property ascribed to it by the hypothesis, namely that of giving continual impulse to a fluid in one constant direction, without being exhausted by its own action, it would differ essentially from all the known powers in nature. All the powers and sources of motion with the operation of which we are acquainted, when producing these peculiar effects, are expended in the same proportion as those effects are produced; and hence arises the impossibility of obtaining by their agency a perpetual effect, or, in other words, a perpetual motion.'

Faraday's experiments and reasonings on electrolysis compelled him to look into the very heart of his decomposing liquids and to bring their ultimate molecules within his range of vision. He had no doubt that the current was propagated from particle to particle of the electrolyte, and he became more and more impressed with the conviction that ordinary electric induction was also transmitted and sustained by the action of contiguous particles. The idea of action at a distance obviously perplexed and bewildered him, and it may be added that in our own day this idea is retreating more and more; both electric and magnetic actions, like those of light, being held to be transmitted through an all-embracing medium. In relation to this subject, Faraday repeatedly quotes the memorable words of Newton: 'That gravity should be innate, inherent, and essential to matter, so that one body may act upon another at a distance through a vacuum, and without the mediation of anything else, by and through which this action and force may be conveyed from one to another, is to me so great an absurdity, that I believe no man who has in philosophical matters a competent faculty of thinking will ever fall into it. Gravity must be caused by an agent acting constantly according to certain laws, but whether this agent be material or immaterial, I have left to the consideration of my readers.' Two great tests were accepted by Faraday as sufficient to prove the existence of a medium: the transmission of power in curved lines, and the consumption of time in transmission. As regards the electric force he thought he had proved that it could act round a corner. His experiments on this subject were not accepted as conclusive, nor were his views clearly expressed. They formed, however, a groundwork for his successors, who are now successfully working in the direction which he pointed out. But if electric induction be transmitted as he supposed, by contiguous particles, is it not probable that the particles of different bodies will exhibit different powers of transmission? He set to work to test this idea, and ended by the discovery of that quality of 'di-electrics' which in submarine cables now plays so important a part, and which retains the name that Faraday gave it. By suitable devices he placed a small metal sphere in the middle of a larger hollow one, leaving a space of somewhat more than half an inch between them. The inside sphere was insulated, the outside one uninsulated. To the former he communicated a measured charge of electricity, which acted by induction upon the concave surface of the larger sphere. Two instruments of this kind, and of the same size and form, were constructed, the inside sphere of each communicating with the external air by an insulated brass stem, ending in a knob. The apparatus was obviously a Leyden jar, having the two spheres as coatings, between which any insulator could be introduced. One of the jars being charged, and its knob caused to touch the knob of the other jar, it was found, when air was the insulator, that the charge was equally divided. Permitting shellac, sulphur, or spermaceti in one of the jars to take the place of the air, it was found that the jar occupied by the 'solid di-electric' took more than half the original charge. The electricity was obviously absorbed by the di-electric. It, moreover, took time to penetrate the latter, from which it gradually returned. This is an effect familiar to experimenters with the Leyden jar. Faraday

figured the particles of the di-electric as polarised, and concluded that electric induction was carried on from particle to particle from the inner sphere to the outer one. To this power of propagation he gave the name 'specific inductive capacity.' He then glanced at conduction in its relation to induction, and generalised thus: 'Can we not, by a gradual chain of association, carry up the discharge from its occurrence in air through spermaceti and water to solutions, and then on to chlorides, oxides, and metals, without any essential change in its character?' The action of the particles of the best conductor differs, according to Faraday, only in degree from that of the particles of the insulator. Particles of copper, for example, are first charged in succession by induction; but they rapidly discharge themselves, and this quick molecular discharge is what we call conduction. It may be stated here that Faraday, in 1838, foresaw that retardation must occur in wires circumstanced like those of submarine cables.

In 1841 his health broke down, and for three years he did nothing, not even 'reading on science.' Memoranda written by Faraday at this time prove that his mind was seriously shaken. He went to Switzerland accompanied by his wife and brother-in-law. His nerves had been shattered, but his muscles were strong. At the table d'hôte he was quite unable to enter into conversation; but outside he was capable of great physical exertion. A journal entry of his made at Interlaaken has been already quoted. Another, which strikingly reveals the religious tone of his mind, may be given here. On 12 Aug. 1841 he stood before the falls of the Giessbach. 'The sun shone brightly, and the rainbows seen from various points were very beautiful. One, at the bottom of a fine but furious fall, was very pleasant—there it remained motionless while the gusts of cloud and spray swept furiously across its place, and were dashed against the rock. It looked like a spirit strong in faith and steadfast in the midst of the storm of passions sweeping across it; and, though it might fade and revive, still it held on to the rock, as in hope, and giving hope.'

As soon as his health permitted, he resumed his work, and in November 1845 announced a discovery which he called 'the magnetisation of light, and the illumination of the lines of electric force.' The title provoked comment at the time, and caused misapprehension. It was soon, however, translated into 'the rotation of the plane of polarisation by magnets and by electric currents.' However it may have been described, this is one of Faraday's most pregnant and beautiful discoveries. He always thought that more lay concealed in it than was admitted by the scientific men of his time, and this thought is even now in process of verification. The discovery was made by means of that heavy glass which had failed to produce the optical effects expected from it. 'A piece of this glass, about 2 inches square, and 0·5 of an inch thick, having flat and polished edges, was placed between the poles (not as yet magnetised by the electric current), so that the polarised ray should pass through its length. The glass acted as air, water, or any other transparent substance would do; and if the eye-piece were previously turned into such a position that the polarised ray was extinguished, then the introduction of the glass made no alteration in this respect. In this state of circumstances the force of the electro-magnet was developed by sending an electric current through its coils, and immediately the image of the lamp flame became visible, and continued so as long as the arrangement continued magnetic. On stopping the electric current, and so causing the magnetic force to cease, the light instantly disappeared. These phenomena could be renewed at pleasure at any instant of time, and upon any occasion, showing a perfect dependence of cause and effect.' Many substances, oil of turpentine and quartz for example, cause the plane of polarisation to rotate without the intervention of magnetism. The difference, however, between Faraday's rotation and the rotation known before his time is profound. If, for example, a polarised beam, after having been caused to rotate by oil of turpentine, could by any means be reflected back through the liquid, the rotation impressed on the direct beam would be exactly neutralised by that impressed on the reflected one. Not so with Faraday's rotation, which was doubled by the act of reflection. With exquisite skill he augmented his effect by multiplying his reflections. When, for example, the rotation impressed on the direct beam was 12°, that acquired by three passages through the glass was 36°, while that derived from five passages was 60°.

Faraday's next great step was the discovery of diamagnetism. Brugmanns, Becquerel, Le Baillif, Saigy, and Seebeck had previously indicated the existence of a repulsive force exerted by a magnet on two or three substances. It is surprising that the observation was not pushed further. Every indication of this kind, however small, roused Faraday's ardour, causing him to expand and multiply it. It was a fragment of his famous heavy glass that revealed to him the fact of

diamagnetic repulsion. Suspended before either pole of an electro-magnet it was repelled when the force was developed. Suspended as a bar between the two poles, it retreated when the magnet was excited, setting its length at right angles to the line joining the poles. A magnetic bar, similarly suspended, always set its length from pole to pole. The first of these positions Faraday called the 'equatorial' position, the second the 'axial' position. In accordance with his usual habit he pushed his experiments on diamagnetism in all possible directions. He subjected bodies of all kinds to the action of his magnet, and found that no known solid or liquid was insensible to magnetic power when it was developed in sufficient strength. Faraday himself was the first to throw out the hypothesis that the deportment of diamagnetic bodies could be explained by assuming in their case a polarity the reverse of that exhibited by magnetic bodies. This hypothesis, however, was but loosely held, and his own experiments failed to furnish any evidence of its truth. The instruments employed by Faraday in his investigations on diamagnetic polarity lacked the necessary delicacy, and failed to show him a quality and character of this new repellent force, in every respect as certain as ordinary magnetic polarity. But though this fundamental quality of the force he had discovered eluded him, his experimental devices during the course of the discussion were of surpassing beauty. His experiments and speculations on the deportment of crystals in the magnetic field, a deportment predicted by Poisson, and discovered experimentally by the illustrious geometrician Plücker, are profoundly interesting and instructive. They throw more light than any others on the character of Faraday's mind and culture. He invented new terms to describe and new forces to explain magne-crystallic phenomena. It is marvellous how true his instincts were, even where his speculations were invalid. Through reasonings often confused, he passed to experimental results which lie at the very core of the question in hand. The explanation of the complex phenomena of magne-crystallic action was rendered impossible to him through his rejection of the doctrine of diamagnetic polarity. Applying this principle to magnetic and diamagnetic crystals the force proper to each is always found acting in 'couples' in the magnetic field, and from the action of such couples the observed phenomena flow as simple mechanical consequences.

Bancalari had established the magnetism of flame. It is an interesting experiment to place a lighted candle between two pointed poles and to split the flame in two by the excitement of the magnet. According to the position of the flame it can be depressed, elevated, or blown aside, by the magnetic force. Faraday repeated Bancalari's experiments, and, passing from flames to gases generally, established their magnetic and diamagnetic powers. He made numerous experiments with oxygen and nitrogen, which, as constituents of the earth's atmosphere, had an importance of their own. Oxygen he found to be strongly magnetic, nitrogen at first feebly diamagnetic but afterwards neutral. As a boy he loved to play with soap-bubbles, and he now applied them to a more serious purpose. The deportment of oxygen in air 'was very impressive, the bubble being pulled inward, or towards the axial line, sharply and suddenly, as if the oxygen were highly magnetic.' A strong vein of metaphysics runs through the speculations of Faraday, but his experiments are always handled with regal power. He thought it important to fix the magnetic zero, to discover if possible a substance neutral to the magnet when excited to its uttermost. A bubble of nitrogen suspended in air was repelled, and a hasty observer might infer that nitrogen was diamagnetic, but Faraday saw that the apparent repulsion might be really due to the attraction of the surrounding atmospheric oxygen. After a series of experiments of the rarest beauty and precision, he came to the conclusion that nitrogen was 'like space itself'—neither magnetic nor diamagnetic.

He next compared the magnetic intensity of oxygen with that of a solution of sulphate of iron, and found that, bulk for bulk, oxygen is equally magnetic with such a solution 'containing seventeen times the weight of the oxygen in crystallised protosulphate of iron, or 3·4 times its weight of metallic iron in that state of combination.' The attraction of a bubble of oxygen at the distance of an inch from the magnetic axis he found to be about equal to the gravitating force of the same bubble. His thoughts now widen so as to embrace the earth's atmosphere and the possible action of its oxygen on the magnetic needle. Two elaborate memoirs on atmospheric magnetism were sent to the Royal Society on 9 Oct. and 19 Nov. 1850. The effect of heat and cold upon the magnetism of the air and the resultant action on the magnetic needle are discussed. Faraday here makes a masterly use of the convergence and divergence of the lines of terrestrial magnetic force. These lines are his guiding light through this most difficult domain. He applied his results to the explanation of the annual and diurnal variation, and also considered irregular varia-

tions, including magnetic storms. Whether in these inquiries Faraday succeeded in establishing the points at which he aimed is more than can be asserted, but that a body so magnetic as oxygen, swathing the earth, and subject to local variations of temperature, diurnal and annual, must influence the manifestations of terrestrial magnetism can hardly be doubted. The air that stands on a square foot of the earth's surface is equivalent in magnetic force to 8,160 pounds of crystallised protosulphate of iron. Such an envelope can hardly be absolutely neutral as regards the deportment of the magnetic needle.

Faraday's speculations on matter and force are in the highest degree curious and interesting. He sought, among other things, to liberate himself from the bondage of the atomic theory, and his views have probably had a serious influence on his chemical successors. Some of these consider, as he did, 'that the words definite proportions, equivalents, primes, &c.... express all the facts of what is usually called the atomic theory in chemistry.' Outside chemistry proper, however, domains of philosophy exist where the words quoted by Faraday would have no meaning, and in which the conception of the atom is essential. We cannot, for example, put a definite proportion or an equivalent number as the origin of a train of waves in the luminiferous ether. Here the vibrating atom must be regarded as the real source of the motion. Still Faraday's reasonings are in the highest degree curious and ingenious. Grappling with the notion that matter is made up of molecules separated from each other by intermolecular spaces, he observes that 'space must be taken as the only continuous part of a body so constituted.' He turns to electricity in search of a test for this notion. Consider, he argues, the case of a nonconductor like shellac. Space must here be an insulator, for if it were a conductor it would resemble a 'fine metallic web' penetrating the lac in every direction. But the fact is that it resembles the wax of black sealing wax, which surrounds and insulates the particles of conducting carbon, to which the blackness is due. In the case of shellac, therefore, space is an insulator. But in the case of a conductor we have, as before, space surrounding every atom. If space be an insulator, as proved a moment ago, there can be no transmission of electricity from atom to atom. But there is transmission, hence space is a conductor. Thus he hampers the atomic theory. 'The reasoning ends in a subversion of that theory altogether; for, if space be an insulator, it cannot exist in conducting bodies, and if it be a conductor, it cannot exist in insulating bodies. Any ground of reasoning,' he adds, abandoning his usual temperate caution, 'which tends to such conclusions as these, must in itself be false.' Like Boscovich, Faraday abolished the atom, and put a 'centre of force' in its place.

Another strange speculation is embodied in a letter to Mr. Phillips published in the 'Philosophical Magazine' for May 1846. It is entitled 'Thoughts on Ray Vibrations,' and seems to show that Faraday looked upon what he called the lines of gravitating force as so many fine strings capable of vibration. Along these lines he supposes the undulations of light to be propagated. He concludes that 'this notion, as far as it is admitted, will dispense with the ether,' adding that his view 'endeavours to dismiss the ether, but not the vibration.' There was a vast vagueness, and an immeasurable hopefulness in Faraday's views of matter and force. A strong imagination is required to understand him and to sympathise with him. His views had to him almost the stimulus of a religion, and they urged him to work with expectation and success in regions where a less original, though better trained, man of science would have laid down his tools in despair.

His 'lines of magnetic force' took possession more and more of Faraday's mind. The last three papers of his experimental researches are occupied with this subject. In these papers experiments of exquisite beauty, on wires moving round magnets, are described. At first regarding them as a mere 'representative idea,' he leaned in after years more and more to the notion that the 'lines of force' were connected with a physical substratum. In this connection the title of his last paper is significant: 'On the Physical Character of the Lines of Magnetic Force.' He has been known to hold up a magnet in one of his lectures and, knocking it with his knuckle, to exclaim: 'Not only is the force here, but it is also here, and here, and here,' passing at the same time his hand through the air round the magnet. For the sake of reference Faraday numbered all the paragraphs in his memoirs, the last number being 3299.

Remarkable testimony as to Faraday's power as a lecturer is given by the late Sir Frederick Pollock in his 'Remembrances.' To prepare himself for lecturing he took lessons in elocution; his indebtedness to these was, however, small. His influence as a lecturer consisted less in the logical and lucid arrangement of his materials than in the grace, earnestness, and refinement of his whole demeanour. In his juvenile lectures,

rather than in those addressed to adults, his lucidity was at its best. Except by those well acquainted with his subjects, his Friday evening discourses were sometimes difficult to follow. But he exercised a magic on his hearers which often sent them away persuaded that they knew all about a subject of which they knew but little.

In early days he added to his modest salary from the Royal Institution a supplementary income derived from what he called 'commercial work.' This supplement might have been vast, but just as it showed signs of expansion, Faraday abandoned it. Between 1823 and 1829 his average annual earnings from such sources were 241*l.* Between 1830 and 1839 he made by commercial work an average income of 306*l.* In 1831 his highest figure, 1,090*l.* 4*s.*, was attained. In 1838, on the other hand, it was zero. The fall in Faraday's commercial income synchronised with his discovery of magneto-electricity, when worldly gains became comtemptible in comparison with the rich scientific province which he had subdued. In 1836 he became scientific adviser to the Trinity House. From time to time he gave evidence in the law courts, but such work was not congenial to him. He was too sensitive to bear the browbeating of cross-examining counsel. The late Lord Cardwell was witness to a gentle but crushing reproof once administered by Faraday to a barrister who attempted to bully him. He, however, soon cut himself adrift from such employment, which as just stated was entirely foreign to his taste. In 1835 Sir Robert Peel wished to offer Faraday a pension; but it fell to Lord Melbourne to perform this gracious act. At the outset, however, his lordship did not acquit himself graciously, being unaware of the sensitive independence of the man with whom he had to deal. By the prime minister's desire, Faraday called to see him. The brusqueness of Lord Melbourne did not please Faraday. He seemed to ridicule the idea of pensions, and in reference to them the term 'humbug' was incautiously used. After quitting the minister, Faraday wrote a short and decisive note declining the pension. But after a good deal of effort on the part of common friends, the matter ended in a manner creditable to all parties. Lord Melbourne sent a written apology to Faraday, who enjoyed the pension of 300*l.* to the end of his life.

For the relaxation of his mind, he frequently visited the theatres. His food was simple but generous. At his two o'clock dinner he ate his meat and drank his wine. He began the meal by lifting both hands over the dish before him, and in the tones of a son addressing a father of whose love he was sure, asked a blessing on the food. To those whom he knew to be animated by something higher than mere curiosity, he talked freely of religion; but he never introduced the subject himself. Nearer than anybody known to the writer, he came to the fulfilment of the precept, 'Take no thought for the morrow.' He had absolute confidence that, in case of need, the Lord would provide. A man with such feeling and such faith was naturally heedless of laying by for the future. His faith never wavered; but remained to the end as fresh as when in 1821 he made his 'confession of sin and profession of faith.' In reply to a question from Lady Lovelace, he described himself as belonging to 'a very small and despised sect of Christians, known—if known at all—as Sandemanians; and our hope is founded on the faith as it is in Christ.' He made a strict severance of his religion from his science. Man could not, by reasoning, find out God. He believed in a direct communion between God and the human soul, and these whisperings and monitions of the Divinity were in his view qualitatively different from the data of science.

Faraday was a man of strong emotions. He was generous, charitable, sympathising with human suffering. His five-pound note was ever ready for the meritorious man who had been overtaken by calamity. The tenderness of his nature rendered it difficult for him to refuse the appeal of distress. Still, he knew the evil of indiscriminate almsgiving, and had many times detected imposture; so that he usually distributed his gifts through some charity organisation which assured him that they would be well bestowed.

It has been intimated that in 1841 his health completely broke down. His distress of mind, which was very great, was mainly due to the conviction that his physicians did not understand his condition. Scraps of paper covered with remarks in pencil, shown to the present writer, illustrate his nervous prostration at the time here referred to. The following outburst of discontent is a sample: 'Whereas, according to the declaration of that true man of the world Talleyrand, the true use of language is to conceal the thoughts; this is to declare in the present instance, when I say I am not able to bear much talking, it means really, and without any mistake, or equivocation, or oblique meaning, or implication, or subterfuge, or omission, that I am not able; being at present rather weak in the head, and able to work no more.' Some of his best work was, however, done afterwards. On the resignation of Lord Wrottesley, a deputation waited

upon Faraday, asking him to accept the presidentship of the Royal Society. He declined the honour. Later on he was strongly pressed to accept the presidency of the Royal Institution; but to the great disappointment of one of his most steadfast friends, who was then honorary secretary, Dr. Bence Jones, he firmly refused the office. In fact, he, before others, had noticed the failing strength of his brain, and he declined to impose upon it a weight greater than it could bear.

Faraday's intellectual power cannot be traced to definite antecedents; and it is still more difficult to account by inheritance for the extraordinary delicacy of his character. On a memorable occasion, a friend who knew him well described him thus: 'Nature, not education, made Faraday strong and refined. A favourite experiment of his own was representative of himself. He loved to show that water, in crystallising, excluded all foreign ingredients however intimately they might be mixed with it. Out of acids, alkalis, or saline solutions, the crystal came sweet and pure. By some such natural process in the formation of this man, beauty and nobleness coalesced, to the exclusion of everything vulgar and low.' Faraday died on 25 Aug. 1867, and was buried in Highgate cemetery.

[Experimental Researches in Electricity, by Michael Faraday, D.C.L., F.R.S., 3 vols., 1839–1855; Researches in Chemistry and Physics, by Michael Faraday, D.C.L., F.R.S., 1 vol., London, 1859; Life and Letters of Faraday, by Dr. Bence Jones, 2 vols., London, 1870; Quarterly Journal of Science; Proceedings of the Royal Institution; Philosophical Magazine; Faraday as a Discoverer, by John Tyndall, with portrait, 1868, 1870; Faraday: his Life and Work, by Silvanus P. Thompson, 1898.] J. T–L.

**FAREY, JOHN** (1766–1826), geologist, was born at Woburn in Bedfordshire in 1766. At the age of sixteen he was sent to school at Halifax in Yorkshire, where he made the acquaintance of Smeaton, and received a good training in mathematics. In 1792 the Duke of Bedford appointed Farey agent for his extensive estates in Bedfordshire, and he took up his residence at Woburn.

After the death of his patron in 1802 Farey removed to London, and established an extensive practice as a consulting surveyor and geologist. He married early in life, and had a large family, of whom his son John [q. v.], born in 1791, attained eminence as a civil engineer. The elder Farey died at his house in Howland Street, London, in 1826. Farey's profession necessitated his visiting most parts of England, and required attentive examination of soils, minerals, and rocks. To these matters Farey applied the new principles of geology of William Smith, the 'father of English geology.' Farey collected minerals and rocks from all the places he visited. He drew up, in addition, a large number of geological sections and maps, intended to illustrate the relative position of the strata throughout Britain. These he desired to publish, but the project was frustrated by his death.

Farey's most important work is his 'Survey of the County of Derby,' including a 'General View of its Agriculture and Minerals,' two vols. 8vo, made for the board of agriculture, and published in 1811–13. He also contributed many articles to 'Rees's Encyclopædia,' including the article on the steam-engine, and also frequently wrote for the 'Monthly Magazine' and the 'Philosophical Magazine.' Altogether Farey wrote sixty scientific papers. The first, 'On the Mensuration of Timber,' appeared in the 'Philosophical Magazine' for 1804, and the last, 'On the Velocity of Sound and on the Encke Planet,' in the same periodical for 1824. The others are principally upon geological subjects, as the 'Geology of Derbyshire,' 'Heights of the Hills of Derbyshire,' &c., with the addition of a few upon music.

[Monthly Mag. 1826; Royal Society's Cat. of Scientific Papers.] W. J. H.

**FAREY, JOHN** (1791–1851), civil engineer, son of John Farey, geologist [q. v.], was born at Lambeth, Surrey, on 20 March 1791 and educated at Woburn. At the age of fourteen he commenced making drawings for the illustrative plates of 'Rees's' and the 'Edinburgh' encyclopædias, 'Tilloch's Magazine,' Gregory's 'Mechanics' and 'Mechanical Dictionary,' the 'Pantalogia,' and many other scientific works. He edited some of these, and contributed to others. The necessity of accomplishing drawings with accuracy in a limited time led him to invent in 1807 an instrument for making perspective drawings, for which he received a silver medal from the Society of Arts (*Transactions*, xxxii. 71), and in 1813 he made a machine for drawing ellipses, for which the gold medal of the same society was awarded him. In 1819 he went to Russia, where he was engaged as a civil engineer in the construction of ironworks. There he first saw a steam-engine indicator; on his return to England he employed McNaught to make indicators for general use, and thenceforth he was continually requested to use the instrument in disputed cases of the power of steam-engines. He relinquished his professional engagements in 1821 in favour of his brother, Joseph Farey, and embarked

in a lace manufactory in Devonshire, which, however, he gave up in 1823, and in 1825 took the engineering direction of Messrs. Marshall's flax-mills at Leeds; this position he was obliged to relinquish in 1826 in consequence of the failure of his brother's health and the necessity for his return to London, where he resumed his profession of consulting engineer, and from that time was engaged in most of the novel inventions, important trials in litigated patent cases, and scientific investigations of the period. Farey joined the Institution of Civil Engineers as a member in 1826, served several offices in the council, and always took great interest in its welfare. His residence, 67 Great Guilford Street, Russell Square, London, was burnt down in 1850, when considerable portions of his library and documents were injured or destroyed.

His health, which had been failing since the death of his wife, now received an additional shock, and he died of disease of the heart at the Common, Sevenoaks, Kent, on 17 July 1851.

He was the author of 'A Treatise on the Steam Engine, Historical, Practical, and Descriptive,' 1827, vol. i., the only part printed. He also contributed two papers on the 'Force of Steam' to the 'Transactions of the Institution of Civil Engineers' (1836), i. 85–94, 111–16.

[Minutes of Proceedings of Institution of Civil Engineers (1852), xi. 100–2.] G. C. B.

**FARGUS, FREDERICK JOHN** (1847–1885), novelist under the pseudonym of HUGH CONWAY, born at Bristol on 26 Dec. 1847, was the eldest of three brothers who were the children of Frederick Charles Fargus, a local auctioneer. Their mother, whose maiden name was Elizabeth Marson, died during their boyhood. Frederick was a quiet, contemplative child. His boyish passion for reading novels made him long to be a sailor. His father, who had meant that he should join him in business, reluctantly assented to his wish to be entered, when thirteen years old, as a student on board the school frigate Conway, then stationed on the Mersey. He was quickly advanced from the first to the second class, and in June 1862 won prizes for general proficiency, mathematics, and astronomy. Fargus then wanted to enter the royal navy, but to this his father was opposed, the boy finally resolving to abandon the maritime profession. Placed for a time at a private school in Bristol, he wrote, at the age of seventeen, a burlesque in three acts upon 'Jason, or the Golden Fleece,' and sent it to William Robertson, father of the dramatist, then engaged at the Bristol Theatre. Robertson commissioned Fargus to write a duologue for his daughter Margaret (now Mrs. Kendal) and Mr. Fosbrooke, the comedian; but the company leaving Bristol the order was cancelled.

On quitting school Fargus was articled to Messrs. Williams & Co., a firm of public accountants, in whose office he remained until his father's death, on 14 April 1868, when he succeeded to his father's business. He had written songs while a clerk, many of which were set to music by different composers. The words were given as 'by Hugh Conway,' a name taken in memory of his old school frigate on the Mersey. They were collected in 1879 as 'A Life's Idylls and other Poems.' In the winter of 1881 Fargus contributed to a collection of tales entitled 'Thirteen at Table' his first story, called 'The Daughter of the Stars.' The 'Miscellany' was the earliest of the Christmas annuals published at Bristol by Mr. Arrowsmith. Fargus contributed to 'Blackwood's Magazine' of December 1881 his tale of 'The Secret of the Stradivarius;' in April 1882 'The Bandsman's Story;' and in April 1883 'Fleurette.' In the last-named year he published his romance 'Called Back,' the sale of which was steady from the first. By 16 March 1884 thirty thousand copies, and by 27 June 1887 352,000 had been sold. Immediately upon its appearance it was translated into French, German, Italian, Swedish, Spanish, and Dutch. It was dramatised by its author, in collaboration with Mr. Comyns Carr, and produced at the Prince's (now Prince of Wales's) Theatre in London on 20 May 1884, where it ran with great success for nearly two hundred nights. A banquet in honour of the author was given on 12 June 1884 by the mayor of Bristol. The original agreement as to 'Called Back' was 150*l.* for an edition of ten thousand, with a small royalty afterwards. This was cancelled by mutual consent on the astonishing success of the book. In December 1883 Fargus published 'My First Client' in the 'Bristol Times and Mirror,' and 'Miss Rivers' Revenge' in 'Chambers's Edinburgh Journal.' During the same year he produced a serial fiction called the 'Red Hill Mystery' in the 'Yorkshire Post.' Re-christened 'A Cardinal Sin,' it was afterwards reissued as a three-volume novel. In April 1884 he wrote 'Paul Vargas' in the 'English Illustrated Magazine,' and in May 'Chewton Abbot' in 'Chambers's Edinburgh Journal.' In November 1884 he published 'Dark Days,' which was at once translated into Welsh, as well as into French and German, and dramatised. In 1884 a dozen of his minor tales were collected in 2 vols., under the title of 'Bound Together.' 'The

Bichwa' appeared in the Christmas number of the 'Bristol Times and Mirror,' and 'A Dead Man's Face' in the Christmas number of 'Harper's Magazine.' Early in 1885 he was suddenly ordered abroad by reason of a weakness in the lungs. While in the Riviera in the spring he was attacked by typhoid fever. When convalescent, he caught a chill, and died at Monte Carlo on 15 May 1885. On the 18th of that month he was buried in the cemetery at Nice. An epitaph by Lord Houghton placed over his grave describes him as 'A British writer of fiction of great renown and greater promise, who died prematurely.' A memorial tablet in his honour has been erected by public subscription in Bristol Cathedral.

Until about two years before his death Fargus had been engaged in his business as an auctioneer at Bristol, where he was principally known as a good judge of art, curiosities, china, and bric-à-brac, and as such was employed to value and catalogue the Strawberry Hill collection. Fargus married on 26 Aug. 1871 Amy, the youngest daughter of Alderman Spark, J.P., of Bristol, by whom he had four children, three boys and a girl. Several of his works appeared posthumously. In the summer number of the 'Graphic' for 1885 was his story of 'Cariston's Gift.' In August his most promising novel, entitled 'A Family Affair,' was reprinted in 3 vols. from the 'English Illustrated Magazine.' Another book was published in October, called 'At what Cost,' comprising two other tales, 'The Story of a Sculptor' and 'Capital Wine.' His last Christmas annual, called 'Slings and Arrows,' appeared (1885) in 'Arrowsmith's Bristol Library.' Besides these works Fargus left for publication another three-volume novel called 'Living or Dead' (1886). His latest performance appeared a year afterwards as 'Somebody's Story, by Hugh Conway.' It was written in nine days for the 'Shakespearean Show Book,' in aid of the Chelsea Hospital for Women, the manuscript of it being published in facsimile in twenty-three pages, oblong 8vo, followed by twenty additional pages, giving the text in ordinary type.

[For several of the particulars mentioned in this memoir the writer is indebted to Fargus's widow. Notices appeared in the Times, 16 May 1885, p. 12; Athenæum, 23 May 1885, p. 662; Illustrated London News, 30 May 1885, p. 559, giving both portrait and notice; Annual Register for 1885, p. 161. See also the Sketch of the Life of Hugh Conway, prefixed to the 1885 illustrated edition of Called Back, pp. vii–xiii, the frontispiece to which volume is an admirable photograph.] C. K.

FARICIUS (*d.* 1117), abbot of Abingdon, a native of Arezzo in Tuscany, a skilful physician, and a man of letters, was in England in 1078, when he witnessed the translation of the relics of St. Aldhelm [q. v.], and was cellarer of Malmesbury Abbey when, in 1100, he was elected abbot of Abingdon. He owed his election to a vision. The abbey of Abingdon had fallen into decay; cloister, dormitory, and chapter-house were in ruins, the brethren scarcely had bread to eat, and the abbacy was vacant. A young monk had a vision of the Virgin, who bade him tell the prior and convent to elect her chaplain, the cellarer of Malmesbury, as their abbot. They applied to Henry I, and received license to elect Faricius, who was either already, or soon afterwards, the king's physician. He was consecrated on 1 Nov. by Robert, bishop of Lincoln, and the next year was received with much rejoicing by the brethren of his new house. It is said that as Archbishop Anselm was then in exile, Faricius laid his pastoral staff on the high altar. Anselm, however, returned to England on 23 Sept. 1100, and did not leave it again until 1103, so the story no doubt belongs to the period of the archbishop's second absence, and shows that Faricius belonged to the strict ecclesiastical party. He was learned and industrious, courteous in manners, and eloquent, though his foreign tongue was some disadvantage to him (*Gesta Pontificum*, p. 331). Moreover he was a man of quick understanding and great ability, and seems in all points to have been a good specimen of the scientific churchman of southern Europe. The restoration of the conventual buildings was his first care, and he further rebuilt a large part of the church, probably the whole of the eastern end, the transepts, and the central tower, placing his new building to the south of St. Æthelwold's church (*Chronicon de Abingdon*, ii. 286; Leland, *Itinerary*, ii. 13). He enriched the abbey by obtaining grants of land and by costly gifts of various kinds, caused several books, both of divinity and medicine, to be copied for the library, was liberal and kind to the monks, and raised their number from twenty-eight to eighty. The payments he received for his work as a physician enabled him to do all this, for many of the chief persons in the kingdom sought his advice. When Queen Matilda was expecting her first child the king sent her to stay in the immediate neighbourhood of Abingdon, and placed her under the care of Faricius and another Italian physician named Grimbald or Grimaldi, his intimate friend. The abbot interested the queen in the rebuilding of the church, and obtained through her intercession

a grant from the king of the island of Andresey and all the buildings upon it. Another grant which he received for attending Geoffrey, son of Aubrey de Vere, was the parish church of Kensington along with certain lands there. When, after the see of Canterbury had remained vacant for five years, Henry held a council at Windsor on 26 April 1114 in order to fix on a successor to Anselm, he was anxious to procure the election of Faricius, in whom he placed entire confidence, and the monks of Christ Church, who were summoned to the council, were highly pleased at the prospect (Eadmer). The suffragan bishops, however, opposed the scheme, for they were afraid that Faricius as an Italian and a strict churchman would involve the church in fresh disputes. This feeling was not expressed openly, but the Bishops of Lincoln and Salisbury alleged that it would be unseemly that a physician who attended women should be made archbishop. The king gave up the point, and Ralph, bishop of Rochester, was elected. The historian of Abingdon seems to have been mistaken in asserting that Faricius was elected to the archbishopric. Faricius died at Abingdon on 23 Feb. 1115 (*Chron. de Abingdon*, ii. 290), or, more correctly, 1117 (*ib.* p. 158; *A.-S. Chron.*) On the 2nd of that month, it is said, he fell sick after eating some food prepared by one of the brethren, and at once declared that he should die. He wrote a 'Life of St. Aldhelm,' which is criticised by William of Malmesbury in his 'Life' of the saint. His work is without doubt the anonymous 'Life' in the contemporary Cotton MS. Faustina, B. iv., which is printed in the Bollandists' 'Acta SS.' May vi. 84, and by Dr. Giles in his edition of Aldhelm's works. He is also said to have written letters and a work proving that infants dying without baptism cannot be saved (Bale; Tanner). His anniversary was kept with much solemnity at Abingdon, and in one place in the 'De Obedientiariis Abbendoniæ' he is styled saint.

[Chron. de Abingdon, ii. passim (Rolls Ser.); William of Malmesbury, Gesta Pontificum, pp. 126, 192, 330–2; Eadmer's Historia Novorum, lib. v. col. 489; Leland's Itinerary, ed. 1711, ii. 13.]

W. H.

**FARINDON, ANTHONY** (1598–1658), royalist divine, was born at Sonning, Berkshire. The parish register records the baptism on 24 Dec. 1598 of 'Antony Farndon, son of Thomas Farndon.' The name is also spelled Faringdon, Farringdon, Farington, and Farrington. He was admitted a scholar of Trinity College, Oxford, on 9 June 1612. He graduated B.A. on 26 June 1616, was admitted a fellow in 1617, and graduated M.A. on 28 March 1620. Later in the same year he joined with fifty-two other masters of arts, including Sheldon and Heylyn, in a petition to Prideaux, the vice-chancellor, asking that they should not be compelled 'to sit like boys, bareheaded, in the convocation house.' The petition was granted on 20 Dec. On 17 Dec. 1629 he graduated B.D. Ireton, who was admitted as a gentleman-commoner of Trinity College in 1626, was put under discipline by Farindon for some act of insubordination, and the tutor is said to have remarked that Ireton 'would prove either the best or the worst instrument that ever this kingdome bred' (Lloyd).

In 1634 Farindon was presented by John Bancroft, D.D. [q. v.], bishop of Oxford, to the vicarage of Bray, Berkshire, worth 120*l.* a year; and in 1639, through the interest of Laud, he obtained in addition the post of divinity lecturer in the Chapel Royal at Windsor. Here he acquired the friendship of John Hales of Eton.

Of both these preferments he was dispossessed during the civil war. It is said that Ireton, immediately after the second battle of Newbury (27 Oct. 1644), quartered himself on Farindon, and plundered his vicarage out of revenge for the college grievance. Farindon appears to have been superseded by one Brice, afterwards of Henley, Oxfordshire, and Brice, in 1649, by Hezekiah Woodward, an independent in favour with Cromwell. What became of Farindon between 1644 and 1647 does not appear. He seems to have left his wife and children in the parish of Bray; the legal fifths, which were to go to their maintenance, were withheld by Woodward, and the family were 'ready to starve.' Hales, though himself in straits, and obliged to sell part of his library, assisted them with considerable sums. In 1647, through the influence of Sir John Robinson, a kinsman of Laud, Farindon was chosen minister of St. Mary Magdalene, Milk Street. Branston says that 'in a short time the congregation so increased that it was very difficult to get a place.' The Milk Street church was known as 'the scholars' church,' and Farindon had Hammond and Sanderson among his auditors. He complied with the existing restrictions by not using the Book of Common Prayer, but this did not save him from the effect of the harsh measures which pursued the sequestered clergy. He is said to have been turned out of his London charge in 1651 or 1652, but this is inconsistent with the date (12 Dec. 1654) of his funeral sermon for Sir George Whitmore. It may be gathered from Walker's statements that he held his position till the

taking effect (1 Jan. 1656) of Cromwell's declaration (24 Nov. 1655), which forbade sequestered clergy to preach in public. On the two Sundays preceding his departure a clerical friend preached for him, when the parishioners made collections at the church doors, and presented him with 400*l.*

He returned to the country, and was in the daily habit of paying a visit to Hales, then reduced to a 'mean lodging' at Eton, where in May he died. On learning his friend's circumstances, Farindon said: 'I have at present money to command, and to-morrow will pay you fifty pounds in part of the many sums I and my poor wife have received of you in our great necessities, and will pay you more, suddenly, as you shall want it.' Hales, though nearly at his last shilling of ready money, refused to take a penny from Farindon. It was to Farindon that Hales gave directions for his simple funeral.

Farindon died in the country on 9 Oct. 1658; it is not certain whether he had been allowed to resume his London ministry; he was buried at the church in Milk Street. His will, which is dated 6 Oct., mentions his sons Anthony and Charles, and four daughters.

Farindon's reputation rests upon a hundred and thirty sermons, of which thirty-one were published by himself, in a volume dedicated to Robinson, his patron, the remainder by his executors, John Millington and John Powney (son of an old servant of Hales). At the university he had been 'a noted preacher' (Walker), and his discourses, though more remarkable for force of style than polish of manner, will always be valued for their grasp of learning and strength of thought. Jackson very happily says of Farindon's use of ancient authors, that he 'employs them only as his servants, not as his masters.' His breadth of treatment shows the influence of Hales, and without disparagement to his orthodoxy he may be ranked with the more cautious of the latitude men.

His works are: 1. 'XXX. Sermons,' &c., 1657, fol. (some copies are dated MDCXLVII., the British Museum copy has MDCLVII.; the dedication is dated 20 April 1657; in reality there are thirty-one sermons). 2. 'Forty Sermons,' &c. 1663, fol. (edited by Anthony Scattergood for the executors). These two volumes were reprinted in 1672, fol.; but the reprint differs both in number of sermons (having eight additional) and in their arrangement. 3. 'Fifty Sermons,' &c. 1674, fol. (Jackson thinks the sermon on Ps. li. 12 not genuine). There is a complete edition of the sermons, 1849, 8vo, 4 vols.

Farindon at the time of his death was collecting materials for a life of Hales. These papers were sent by Millington, his executor, to Izaak Walton, who placed them at the disposal of William Fulman [q. v.] The paper containing Farindon's account of his last visits to Hales (quoted above) came on Fulman's death into the hands of Archdeacon Davies of Sapperton, Gloucestershire, who communicated it to Walker. Chalmers, in his life of Hales, made some use of Farindon's materials, as digested by Fulman.

[Wood's Athenæ Oxon. (Bliss), iii. 457 (also under 'Woodward' and 'Ireton'); Fasti, i. 365, 393, 452; Lloyd's Memoires, 1678, p. 543; Walker's Sufferings, 1714, ii. 94, 96, 240; Chalmers's Gen. Biog. Dict., 1814, xvii. 41 (art. 'Hales'); Life, by T. Jackson, prefixed to 1849 edition of the sermons; autobiography of Sir John Bramston in Ecclesiastic, October 1853, as quoted by Stoughton, Church of the Commonwealth, 1867, pp. 299, 300; extract from baptismal register of Sonning, per Archdeacon Pott.]

A. G.

**FARINGDON** (*alias* Cook), **HUGH** (*d.* 1539), was subchamberlain of the Benedictine abbey of Reading at the death of Abbot Thomas Worcester in July 1520, and was elected to supply the vacancy. The election was confirmed on 26 Sept., and a few days after Henry VIII visited the newly elected abbot and was hospitably entertained. He was probably of obscure birth, and a native of Faringdon, Berkshire. He was, however, a friend of Arthur Plantagenet, lord Lisle, the natural son of Edward IV, and received his stepson, James Basset, to be educated in the abbey school under his eye. His relations with the king, as far as recorded, were of the usual courteous character for a man in his position. New-year's gifts were exchanged, and when the king was hunting in the neighbourhood the abbot sent him presents of fish (Kennet trout probably) and hunting knives; and while the king was searching everywhere in England and on the continent for authorities to support his views on matrimonial law, Faringdon sent him a catalogue of the abbey library, and subsequently the books which he thought would serve his purpose. He took his share of the public work expected of a mitred abbot. He sat in parliament from 1523 to 1539, and in the former year was one of the triers of petitions from Gascony and the parts beyond the sea. He was present also in the House of Lords at the passing of the act for the suppression of the greater monasteries in 1539. In November 1529 he attended convocation personally and not by proxy, as was usual at that time. In the following summer he appended his signature, with other spiritual and temporal lords, to the letter to the pope pointing out the

evils likely to result from delaying the divorce desired by the king, and again in 1536 he signed the articles of faith passed by convocation at the king's desire, which virtually acknowledge the royal supremacy. In his county he was justice of the peace, and also, in 1527, one of the commissioners appointed to take stock of all the corn in barns and stacks and see that it was put upon the market, the scarcity which was seriously felt that year being supposed to be due to forestalling, regrating, and engrossing. On Thomas Cromwell coming into power, Faringdon, like other abbots, thought it advisable to gain his favour, and, according to a common practice, paid him an annual pension of twenty marks. In 1535 the abbot, it is said, intended to have resigned in favour of the prior of Leominster, a cell of Reading, but changed his intention in consequence of the passing of the statute of abatement of pensions (26 Hen. VIII, c. 17).

When the commissioners to take the surrender of the monasteries visited Reading Abbey, they reported favourably of the abbot's willingness to conform, but the surrender of the abbey does not happen to be extant, and it is not therefore known whether Faringdon signed it. In 1539 Faringdon was indicted of high treason, being supposed to have assisted the northern rebels with money, and was executed at Reading on 14 Nov.

The chronicler Hall calls him 'a stubborn monk and utterly without learning,' but this may be prejudice. Browne Willis refers to his letters in the 'Register of the University of Oxford,' which, however, were not necessarily composed by him. The specimens of his correspondence preserved in the Public Record Office are but short and in English. He was at all events a patron of learning. Leonard Cox, the master of Reading grammar school, about 1524 dedicated a book on rhetoric to him as to one who 'hathe allwayes tenderly favored the profyte of yonge studentes.' Further, the expression of a correspondent of Lord Lisle's that the abbot 'makes much of James Basset and plieth him to his learning both in Latin and French,' does not convey the impression that he considered the abbot illiterate.

[Cal. State Papers, Hen. VIII, vols. iii. iv. v. vi. vii. viii. ix.; Hall's Chronicle, f. 237 *b*; Wriothesley's Chronicle, i. 108, 109; Stow, p. 576; Browne Willis's Mitred Abbeys, i. 161; Burnet's Reformation, ed. Pocock, i. 3, 380, 381, 417, 428, 566, ii. 286, 315, 575, iii. 259; Leonard Coke's Arte or Crafte of Rhethoryke; Strype's Eccl. Mem. I. i. 211; Man's History of Reading, p. 272; Epist. Tigurinæ, cxlviii. 209; Lords' Journals, I. lxxvi. 59–125; Dugdale's Monasticon, iv. 32; Wright's Suppression of the Monasteries (Camden Soc.), p. 226; Minute Books of Surveyors of Land-Augmentation Office, 313, B. ff. 7, 8; Controlment Roll, 31 Hen. VIII, Mich. term, No. 28 *d*, P.R.O.] C. T. M.

FARINGTON, GEORGE (1752–1788), artist, born at Leigh in Lancashire, his baptism being recorded on 10 Nov. 1752, was fourth son of the Rev. William Farington, vicar of that place, afterwards rector of Warrington. He was for many years a student of the Royal Academy, and obtained the silver medal in 1779, and in 1780 he won the gold medal for the best historical picture, the subject being 'The Caldron Scene from Macbeth.' He had in his early studies been guided by his brother Joseph [q. v.], the landscape-painter, but his preference being decidedly for historical subjects he became a pupil of West. Alderman Boydell gave him many commissions, and for him he made several excellent drawings from the Houghton collection. In 1782 he went to India, practising his art with great success. When making studies for a grand picture of the court of the nabob of Moorshedabad, he contracted a severe illness, and died at that place a few days later in 1788.

[Pilkington's Dict. of Painters; Leigh registers, kindly examined by Rev. J. H. Stanning.] A. N.

FARINGTON, JOHN (1603–1646), Franciscan martyr. [See WOODCOCK, MARTIN.]

FARINGTON, JOSEPH (1747–1821), landscape-painter, son of the Rev. William Farington, vicar of Leigh and rector of Warrington, was born at Leigh in Lancashire on 21 Nov. 1747. He became a pupil of Richard Wilson in 1763, and, like his brother George [q. v.], gained several premiums at the Society of Arts. At the age of twenty-one he joined the Incorporated Society of Artists, and was admitted a student of the Royal Academy at its formation in 1768. He was elected an associate of the Academy in 1783 and full member in 1785, and in later years took an active and influential part in the government of that institution. In recognition of his share in promoting some financial reforms at the Academy the council voted 50*l.* for a piece of plate for him.

Redgrave says that 'in his landscapes he has not shown much poetry or grandeur; his composition is poor; his colouring is better, often possessing power and brilliance; his pencilling is free and firm, but with a tendency to hardness.' He is best known by two collections of engraved views of the English lakes, one containing twenty plates

published in 1789; the other forty-three plates, issued in 1816, with descriptions by T. Hartwell Horne. He published also 'Views of Cities and Towns in England and Wales' (W. Byrne, 1790, folio); also seventy-six plates illustrating a 'History of the River Thames,' 1794; several plates in 'Britannia Depicta,' 1806; besides other book illustrations. He wrote a memoir of Sir Joshua Reynolds for the fifth edition of that master's 'Literary Works,' 1819. This memoir was compiled, according to Leslie and Taylor (*Life of Reynolds*, 1865), with the object of showing that Sir Joshua was not 'driven from the Academy.'

He married Susan, daughter of Prebendary Hamond of York, but left no issue. He died at his brother's house, Parr's Wood, Didsbury, near Manchester, on 30 Dec. 1821, in consequence of a fall. There is a portrait of him in Dance's 'Collection of Portraits,' 1809–14, and another by Meyer after Sir T. Lawrence.

[Redgrave's Dict. of Artists, 1878, p. 149; Sandby's Hist. of the Royal Academy, 1862, i. 194; Knowles's Fuseli, i. 239; Foster's Lancashire Pedigrees; Gent. Mag. 1822, i. 92; Jupp's Society of Artists of Great Britain, 1871, p. 19.] C. W. S.

**FARISH, WILLIAM** (1759–1837), Jacksonian professor at Cambridge, born in 1759, was the son of a clergyman at Carlisle. He was educated in the Carlisle grammar school, and entered as a sizar of Magdalene College, Cambridge. He graduated B.A. in 1778, being senior wrangler and first Smith's prizeman; was elected fellow and appointed tutor of his college, and commenced M.A. in 1781. He was taxer in 1783 and proctor in 1792. In 1794 he was chosen professor of chemistry, and first sought to apply that science to the arts and manufactures, and to combine with its study the practical adjuncts of mechanics and engineering. In 1800 he was collated to the church of St. Giles, Cambridge. He became Jacksonian professor of natural and experimental philosophy in 1813, in succession to the Rev. Francis John Hyde Wollaston. In 1820 he took the degree of B.D., and in 1836 he was instituted to the rectory of Little Stonham, Suffolk, where he died on 12 Jan. 1837.

His only publications are: 1. 'A Plan of a Course of Lectures on Arts and Manufactures, more particularly such as relate to Chemistry,' Cambridge, 1796, 8vo, and again 1803 and 1821. 2. 'Report of the Formation of the Cambridge Auxiliary Bible Society,' 1812.

[Addit. MS. 19167, f. 242*b*; Gent. Mag. new ser. vii. 433; Watt's Bibl. Brit.; Cat. of Printed Books in Brit. Mus.; Graduati Cantabr. (1873), pp. 136, 490, 493; Biog. Dict. of Living Authors, p. 112.] T. C.

**FARLEY, CHARLES** (1771–1859), actor and dramatist, was born in London in 1771 and entered the theatrical profession at an early age, making his appearance as a page at Covent Garden, London, in 1782. He soon was entrusted with characters of greater prominence, and by his impersonation of Osric in 'Hamlet,' Trip in the 'School for Scandal,' and similar parts rose to notice in the legitimate drama, but was better known as a melodramatic performer and as an efficient stage-manager. He was the instructor of Joseph Grimaldi, to whose Orson, when he made his first appearance in the character, 10 Oct. 1806, he played Valentine. He assisted Thomas Dibdin in the composition of 'Harlequin and Mother Goose, produced at Covent Garden on 26 Dec. 1806, in which piece, played ninety-two nights, Grimaldi made his name famous. From 1806 to 1834 the Covent Garden pantomimes owed much of their success to his inventive mind and diligent superintendence. As a theatrical machinist he was in his time without a rival, and he was the originator of the incidents and tricks introduced into the dramas and pantomimes at this house. His Sanguinback in 'Cherry and Fair Star,' his Grindoff in 'The Miller and his Men,' a piece for which Sir H. R. Bishop wrote charming music, his Robinson Crusoe, and his Timour the Tartar were masterpieces of melodramatic acting. Jeremy, a fop, in 'Love for Love,' and Lord Trinket in the 'Jealous Wife' were also in his list of characters. His acting was in the old-fashioned noisy manner, with much gesture, a style which, however, then suited the taste of the patrons of the stage. He retired from public life in 1834, and died at his residence, 42 Ampthill Square, Hampstead Road, London, on 28 Jan. 1859.

He was the writer of: 1. Air, glees, and choruses in the pantomime called 'Raymond and Agnes, or the Castle of Lindenburgh,' 1797. 2. 'The Magic Oak, a Christmas Pantomime,' 1799. 3. 'Aggression, or the Heroine of Yucatan,' 1805. 4. 'Harlequin and Mother Shipton. Arranged and produced by Mr. Farley,' 1826. 5. 'Henry IV, Part II. Arranged by Mr. Farley, with four additional scenes representing the Coronation in the Abbey,' 1821. He also wrote many other pieces which were not printed.

[Kenrick's British Stage, July 1818, p. 145, with portrait; Era, 6 Feb. 1859, p. 11; Times 8 Feb. 1859, p. 5; Memoirs of Grimaldi (1846) i. 218, ii. 42; Gilliland's Dramatic Mirror (1808)

ii. 758; Reminiscences of Thomas Dibdin (1827), i. 228, ii. 418; West's Theatrical Characters (1824), with portraits.] G. C. B.

FARLEY, JAMES LEWIS (1823–1885), writer on Eastern affairs, only son of Thomas Farley of Meiltran, county Cavan, was born at Dublin, 9 Sept. 1823. He was destined for the legal profession, and studied at Trinity College. His attention, however, was early directed to Turkey and the East. After the conclusion of the Crimean war and the signing of the peace of Paris in 1856, the Ottoman Bank was formed through the efforts of certain great English capitalists. Farley accepted the post of chief accountant of the branch at Beyrout, which he assisted in successfully establishing. In 1858 he published a work on 'The Massacres in Syria,' warmly defending the cause of the Christians. In 1860 Farley was appointed accountant-general of the state bank of Turkey at Constantinople, which subsequently became merged in the Imperial Ottoman Bank. From this time forward he was a close student of the Turkish empire, and gained a wide knowledge of its people and rulers, as well as of its trade and financial condition. Farley wrote in 1861 an account of 'The Druses and the Maronites.' The following year he issued his work on 'The Resources of Turkey,' which dealt especially with the question of the profitable investment of capital in the Ottoman empire. The writer showed that the extension of British trade throughout the Turkish empire was mainly due to the energy and perseverance of the Greeks. 'Banking in Turkey' appeared in 1863, and 'Turkey; a Sketch of its Rise, Progress, and Present Position,' in 1866. Farley issued a further work on 'Modern Turkey' in 1872, which was followed in 1875 by a brochure on 'The Decline of Turkey Financially and Politically,' in which he warned Turkish bondholders of their impending dangers. Farley had been on intimate personal terms with Fuad and A'ali Pashas, but after their fall he severely condemned the misrule and oppression of their successors. In consequence of the breaking out of the Bulgarian massacres in 1876, Farley published his 'Turks and Christians: a Solution of the Eastern Question,' which attracted much attention. The author suggested reforms which would combine administrative autonomy for the Christian populations with the maintenance of the authority of the sultan. Some of his suggestions were pressed upon the Porte by the great powers, and ultimately adopted. In 1878 Farley published a descriptive and historical work, entitled 'Egypt, Cyprus, and Asiatic Turkey.' On the formation of the new principality of Bulgaria in 1880, he journeyed to Sofia in order to be present at the reception of the newly elected ruler, Prince Alexander I. On his return to England he published a monograph on the principality and its governor, under the title of 'New Bulgaria.' Farley was in Egypt during the sultan's visit in 1863, and at Constantinople on the occasion of the royal and imperial visits to the Turkish capital in 1869. As some recognition of his literary services to the Ottoman empire, he was appointed in March 1870 consul at Bristol for his imperial majesty the sultan, and this post he held until 1884. He wrote a series of 'Letters on Turkey' to a Bristol journal, and made considerable efforts to develope the trade between the port of Bristol and the Levant. Farley was a fellow of the Statistical Society of London, a corresponding member of the Institut Egyptien (founded by Napoleon I at Alexandria), and a privy councillor in the public works department of Bulgaria. His great knowledge of Bulgarian affairs caused him to be frequently referred to at the time the Bulgarian question agitated Europe. Farley died at Bayswater, London, 12 Nov. 1885.

[Men of the Time, 11th ed.; Times, 28 Nov. 1885; Farley's cited works.] G. B. S.

FARMER. [See also FERMOR.]

FARMER, ANTHONY (*fl.* 1687), president-designate of Magdalen College, Oxford, born in 1658, was son of John Farmer of Frowlesworth, Leicestershire. He matriculated at St. John's College, Cambridge, as a pensioner 14 Aug. 1672, aged 14; became a scholar of Trinity College 21 April 1676, and proceeded B.A. 1676–7, and M.A. 1680. He was noted for his riotous life as a student, and on 11 June 1678 received a severe admonition from the master of Trinity College for creating a disturbance in the dancing-school at Cambridge. On leaving the college he received the customary testimonial, and went to Chippenham, Wiltshire, where his father was then living, and taught in the school of a relative, Benjamin Flower, a nonconformist minister, who was without a license. Farmer declared that he assisted Flower while ill for four or five months without pay. On 13 July 1680 Farmer was incorporated M.A. of Oxford, and in September 1683 joined Magdalen Hall. There he quarrelled with the fellows, and the principal, Richard Levett, stated that he was of 'an unpeaceable humour.' Two tutors charged him with deliberately leading a gentleman commoner of the college into immoral courses in London. Finally he was induced to migrate to Magdalen College (13 July 1685).

His name appears in the list of the members of the scientific society established in the newly erected university laboratory in 1682 (Wood, *Life*, ed. Bliss, p. 258). As early as January 1687 Farmer was credited with being a 'papist.' His friends included Humphrey Brent of St. John's and Obadiah Walker of University College, who were avowed converts to Roman catholicism, and he was said to boast that through his pretended agreement with their views he anticipated preferment. Farmer's life did not grow less riotous as he advanced in age. The porter at Magdalen College deposed that he often let Farmer in at late hours and very drunk. Early in April 1687 he was reported to have engaged in a drunken frolic at Abingdon, and to have thrown the town stocks into Madman's Pool. Meanwhile a new distinction was in store for him. On 24 March 1686–7 Henry Clarke, president of Magdalen College, died, and on 5 April 1687 James II sent down his mandate to the college directing the fellows to elect Farmer to the vacant place. This infringement of the fellows' privileges, especially when the character of the king's nominee was known, roused very warm resentment. The visitor, the Bishop of Winchester, wrote that the appointment was directly contrary to the statutes, seeing that Farmer was not, and had never been, a fellow of the college. On 9 April the fellows petitioned the king to allow them to exercise their full rights, and denounced Farmer as 'in several respects uncapable.' On 15 April the fellows elected John Hough, and on 7 May Dr. Aldworth, the vice-president, drew up a list of 'reasons against Mr. Farmer,' in which he was declared to be 'a person of no good fame,' and 'a stranger wholly unacquainted and unexperienced in the affairs of the college.' These 'reasons' were expanded on 27 June 1687 into a long list of serious charges, which were placed with proofs before the high court of commission meeting at Oxford to inquire into the contumacy of the fellows. Farmer prepared a written reply, 1 July, denying many of the charges and palliating others. On 29 July he was summoned before Lord-chancellor Jeffreys, the presiding commissioner, who decided that the charges were true, and that 'the court looked upon him as a very bad man.' On 14 Aug. a royal mandate directed the fellows to elect as their president Samuel Parker, bishop of Oxford. Nothing further is known of Farmer.

[Dr. Bloxam's Magdalen Coll. and James II (Oxf. Hist. Soc.), p. 12 note and passim; Cartwright's Diary (Camd. Soc.); An Impartial Relation of the whole Proceedings against St. Mary Magdalen College in Oxon. in 1687, 1688; see also Charnock, Robert; Fairfax, Henry; Parker, Samuel.] S. L.

FARMER, GEORGE (1732–1779), captain in the navy, born in 1732, was son of John Farmer, of a Northamptonshire family settled at Youghal in Ireland, a collateral branch of the Fermors, the earls of Pomfret, extinct in 1867. He went to sea at an early age in the merchant service, and afterwards, entering the navy, served as a midshipman of the Dreadnought with Captain Maurice Suckling [q. v.] in the West Indies, and in the Achilles, on the home station, with the Hon. Samuel Barrington [q. v.] In May 1759 he was promoted to be lieutenant of the Aurora frigate, in which he served till January 1761 on the home station. He was then placed on half-pay, and settled for the time in Norwich, where he had been previously employed on the impress service, and where he now married. In 1766 he is said to have given valuable assistance in suppressing a dangerous riot there, and to have been promoted to the rank of commander in May 1768, in consequence of the representations of the local magistrates. He had, however, no active employment till September 1769, when he was appointed to the Swift sloop. In her he went out to the Falkland Islands, where, on his arrival in the following March, he found that the Spaniards, having established themselves at Port Solidad, had sent to Port Egmont, peremptorily ordering the English to quit the settlement. As there was no English force to resist any aggression, the senior officer, Captain Hunt, determined to go to England with the news, leaving Farmer in command. A few days later the Swift sailed for a cruise round the islands; but in a violent gale was blown over to the coast of Patagonia, and in attempting to go into Port Desire struck on a rock, and was utterly lost. The crew escaped to the shore, but being entirely destitute Farmer despatched the cutter to Port Egmont with orders to the only remaining ship, the Favourite, to come to their relief. On 16 April they arrived safely at Port Egmont. On 4 June a Spanish frigate anchored in the harbour; she was presently followed by four others, and the commandant wrote to Farmer that, having with him fourteen hundred troops and a train of artillery, he was in a position to compel the English to quit, if they hesitated any longer. Farmer replied that he should defend himself to the best of his power; but resistance against such an overwhelming force could be nothing more than complimentary, and accordingly when the Spaniards landed, Farmer, after firing his guns, capitulated on terms, an inventory of the stores being taken, and the English per-

mitted to return to their own country in the Favourite. After arriving in September, Farmer, on being acquitted of all blame for the loss of the Swift, was appointed to the Tamar sloop, and a few months later, January 1771, was promoted to post rank.

In August 1773 he was appointed to the Seahorse frigate, and sailed for the East Indies, having among his petty officers Thomas Troubridge, a master's mate, and Horatio Nelson, a midshipman. On returning to England after an uneventful commission, Farmer was appointed in March 1778 to the Quebec frigate of thirty-two guns, in which he was employed during the year in convoy service in the North Sea. In 1779 he was stationed chiefly at Guernsey as a guard for the Channel Islands, and to gain intelligence. It was thus that as early as 18 June he sent over news that the French fleet had sailed from Brest, that the Spanish fleet had sailed from Cadiz, and that there were at Havre great preparations for an invading force. On 6 July he wrote that he had driven on shore and destroyed a convoy of forty-nine small vessels, with a 20-gun frigate and several armed vessels; but that the Quebec herself had struck heavily on the rocks, and he had been obliged to throw his guns overboard. This necessitated his going to Portsmouth for repairs, and when these were finished, as there were no 12-pounders to replace the lost guns, he had to be supplied with 9-pounders, which were taken from another frigate not ready for sea. With this reduced armament, off Ushant, on 6 Oct., the Quebec met the French 18-pounder frigate Surveillante of 40 guns and nearly double the number of men. A sharp action ensued; after about three hours and a half both ships were dismasted; but the Quebec's sails falling over the guns caught fire, and the frigate was speedily in a blaze. There was little wind and a great swell; the Surveillante, completely disabled, was at some little distance; the Rambler cutter was to leeward, and also dismasted; and the French cutter Expédition, which had been engaged with the Rambler, had sought safety in flight. It was thus impossible to help the burning frigate, which after some four or five hours blew up. Sixty-six only out of about 195 that were on board were picked up by the boats of the Surveillante, of the Rambler, and of a Russian vessel that came on the scene; the rest, including Captain Farmer, perished. Farmer had been previously wounded, and his conduct both in the action and during the fire was so highly spoken of that, at the special request of the board of admiralty, a baronetcy was conferred on his eldest son, then a lad of seventeen years of age; a pension of 200*l.* a year to his widow, Rebecca, the daughter of Captain William Fleming of the royal navy; and of 25*l.* per annum to each of eight children, and a ninth not yet born (*Admiralty Minute*, 15 Oct. 1779), in order, as the board wrote, to 'excite an emulation in other officers to distinguish themselves in the same manner, and render Captain Farmer's fate rather to be envied than pitied, as it would give them reason to hope that if they should lose their lives with the same degree of stubborn gallantry, it would appear to posterity that their services had met with the approbation of their sovereign.' His portrait by Charles Grignion is now in the possession of Mr. Henry Taylor of Curzon Park, Chester (*Notes and Queries*, 7th ser. iv. 273).

[Official letters and other documents in the Public Record Office; Beatson's Nav. and Mil. Mem. iv. 561, and vi. 2–16; Gent. Mag. 1779, xlix. 480, 562; Hibernian Mag. 1779, p. 601; Burke's Baronetage; information communicated by Major-general W. R. Farmar.] J. K. L.

FARMER, HUGH (1714–1787), independent minister and theological writer, younger son of William and Mary Farmer, was born on 20 Jan. 1714 at the Isle Gate farm in a hamlet called the Isle, within the parish of St. Chad, Shrewsbury. His mother was a daughter of Hugh Owen of Bronycludwr, Merionethshire, one of the nonconformists of 1662. Farmer was at school at Llanegryn, Merionethshire, and under Charles Owen, D.D., at Warrington. In 1731 he entered Doddridge's academy at Northampton. His paper of religious experience, on seeking admission to the communion in Doddridge's church, has been preserved. To his tutor's preaching and his reading of the sermons of Joseph Boyse [q. v.] he attributes his permanent religious impressions. On leaving the academy (1736) he became assistant to David Some of Market Harborough (*d.* May 1737).

Early in 1737 he took charge of a struggling cause at Walthamstow, founded by Samuel Slater, ejected from St. James's, Bury St. Edmunds. He seems at first to have lodged in London, but was soon (between 14 Feb. and 14 July) received into the family of William Snell, a chancery solicitor, and great friend of Doddridge. Farmer's 'general acceptance' at once led to a 'great increase' in the congregation. In July, Doddridge, who had been asked to find a minister for the independent congregation at Taunton, applied to Farmer, who declined the overture. He explains that he was not Calvinistic enough for Taunton, the liberal element in the congregation having seceded with Thomas Amory, D.D. (1701–1774) [q.v.]

At Walthamstow the most considerable dissenter was William Coward (*d.* 1738) [q. v.], a man of benevolence and wealth, who in extreme old age developed some eccentricities. Doddridge, who was anxious to secure from Coward a benefaction for his academy, learned from Farmer that the old man was cooling towards moderate theologians, and merely civil to himself, but had engaged him 'to preach for him next winter.' This is the basis of Kippis's statement that Farmer was Coward's chaplain. There may be some foundation for the 'pleasant story' that one evening, when Coward's house was closed, according to rule, at six o'clock, Farmer was shut out; but the story, as told by Kippis, requires some adjustment. Humphreys tells it somewhat differently. Both make it the occasion of Farmer's introduction to the Snells, but this is incorrect.

In 1740 a new meeting-house was built for Farmer on a piece of ground given by Snell. Farmer's preaching drew a rather distinguished congregation; Kippis remembered seeing 'between thirty and forty coaches' in attendance at the meeting-house door. He continued to reside with the Snells as a permanent guest, and spent most of his professional income (never large) in books. In 1759 his congregation relieved him of some duties by appointing as afternoon preacher Ebenezer Radcliffe, who remained his colleague till 1777. Thomas Belsham [q. v.] was invited to succeed him, but declined.

The first use which Farmer made of his leisure was to prepare his treatise on the temptation (preface dated 23 June 1761). Immediately afterwards he accepted the post of afternoon preacher at Salters' Hall, vacated by the promotion of Francis Spilsbury to the pastorate; this was a presbyterian congregation, but Farmer never ceased to be an independent. Except that of James Fordyce [q. v.] of Monkwell Street, his auditory was the largest afternoon congregation among the presbyterians of London. In 1762 he was elected a trustee of Dr. Williams's foundations, a rare honour for an independent; he was also elected a trustee of the Coward trust. About the same time he was chosen one of the preachers at the 'merchants' lecture' on Tuesday mornings at Salters' Hall.

Farmer's pulpit power depended upon the instructiveness of his expositions of scripture, and the excellence and freshness of his delivery. 'Never raise a difficulty without being able to solve it' was his frequent advice to young preachers. He censured the rashness of Priestley's publications. Strongly conservative in his religious feelings, he was keenly alive to the thorny places of doctrinal systems, and avoided them. Kippis observes that 'there was a swell in his language that looked as if he was rising to a greater degree of orthodoxy in expression than some persons might approve; but it never came to that point.' The nearest approach to a definition of his own position is given in his recommendation, 'Sell all your commentators and buy Grotius.' Here he echoes the remark which he had heard in Doddridge's classroom, but without Doddridge's qualification.

Farmer's disquisitions have the merits of considerable learning, great acuteness, and a plain and vigorous style. He exercised a decisive influence on the current of opinion in liberal dissent. He is the champion of the divine sovereignty, both as excluding from the physical world the operation of any other invisible agents, and as authorising the production of 'new phænomena' which remove 'the inconveniences of governing by fixed and general laws.' Farmer maintains that the proof of the divinity of a doctrine is the fact that its enunciation has been followed by a miracle. Farmer's positions were eagerly adopted by the rationalising section of dissenters; but in the long run his strong assertions of the fixity of natural law overcame his argument for miracle, and his disciples soon denied the existence of invisible agents, whose operation he had banished from the phenomenal world.

Farmer resigned his Sunday lectureship at Salters' Hall in 1772; he delivered the charge at the ordination of Thomas Tayler at Carter Lane in 1778, but declined to print it; he resigned the merchants' lectureship in 1780. At the same time he resigned the pastorate at Walthamstow, but continued to preach in the morning until a successor was appointed. In 1782 he resigned his place on the Coward trust, but was re-elected later. His health was failing, and he usually wintered at Bath. He overcame two severe attacks of stone, but in 1785 was threatened with blindness (his father had been blind for six years before his death). An operation restored to him the use of his eyes, and his last days were devoted to study. He died on 5 Feb. 1787, and was buried in the parish churchyard at Walthamstow, in the same grave with his friend Snell.

No portrait of Farmer was ever taken; he is described as tall, spare, and dark-complexioned, with small, near-sighted eyes, and a prominent nose and chin, which gave him a nutcracker face when he lost his teeth. In conversation he was brilliant and vivacious, apt in paying compliments, and highly sensitive. He never married. His elder brother, John, a strict Calvinist and a good

scholar, became (30 Dec. 1730) assistant to Richard Rawlin at Fetter Lane, and afterwards (28 March 1739) colleague with Edward Bentley at Coggeshall, Essex; he published a volume of sermons (1756), and succeeded Priestley at Needham Market, Suffolk (1758). Latterly he became deranged; his brother, with whom he was not on good terms, secretly provided for his wants.

Farmer published: 1. 'The Duty of Thanksgiving,' &c. 1746, 8vo (a sermon, 9 Oct., on the victory at Culloden). 2. 'An Inquiry into the Nature and Design of Christ's Temptation,' &c., 1761, 8vo. This went through three editions in Farmer's lifetime; the fourth (1805) was edited by Jeremiah Joyce [q. v.]; a fifth appeared in 1822, 12mo. John Mason of Cheshunt claimed Farmer's theory as his own, but Farmer had no difficulty in showing (in his 2nd edit. 1764) a radical distinction between them. 3. 'A Dissertation on Miracles,' &c., 1771, 8vo; 2nd edit. 1804, 12mo, edited by Joyce; 3rd edit. 1810, 12mo. A German translation appeared at Berlin, 1777, 8vo. 4. 'An Examination of the late Mr. Le Moine's Treatise on Miracles,' 1772, 8vo (occasioned by a series of attacks in the 'London Magazine,' charging him with plagiarising from Abraham Le Moine). 5. 'An Essay on the Demoniacs,' &c., 1775, 8vo; 2nd edit. 1779, 8vo; 3rd edit. 1805, 12mo, edited by Joyce, with No. 2; 4th edit. (called the third), 1818, 12mo. A German translation appeared at Berlin, 1776, 8vo. 6. 'Letters to the Rev. Dr. Worthington,' &c., 1778, 8vo (in reply to 'An Impartial Inquiry into the case of the Gospel Demoniacs,' 1777, 8vo, by Richard Worthington, M.D.) 7. 'The General Prevalence of the Worship of Human Spirits in the Antient Heathen Nations,' &c., 1783, 8vo. Posthumously (with the 'Memoirs,' 1804, 8vo) were printed: 8. 'A Reply' to John Fell (1735–1797) [q. v.], on the subject of No. 7, and nine extracts from 'An Essay on the Case of Balaam,' from a transcript made by Michael Dodson [q. v.] Farmer's will enjoined his executors, on pain of losing their legacies, to burn all his manuscripts; he had nearly completed a volume on the demonology of the ancients. He supplied Palmer with some additional particulars of Hugh Owen for the 'Nonconformist's Memorial' (1775). Six of his letters to Isaac Toms of Hadleigh, Suffolk, are printed with the 'Memoirs.'

[Funeral Sermon, by Urwick, 1787 (preached 18 Feb., gives 5 Feb. as the date of his death; Kippis corrects it to 6 Feb. from the probate of his will, but Belsham's Diary also gives 5 Feb.); Biogr. Brit. (Kippis), 1793, v. 664 sq.; Palmer's Nonconformist's Memorial, 1803, iii. 492 sq.; Memoirs, 1804, anonymous, but by Samuel Palmer, and acknowledged as his in Orton's Letters to Diss. Ministers, 1806, ii. 244; Wilson's Diss. Churches, 1808, i. 104, ii. 60, iii. 457; Monthly Repository, 1809, p. 708, 1815, p. 686, 1818, p. 561; Humphrey's Corresp. of P. Doddridge, 1830, iii. 231, 251, 297 sq., iv. 77, 463; Rutt's Mem. of Priestley, 1831, i. 334; Williams's Mem. of Belsham, 1833, pp. 128 sq., 239, 337; Davids's Evang. Nonconf. in Essex, 1863, pp. 364, 628; Hunt's Rel. Thought in Engl. 1873, iii. 249 sq.; Browne's Hist. Congr. Norf. and Suff. 1877, p. 501; Rees's Hist. Prot. Nonconf. in Wales, 1883, p. 281 sq.; Jeremy's Presb. Fund, 1885, pp. 133, 153 sq.; extract from 'A Register for Births of the Dessenters' at St. Chad's, Shrewsbury. per the Rev. C. R. Durham.] A. G.

**FARMER, JOHN** (*fl.* 1591–1601), composer, was a favourite of Edward Vere, seventeenth earl of Oxford, 'a great favourer of poets (being one himself) and musitians' (Wood, *MS. Notes* in Bodleian). To this nobleman he dedicated the two works which he published on his own responsibility. The first of these is a treatise, now exceedingly rare, entitled 'Divers and sundrie waies of two parts in one, to the number of fortie, uppon one playn song,' &c. It was printed by Thomas Este [see East, Thomas] in 1591, and consists of what we should now call a series of examples in two-part counterpoint of different orders. The book seems to have attained considerable success, although its fame must have been speedily eclipsed on the appearance of Morley's 'Introduction' six years afterwards; for East gave Farmer an important share in the work of harmonising the psalm-tunes for his 'Whole Book of Psalms,' published 1592. The thirteen canticles, hymns, &c., which are there prefixed to the psalms proper are all set by Farmer, as well as five of the psalm-tunes themselves. In 1599 appeared 'The First Set of English Madrigals, to foure Voyces, newly composed by Iohn Farmer, Practitioner in the art of Musicque. Printed at London in Little Saint Helens by William Barley, the assigne of Thomas Morley, and are to be solde at his shoppe in Gratious Streete, Anno Dom. 1599.' The part-books contain sixteen madrigals in four parts and one in eight, and the author in his preface to the reader claims to have 'fitly linkt' his 'Musicke to number,' a characteristic which, according to him, had been up to that time confined to Italian composers. This claim Dr. Burney considered that he failed to establish, and certainly, to judge from the madrigal by which he is best known, his feeling for accentuation cannot have been very strong. In Charles Butler's 'Principles of Musik,' 1636, Farmer is spoken of as the 'author of

the Sixteen Madrigals in four and the Seventeen in twice four parts,' a statement which has led Dr. Rimbault to the conclusion that a second set were at least composed (Biographical Notices prefixed to the Musical Antiquarian Society's edition of *The Whole Book of Psalms*, 1844). It will be evident, however, that 'the Seventeen' stands for 'the seventeenth,' and that the set is that above described. Farmer's best-known composition is the madrigal 'Faire Nimphs, I heard one telling,' contributed to 'The Triumphs of Oriana' in 1601 [see EAST, THOMAS]. The Fitzwilliam Museum at Cambridge contains two madrigals, not included in the collection of 1599, in Immyns's handwriting, 'You pretty flowers,' and 'Thyrsis, thy absence,' both for four voices, besides copies of some of the other compositions. The British Museum has a complete set of the madrigals of 1599, and a manuscript score of the sixteen madrigals in four parts (Addit. MS. 29996), in the last of which, 'Take time while time doth last,' occurs an amusing direction for singing the tenor part, which 'is made only to Fright & dismaye the singer; By driving od Chrotchets (*sic*) through sembrifes, brifes, and longs,' &c. A cantus part of two of the madrigals is contained in Addit. MS. 29382, and the Music School and Christ Church collections at Oxford contain compositions by him.

[Grove's Dict. i. 507; Burney's Hist. iii. 234; Hawkins's Hist. (1853), p. 515; Mus. Antiq. Soc. publications, 1844; Cat. of Fitzwilliam Museum; compositions by Farmer above mentioned.]

J. A. F. M.

**FARMER, RICHARD, D.D.** (1735–1797), master of Emmanuel College, Cambridge, the descendant of a family long seated at Ratcliffe Culey, a hamlet in the parish of Sheepy, Leicestershire, was born at Leicester on 28 Aug. 1735. He was the second son of Richard Farmer, a rich maltster, by his wife Hannah, daughter of John Knibb. He was educated under the Rev. Gerrard Andrewes, in the free grammar school at Leicester, and about 1753 entered as a pensioner at Emmanuel College, Cambridge, where he graduated B.A. in 1757, and was a 'senior optime.' He successfully contested with Wanley Sawbridge for the silver cup given at Emmanuel College to the best graduate of that year. In 1760 he commenced M.A., and succeeded the Rev. Mr. Bickham as classical tutor of his college. For many years, while tutor, he served the curacy of Swavesey, a village about eight miles from Cambridge. Gunning relates that Farmer used to ride over to Swavesey on Sundays, and as soon as the services had been performed galloped back to college about six o'clock. After tea he put a night-cap on his head and dozed until it was time to attend the evening meeting in the parlour, where, under the soothing influence of a pipe, many an hour was whiled away in university or literary talk. At this time he formed an intimacy with Sir Thomas Hatton, bart., of Long Stanton, Cambridgeshire, and for some time aspired to the hand of his eldest daughter. The marriage was postponed on account of Farmer's want of means, and when after many years this objection was removed, he found on mature reflection that his habits of life were too deeply rooted to be changed with any chance of perfect happiness to either party. Such is George Dyer's version of the story; but Cole says: 'Dr. Coleman told me, 3 May 1782, that he had it from sufficient authority, that Sir Thomas Hatton had refused his eldest daughter to Dr. Farmer, but upon what foundation he knew not. The lady is 27 or 28, and Dr. Farmer about 47 or 48. It will probably be a great mortification to both, as to every one it seemed that their regard for each other was reciprocal. Dr. Farmer's preferment is equal to 800*l.* per annum; and I guess the lady's fortune, there being six daughters and two sons, not very great' (*Addit. MS.* 5869, f. 87 *b*).

On 19 May 1763 Farmer was elected a fellow of the Society of Antiquaries of London. In 1765 he was junior proctor of the university. He had already formed an extensive library and had acquired by his intimate acquaintance with English literature, especially the early dramatists, a considerable reputation as a scholar and an antiquary. When Dr. Johnson visited Cambridge in 1765 he had a 'joyous meeting' with Farmer at Emmanuel. A graphic account of the interview written by an eye-witness, B. N. Turner, of Denton, Lincolnshire, will be found in the 'New Monthly Magazine' for December 1818 (x. 388). The two scholars afterwards maintained a friendly correspondence on literary topics. Thus on one occasion Johnson requested Farmer to help Steevens in forming a catalogue of translations which Shakespeare might have seen, and on another he himself asked for information from the university registers respecting several Cambridge graduates noticed in the 'Lives of the Poets.'

On 15 May 1766 Farmer issued from the university press proposals for printing the history of Leicester, written by Thomas Staveley, barrister-at-law, formerly of Peterhouse, Cambridge. He eventually abandoned this design, and returned the money which had been received from the subscribers to the projected work. Staveley's collections,

together with those of the Rev. Samuel Carte, several original manuscripts, and some engraved plates, he presented to John Nichols, the historian of Leicestershire, who made use of them in the compilation of his great work (Nichols, *Leicestershire*, pref.; *Gent. Mag.* lxv. 185). Farmer found more congenial employment in the study of Shakespeare and his commentators. In 1767 he brought out the first edition of his only published work, an 'Essay on the Learning of Shakspeare' (Cambridge, 8vo), addressed to his friend and schoolfellow, Joseph Cradock of Gumley. A second edition of this valuable performance was called for the same year, in which there are 'large additions.' A third edition was printed at London in 1789, without any additions except a note at the end, accounting for his finally abandoning the intended publication of the antiquities of Leicester. A fourth edition appeared at London in 1821, 8vo. The essay is also given at large in Steevens's edition of Shakespeare 1793, in Reed's edition 1803, in Harris's edition 1812, and in Boswell's 'Variorum,' 1821. In this masterly little essay Farmer demonstrated that Shakespeare's knowledge of classical history was obtained at second hand through the medium of translations.

In 1767 he took the degree of B.D., and on 8 July 1769 Dr. Terrick, bishop of London, appointed him one of the preachers at the Chapel Royal, Whitehall. When in London he usually resided at the house of Dr. Anthony Askew [q. v.], the eminent physician, in Queen Square, Bloomsbury. In 1775, on the death of Dr. Richardson, he was chosen master of Emmanuel College, Henry Hubbard, the senior fellow, having declined the post on account of age and infirmities. He now took the degree of D.D., and was very soon succeeded in the tutorship by Dr. William Bennet, afterwards bishop of Cloyne. He served the office of vice-chancellor of the university in 1775–6, and again in 1787–8. During his first term of office the university voted an address to the king, in support of the American policy of the government. One member of the *Caput* refused to give up the key of the place containing the university seal, whereupon Farmer is said to have forced open the door with a sledge-hammer—an exploit which his democratic biographers allege to have been the cause of all his subsequent preferments. On the death of Dr. Barnardiston, master of Corpus Christi College, he was (27 June 1778) unanimously elected principal librarian of the university. In April 1780 he was collated by Bishop Hurd to the prebend of Alrewas, and the chancellorship annexed, founded in the cathedral church of Lichfield. In March 1782 he was installed a canon in the ninth prebend of the church of Canterbury. After enjoying this prebend for several years he resigned it on being preferred by Mr. Pitt to a canonry residentiary and the prebend of Consumpta-per-Mare at St. Paul's, London, on 19 March 1788. The latter years of his life were pretty equally divided between Emmanuel College and the residentiary house in Amen Corner. His residence in London was favourable to his love of literary society, and for many years he was a member of different clubs composed of men of letters, by whom he was much esteemed. Among these societies were the Eumélean Club at Blenheim Tavern, Bond Street, of which Dr. John Ash was president, the Unincreasable Club, Queen's Head, Holborn, of which Isaac Reed was president, and the Literary Club, founded by Dr. Johnson and Sir Joshua Reynolds. Farmer twice declined a bishopric that was offered to him by Mr. Pitt as a reward for the tory principles which he strove to propagate in his college and in the whole university. In 1796 he was admitted *ad eundem* at Oxford.

He died, after a long and painful illness, at the lodge of Emmanuel College, on 8 Sept. 1797, and was buried in the chapel. A monument was erected to his memory in the cloisters, inscribed with a Latin epitaph composed by Dr. Parr.

A portrait of him was engraved by J. Jones from a painting by Romney.

When a young man he wrote some 'Directions for Studying the English History,' which have been printed in the 'European Magazine' for 1791 and in Seward's 'Biographiana;' but his only work of any importance is the 'Essay on the Learning of Shakespeare.' Invincible indolence prevented him from achieving other literary triumphs. He was content to be the hero of a coterie, and to reign supreme in a college combination-room amid the delights of the pipe and the bottle. To his ease or his disappointment in love may be attributed a want of attention to his personal appearance, and to the usual forms of behaviour belonging to his station. In the company of strangers the eccentricity of his appearance caused him sometimes to be taken for a person half crazed. There were three things, it was said, which he loved above all others, namely, old port, old clothes, and old books; and three things which nobody could persuade him to do, namely, to rise in the morning, to go to bed at night, and to settle an account. In his own college he was adored, and in the university he exercised for many years more influence than any other individual. His

friend Isaac Reed remarks that 'as the master of his college he was easy and accessible, cultivating the friendship of the fellows and inferior members by every mark of kindness and attention; and this conduct was rewarded in the manner he most wished, by the harmony which prevailed in the society, and by an entire exemption from those feuds and animosities which too often tore to pieces and disgraced other colleges. In his office of residentiary of St. Paul's, if he was not the first mover, he was certainly the most strenuous advocate for promoting the art of sculpture, by the introduction of statuary into the metropolitan cathedral: and many of the regulations on the subject were suggested by him, and adopted in consequence of his recommendation.'

His library, which was particularly rich in scarce tracts and old English literature, was sold in London in 1798. The catalogue extends to 379 pages, and the separate books number 8,155. The library is supposed to have cost him less than 500*l.* It sold for 2,210*l.*, independently of his pictures.

A scurrilous pamphlet, entitled 'The Battle between Dr. Farmer and Peter Musgrave, the Cambridge Taylor, in Hudibrastic verse,' appeared at London in 1792, 8vo. Several printed books with manuscript notes by Farmer are preserved in the British Museum.

[Memoir by George Dyer in Annual Necrology for 1797–8, p. 390; Nichols's Lit. Anecd. ii. 618; Boswell's Johnson; Bromley's Cat. of Engraved Portraits, p. 360; Cole's MS. 54, pp. 32, 33; Dibdin's Bibliomania (1811), p. 565; European Mag. xxxvii. 116; Evans's Cat. of Engraved Portraits, 3873, 3874; Gent. Mag. vol. lxvii. pt. ii. pp. 545, 805, 888, 1068, vol. lxviii. pt. i. p. 517, pt. ii. p. 720; Georgian Era, iii. 553; Gleig's Supplement to third edition of the Encyclopædia Britannica, i. 641; Le Neve's Fasti (Hardy), i. 58, 586, ii. 382, iii. 611, 630, 702; Literary Memoirs of Living Authors, i. 183; Lowndes's Bibl. Man. (Bohn), pp. 780, 2317; Marshall's Cat. of Five Hundred Celebrated Authors; Notes and Queries, 1st ser. iv. 379, 407, 428, 2nd ser. x. 41; Seward's Biographiana, ii. 578–98; Shuckburgh's Essay on Farmer, printed with the Life of Laurence Chaderton, 1884; Smith's Cat. of Engraved Portraits, p. 55.] T. C.

FARMER, THOMAS (*fl.* 1685), composer, was originally one 'of a company of musitians in London and played in the waytes' (Wood, *MS. Notes*, Bodleian). He took the degree of Mus. B. at Cambridge in 1684, before which time he had contributed songs to Playford's 'Choice Ayres, Songs, and Dialogues' (2nd edit. 1675). One of these is described as 'in the Citizen turn'd Gentleman.' This was the sub-title of Ravenscroft's 'Mammouchi,' produced 1675. 'Apollo's Banquet' contains 'Mr. Farmer's Magot,' for violin. His instrumental compositions are entirely for strings, in three or four parts. He wrote the 'tunes' in 'The Princess of Cleve,' which appear in a set of manuscript parts dated December (16)82, owned by Thomas Fuller (Add. MS. 29283–5). Fuller possessed three other compositions in three parts by him (*ib.* 31429), and various overtures are contained in Add. MS. 24889. He contributed songs to 'The Theater of Musick,' 1685–7, and to D'Urfey's third collection, 1685. In 1686 appeared his own collection of airs in four parts, under the title of 'A Consort of Musick,' containing thirty-three lessons. A 'Second Consort,' containing eleven lessons, appeared in 1690. The date of his death is fixed only by the fact that Purcell wrote an elegy upon him to words by Nahum Tate, published in 'Orpheus Britannicus,' ii. 35, and beginning 'Young Thyrsis' fate ye hills and groves deplore.' This establishes the fact that Farmer died before November 1695, and it may be inferred that he died young. Hawkins says that his house was in Martlet Court, Bow Street, Covent Garden.

[Grove's Dict. i. 507; Imp. Dict. of Univ. Biog., art. 'Farmer;' authorities and compositions as above; Hawkins's Hist. (1853), p. 768.] J. A. F. M.

FARMERY, JOHN, M.D. (*d.* 1590), physician, a native of Lincolnshire, matriculated as a pensioner of King's College, Cambridge, in November 1561 (B.A. 1564–5, M.A. 1568). He seems to have practised medicine in London, as an empiric, with powerful patrons. The College of Physicians was induced to license him on 4 Feb. 1586–7, and admitted him a candidate 22 Feb. following, and fellow 28 Feb. 1588–9, with an injunction to proceed M.D. within two years. In September 1589 he graduated M.D. at Leyden, after receiving letters testimonial from the London college. In 1589 also he was directed by the college to draw up, with Drs. Atslowe, Browne, and Preest, the formulæ of syrups, juleps, and decoctions, for the 'Pharmacopœia.' He died in the spring of 1590. In his will (P. C. C. 23, Drury), dated 15 March and proved 7 April 1590, he described himself as living in 'Alderbert strete' in the parish of St. Mary Aldermanbury, and desired to be buried in his parish church. By his wife, Anne, he had two daughters, Mary and Elizabeth. His widow afterwards married (license dated 26 Feb. 1592–3) Edward Lister, M.D. (*d.* 1620), and was buried in the church of St. Mary Aldermanbury, 11 Dec. 1613. Farmery was a Roman catholic. His friend

Richard Smith, M.D., was 'supraveisor' of his will. He is conjectured (Cooper, *Athenæ Cant.* ii. 98) to have been the author of 'A Methode of Measuringe and Surveyinge of Land; published by J. F., practitioner in physick,' licensed to Thomas Woodcocke 13 Oct. 1589 (Arber, *Registers*, ii. 249). A book, 'Perpetuall and kindelie pronosticacons of the change of tymes, taken out of old and newe aucthors,' 'to be printed in Italian, Frenche, and Englishe,' and licensed to John Wolfe 7 Jan. 1590–1 (*ib.* ii. 269 *b*), has also been attributed to Farmery. Ames (*Typogr. Antiq.* ed. Herbert, p. 1177) wrongly describes the latter work as 'Perpetuall Prognostication of the—Weather—by I. F.' It is very doubtful if Farmery was concerned with it.

[Cooper's Athenæ Cantabrigienses, ii. 98; Munk's Coll. of Phys. i. 96–7, 98, 104; Chester's London Marriage Licenses (Foster), p. 848; information kindly supplied by Mr. Gordon Goodwin.] C. C.

FARNABY, GILES (*fl.* 1598), composer, was of the family of Farnaby of Truro, and is said to have been related to Thomas Farnaby, the schoolmaster [q. v.] He took the degree of Mus.B. at Oxford on 7 July 1592, having at that time studied the faculty of music for twelve years (Wood, *MS. Notes*, Bodleian). He harmonised nine tunes for the 'Whole Book of Psalms' published in this year by Thomas East. Six years afterwards appeared his only published work, 'Canzonets to Foure Voyces, with a Song of eight parts. Compiled by Giles Farnaby, Bachilar of Musicke. London. Printed by Peter Short, dwelling on Bradstreet Hill at the signe of the Star, MDXCVIII.' The set of part books was dedicated to 'the Right Worshipfull Maister Ferdinando Heaburn, Governor of her Maiesties Privie Chamber.' Commendatory verses by Anto. Holborne, John Dowland, R. Alison, and Hu. Holland are prefixed. The first canzonet, 'My lady's collored cheeks,' has been edited by Mr. T. Oliphant, as 'A nosegay of spring flowers,' and No. 20, 'Construe my meaning,' by Mr. W. B. Squire. The latter is especially interesting on account of the boldness of its chromatic treatment. No. 4, 'Daphne on the Rainebowe,' was arranged by the composer for the virginals. It appears, together with forty-seven other compositions for the same instrument, and two settings by Farnaby of works by Robert Johnson, in the book known as 'Queen Elizabeth's Virginal Book' in the Fitzwilliam Museum at Cambridge. The style of the pieces is very florid, resembling that of Bull. Three consecutive pieces are called 'Farnaby's Dream,' 'His Rest,' and 'His Humour.' Four compositions by a son of Giles Farnaby, named Richard, are contained in the same volume. Nothing more is known of his biography. Add. MS. 29427 contains two single parts of an anthem for six voices, 'O my sonne Absolon.'

[Grove's Dict. i. 507, iv. 308–10; Burney's Hist. iii. 112; Wood's Athenæ Oxon., Fasti, ii. 257, MS. Notes in Bodleian.] J. A. F. M.

FARNABY, THOMAS (1575?–1647), schoolmaster and classical scholar, was son of Thomas Farnaby, a London carpenter, by Dorothy, daughter of Thomas Foxcroft of Batley, Yorkshire. His grandfather was at one time mayor of Truro, and his great-grandfather, according to his own account, was an Italian musician. Born about 1575, he matriculated at Merton College, Oxford, on 26 June 1590. He became a postmaster there, and servitor to Thomas French, 'a learned fellow of that house.' Falling under the influence of the jesuits, he abruptly left the university, and studied at a jesuit college in Spain, where he clearly received a very sound classical education. But, dissatisfied with his position, and 'being minded to take a ramble,' he 'went with Sir Fr. Drake and Sir John Hawkins in their last voyage, being in some esteem with the former.' At a later date he fought in the Low Countries, and about 1596 landed in Cornwall in great distress. For a time his poverty 'made him stoop so low as to be an abcdarian, and several were taught their hornbooks by him.' Under the name of Bainrafe—an anagram of Farnabie—he settled at Martock, Somersetshire, and taught in the grammar school there. His capacity as a teacher soon declared itself, and, removing to London, he opened a school in Goldsmiths' Rents, or Goldsmiths' Alley, behind Redcross Street, Cripplegate. His pupils soon numbered three hundred, and were for the most part sons of noblemen and 'other generous youths.' He had boarders as well as day scholars; held his classes in a large 'garden-house;' and joined several houses and gardens together to meet the needs of his establishment. He only had three ushers at work with him. In 1630 William Burton (1609–1657) [q. v.], a well-known antiquary, was one of his assistants. Sir John Bramston the younger [q.v.], with his brothers, Mountfort and Francis, were among his boarders, and Sir John has described the school in his autobiography (Camd. Soc. p. 101). Sir Richard Fanshawe, Alexander Gill, and Henry Birkhead were also Farnaby's pupils. Before 1629 Farnaby's fame as a schoolmaster and classical scholar was known to all the scholars of Europe (cf. *Barlæi Epistolæ*, p. 292), and from 1630 to

1642 he was in repeated correspondence with G. J. Vossius. As early as June 1631 Farnaby had bought a country house at Sevenoaks, and the plague of 1636 (combined with a quarrel with his London landlord) induced him to remove his school there. The school throve, and Farnaby bought much land at Sevenoaks as well as estates at Otford, Kent, and Horsham, Sussex. His reputation as a classical scholar led to a commission from the king to prepare a new Latin grammar to replace the one already in use in the public schools. On 10 July 1641 Farnaby petitioned the House of Lords to secure his grammar, then just completed, the monopoly promised it by Charles I (*Hist. MSS. Comm.* 4th Rep. 866). The civil wars ruined Farnaby. He was reported to have said that he preferred one king to five hundred. In 1643 he was arrested by the parliamentarians near Tunbridge, and was committed to Newgate. He was placed on board ship with a view to his transportation to America, but was ultimately sent to Ely House, Holborn, where he was detained for a year. He was allowed to return to Sevenoaks in 1645, and he died there 12 June 1647, being buried in the chancel of the church.

Farnaby married, first, Susan, daughter of John Pierce of Lancells, Cornwall; and secondly, Anne, daughter of John Howson, bishop of Oxford, afterwards of Durham. By his first wife he had (besides a daughter Judith, wife to William Bladwell, a London merchant) a son, John, captain in the king's army, who inherited his father's Horsham property, and died there early in 1673. By his second wife he had, among other children, a son Francis, born about 1630, who inherited the Kippington estate, Sevenoaks, and was a widower on 26 Jan. 1662-3, when he obtained a license to marry Mrs. Judith Nicholl of St. James, Clerkenwell (Chester, *Marriage Licenses*, ed. Foster, p. 471).

Farnaby was the chief classical scholar as well as the chief schoolmaster of his time. His editions of the classics, with elaborate Latin notes, were extraordinarily popular throughout the seventeenth century. He edited Juvenal's and Persius's satires (Lond. 1612, dedicated to Henry, prince of Wales, 1620, 1633, 1685 tenth ed.); Seneca's tragedies (Lond. 1613, 1624, 1678 ninth ed., 1713, 1728); Martial's 'Epigrams' (Lond. 1615, Geneva, 1623, Lond. 1624, 1633, 1670, seventh ed.); Lucan's 'Pharsalia' (Lond. 1618, 1624, 1659, seventh ed.); Virgil's works (1634, dedicated to Lord Craven of Hamsted, and 1661); Ovid's 'Metamorphoses' (Lond. 1637, 1650, 1677, 1739); Terence's comedies, ed. Farnaby and Meric Casaubon (Amsterdam, 1651, 1669, 1686, 1728, Saumur, 1671).

Farnaby's other works are: 1. 'Index Rhetoricus Scholis et Institutioni tenerioris ætatis accommodatus,' London, 1625; 2nd ed. 1633; 3rd ed. 1640; 4th ed. 1646; 15th ed. 1767; reissued in 1640 as 'Index Rhetoricus et Oratoricus cum Formulis Oratoriis et Indice Poetico,' and epitomised by T. Stephens in 1660 for Bury St. Edmunds school under the title 'Τροποσχηματολογία.' 2. 'Phrases Oratoriæ elegantiores et poeticæ,' London, 1628, 8th ed. 3. ''Η τῆς Ἀνθολογίας Ἀνθολογία, Florilegium Epigrammatum Græcorum eorumque Latino versu a variis redditorum,' London, 1629, 1650, 1671. 4. 'Systema Grammaticum,' London, 1641; the authorised Latin grammar prepared by royal order. 5. 'Phrasiologia Anglo-Latina,' London, 8vo, n.d. 6. 'Tabulæ Græcæ Linguæ,' London, 4to, n.d. 7. 'Syntaxis,' London, 8vo, n.d. A patent dated 6 April 1632 granted Farnaby exclusive rights in all his books for twenty-one years (Rymer, *Fœdera*, xix. 367), and on the back of the title-page of the 1633 edition of the 'Index Rhetoricus' penalties are threatened against any infringement of Farnaby's copyright. In both documents mention is made of editions by Farnaby of Petronius Arbiter's 'Satyricon' and Aristotle's 'Ethics,' but neither is now known. Letters from Vossius to Farnaby appear in Vossius's 'Epistolæ' (Lond. 1690), i. 193, 353, 386. Four of Farnaby's letters to Vossius are printed in Vossius's 'Epistolæ Clarorum Virorum' (1690), pp. 70, 85, 213, 303. Other letters appear in John Borough's 'Impetus Juveniles' (1643), and in Holyday's 'Juvenal.' Farnaby prefixed verses in Greek with an English translation to Coryat's 'Crudities,' and he wrote commendatory lines for Camden's 'Annales.'

Ben Jonson was a friend of Farnaby, and contributed commendatory Latin elegiacs to his edition of Juvenal and Persius. John Owen praises Farnaby's Seneca in his 'Epigrams.' He is highly commended in Dunbar's 'Epigrammata,' 1616, and in Richard Bruch's 'Epigrammatum Hecatontades duæ,' 1627.

[Wood's Athenæ Oxon., ed. Bliss (partly communicated by Farnaby's son Francis), iii. 213-16; Visitation of London, 1633-5 (Harl. Soc.), i. 265; Wood's Fasti, i. 367; Lady Fanshawe's Memoirs, p. 59; P. Cunæi Epistolæ, Leyden, 1725, p. 318; Vossii Epistolæ, Lond. 1690; Professor Mayor also refers in Notes and Queries, 2nd ser. xi. 338, to Wheare's Characteristica, p. 130, and to the same writer's Epistolæ Euclidisticæ, No. 50, p. 77. Early manuscript notes are to be found in one of the 1629 editions of Farnaby's Florilegium at the Bodleian Library, and in the 1633 edition of the Index Rhetoricus at the British Museum.]

S. L.

**FARNBOROUGH** (of Bromley Hill Place), Baron (1751–1838). [See Long, Charles.]

**FARNBOROUGH** (of Farnborough), Baron. [See May, Sir Thomas Erskine, 1815–1886.]

**FARNBOROUGH, Lady** (1762–1837). [See Long, Amelia.]

**FARNEWORTH, ELLIS** (*d.* 1763), translator, was born probably at Bonsall or Bonteshall, Derbyshire, of which place his father, Ellis Farneworth, was rector. He was taught first at Chesterfield school under William Burrow, and afterwards at Eton. He then proceeded to Cambridge, matriculating as a member of Jesus College 17 Dec. 1730. In 1734 he took his degree of B.A., and in 1738 that of M.A. In 1755 he was acting as curate to John Fitzherbert, vicar of Ashbourne, Derbyshire; but on 27 Dec. 1758 he became vicar of Rostherne, Cheshire, by the influence of William Fitzherbert of Tissington, Derbyshire, brother of his former vicar (Ormerod, *Cheshire*, i. 343). In October 1762 he was instituted to the rectory of Carsington, Derbyshire, at the instance of his friend, the Hon. James Yorke, dean of Lincoln. There he died 25 March 1763.

He published the following translations: 1. 'The Life of Pope Sixtus the Fifth . . . in which is included the state of England, France, Spain, Italy, &c., at that time . . . translated from the Italian of Gregorio Leti, with a preface, prolegomena, notes, and appendix,' fol., London, 1754; another edition, 8vo, Dublin, 1779. 2. 'The History of the Civil Wars of France . . . a new translation from the Italian of Davila (anecdotes relating to the Author, chiefly from the Italian of A. Zeno),' 2 vols. 4to, London, 1758. 3. 'The Works of Nicholas Machiavel . . . newly translated from the originals; illustrated with notes, anecdotes, dissertations, and the life of Machiavel . . . and several new plans on the art of war,' 2 vols. 4to, London, 1762; 2nd edit., corrected, 4 vols. 8vo, London, 1775. To Farneworth was also attributed 'A Short History of the Israelites; with an account of their Manners, Customs, Laws, Polity, and Religion. . . . Translated from the French of Abbé Fleury,' 8vo, London, 1756; but it was only by the kindness of Thomas Bedford [q. v.], second son of Hilkiah Bedford [q. v.], who gave him the translation, in hopes that he might be enabled to raise a few pounds by it, as he was then very poor and the only support of his two sisters. None indeed of his works appear to have been profitable, although his translation of Macchiavelli, which he literally 'hawked round the town,' was afterwards in request. On one occasion John Addenbrooke, dean of Lichfield, strongly recommended him to translate Sir John Spelman's 'Life of Alfred' from the Latin into English, and Farneworth was about to begin when Samuel Pegge luckily heard of it, and sent him word that the 'Life of Alfred' was originally written in English and thence translated into Latin. Under the pseudonym of 'Philopyrphagus Ashburniensis' Farneworth contributed a humorous account of Powell, the fire-eater, to the 'Gentleman's Magazine' for February 1755 (xxv. 59–61).

[Nichols's Lit. Anecd. ii. 391–3; Chalmers's Biog. Dict. xiv. 127–8; Watt's Bibl. Brit. i. 357 *i.*] G. G.

**FARNHAM, RICHARD** (*d.* 1642), fanatic, was a weaver who came from Colchester to Whitechapel about 1636, where he and a fellow-craftsman, John Bull [q. v.], announced that they were prophets inspired with 'the very spirit of God.' They claimed to be 'the two great prophets which should come in the end of the world mentioned in Revelation,' and asserted 'that the plague should not come nigh their dwelling.' Their ravings attracted general attention. In obedience (as he stated) to an obscure scriptural text, Farnham married Elizabeth Addington, whose husband, Thomas, a sailor, was alive at the time, although away from home. By this union Farnham had a large family. In April 1636 he and Bull were arrested on a charge of heresy, and examined on the 16th by the court of high commission. Farnham was committed to Newgate. A pamphlet by 'T. H.' was issued reporting their replies to the interrogations of the commissioners, under the title of 'A True Discourse of the two infamous upstart prophets, Richard Farnham, weaver of Whitechapel, and John Bull, weaver of St. Botolph's, Aldgate,' 1636. Farnham added in an appendix an explicit denial that he claimed to be Christ or Elias, or that he had prophesied a shower of blood, but insisted that he foresaw a long drought, pestilence, and war. On 23 Feb. 1636–7 Farnham was still in Newgate and petitioned Laud for his release. He described himself as 'a prophet of the most High God,' expressed a fear that he had been forgotten by the court of high commission, requested to be brought to trial immediately, and threatened an appeal to the king. On 7 March he wrote a second letter to Laud, demanding permission to return to 'Long Lane, near Whittington's Cat,' where he had resided, although he had now no home, his family was dispersed, and two of his children were 'on the parish.' On 17 March he petitioned the council to protect

him from Laud, who declined to read his letters. Soon afterwards he was taken to Bethlehem Hospital and kept in close confinement. On 26 Jan. 1637–8 the doctors reported to the privy council that he was sane and should have his liberty in the hospital. Meanwhile the husband of Elizabeth Addington—the woman who had feloniously married Farnham—returned home, and charged her with bigamy. She was tried and convicted in August 1638, but was afterwards reprieved, as Farnham was held to be responsible for her crime. The judges, after the gaol delivery at which the woman was indicted, ordered Farnham to be removed from Bethlehem to Bridewell, and there 'to be kept at hard labour.' Late in 1640 he sickened of the plague, and was removed to the house of a friend and disciple named Cortin or Curtain in Rosemary Lane. He died there in January 1641–2. Elizabeth Addington nursed him and reported that, in accordance with his prophecy, he rose from the dead on 8 Jan. 1641–2. Bull died ten days after Farnham, and their followers insisted that they had 'gone in vessels of bulrushes to convert the ten tribes.' Besides the pamphlet mentioned above, two others dealt with Farnham's career: 1. 'A Curb for Sectaries and bold propheciers, by which Richard Farnham the Weaver, Iames Hunt the Farmer, M. Greene the Feltmaker, and all other the like bold Propheciers and Sect Leaders may be bridled,' London, 1641. 2. 'False Prophets Discovered, being a true story of the Lives and Deaths of two weavers, late of Colchester, viz. Richard Farnham and John Bull . . . ,' London, 1641[–2].

[Tracts mentioned above; Cal. State Papers, 1636–7 pp. 459–60, 487–8, 507, 1637–8 pp. 188, 606; Cat. of Prints in Brit. Mus. div. i. pt. i.; and art. Bull, John, *fl.* 1636, supra.] S. L.

FARNWORTH, RICHARD (*d.* 1666), quaker, was born in the north of England, and appears to have been a labouring man. In 1651 he attended the quaker yearly meeting at Balby in Yorkshire, where he resided, when he was convinced by the preaching of George Fox, and, joining the Friends, became a minister. For some time he seems to have attached himself to Fox, with whom he visited Swarthmore in 1652. During this year he interrupted a congregation at a church in or near Wakefield, but was permitted to leave without molestation. In 1655 he was put out of a church in Worcester for asking a question of Richard Baxter, who was preaching, and in the same year was imprisoned at Banbury for not raising his hat to the mayor. He was offered his release if he would pay the gaoler's fees, which he refused to do on the ground that his imprisonment was illegal, when he was offered the oath of abjuration, and on his declining to take it was committed to prison for six months. The latter part of his life was spent in ministerial journeys. He died in the parish of St. Thomas Apostle, London, on 29 June 1666, of fever. Sewel says he 'was a man of notable gifts,' and he was certainly one of the most eloquent, patient, and successful of the early quaker ministers. He wrote a very large number of tracts, which enjoyed a wide popularity during his lifetime, but his works have never been collected. The chief are: 1. 'A Discovery of Truth and Falsehood, discovered by the Light of God in the Inward Parts,' &c., 1653. 2. 'The Generall Good, to all People,' &c., 'with God's covenanting with his people,' 1653. 3. 'An Easter Reckoning, or a Free-will Offering,' &c. (part by Thomas Adams), 1653. 4. 'Light Risen out of Darkness Now in these Latter Days,' 1653. 5. 'Truth Cleared of Scandals, or Truth lifting up its Head above Scandals,' &c., 1654. 6. 'The Ranters' Principles,' 1655. 7. 'Witchcraft cast out from the religious seed and Israel of God,' 1655. 8. 'The Brazen serpent lifted up on high,' 1655. 9. 'Antichrist's Man of War, apprehended and encountered withal by a Soulder of the Armie of the Lamb,' &c., 1655. 10. 'The Holy Scriptures from Scandal are cleared,' 1655. 11. 'The Pure Language of the Spirit of Truth.' 12. 'A True Testimony against the Pope's Wages,' &c., 1656. 13. 'Christian Tolleration, or simply and singly to meet upon the Account of Religion, really to Worship,' &c., 1664.

[Sewel's Hist. of the Rise, &c., of the Society of Friends, ed. 1833, i. 119, ii. 338; Besse's Sufferings, i. 564, ii. 60; Wale's Last Testimony of Richard Farnworth, 1667; Fox's Autobiography, ed. 1765, pp. 118, 129, 180; Smith's Cat. of Friends' Books, i. 585–93; Gough's Hist. of the Quakers, i. 285; Tuke's Biographical Memoirs of Society of Friends, vol. ii.] A. C. B.

FARQUHAR, Sir ARTHUR (1772–1843), rear-admiral, a younger son of Robert Farquhar of Newhall, Kincardineshire, entered the navy in 1787 on board the Lowestoft, and, after serving in several other ships, mostly on the home station, and having passed his examination, entered on board an East India Company's ship. He had scarcely, however, arrived in India when news of the war with France led him to enter on board the Hobart sloop, whence he was removed to the flagship, and in April 1798 was promoted to be lieutenant. On his return to England as first lieutenant of the Heroine, he was employed in various ships on the home,

Mediterranean, Baltic, and North Sea stations, until promoted to be commander on 29 April 1802. In January 1804 he was appointed to the Acheron bomb, and on 4 Feb. 1805 being, in company with the Arrow sloop, in charge of convoy, was captured by two large French frigates, after a defence that was rightly pronounced by the court-martial (28 March 1805) to be 'highly meritorious and deserving imitation' [see VINCENT, RICHARD BUDD]. Farquhar was most honourably acquitted, and the president of the court, Sir Richard Bickerton, as he returned his sword, expressed a hope that he might soon be called on to serve in a ship in which he might meet his captor on more equal terms: 'the result of the contest,' he added, 'may be more lucrative to you, but it cannot be more honourable.' A few days later, 8 April, Farquhar was advanced to post rank; he afterwards was presented with a sword, value 100*l.*, by the Patriotic Fund, and by the merchants of Malta with a piece of plate and complimentary letter, 19 Sept. 1808. From 1806 to 1809 he commanded the Ariadne of 20 guns in the Baltic and North Sea, during which time he captured several privateers, French and Danish. From 1809 to 1814 he commanded the Désirée frigate in the North Sea, captured many privateers, gunboats, and armed vessels, and was senior naval officer in the operations in the Weser, the Ems, and the Elbe in 1813, culminating in the capture of Glückstadt on 5 Jan. 1814. For these important services Farquhar was made a knight of the Sword of Sweden, and also of the Hanoverian Guelphic order. In 1815 he was made a C.B., and in September 1817 received the freedom of Aberdeen. From May 1814 to April 1816 he commanded the Liverpool of 40 guns at the Cape of Good Hope, and from 1830 to 1833 the Blanche in the West Indies, with a broad pennant, and for his services there during a revolt of the negroes received a vote of thanks from the House of Assembly of Jamaica, a sword valued at 150*l.*, and a piece of plate from the merchants. On his return home he was knighted, and was made K.C.H. in 1832. He became rear-admiral in 1837, and died at his residence in Aberdeenshire 2 Oct. 1843.

[Marshall's Roy. Nav. Biog. iv. (vol. ii. pt. ii.) 929; Gent. Mag. 1843, vol. cxxii. pt. ii. p. 544.]

J. K. L.

**FARQUHAR, GEORGE** (1678–1707), dramatist, born at Londonderry in 1678, is said to have been the son of a dean of Armagh, or of a poor clergyman with a living of 150*l.* a year and seven children. There was no dean of Armagh of the name. A John Farquhar was prebendary of Raphoe between 1667 and 1679, and may possibly have been his father. He was educated at Londonderry, and on 17 July 1694 was entered as a sizar in Trinity College, Dublin. The lives are all vague, but he probably preferred the theatre to the lecture-room. A story is told that he was expelled because, on being set to write an exercise upon the miracle of walking on the water, he made a profane jest about 'a man who is born to be hanged.' It is stated by his most authoritative biographer (Thomas Wilkes) that he left college, in 1695, on account of the death of his patron, Bishop Wiseman of Dromore, and became corrector of the press. In any case he took to the Dublin stage and appeared as Othello. He is said to have acted well, though his voice was thin and he suffered from 'stage fright.' While performing Guyomar in Dryden's 'Indian Emperor' he accidentally stabbed a fellow-actor. The man's life was endangered, and Farquhar was so shocked that he gave up acting. Wilkes, whose acquaintance he had made in Dublin, advised him to write a comedy, and gave him ten guineas, with which he went to London, apparently, in 1697 or 1698, in which year Wilkes himself returned to England. His first play, 'Love and a Bottle,' was produced at Drury Lane in 1699 and well received. In 1699, while dining at the Mitre Tavern, in St. James's Market, he heard Anne Oldfield, niece of the hostess, then aged 16, read the 'Scornful Lady' 'behind the bar.' Farquhar's admiration of her performance was reported to Vanbrugh, by whom she was introduced to Rich and engaged as an actress (EGERTON, *Mem. of Anne Oldfield*, p. 77). She was afterwards intimate with Farquhar, and is said to be the 'Penelope' of his letters. In 1700 Farquhar produced the 'Constant Couple.' It is founded upon the 'Adventures of Covent Garden,' in imitation of Scarron's 'City Romance' published in 1699. Leigh Hunt points out that this was written by Farquhar himself, and contains a poem, 'The Lover's Night,' afterwards published in his 'Miscellanies.' The 'Constant Couple' is said to have been acted fifty-three times in London and twenty-three in Dublin. Malone lowers the first number to eighteen or twenty. He adds that Farquhar had three benefits. The great success led to the production of 'Sir Harry Wildair,' a weaker continuation. In 1702 he published 'Love and Business; in a collection of occasionary verse and epistolary prose; not hitherto published. A Discourse likewise upon Comedy, in reference to the English stage.' The same year, according to Wilkes, the Earl of Orrery gave

him a lieutenant's commission. Other accounts place this earlier. He was in Holland, as appears from his letters, in 1700, and, it is generally suggested, on military duty. He was occasionally on service in the country. The 'Recruiting Officer' is dedicated to 'all friends round the Wrekin.' A letter to Bishop Percy, bound up in Haslewood's copy of Jacob's 'Poetical Register' in the British Museum, mentions an old lady who in 1763 remembered to have met him in a recruiting party at Shrewsbury. About 1703 Farquhar married. The story is that a lady fell in love with him, and won him for her husband by professing to be an heiress. It is further stated that upon discovering the trick he never upbraided her, and always treated her with the utmost kindness. In 1704 he visited Dublin and appeared as Sir Harry Wildair at his own benefit. He failed as an actor, but cleared 100*l.* He continued to produce plays, the most successful being the 'Recruiting Officer,' which was performed in 1706, and his 'last and best,' 'The Beaux' Stratagem,' in 1707. In the dedication of the 'Recruiting Officer' he calls the Duke of Ormonde his 'general' and the Earl of Orrery his 'colonel.' He was in difficulties, and the Duke of Ormonde advised him, it is said, to sell his commission in order to pay his debts, promising to give him a captaincy. He acted upon the advice, but the duke failed to fulfil his promise or made delays. Farquhar felt the blow so keenly that he sickened and died in April 1707. It is added that he wrote his last play in six weeks during a 'settled illness.' A letter to his friend Wilkes was found among his papers: 'Dear Bob,—I have not anything to leave thee to perpetuate my memory but two helpless girls. Look upon them sometimes, and think of him that was, to the last moment of his life, thine, George Farquhar.' Wilkes is said to have acknowledged the claim, and to have procured a benefit for each of the daughters when they were of age to be 'put out into the world.' The widow, however, died in great poverty; one of the daughters married a poor tradesman and died soon after; the other was living in poverty, uneducated and ignorant of her father's fame, in 1764. Leigh Hunt says, it does not appear on what authority, that she was a 'maidservant.' Edmund Chaloner, to whom Farquhar dedicated his 'Miscellanies,' is said to have procured a pension of 20*l.* for the daughters. A poem called 'Barcelona,' upon Lord Peterborough's capture of the town, is mentioned in the 'Biographia Britannica,' and the dedication by 'Margaret Farquhar,' the widow, is quoted. There is no copy in the British Museum.

Farquhar describes himself in the 'Miscellanies,' insisting chiefly upon his easy-going and diffident temperament, and asserting that he is habitually melancholy, 'very splenetic, and yet very amorous.' Such self-portraiture is not very trustworthy. As he appears in his work he is the most attractive, as he is the last, of the school generally associated with Congreve: full of real gaiety, and a gentleman in spite of recklessness and an affectation of the fashionable tone of morals. Without the keen wit or the sardonic force of his rivals, he has more genuine high spirits and good nature. The military scenes in the 'Recruiting Officer' are all interesting sketches from life. His comedies are: 1. 'Love and a Bottle,' 1699. 2. 'A Constant Couple,' end of 1699. 3. 'Sir Harry Wildair,' 1701 (published in May 1701). 4. 'The Inconstant, or the Way to win him,' 1702. 5. 'The Twin Rivals,' 17 Dec. 1702. 6. 'The Stage Coach,' farce in one act (with Motteux), 2 Feb. 1704. 7. 'The Recruiting Officer,' 8 April 1706. 8. 'The Beaux' Stratagem,' 8 March 1707.

[Vague and unsatisfactory lives of Farquhar were prefixed to editions of his works in 1728, 1742, and 1772; a more satisfactory life by Thomas Wilkes (a relation of the actor, see Garrick's Corr. ii. 171–2) to the Dublin edition of 1775; see also Memoirs of Wilkes, by Daniel O'Bryan, 1732, and Life of Wilkes (published by Curll), 1733; Chetwood's History of the Stage (1749), pp. 148–51; Jacob's Poetical Register, i. 98, ii. 294; Egerton's Memoirs of Mrs. Oldfield (1731), pp. 69, 77; Biog. Brit.; Leigh Hunt's life prefixed to Works of Wycherley, Congreve, Farquhar, and Vanbrugh; Genest's History of the Stage; Cibber's Lives of the Poets, iii. 124–137; Ware's Writers of Ireland.] L. S.

FARQUHAR, JOHN (1751–1826), millionaire, was born in 1751 of humble parents at Bilbo, parish of Crimond, Aberdeenshire. In early life he went to India as cadet in the Bombay establishment, but soon after his arrival received a dangerous wound in the hip, which seriously affected his health, and also occasioned a lameness incapacitating him for military service. He moved for the sake of his health to Bengal, and became there a free merchant. In his leisure he amused himself with chemical experiments, and the practical knowledge of chemistry thus acquired accidentally led to the acquisition of a fortune. The gunpowder manufactured at Pultah in the interior having been found unsatisfactory, Farquhar was selected by General (afterwards Marquis) Cornwallis, then governor-general of Bengal, to inquire into the matter and render his assistance. This proved so valuable that he was made

superintendent of the factory, and ultimately became sole contractor to the government. His energy and ability soon acquired for him both wealth and influence, and he won the special confidence and favour of Warren Hastings.

When, after reaching middle life, Farquhar returned to England, he possessed a fortune of about half a million, invested by his banker, Mr. Hoare, in the funds. On landing at Gravesend he is said to have walked to London in order to save coach hire, and arrived at his banker's so covered with dust and so poorly clad that the clerks allowed him to wait in the cash office till Hoare accidentally passed through, and was with some difficulty persuaded to recognise him. Farquhar took up his residence in Upper Baker Street, Portman Square. His sole attendant was an old woman, and the house soon became conspicuous for its neglected appearance. His own apartment is said to have been kept sacred even from her intrusion; but the tradition that neither brush nor broom was ever applied to it is probably an exaggeration. He was often taken for a beggar in the street. At the same time he was princely in charitable contributions. He became a partner in the great agency house of Basset, Farquhar, & Co. in the city, and purchased a share in the famous brewery of Whitbread. His wealth, as it accumulated, was devoted partly to the purchase of estates, but the greater proportion was invested in the funds and allowed to increase. In 1822 he purchased Fonthill Abbey from William Beckford (1749–1844) [q. v.] for 330,000*l.*, and he occasionally resided there until the fall of the tower in December 1825, shortly after which he sold the estate. Though penurious in his personal habits he was fond of attending sales, and was a keen bidder for any object that struck his fancy. Notwithstanding his idiosyncrasies his manners were affable and pleasant. Besides having a special knowledge of chemistry he was an accomplished classical scholar, and also excelled in mathematics and mechanics. His religious beliefs were modified by his strong admiration of the moral system of the Brahmins. He wished to expend 100,000*l.* for the foundation of a college in Aberdeen, with a reservation in regard to religion; but on account of a difficulty about parliamentary sanction the scheme was not carried out. He died suddenly of apoplexy on 6 July 1826. His wealth amounted to about a million and a half, and as he had left no will it was divided among his seven nephews and nieces.

[Gent. Mag. xcii. pt. ii. 291; Chambers's Biog. Dict. of Eminent Scotsmen, ed. Thomson, ii. 4–5; Anderson's Scottish Nation.] T. F. H.

**FARQUHAR, Sir ROBERT TOWNSEND** (1776–1830), politician, second son of Sir Walter Farquhar [q. v.], a well-known physician, was born 14 Oct. 1776. Shortly after attaining his majority he was appointed commercial resident at Amboyna, and after holding this post for several years he was named lieutenant-governor of Pulo Penang. At the peace of Amiens in 1802 he was appointed commissioner for adjusting the British claims in the Moluccas, and for the transference of those islands to the Batavian Republic. In 1807 he published 'Suggestions for Counteracting any Injurious Effects upon the Population of the West India Colonies from the Abolition of the Slave Trade.' The writer formulated a scheme for supplying the demands of the colonies with agricultural labourers, chiefly by the encouragement of the Chinese to extend their migration to the West Indies, the expense to be met either by the wealthy planters or the government. In 1812 Farquhar was appointed governor and commander-in-chief of the island of Mauritius. He drew up a chart of Madagascar and the north-eastern archipelago of Mauritius, and in issuing this chart to the public anticipated the discoveries of a later period by drawing attention to new fields for British trade. He showed the necessity which existed for 'penetrating into the great countries of the Mozambique channel and the east coast of Africa.' During his stay in the Mauritius, Farquhar made determined and successful efforts to grapple with the evils of the slave trade. The traffic was carried on, not by the respectable inhabitants, but by a number of French adventurers, concerned in privateering. Farquhar took vigorous measures to put an end to the traffic, and concluded treaties with Radama, prince of Madagascar, and the Imaum of Muscat. These treaties were scrupulously observed, and the slave trade was eventually suppressed in the Mauritius, though it continued to be carried on in the isle of Bourbon. Farquhar resigned the government of the Mauritius in 1823, and on the voyage home visited Madagascar, to take leave of the chiefs. He was received with great ceremony, and thousands of the natives from the interior brought free-will peace-offerings, as a recognition of the efforts of the ex-governor in behalf of the native population. Upon his return to England, Farquhar was elected to parliament in 1825 for the borough of Newton in Lancashire. In 1826 he was returned for Hythe, and this constituency he continued to represent until his death on 16 March 1830. Farquhar, who was a director of the East India Company, was created a baronet

in 1821. He married in 1809 a daughter of J. Francis-Louis Latour, esq., of Madras, and was succeeded by his son, Walter Minto Farquhar, M.P. for Hertford, who was born 26 Oct. 1809, graduated at Christ Church, Oxford, and died 18 June 1866 (Foster, *Alumni Oxon.*)

[Gent. Mag. 1830; Ann. Reg. 1830.]

G. B. S.

**FARQUHAR, Sir WALTER** (1738-1819), physician, born in October 1738, was son of the Rev. Robert Farquhar, minister of Garioch in Scotland, and descended from Sir Robert Farquhar, knt., provost of Aberdeen in 1646. He was educated first at King's College, Aberdeen, where he remained four years, and took the degree of M.A. Here he also commenced the study of medicine under Dr. Gregory, but left in 1759 for Edinburgh, where, as well as at Glasgow, he continued his medical studies. Without graduating in medicine Farquhar entered the army medical service, being appointed to the 19th regiment, and took part in Lord Howe's expedition against Belle Isle in 1761. His regiment being afterwards stationed for a long time at Gibraltar, he obtained leave of absence, and spent nearly a year and a half in France, attending the hospitals at Paris and elsewhere. For several months he lived with and studied under Claude Nicolas le Cat, a celebrated anatomist and surgeon at Rouen. Farquhar returned to Gibraltar, but considerations of health led him to leave the army and settle in London, where he commenced practice as an apothecary. In this he was very successful, and his practice gradually became that of a physician. After obtaining the degree of M.D. from Aberdeen, 29 Jan. 1796, he was admitted fellow of the College of Physicians of Edinburgh, 3 May 1796, and licentiate of the London College, 30 Sept. in the same year (Munk, *Coll. of Phys.* 1878, ii. 461). He was created a baronet 1 March 1796, and being shortly afterwards appointed physician in ordinary to the Prince of Wales, he rapidly took a high place in the profession, and had among his patients many persons of rank and influence. In 1813 he partially withdrew from practice, and died on 30 March 1819 in London.

Farquhar was considered a very able and successful physician, while his high personal character won and secured for him many friends, but he is not known to have made any contributions to medical science or literature. His portrait, by H. Raeburn, was engraved by W. Sharp. He married in 1771 Ann, widow of Dr. Harvie, a physician, and daughter of Alexander Stephenson of Barbadoes, by whom he left a family. His second son was Sir Robert Townsend Farquhar [q. v.], governor and commander-in-chief of the Mauritius.

[Authentic Memoirs of Physicians and Surgeons, 2nd ed. 1818; Foster's Baronetage, 1882; Betham's Baronetage.]

J. F. P.

**FARQUHARSON, JAMES** (1781-1843), scientific writer, son of John Farquharson, excise officer at Coull, Aberdeenshire, was born in that parish in 1781. After attending the parochial school at Coull he proceeded to King's College, Aberdeen, where he graduated M.A. in 1798, and in the same year was appointed schoolmaster of Alford, Aberdeenshire. He soon afterwards commenced his courses as a student of theology, and received license as a preacher. On 17 Sept. 1813 he was ordained minister of Alford. His leisure was devoted to theological and scientific study. As a meteorologist his attainments were of a high order. He was also well skilled in botany, chemistry, zoology, and the kindred branches. Living in a rural parish, he was enabled to give special attention to agriculture. In 1831 he published a learned and ingenious essay, 'On the Form of the Ark of Noah.' This was followed by another treatise in which he gave an account of the animals designated in the Old Testament by the names of Leviathan and Behemoth. In 1838 he published at London 'A New Illustration of the Latter Part of Daniel's Last Vision and Prophecy,' 4to. He also communicated several valuable papers to the 'Philosophical Transactions' of the Royal Society. Of these some are on the aurora borealis, the appearances of which he studied closely for many years. In 1823 he published in the 'Edinburgh Philosophical Journal' a far more accurate description of the aurora than had previously appeared; and in the 'Philosophical Transactions' for 1829 he confirmed his views by new observations—showing that the arrangement and progress of its arches and streamers are exactly definite in relation to the lines of the earth's magnetism, and that there exist such close relations between the streamers and arches as to prove that they are in fact the same phenomenon. He also inferred, from his own observations, that the elevation of the aurora is far less than had been generally supposed, being confined to altitudes not extending far beyond the region of the clouds; and in a paper in the 'Philosophical Transactions' for 1830, besides detailing new proofs of its intimate connection with the magnetic needle, he showed that it was produced by the development of electricity by the condensation of watery vapour. In the volume for 1839

he gave a geometrical measurement of an aurora, one of the first attempted, which made its height less than a mile, and showed its dependency upon the altitude of the clouds. In the volume for 1842 he described an aurora which was situated between himself and lofty 'stratus' clouds. He wrote an elaborate paper on the formation of ice at the bottom of running water in the 'Philosophical Transactions' for 1836. Farquharson explained this phenomenon, already discussed by Arago and others, by the radiation of heat from the bottom of the stream cooling its bed, under certain conditions, more quickly than the water which is flowing over it. To the Royal Society Farquharson also communicated the results of the registers of temperature which he kept for a long period of years. This led him to investigate the origin and progress of currents of colder and warmer air moving over the face of a flat country surrounded by hills, and their effects upon vegetation. One of his papers on this head is that 'On the Nature and Localities of Hoar Frost,' which was published in the 'Transactions' of the Highland and Agricultural Society of Scotland for 1840. These disquisitions recommended their author to the notice of many of the foremost philosophers of the day. On 28 Jan. 1830 he was elected F.R.S. The university of King's College, Aberdeen, conferred upon him the degree of LL.D. on 25 Feb. 1837. The following year he became an honorary member of the Société Française de Statistique Universelle. Among his correspondents were Davies Gilbert, P.R.S., Sir Edward Sabine, Sir William Hooker, Sir David Brewster, and many others. Farquharson also furnished the account of the parish of Alford for the 'New Statistical Account of Scotland' (xii. 485–524). He died on 3 Dec. 1843. By his marriage, on 19 Oct. 1826, to Helen, daughter of Alexander Taylor, he had a family of five sons and a daughter.

[Hew Scott's Fasti Eccl. Scot. vol. iii. pt. ii. pp. 547–8; Aberdeen Journal, 13 Dec. 1843; Gent. Mag. new ser. xxi. 94–5.] G. G.

**FARQUHARSON, JOHN** (1699–1782), jesuit, born in the valley of Braemar, Aberdeenshire, on 19 April 1699, entered the Society of Jesus at Tournay. He completed his theology at the Scotch College, Douay, in 1729, and in October that year landed at Edinburgh to serve the mission. He was stationed at Strathglass, Inverness-shire, where he acquired a thorough knowledge of the Gaelic language. On 2 Feb. 1735–6 he made profession of the four vows. About 1745 he was taken prisoner while celebrating mass, and conveyed to Edinburgh in his sacerdotal vestments. After enduring many sufferings he was restored to liberty. Subsequently to the suppression of his order he lived principally in the valley of Braemar, where he died on 13 Oct. 1782.

He formed an immense collection of Gaelic poetry. The original folio manuscript in his own handwriting he deposited in 1772 in the Scotch College at Douay. Instead, however, of its being carefully preserved, it was suffered to be thrown aside and to perish. The whole of the poems of Ossian were in this collection, and other compositions not known to Macpherson, or, at least, not published by him.

[Oliver's Jesuit Collections, p. 20; London and Dublin Weekly Orthodox Journal, ii. 285; Foley's Records of English Province of the Society of Jesus, vii. 245; Gordon's Catholic Mission in Scotland, pp. 221, 545.] T. C.

**FARR, SAMUEL, M.D.** (1741–1795), physician, was born at Taunton, Somersetshire, in 1741. His parents were protestant dissenters. He was educated first at the Warrington Academy, then at Edinburgh, and finally at Leyden University, where he took the degree of M.D. (1765). He was a physician to the Bristol Infirmary from 1767 to 1780, and practised for some years in Bristol. Afterwards returning to his native town he acquired an extensive practice there. He was a diligent writer, and published several medical works that were highly esteemed in their day. He died at Upcott, near Taunton, in the house of Mr. John Fisher, on 11 March 1795.

His published works are: 1. 'An Essay on the Medical Virtues of Acids,' London, 1769, 12mo. 2. 'A Philosophical Inquiry into the Nature, Origin, and Extent of Animal Motion, deduced from the principles of reason and analogy,' London, 1771, 8vo. 3. 'Aphorismi de Marasmo ex summis Medicis collecti,' 1772, 12mo. 4. 'Inquiry into the Propriety of Blood-letting in Consumption,' 1775, 8vo; against the practice. 5. 'The History of Epidemics, by Hippocrates, in seven books; translated into English from the Greek, with Notes and Observations,' &c. 6. 'A Preliminary Discourse on the Nature and Cure of Infection,' London, 1781, 4to. 7. 'Elements of Medical Jurisprudence,' London, 1788, 8vo; 2nd edit. 1811, 12mo; a translation from the work of Fascelius, but with considerable additions by the translator. 8. 'On the Use of Cantharides in Dropsical Complaints' (*Memoirs Med.* ii. 132, 1789).

[Munk's Coll. of Phys.; Toulmin's Hist. of Taunton; Watt's Bibl. Brit.; List of Leyden Students; Gent. Mag. 1795, i. 356.] R. H.

**FARR, WILLIAM** (1807–1883), statistician, was born at Kenley in Shropshire on 30 Nov. 1807. His parents being in humble circumstances he was adopted in infancy by Mr. Joseph Pryce, the benevolent squire of Dorrington, near Shrewsbury, to which his parents had removed. His early education Farr owed chiefly to himself, and as he grew up he assisted Mr. Pryce in managing his affairs. In 1826–8 he studied medicine with Dr. Webster of Shrewsbury, and acted as dresser for Mr. Sutton at the Shrewsbury Infirmary. His benefactor died, aged 90, in November 1828, leaving 500*l.* for his further education. Dr. Webster left him a similar legacy in 1837, together with his library. In 1829 Farr went to Paris to study medicine, remaining there two years; and during this period he was first attracted to the study of hygiene and medical statistics. During a Swiss tour he assembled a crowd of cretins at Montigny and examined their heads carefully, taking the shapes of their heads. Returning to London, Farr studied at University College, and in March 1832 became a licentiate of the Apothecaries' Society, the only qualification he gained by examination. In 1833 he married Miss Langford, a farmer's daughter, of Pool Quay, near Welshpool, and began to practise at 8 Grafton Street, Fitzroy Square. He offered to give lectures on what he called 'hygiology,' but does not appear to have had any success, as the subject was then totally unrecognised by the medical schools or licensing bodies. His article on 'Vital Statistics' in Macculloch's 'Account of the British Empire,' 1837, may be said to have laid the foundation of a new science, to the development of which his subsequent life was devoted. About the same time he lost his wife through consumption, and was selected by Sir James Clarke to revise his book on that disease; and it was through Clarke's influence, added to his own growing reputation, that in 1838 Farr obtained the post of compiler of abstracts in the registrar-general's office at a stipend of 350*l.* per annum, and he gave up medical practice. The first annual report of the registrar-general contains the first of Farr's long series of letters on the causes of death in England. These have been described as 'from first to last marked by the same lucid marshalling of the facts, the same masterly command of all the resources of method and numerical investigation, the same unaffected and vigorous English, breaking out every now and again, when stimulated by a clear view of some wide generalisation, into passages of great eloquence and pure philosophy. In 1841 Farr was consulted by the census commissioners, but his recommendations were not adopted. He was an assistant commissioner for the censuses of 1851 and 1861, and a commissioner in 1871, and on each occasion his labours greatly contributed to the success of the census, although some of his suggestions were not adopted. He wrote the greater part of the reports on each census. His comments and analyses form in many respects a statistical history of the people. He was very ingenious in discovering useful ends which the returns might serve, and arranging for the due collection of the information required; and his medical knowledge, combined with his skill in calculation and tabulation and his literary ability, made him of unique value in the registrar-general's office. He was not always well advised in holding to his opinions in the teeth of contradictory evidence, and he was somewhat crotchety as to modes of expression. He was also too easily led into supporting schemes of insurance that promised a great deal, with the result of inflicting much pecuniary loss on himself and others. Life tables for insurance purposes and general statistics were two departments of study which engaged much of his attention. He joined the Statistical Society in 1839, and took a prominent part in its proceedings for many years, having been its treasurer from 1855 to 1867, vice-president in 1869 and 1870, and president in 1871 and 1872. In 1847 he received the honorary degree of M.D. from New York. In 1855 he was elected F.R.S. In 1857 he received the honorary D.C.L. from Oxford. In 1880 he was gazetted C.B., and also received the gold medal of the British Medical Association. When Major Graham retired from the office of registrar-general in 1879, it had been generally expected that Farr would be appointed to succeed him. He himself desired to hold the post, if only for a short time, although he would have gained little in stipend, for he had latterly been receiving 1,100*l.* per annum. On the appointment being given to Sir Brydges Henniker, Farr resigned his post. It can scarcely be said that he was best fitted to discharge the administrative duties of the registrar-generalship; he was a student, somewhat forgetful and absent-minded, rather than a man of business talents. Soon after his retirement paralysis of the brain set in; he died of bronchitis on 14 April 1883.

Farr was personally very popular, unselfish, and devoted to his work. At home and in society he was a most lovable character, of simple tastes, delighting in giving pleasure to children. 'None who knew him really well,' says Mr. Humphreys (l. c. p. xxiii), 'will ever forget the almost magnetic effect

of his ever ready, spontaneous, thoroughly hearty, and most musical laugh. Through life his capacity for work, and his complete absorption therein, combined with the rare but invaluable capacity for putting it aside when he left his study, was alike the source of astonishment and admiration among his friends.' His mind was large and open, he was a wide reader, an accomplished linguist, and a genuine lover of the best art and literature. He took a broad and liberal view of all social and political problems.

Farr married as his second wife, in 1842, Miss M. E. Whittall, who died in 1876. By her he had eight children, five of whom survived him, a son, an officer in the royal navy, and four daughters. Before his death a fund of 1,132*l.* had been raised in recognition of his services, and invested for the benefit of his three unmarried daughters; after his death government contributed 400*l.* to the fund, and it was increased to 1,734*l.* A committee of the Statistical Society undertook to publish a selection of Farr's statistical works, with Mr. Noel A. Humphreys as editor. This appeared in 1885, under the title of 'Vital Statistics,' with a portrait of Farr. It is divided into five parts, dealing respectively with population, marriages, births, deaths, life-tables, and miscellaneous subjects, thus constituting a standard statistical work.

Farr contributed many papers to the 'Lancet' from 1835 onward. In the 'British Medical Almanack' there appeared in 1836 a chronological history of medicine to 1453, with many medical and mortality statistics; in the same almanack for 1837 this matter was given in a briefer form, and brought down to 1836. Much of Farr's work was issued in 'Reports of the Registrar-General,' 1839–80. Other of his papers are entitled 'Letters on the Causes of Death in England;' 'Medical Guide to Nice,' 1841; 'The Mortality of Lunatics' ('Journal of Statistical Society'), 1841; 'Influence of Scarcities and of the Prices of Wheat on the Mortality of the People of England' (*ib.*), 1846; 'English Life-tables,' No. 1, 1843, in 'Registrar-General's Fifth Annual Report;' 'English Life-tables,' No. 2, 1853, in 'Twelfth Annual Report;' 'English Life-tables,' No. 3, 1864, published separately under the title, 'Tables of Lifetimes, Annuities, and Premiums, with an Introduction by William Farr;' 'Report on the Mortality from Cholera in England in 1848–9,' 1852; 'On the Construction of Life-tables, illustrated by a new life-table of the healthy districts of England' ('Phil. Trans.,' 1859); 'Reports on the English Mortality Statistics,' 1841–50, 1851–60, 1861–70; 'Memorandum for the Guidance of the Chancellor of the Exchequer in the development of the Post Office Insurance Scheme, 1865; 'Report on the Cholera Epidemic of 1866.' In addition, the Reports and Proceedings of the British Association, the British Medical Association, and the Social Science Association include many papers by Farr.

[Biographical notice, by F. A. C. Hare, 16 pages, 1883; Biographical sketch, by Noel A. Humphreys, prefixed to Farr's Vital Statistics. 1885; Lancet, 5 May 1883, p. 800; Times, 16, 18, 23 April 1883.] G. T. B.

**FARRANT, RICHARD** (*fl.* 1564–1580), composer, is said, in the list of composers given in Novello's 'Words of Anthems' (1888), to have been born in 1530, but as no authority is given for the statement it cannot be taken as decisive. He was a gentleman of the Chapel Royal for some time previously to 1564, when he resigned his appointment on becoming organist and master of the choristers at St. George's Chapel, Windsor. This post he held, with a salary of 81*l.* 6*s.* 8*d.* and a 'dwelling-house within the castle, called the Old Commons,' until 1569, when, on 5 Nov., he was reinstated in the Chapel Royal, succeeding Thomas Causton. While at Windsor, on Shrove Tuesday, and again on St. John's day, 1568, he presented a play before the queen, receiving on each occasion 6*l.* 13*s.* 4*d.* Under date 30 Nov. 1580 an entry occurs in the 'Cheque Book' of the chapel, to the effect that Anthony Tod was appointed a gentleman on the death of Richard Farrant. As the same entry is repeated under date 30 Nov. 1581, the value of this testimony is considerably weakened. It is probable that he resigned his post on one of these two dates, and returned, as Hawkins says, to Windsor, where he died in 1585, and was succeeded by Nathaniel Giles [q. v.]

His name is chiefly known in connection with the anthem, 'Lord, for thy tender mercies' sake,' one of the most beautiful compositions of its kind, and a 'single chant,' apparently adapted from the first phrase of the anthem. It is fairly certain, however, from evidence both internal and external, that the authorship cannot be claimed for him. In the part books at Ely Cathedral and Tudway's collection (Harl. MSS. 7337–42) it is attributed to 'Mr. Hilton' (Mr. Oliphant has added the name of Farrant in pencil). The words, which appear first in Lydley's 'Prayers,' are printed in the second edition of Clifford's 'Divine Services and Anthems,' 1664, but with the name of Tallis attached as composer. In 1703 the words again appear in Thomas Wanless's 'Full Anthems and Verse Anthems' (York), with no composer's name. In 1782, in another

book of words printed at York by Mason, the name of Farrant appears, it would seem for the first time in print, though Dean Aldrich, in a copy belonging to him, erased the name of Hilton, and replaced it by that of Farrant. The anthem itself first appeared in print as Farrant's in Page's 'Harmonia Sacra,' 1800. An ingenious theory concerning the origin of the anthem is propounded by the Rev. J. H. Sperling in vol. iii. of the 'Parish Choir' (quoted in *Notes and Queries*, 3rd ser. iii. 273), to the effect that it was composed during the civil war by some musician who did not live to see the Restoration. In the great demand for music which that event brought about it would be copied out anonymously, and subsequently attributed to Farrant. The genuine works of Farrant are as follows: A service (full morning and evening) given by Tudway in A minor, and called 'Farrant's High Service' (it exists also in manuscript at Ely, and in the Peterhouse Library, Cambridge; it is published by Boyce in G minor, 'Cath. Mus.' vol. i.); two anthems, 'Call to Remembrance,' and 'Hide not Thou thy face,' which were usually sung on Maundy Thursday, on the occasion of the distribution of the queen's royal bounty. These are given in vol. ii. of Boyce's collection. The Royal College of Music possesses some odd parts of another morning and evening service in F, and an alto part of a Te Deum and Benedictus is in Addit. MS. 29289. Two other musicians of the name are mentioned, and are supposed to have been related to Farrant. A Daniel Farrant, probably a son, is mentioned in the State Papers of 1607 as receiving 46*l.* per annum as one of the king's musicians for the violins. He is said by Anthony à Wood, Hawkins, and others to have been one of the first to set lessons for the viol 'lyra-way,' after the manner of the old English lute or bandora. Wood (*MS. Notes*, Bodleian) says: 'Dr. Rogers tells me that one Mr. Farrant, an able man, was organist of (qu. Peterboro'?) before the rebellion broke out.' This is probably the John Farrant, or one of the John Farrants, of whom traces are found at various cathedrals. One of that name was organist of Ely in 1567–1572. The name occurs again as that of an organist of Hereford from 22 March 1592 to 24 Dec. 1593, who 'was sconced for railing and contumelious speeches to Mr. Custos in the hall at supper time.' Hawkins says that there were two John Farrants, who were organists at Salisbury and Christ Church, Newgate Street, about 1600. It is by no means impossible that these may be one person of nomadic tendencies. To him, or to one of his namesakes, if the other supposition is preferred, must be ascribed the anthem given by Tudway 'O Lord Almighty,' since by no stretch of imagination could Richard Farrant be described as 'Mr. Farrant who lived in K. Ch. I's time.' The short service in D Dorian, manuscripts of which are extant at Ely Cathedral and Peterhouse, and which is published in 'Ouseley Cathedral Music,' 1853, is by the earlier John Farrant, organist of Ely.

[Cheque Book of the Chapel Royal; Grove's Dict. i. 507; Hawkins's Hist. (1853), p. 465; Wood's MS. Notes in Bodleian, communicated by Mr. W. Barclay Squire; Calendar of State Papers, 1607; Cunningham's Extracts from the Accounts of the Revels at Court, &c. (Shakespeare Soc. 1842), p. xxix; Bull's Christian Prayers and Meditations (Parker Soc. 1842); Clifford's Divine Anthems, &c., 1664; Notes and Queries, 3rd ser. iii. 273, 417; Havergal's Fasti Herefordenses; Bemrose's Chant Book; Imp. Dict. of Univ. Biog.; Brit. Mus. MSS. as above.] J. A. F. M.

FARRAR, JOHN (1802–1884), president of the Wesleyan methodist conference, third and youngest son of the Rev. John Farrar, Wesleyan minister, who died in 1837, was born at Alnwick, Northumberland, 29 July 1802. On the opening of Woodhouse Grove school, Yorkshire, for the education of the sons of ministers, on 12 Jan. 1812 he became one of the first pupils. On leaving school he was employed as a teacher in an academy conducted by Mr. Green at Cottingham, near Hull. In August 1822 he entered the Wesleyan ministry, and spent his four years of probation as second-master in Woodhouse Grove school. He afterwards was resident minister successively at Sheffield, Huddersfield, Macclesfield, and London, until in 1839 he was appointed tutor and governor of Abney House Training College, Stoke Newington, London. In 1843 he became classical tutor at the Wesleyan Theological Institution at Richmond, Surrey, where he spent fourteen years. As governor and chaplain he returned to Woodhouse Grove school in 1858, where under his firm rule the discipline and moral tone of the school were much improved. On the foundation of Headingley College, Leeds, in 1868, he became the first governor, and retained the chair until failing health compelled his retirement in 1876. During his residence here the jubilee of his ministry occurred, when he was presented with an organ for the college, where a marble bust of himself now preserves the memory of his connection with the institution. In 1854 the Wesleyan conference, appreciating his administrative qualities, elected him president of the conference held at Birmingham, and on the occasion of the Burslem conference in

1870 he had the rare honour of being elected president a second time. For three years prior to his first election as president he acted as secretary to the conference, and for eighteen years, between 1858 and 1876, he was continuously chairman of the Leeds district. He lived to take part in the closing scene of Woodhouse Grove school on 13 June 1883, where seventy-two years previously he had entered as a scholar. His life was spent in the active service of the religious body to which he belonged, his conduct was distinguished by judiciousness, his temper was equable, and his manner dignified. He wrote two very useful dictionaries, one dealing with the Bible and its contents, the other referring to ecclesiastical events, books which are still found useful by the scholar and teacher. He died at Headingley, Leeds, on 19 Nov. 1884, and was buried in Abney Park cemetery, Stoke Newington, on 25 Nov. He married the youngest daughter of the Rev. Miles Martindale, a Wesleyan minister. She made him an excellent wife, and was of much help to him in many of the offices which he held. He was the author of the following works: 1. 'The Proper Names of the Bible, their Orthography, Pronunciation, and Signification,' 1839; 2nd edition, 1844. 2. 'A Biblical and Theological Dictionary, illustrative of the Old and New Testament,' 1851. 3. 'An Ecclesiastical Dictionary, explanatory of the History, Antiquities, Heresies, Sects, and Religious Denominations of the Christian Church,' 1853. 4. 'A Manual of Biblical Geography, Descriptive, Physical, and Historical,' 1857. 5. 'A Key to the Pronunciation of the Names of Persons and Places mentioned in the Bible,' 1857.

[Minutes of the Methodist Conference, 1885, pp. 17–19; Slugg's Woodhouse Grove School (1885), pp. 14, 79–84, 135, 257; Illustrated London News, 6 Aug. 1870, p. 149, with portrait; Times, 24 Nov. 1884, p. 8.] G. C. B.

FARRE, ARTHUR (1811–1887), obstetric physician, younger son of Dr. John Richard Farre [q. v.] of Charterhouse Square, London, was born in London on 6 March 1811. He was educated at Charterhouse School and at Caius College, Cambridge. After studying medicine at St. Bartholomew's Hospital, he graduated M.B. at Cambridge in 1833 and M.D. in 1841, and he became a fellow of the Royal College of Physicians in 1843. In 1836–7 he lectured on comparative anatomy at St. Bartholomew's, and from 1838 to 1840 on forensic medicine. In 1841 he succeeded Dr. Robert Fergusson as professor of obstetric medicine at King's College, and physician-accoucheur to King's College Hospital, which offices he held till 1862. At the College of Physicians he was in succession censor, examiner, and councillor, and was Harveian orator in 1872. For twenty-four years (1852–1875) he was examiner in midwifery to the Royal College of Surgeons, resigning with his colleagues Drs. Priestley and Barnes when it was sought to throw the college examination in midwifery open to persons not otherwise qualified in medicine or surgery. This step was decisive against the scheme, for no suitable successors were willing to take the office.

Farre was specially qualified to be a successful fashionable obstetrician, and in this capacity he attended the Princess of Wales and other members of the royal family, and was made physician extraordinary to the queen. His principal contribution to medical literature was his very valuable article on 'The Uterus and its Appendages,' constituting parts 49 and 50 of Todd's 'Cyclopædia of Anatomy and Physiology,' issued in 1858. He contributed numerous papers on microscopy to the 'Royal Microscopical Society's Journal and Transactions,' and was president of the society in 1851–2. An early microscopical paper of his, 'On the Minute Structure of some of the Higher Forms of Polypi' ('Phil. Trans.' 1837), secured his election into the Royal Society in 1839. On the death of Sir C. Locock in 1875, Farre was elected honorary president of the Obstetrical Society of London, to which he gave a valuable collection of pelves and gynæcological casts. Farre died in London on 17 Dec. 1887, and was buried at Kensal Green on 22 Dec. He left no children, and his wife died before him.

[Brit. Med. Journ. 24 Dec. 1887; Times, 20 Dec. 1887.] G. T. B.

FARRE, FREDERIC JOHN (1804–1886), physician, second son of John Richard Farre, M.D. [q. v.], was born in Charterhouse Square, London, on 16 Dec. 1804. He was educated at the Charterhouse, where he was gold medallist in 1821, and captain in 1822. Having obtained a foundation scholarship at St. John's College, Cambridge, he was thirty-second wrangler in 1827. After studying medicine at St. Bartholomew's Hospital, London, he graduated M.A. in 1830, and M.D. in 1837. In 1831 he was appointed lecturer on botany at St. Bartholomew's, and in 1854 lecturer on materia medica, holding the latter office till 1876. On 23 July 1836 he was elected assistant physician to St. Bartholomew's, and in 1854 full physician. From 1843 till his death he was physician to the Royal London Ophthalmic Hospital. He was long intimately connected with the

College of Physicians, having been elected a fellow in 1838, and having held the offices of censor in 1841, 1842, and 1854, lecturer on materia medica 1843–5, councillor 1846–8 and 1866–7, examiner 1861–2 and 1866–7, treasurer 1868–83, and vice-president in 1885. Before he resigned the office of treasurer he presented the college with a copious manuscript history of its proceedings, compiled by himself. He was one of the editors of the first 'British Pharmacopœia,' published by the General Medical Council (1864), and also joined in editing an abridgment of Pereira's 'Materia Medica,' published in 1865; greatly enlarged editions appeared in 1872 and 1874. He also published a paper on the 'Treatment of Acute Pericarditis with Opium' in the 'St. Bartholomew's Hospital Reports' for 1866, which recommends the disuse of the injurious mercurial treatment then in fashion. In 1870 he reached the limit of age allowed to physicians at St. Bartholomew's, and retired from active work, though still attending the College of Physicians. He was a successful lecturer and colloquial teacher, being clear and simple in style, and agreeable in manner. He had considerable private practice for many years in Montague Street, Russell Square. He died in Kensington on 9 Nov. 1886, in his eighty-second year. He married Miss Julia Lewis in 1848, by whom he had two daughters, who survive him.

[Lancet, 1886, ii. 1003; British Medical Journal, 1886, ii. 1001; information from Dr. Norman Moore.] G. T. B.

FARRE, JOHN RICHARD, M.D. (1775–1862), physician, son of Richard John Farre, a medical practitioner, was born on 31 Jan. 1775 in Barbadoes. After school education in the island he studied medicine under his father, and in 1792 came to England and studied medicine for a year at the school then formed by the united hospitals of St. Thomas's and Guy's. At the end of 1793 he became a member of the corporation of surgeons, and went with Mr. Foster, surgeon to Guy's Hospital, to France in Lord Moira's expedition. After the expedition failed he came back to London, and afterwards entered on practice in the island of Barbadoes. In 1800 he returned to England, studied for two years in Edinburgh, and took the degree of M.D. at Aberdeen on 22 Jan. 1806. He became a licentiate of the College of Physicians of London on 31 March 1806, and began practice as a physician. He was one of the founders of the Royal London Ophthalmic Hospital, to which he was physician for fifty years. His house was in Charterhouse Square, and he had two sons who attained distinction in medicine, Dr. Frederic John Farre [q. v.] and Dr. Arthur Farre [q. v.] He edited Dr. Jones's book on 'Arterial and Secondary Hæmorrhage' in 1805, and 'Saunders on Diseases of the Eye' in 1811. He also edited the 'Journal of Morbid Anatomy, Ophthalmic Medicine, and Pharmaceutical Analysis.' He paid close attention to morbid anatomy, and wrote 'The Morbid Anatomy of the Liver,' 4to, London, 1812–15, and 'Pathological Researches on Malformations of the Human Heart,' London, 1814. This valuable work contains an account of nearly all the cases recorded in England up to its date, and of several observed by the author himself. His specimens, with others, illustrative of other parts of morbid anatomy, are preserved in the museum of St. Bartholomew's Hospital, to which they were presented by his sons. His portrait, by Thomas Phillips, R.A., is to be seen in the board-room of the Ophthalmic Hospital in Moorfields, London. He retired from practice in 1856, died on 7 May 1862, and is buried at Kensal Green.

[Munk's Coll. of Phys. iii. 33; a Descriptive Catalogue of the Anatomical and Pathological Museum of St. Bartholomew's Hospital, London, 1884, vol. ii.] N. M.

FARREN, ELIZABETH, Countess of Derby (1759?–1829), actress, was the daughter of George Farren, a surgeon and apothecary in Cork, and his wife, a Miss Wright of Liverpool, variously described as the daughter of a publican and of a brewer. That Farren, who joined a company of strolling players, was a man of some ability is shown by an irreverent quatrain concerning his manager, Shepherd, which was transcribed by John Bernard (*Retrospections*, i. 332). At a very early age Elizabeth Farren, whose christian name was sometimes shortened to Eliza, played at Bath and elsewhere in juvenile parts. In 1774 she was acting with her mother and sisters at Wakefield under Tate Wilkinson's opponent, Whiteley. She played Columbine and sang between the acts of the previous tragedy (*Wandering Patentee*, i. 201). When fifteen years of age she played at Liverpool Rosetta in 'Love in a Village,' and subsequently her great part of Lady Townly. Introduced by Younger, her Liverpool manager, to Colman, she made her first appearance in London at the Haymarket, 9 June 1777, as Miss Hardcastle. She was favourably received, and, after enacting Maria in Murphy's 'Citizen,' Rosetta, and Miss Tittup in Garrick's 'Bon Ton,' she was trusted by Colman, 30 Aug. 1777, with Rosina in the 'Spanish Barber, or the Useless Precaution,' his adaptation from Beaumarchais. She also

spoke the epilogue to the play. On 11 July 1778 she was the original Nancy Lovel in Colman's 'Suicide.' This was a 'breeches' part, to which her figure was unsuited, and she incurred some satire for shapelessness and forfeited the admiration of Charles James Fox. Lady Townly in the 'Provoked Husband' and Lady Fanciful in the 'Provoked Wife' restored her to public favour. On 8 Sept. 1778, as Charlotte Rusport in the 'West Indian,' she made her first appearance at Drury Lane. At this theatre or at the Haymarket, with occasional migrations into the country and with some not very explicable performances, ordinarily for single nights, at Covent Garden, she remained until her retirement from the stage. Hailed as a worthy successor to Mrs. Abington, who left Drury Lane in 1782, she soon took the lead in fine ladies. Berinthia in Sheridan's 'Trip to Scarborough,' Belinda in Murphy's 'All in the Wrong,' Angelica in 'Love for Love,' Elvira in 'Spanish Friar,' Hermione in the 'Winter's Tale,' Olivia in 'Twelfth Night,' Portia, Lydia Languish, Millamant, Statira, Juliet, and Lady Betty Modish are representative of over a hundred characters in which she was received with warmest favour. The parts she 'created' are not especially important. She was Lady Sash in the 'Camp,' assigned to Sheridan, Drury Lane, 15 Oct. 1778; Mrs. Sullen in Colman's 'Separate Maintenance,' Drury Lane, 31 Aug. 1779; Cecilia in Miss Lee's 'Chapter of Accidents,' Haymarket, 5 Aug. 1780; Almeida in Pratt's 'Fair Circassian,' 27 Nov. 1781; and enacted the heroines of various comedies and dramas of Mrs. Cowley, Mrs. Inchbald, General Burgoyne [q. v.], Miles Peter Andrews, and of other writers. The last original part she played was the heroine of Holcroft's 'Force of Ridicule,' 6 Dec. 1796, a piece which was damned the first night and remains unprinted. On her last appearance, 8 April 1797, she played Lady Teazle. Great interest attended her final performance, at the close of which Wroughton recited some not very brilliant lines of farewell. A large audience was attracted, and Miss Farren, after speaking the farewell lines of her part, burst into a passion of tears. On 1 May following she married Edward, twelfth earl of Derby, whose first wife had died on 14 March previous. In the many scandalous productions of her day, though much satire is expended on the origin of Miss Farren, no imputation is cast upon her fair fame. She had a short sentimental attachment to John Palmer and was admired and followed by Fox. Lord Derby treated her with much respect, introducing her to his female friends and obtaining her the patronage of the Duke of Richmond, at whose house in Whitehall she presided over a series of amateur performances. In distinction of manner and refinement of bearing she appears to have had no rival except Mrs. Abington, against whom she was often pitted. She had a figure slight, above the middle height, and suited to the disposition of drapery, in which she was happy; her face was expressive and animated, she had a blue eye and a winning smile, and a voice that was cultivated rather than sweet. In sentiment she was less happy than in vivacity, and the serious portions of the screen scene in the 'School for Scandal' were held inferior to the other portions of an impersonation that won the praises of the best judges. Hazlitt speaks of 'Miss Farren, with her fine-lady airs and graces, with that elegant turn of her head and motion of her fan and tripping of her tongue' (*Criticisms and Dramatic Essays*, 1851, p. 49). Richard Cumberland (*Memoirs*, ii. 236) mentions her style as 'exquisite.' George Colman the younger (*Random Recollections*, i. 251) says of 'the lovely and accomplished Miss Farren' that 'no person ever more successfully performed the elegant levities of Lady Townly.' Tate Wilkinson credits her with 'infinite merit' (*Wandering Patentee*, iii. 42). Boaden (*Life of Siddons*, ii. 318) says that after her retirement comedy degenerated into farce. Walpole spoke of her as the most perfect actress he had ever seen, and Mrs. Siddons, on the day of Miss Farren's marriage, condescended to speak at Drury Lane some lines concerning the loss of 'our comic muse.' Lady Derby died on 23 April 1829 at Knowsley Park, Lancashire. Lord Derby, her husband, survived her till 21 Oct. 1834. By him she had a son and two daughters. A portrait of Miss Farren is in the Mathews collection in the Garrick Club. The portrait of her by Sir Thomas Lawrence has been often engraved. Her sister Margaret, afterwards Mrs. Knight, was a competent actress.

[Works cited; Memoirs of the Present Countess of Derby, late Miss Farren, by Petronius Arbiter, esq., London, 4to, n.d. (1797); The Testimony of Truth to Exalted Merit, or a Biographical Sketch of the Countess of Derby, London, 4to, 1797 (a reply to the preceding); Genest's Account of the English Stage; Monthly Mirror, April 1797; Thespian Dictionary; Tea-Table Talk, by Mrs. Mathews, 1857.] J. K.

**FARREN, HENRY** (1826?–1860), actor, eldest son of William Farren [q. v.], is believed to have made his first appearance in London at the Haymarket, playing Charles Surface to the Sir Peter Teazle of his father. The date of this is not ascertained, but it was probably about 1847. In the October

of that year he played at that house in a comedietta entitled 'My Wife! What Wife?' and was declared by the 'Theatrical Times' to be 'the facsimile of his father.' On 18 Nov. 1847 he was Arthur Courtnay in a comedy by Sullivan entitled 'Family Pride,' in which his father was Doctor Dodge. A year previously Henry Farren appears in provincial records. He was in June 1846 a member of the company at the Theatre Royal, Birmingham, and in August of the same year he played at the Theatre Royal, Manchester, Mercutio to the Romeo of G. V. Brooke, Charles Plastic in 'Town and Country,' and Charles Surface to his father's Sir Peter. On 8 Feb. 1847 he was at Nottingham. When William Farren quitted the Haymarket to assume the management of the Strand and the Olympic theatres he was accompanied by Henry Farren, who played leading parts in comedy without attracting much recognition. At the Olympic he was in November 1850 the original Fontaine in Dr. Westland Marston's 'Philip of France and Marie de Méranie,' played June 1851 in the 'Ladies' Battle' (an adaptation of Scribe's 'Bataille de Dames'), and in October was Claude Melnotte in the 'Lady of Lyons,' Miss Laura Keene making her first appearance as Pauline. He was for a short time manager of the Brighton theatre. After his father's retirement in 1855 he went to America and made as Claude Melnotte his first appearance at the Broadway Theatre, New York, without creating a very strong impression. He then went starring in the country, finally settling down as manager of the theatre at St. Louis, where he died. He left a second wife, whom he married shortly before his death. His daughter Florence acted at the Victoria and Gaiety theatres before she married Mr. Edward Wroughton. Another daughter, Ellen, or Nellie (Mrs. Robert Soutar), long a popular actress in burlesque, died 28 April 1904.

[New York Weekly Herald, quoted in Gent. Mag. for March 1860; Tallis's Dramatic Magazine; Theatrical Times, 1846–7.] J. K.

FARREN, WILLIAM (1786–1861), actor, was born 13 May 1786. His father, William Farren, who then lived in Gower Street, London, had been a tradesman and became an actor of some reputation, chiefly in tragedy. On 8 May 1777 he was the original Careless in the 'School for Scandal' at Drury Lane. On 27 Sept. 1784 he appeared as Othello at Covent Garden, where he remained until his death in 1795. On 13 May 1795 a performance was given for the benefit of his widow. The younger William Farren was educated under Dr. Barrow at the school in Soho Square. Inheriting from his father a sum of 8,000*l.* he was able to gratify a taste for the stage. He first appeared at the Theatre Royal, Plymouth, then under the management of his brother Percy, near 1806, as Sir Archy MacSarcasm in 'Love à la Mode.' Thence he proceeded to Dublin. He bade farewell to Dublin, whither he more than once returned, 19 Aug. 1818, and on 10 Sept. 1818, as William Farren from Dublin, he made at Covent Garden, as Sir Peter Teazle, his first appearance on the London stage. Sir Anthony Absolute, Lovegold in the 'Miser,' Sir Fretful Plagiary in the 'Critic,' Sir Andrew Aguecheek, and many other parts were played in his first season, in the course of which he appeared eighty-seven times. At Covent Garden Farren remained until the close of the season of 1827–8. A summer engagement at the Haymarket began 17 June 1824 with Sir Peter Teazle, and continued for some years. At this house he had already appeared for a single occasion, 23 Aug. 1820, as Sir Anthony Absolute. At one or other theatre he played a great variety of comic characters. He also made such curious experiments as appearing as Meg Merrilies, and once even as Miss Harlow in the 'Old Maid.' Once also, in Birmingham, he made an unfortunate appearance as Shylock. His original characters during this time were principally in forgotten pieces of Dimond, Kenney, Lunn, Hyde, Morton, and Planché. His first appearance at Drury Lane, 16 Oct. 1828, as Sir Peter Teazle, resulted in an action against him by the Covent Garden management. He remained at Drury Lane until the season of 1836–7, playing a wider range of parts, as is shown by his assumption of Cantwell in the 'Hypocrite,' Sir Francis Gripe in the 'Busybody,' Polonius, Kent in 'King Lear,' Casca in 'Julius Cæsar,' &c. In 1837 he returned to Covent Garden, which he quitted a few years later to join Benjamin Webster as stage-manager at the Haymarket. On 31 May 1842 he played there Don Manuel in 'She would and she would not,' and on 11 July 1842 he 'created' an original part, Peter Britton in 'Peter and Paul,' a two-act comedy. On 24 Oct. 1843, at the close of his performance of Old Parr in Mark Lemon's piece of that name, he had on the stage an attack of paralysis, which deprived him of the use of one side. After some months' rest he recovered, and the following year he resumed his place at the Haymarket. From this time his articulation became indistinct and his acting generally impaired, without, however, greatly interfering with his popularity. After ten years

at the Haymarket he became manager first of the Strand Theatre, and subsequently of the Olympic. The latter house he opened 2 Sept. 1850 with the 'Daughter of the Stars,' a drama, and a burlesque entitled 'The Princesses in the Tower.' His lesseeship terminated 22 Sept. 1853. He won in his later years much popularity as Grandfather Whitehead, a kind-hearted septuagenarian; as Squire Broadlands, an old English gentleman; Nicholas Flam, a lawyer; and other characters. On 16 July 1855 Farren, whose health had collapsed, took at the Haymarket his leave of the public in a scene from the 'Clandestine Marriage,' which formed part of a programme for his benefit, in which appear the names of the principal English actors. On 24 Sept. 1861 he died at his house, 23 Brompton Square. Farren in his later years was the best representative of the present century of old men. A hard wood at first, Farren took ultimately a high polish. An article in the 'New Monthly Magazine,' 1 Oct. 1824 (probably by Talfourd), speaks of his range as narrow and disparages his efforts to play the characters of Terry and Dowton. His Admiral Franklyn the writer declares to be 'only a testy old man.' The Miser 'he played like an animated mummy.' His Lord Ogleby made, however, 'amends for all.' So early as 1820 Hazlitt detected the excellence of Farren's old men: 'He plays the old gentleman, the antiquated beau of the last age, very much after the fashion that we remember to have seen him in our younger days, and that is quite a singular excellence in this' (*Dramatic Essays*, ed. 1851, p. 125). When, in later years, his voice grew feeble and his step uncertain, he remained unrivalled in his line, and his Sir Peter Teazle, his Grandfather Whitehead, his Sir Harcourt Courtly in 'London Assurance,' and other similar characters remained to the last unequalled performances. Among his fellow-actors he was known as the 'Cock-salmon,' in consequence of his having answered to Bunn, who remonstrated against his demands, 'If there's only one cock-salmon in the market you must pay the price for it. I am the cock-salmon.' He seems to have been reserved in his habits, unsocial, intellectually dull, and careful in pecuniary expenditure.

Farren married early in life. In January 1856 he married, after the death of her husband, Mrs. Faucit (*d.* June 1857), an actress at Covent Garden Theatre, and mother of Helen Faucit, Lady Martin [see SUPPLEMENT]. He left two sons, both known actors, Henry Farren [q. v.], and William Farren, who long played his father's line of characters, and brought up a son to the stage. His elder brother, Percy Farren, actor or manager at Plymouth, Weymouth, Dublin, at the Haymarket, and at the ill-starred Brunswick Theatre, London, was also an actor of merit.

A portrait by De Wilde of William Farren as Lord Ogleby is in the Mathews collection in the Garrick Club. The same collection has a portrait of his father as Orestes, also by De Wilde.

[Genest's Account of the English Stage; Oxberry's Dramatic Biography; Biography of the British Stage; Theatrical Observer, Dublin, 1821 et seq.; Theatrical Times, 1846 et seq.; Vandenhoff's Dramatic Reminiscences; A Full and Accurate Account of the Destruction of the Brunswick Theatre, with the statements of the Rev. G. C. Smith and Messrs. William and Percy Farren, 1828; Morley's Journal of a London Playgoer; New Monthly Mag. passim; Dramatic and Musical Review, passim; Era newspaper, September and October 1861; Gent. Mag. November 1861; Macready's Reminiscences, by Sir Frederick Pollock; Cole's Life of Charles Kean; other works cited.] J. K.

**FARRIER, ROBERT** (1796-1879), painter, was born in 1796 at Chelsea, and resided in that locality during the whole of his life. He was first placed for instruction under an engraver, but subsequently began to earn a living by painting portraits in miniature, and became a student at the Royal Academy. He first exhibited at the Royal Academy in 1818, sending some miniature portraits, and in 1819 exhibited the first of a series of pictures in a slightly humorous vein, depicting domestic subjects, and especially scenes from schoolboy life. These were popular, and a number of them were engraved. The first which attracted notice was 'The Schoolboy—"He whistled loud to keep his courage up" (Blair's Grave)—' exhibited at the Royal Academy in 1824, and engraved by J. Romney. Romney also engraved 'Sunday Morning—The Toilet' (R.A. 1825), 'Sunday Evening,' and 'The Declaration.' Other pictures by Farrier were engraved, viz. by Mrs. W. H. Simmons, 'The Loiterer;' by C. Rolls, 'Hesitation;' by E. Portbury, 'Minnie O'Donnell's Toilet;' by William Ward, junr., 'The Mischievous Boy;' by Thomas Fairland (lithograph), 'The Village Champion;' by William Fairland (lithograph), 'The Culprit Detected.' Farrier occasionally travelled, but continued to reside in Chelsea, where he died in 1879. One of his pictures, 'The Parting,' was presented after his death to the South Kensington Museum. His sister, Charlotte Farrier, was also an artist, and had a large practice as a miniature-painter, being a frequent exhibitor at the Royal Academy.

[Seubert's Künstler-Lexikon; Graves's Dict. of Artists, 1760–1880; Royal Academy Catalogues.] L. C.

FARRINGTON, SIR ANTHONY (1742–1823), baronet, general, colonel-commandant first battalion royal artillery, was son of Charles Farrington, who entered the artillery as a matross in 1733, was wounded at the battle of Val in 1747, and died at Woolwich as lieutenant-colonel commandant of the royal invalid artillery 23 Feb. 1782. Anthony was born 6 Feb. 1742, entered the Royal Military Academy, Woolwich, as a cadet 3 March 1754, was appointed a lieutenant fireworker 29 Oct. 1755, and became second lieutenant 1756, first lieutenant 1757, captain-lieutenant 1759, captain 1764, major March 1782, lieutenant-colonel December 1782, colonel 1791, major-general 1795, lieutenant-general 1802, general 1812. He served at Gibraltar in 1759–63, and at New York and elsewhere in America 1764–8. Returning to New York in 1773, he continued to serve in America until May 1783. He was at Boston in 1774–1776, and was present at Bunker's Hill, Brooklyn, Long Island, White Plains, Brandywine, and other early engagements during the war of Independence. He commanded the artillery at Plymouth in 1788–9, at Gibraltar in 1790–1, was commandant at Woolwich from 3 April 1794 to 27 May 1797, and commanded the artillery of the expedition to North Holland, under the Duke of York, in September 1799. Some curious details of the latter are given in Duncan's 'Hist. Roy. Artillery,' ii. 90–101. Farrington was appointed commandant of the field-train department in 1802, and in 1805 president of a select committee of artillery officers. In 1805 he was appointed inspector-general of artillery with the rank and style of director of the field-train department of the ordnance. On 3 Oct. 1818 Farrington was created a baronet in recognition of his long and meritorious services. On 14 June 1820 the university of Oxford conferred on him the honorary degree of D.C.L. After sixty-eight years of military service, retaining his mental vigour to the last, Farrington died on 3 Nov. 1823, at his residence at Blackheath.

He married on 9 March 1766 Elizabeth, daughter of Alexander Colden of New York, by whom he had two sons and three daughters. His eldest child, Charles Colden Farrington, born in 1770, died a captain in the 33rd foot in 1796. He was married, and left issue a son, Charles Henry Farrington, who became a captain in the 31st foot, and succeeded to the baronetcy on the death of his grandfather.

[Foster's Baronetage; Kane's List of Officers Roy. Art. (rev. ed., Woolwich, 1869); Duncan's Hist. Roy Art.; Minutes Roy. Art. Institution, xiv. 303; Gent. Mag. xciii. (ii.) 639.] H. M. C.

FARRINGTON, SIR WILLIAM (*fl.* 1412), soldier and diplomatist, of a well-known Lancashire family, was knighted by the Duke of Lancaster before the battle of Nájera, 1366. During the decline of the English power in Aquitaine he there held several important military commands. He made an unsuccessful attempt to come to the assistance of the Earl of Pembroke in the sea-fight at La Rochelle. Having become governor at Saintes, he was in the fight at Soubise, where he narrowly escaped being made prisoner. Being obliged to abandon Saintes, he joined the forces under the command of Sir Thomas Felton, who went to relieve the town of Thouars, then besieged by the French. He subsequently joined the Duke of Buckingham, and distinguished himself during the campaign by several feats of arms. In 1376 he was named one of the guardians of the truce concluded with the French. The son of the Count Denia, one of the prisoners taken at the battle of Nájera, having managed to escape, Farrington was imprisoned with others in the Tower, as being therein guilty of negligence, and released by request of Henry Percy, earl of Northumberland, 1377. In 1381 he was charged by royal order to assist at a duel in the Scotch marches, fought between Sir John Chatto, a Scotch knight, and Sir William Badby. He seems to have taken part in the crusade led by the Bishop of Norwich to assert the supremacy of Pope Urban over Clement, both of whom were claimants to the papal chair at this period. According to Rymer he was obliged to pay into the treasury a fine of fourteen hundred francs in gold for having taken part in the quarrel. He was sent on a mission to Philip van Arteveld in Flanders. Having stopped at Calais, he there received and brought to England the news of the battle of Rossebeke, 1382, fought between the French and the Flemings, led by Van Arteveld, in which the latter were defeated and their leader slain. He was at the battle of Dunkirk, and was besieged in Bourbourg. He was also with the Duke of Lancaster in Galicia. He was sent by Richard II on a special mission to Portugal, and his name is mentioned in the charter of 4 June 1390 among the principal personages then at the Portuguese court. He was also sent by Henry IV, shortly after his accession, on a mission to Paris, where he was not very favourably received. In 1403 Henry IV gave him the command of the

castle of Fronsac, on the Dordogne, near Livourne. In terms of a royal edict dated 19 Oct. 1404 he was charged with the direction of all the sea traffic between England and the neighbourhood of Bordeaux. His duty was to see that all English ships engaged in trading between the two countries were duly despatched with their crews. In 1409 the exercise of these functions led him into a dispute with Jean Bordin, chancellor of Guyenne. In 1412 he was commander of the castle of Bordeaux.

[Froissart, ed. Luce; Rymer; Gascon Rolls, 4 Hen. IV, membr. 3, 9; 11 Hen. IV, membr. 15; 4 Hen. V, membr. 9.] J. G. F.

**FARROW, JOSEPH** (1652?–1692), nonconformist divine, was born at Boston, Lincolnshire, of 'religious parents,' and educated at the grammar school of that town. He was afterwards entered at Magdalene College, Cambridge, as a member of which he proceeded M.A. On quitting the university he became private tutor in a family at Louth, Lincolnshire, for some years, during which time he refused the mastership of the newly erected free school at Brigg in the same county. He was episcopally ordained, and, after he had been successively chaplain to Lady Hussey of Caythorpe, Lincolnshire, and to Sir Richard Earle of Stragglethorpe, Lincolnshire, he returned to Boston and was curate there to Dr. Obadiah Howe until Howe's death in February 1683. He supplied Howe's place until the arrival of a new vicar. From Boston he removed into the family of Sir William Ellys at Nocton, Lincolnshire, where he continued chaplain until his death. Among his friends he numbered Edward Fowler, afterwards bishop of Gloucester, John Locke, and Thomas Burnet, master of the Charterhouse. He died unmarried at Newark-upon-Trent, Nottinghamshire, on 22 July 1692, aged about forty, and was buried in the chancel of the church. As he was never beneficed, he escaped the penalty of his nonconformity. Calamy, who observes that 'he was not ejected in 1662,' forgetting that Farrow could not then have been more than ten years old, gives him a wonderful character for learning, probity, and sanctity of life. He had, it seems, 'a political head, and would give surprizing conjectures about public affairs, by which he foretold the several steps of the glorious Revolution.' Calamy mentions as his works 'several sets of Sermons,' which were 'thought not much inferior to those of the most celebrated preachers of the age.' He also left some 'valuable manuscripts.'

[Calamy's Nonconf. Memorial, ed. Palmer 1802, ii. 443–4.] G. G.

**FASTOLF, Sir JOHN** (1378?–1459), warrior and landowner, belonged to an ancient Norfolk family originally seated at Great Yarmouth, where many of the name had been bailiffs from the time of Edward I. A Hugo Fastolf was sheriff of Norfolk in 1390. Sir John's father, John Fastolf, son of Alexander Fastolf, inherited the manors of Caister and Reedham, to which he added by purchase much property in the same county. His mother, daughter of Nicholas Park, esq., and widow of Sir Richard Mortimer of Attleborough, Norfolk, married a third husband named Farwell after John Fastolf's death, and died 2 May 1406, being buried at Attleborough. Fuller's statement that Fastolf was trained in the house of John, duke of Bedford, is erroneous. Blomefield asserted that he was at one time page to Thomas Mowbray, duke of Norfolk, before the duke's banishment, 13 Oct. 1398. A little later he was in the service of Thomas of Lancaster, afterwards duke of Clarence, Henry IV's second son, who became lord deputy of Ireland in 1401. We know that Fastolf was in Ireland with Clarence in 1405 and 1406 (Will. of Worcester. *Annals*). On the feast of St. Hilary 1408-9 he married, in Ireland, Milicent, daughter of Robert, third lord Tibetot, and widow of Sir Stephen Scrope. The lady owned the estate of Castle Combe in Wiltshire, and other land in Yorkshire. Fastolf settled on her 100*l.* a year for her own use, but seems to have turned his wife's property to his own account, to the injury of her son and heir by her first husband, Stephen Scrope. Caxton, in his 'Tully of Old Age,' says that Fastolf exercised 'the wars in the royaume of France and other countries by forty years enduring.' It is therefore probable that Fastolf was engaged in foreign warfare before Henry IV's death in 1413. In that year he was entrusted by Henry V with the custody of the castle of Veires in Gascony, then in English hands. In June 1415 he undertook to serve the king in France with ten men-of-arms and thirty archers. After the capture of Harfleur, Thomas Beaufort, duke of Exeter, and Fastolf were constituted governors of the city, with a garrison of about two thousand men. Fastolf distinguished himself at the battle of Agincourt, in the raid on Rouen, in the relief of Harfleur when besieged by the constable of France, at the taking of Caen, and at the siege of Roune in 1417. In the last year he was made governor of Condé-sur-Noireau; before 29 Jan. 1417–18 was knighted, and received a grant of Frileuse, near Harfleur; in 1418 he seized the castle of Bec Crespin, and in 1420 became governor of the Bastille (*Norfolk Archæology*, vi. 125–31; *Archæologia*, xliv. 12). His

activity was not lessened on the death of Henry V. In January 1422 he was grand master of the household of Bedford, the regent of France, and seneschal of Normandy. He played a conspicuous part in the recapture of Meulan, which he had helped to capture two years before, although the French had since recaptured it. In 1423 he was constituted lieutenant for the king and regent in Normandy, and governor of Anjou and Maine. In the same year he seized Pacy and Coursay, and captured Guillaume Reymond, governor of the former city. The honour of a banneret was conferred on him. At the battle of Verneuil (1424) he took prisoner John II, duke of Alençon, son of the duke who was slain at Agincourt. But Alençon was ransomed three years later, and Fastolf complained that he was deprived of his proper share of the money. It was largely owing to Fastolf's efforts that in the following year the subjection of Maine was completed. On 15 July 1425 he met Salisbury under the walls of Mons. On 2 Aug. the fortress surrendered, and Fastolf was made lieutenant of the town under the Earl of Suffolk (10 Aug. 1425). In September 1425 he took the castle of Silly-Guillem, 'from which he was dignified with the title of baron.' In February 1426 he was installed, while still in France, knight of the Garter. Sir Henry Inghouse and Sir William Breton acted as his deputies at the ceremony. But in the same year John, lord Talbot, superseded him as governor of Anjou and Maine. The supersession caused Fastolf much irritation. On 27 Nov. Bedford and Fastolf signed indentures, pledging the latter to continue in the duke's service (Stevenson, ii. 44–5). In 1427 he was chosen M.P. for Yarmouth.

During the season of Lent 1429 Fastolf performed his chief exploit. Orleans was under siege by the English, and their camp was in great need of provisions. Fastolf was directed to bring in supplies. He reached Paris safely, and returned with the necessary stores, but when approaching the camp outside Orleans was attacked at Rouvray by a French army under the Comte de Clermont far exceeding his own in number (12 Feb.) His victory was, however, complete. For purposes of defence he used the barrels of herrings which he was convoying, whence the battle obtained its popular name, 'the Battle of the Herrings.' But after Joan of Arc's successes Fastolf was unable to resist the proposal to raise the siege of Orleans (8 May). The tide had turned against the English, and the French under their new leader were pushing their victories home. Beaugenci was in danger of falling before Joan of Arc's forces. They had laid siege to it, and the arrival of two English companies led by Talbot and Fastolf did not avert its fall. The English generals marched towards Paris, but Joan ordered a pursuit. On 18 June 1429 the French came up with the English army at Patay. Talbot behaved with foolhardy courage. A manœuvre on the part of Fastolf was misunderstood by his own men; panic seized them, and Fastolf's endeavour to recall them to their senses proved ineffectual. It was only when the day was irretrievably lost and his life was in immediate danger that he beat a retreat. Talbot with Lord Hungerford and others was taken prisoner. This is the version of the engagement given by an eye-witness, Jean de Wavrin (Jean de Wavrin, *Chronicques Anchiennes*, ed. Dupont, i. 279–94, Société de l'Histoire de France). According to Monstrelet, Fastolf behaved with much cowardice in running away, and by way of defending his action recommended at a council of war held soon after the battle a temporary abstention from hostilities till further succours arrived from England. Talbot and Bedford are reported to have received this suggestion with much displeasure, and Fastolf, we are told, was not only reprimanded by the Duke of Bedford, but degraded from the order of the Garter (Monstrelet, ed. Douët-D'Arcq, iv. 329 et seq., Soc. de l'Hist. de France; Basin, *Hist. des Règnes de Charles VII et Louis XI*, ed. Quicherat, i. 74, Soc. de l'Hist. de France; Vallet de Viriville, *Hist. de Charles VII*, 1863, ii. 84 et seq.) Anstis, the historian of the order of the Garter, doubts whether it would have been in the duke's power to subject Fastolf to this indignity. Monstrelet's damaging imputation has been adopted by the later English chroniclers. In the 'First Part of Henry VI,' printed in Shakespeare's works, Fastolf is portrayed as a contemptible craven in the presence of Joan of Arc's forces, and is publicly stripped of his Garter by Lord Talbot (act iii. 2, 104–9; act iv. 1, 9–47). Monstrelet admits that Fastolf was quickly restored to his honours, 'though against the mind of Lord Talbot.' There can be no doubt that Fastolf was employed after the battle of Patay in as responsible offices as before. Monstrelet's story when compared with Wavrin's account of Fastolf's conduct resolves itself into the statement that at Talbot's request Bedford held an inquiry into a charge of cowardice brought against Fastolf after Patay, and came to the conclusion that the accusation was unfounded.

In 1430 Fastolf became lieutenant of Caen; in 1431 he raised the siege of Vaudemont, taking prisoner the Duc de Bar, and in 1432 was nominated English ambassador to the council of Basle, after a visit to England. He

does not seem to have attended the council, but assisted the Duc de Bretagne, then engaged in war with the Duc d'Alençon. He was in England early in 1433, when he constituted one John Fastolf of Oulton, Suffolk, his general attorney. Once again in the following year he was in the train of the Duke of Bedford in France, when he acted as one of the negotiators of the peace of Arras. In September 1435 Fastolf drew up a report on the recent management of the war, in which he advocated its continuance, but deprecated the policy of long sieges (Stevenson, ii. 578–85). Bedford died on 14 Sept. 1435, and Fastolf was one of the executors of his will. From 1436 to 1440 he continued in Normandy, but in 1440 he returned home, and withdrew from military service. In 1441 Richard, duke of York, Bedford's successor, awarded Fastolf an annuity of 20*l.* 'pro notabili et laudabili servicio ac bono consilio.' He was summoned to the privy council, but his advice was not frequently sought. That he was not popular with the lower orders is shown by the threats of Jack Cade in 1450. When the rebel leader was encamped at Blackheath Fastolf sent his servant, John Payn, to ascertain his plans. Payn's identity was discovered, and his master was denounced as the greatest traitor in England or France, who had diminished all the garrisons of Normandy, Le Mons, and Maine, and was responsible for the loss of the king's French inheritance. It was also stated that Fastolf had garrisoned his house at Southwark with old soldiers from Normandy to resist Cade's progress. Under certain conditions Payn was allowed to leave Cade's camp to warn Fastolf of the rebels' approach, and the knight deemed it wise to retire to the Tower of London. After Cade's rising was suppressed, Payn was imprisoned in the Marshalsea by Queen Margaret, and vain attempts were made to lead him to charge his master with treason.

Besides his property in Suffolk and in Norfolk, where he had fine houses both at Norwich and Yarmouth, Fastolf had a residence at Southwark, and his wife's property at Castle Combe, Wiltshire, was largely under his control. He seems in the early days of his retirement to have chiefly spent his time at Southwark, where he maintained a large establishment. In 1404 his mother had surrendered to him her manors of Caister and Repps, and as early as Henry V's reign he is said to have obtained a license for fortifying a dwelling at Caister, his birthplace. Before 1446 he had begun to build there a great castle, the foundation of which covered more than five acres. The building operations were still in progress in 1453. In 1443 he had obtained a license from the crown to keep six ships in his service, and these were afterwards employed in carrying building materials to Yarmouth for the castle. In addition to public rooms, chapel, and offices, there were twenty-six separate apartments. Before the close of 1454 the castle was completed, and there Fastolf lived until his death, five years later, only paying one visit to London during that period.

Fastolf's life in Norfolk is fully described in the 'Paston Letters.' John Paston, the author of the greater part of that valuable correspondence, was Fastolf's neighbour and intimate friend. Margaret Paston, John's wife, seems to have been a distant relative (*Letters*, i. 248). Paston came into possession of many of the knight's private papers at his death, and these have been preserved with his own letters. Fastolf shows himself in these papers a grasping man of business. 'Every sentence in them refers to lawsuits and title-deeds, extortions and injuries received from others, forged processes affecting property, writs of one kind or another to be issued against his adversaries, and libels uttered against himself' (*ib.* p. lxxxvi). His knowledge of all legal technicalities was so complete that he could give his agent, Sir Thomas Howes, to whom most of his extant letters are addressed, legal hints which would do credit to a pettifogging solicitor. His zeal in amassing wealth and in increasing his landed property was the chief characteristic of his old age. On 18 Dec. 1452 he lent 437*l.* to the Duke of York, to be repaid next Michaelmas, on the security of certain jewels (*ib.* i. 249). The jewels were still in Fastolf's possession at the time of his death; but his executor, John Paston, restored them to Edward IV. Fastolf's latest days were chiefly spent in reckoning up his debts against the crown. Some of these dated back to the French wars, in which he had never been fully paid the ransoms for the release of his prisoners—for Guillaume Reymond taken in 1423 at Pacy, and for John, duc d'Alençon, taken at Verneuil in 1424. Others related to recent quarrels with the Duke of Suffolk, who had seized portions of his property (*ib.* i. 358–68). That Fastolf was a testy neighbour and master is obvious from his repeated complaints of the lack of that respect which he thought due to himself. On 27 May 1450 he wrote to Sir Thomas Howes, his agent, that if any dare resist him 'in my right,' then they shall be requited 'by Blackbeard or Whitebeard, that is to say, by God or the devil' (*ib.* i. 131). His dependents had much to endure at his hands. 'Cruel and vengeful

he hath ever been,' writes Henry Windsor, his servant, 'and for the most part without pity and mercy' (*ib.* i. 389). Another discontented dependent was the annalist, William Worcester [q. v.] Worcester entered Fastolf's service in 1436, and was for some years steward of Fastolf's manor of Castle Combe, Wiltshire. Acting as Fastolf's secretary he drew up statements vindicating his master's policy in France, and later translated at Fastolf's request Cicero's 'De Senectute' into English (printed by Caxton in 1481). According to the 'Paston Letters' Worcester was also author of a work entitled 'Acta Domini Johannis Fastolfe,' in two volumes, but, although many of Worcester's papers are still at Castle Combe, this manuscript is not among them, and its whereabouts are unknown (Scrope, *Castle Combe*, p. 193). Beyond Fastolf's relation with Worcester the chief evidence of the love of literature with which he is often credited is a manuscript translation of 'The Dictes and Sayings of the Philosophers' (Brit. Mus. *Harl. MS.* 2266). This is described as having been translated in 1450 from the French for the 'contemplation and solace' of Sir John Fastolf by Stephen Scrope, his stepson (Blades, *Caxton*, 1882, p. 191).

Fastolf took much interest in church matters, and administered a large patronage. He made Archbishop Kempe a trustee of his Caister property in 1450, and through his friend Bishop Waynflete he is said to have presented to the newly founded Magdalen College, Oxford, the Boar's Head in Southwark, and the manor of Caldecot, Suffolk, but no mention of these benefactions is found in the college archives. He also contributed towards building the philosophy schools at Cambridge. About 1456 he resolved to found a college on his own account at Caister, to maintain 'seven priests and seven poor folk.' On 18 Nov. 1456 he wrote to John Paston about his efforts to obtain the requisite license from Archbishop Bourchier (*Paston Letters*, i. 410–11). But before the arrangements were completed he died at Caister, 6 Nov. 1459. He had been ill of a hectic fever and asthma for 158 days (*Sloane MS.* 4, f. 38 *b*). His wife died about 1446. He was buried in the church of St. Bennet in the Hulm 'under the arch of the new chapple which he had lately rebuilt on the south side of the choir or chancel under a marble tomb by the body of Milicent, his wife.'

Three copies of a will are extant, dated 3 Nov., two days before Fastolf's death. They are printed, with inventories of Fastolf's goods and wardrobe, in the 'Paston Letters,' i. 445–90. The first of these documents is much interpolated. Whole paragraphs are scratched out and others inserted. The second draft is briefer. The third alone in Latin is merely a codicil, and deals chiefly with the duty of the executors. The altered passages in the first appoint John Paston and Sir Thomas Howes sole executors; in the third draft ten other executors are mentioned, including Bishop Waynflete, Sir William Yelverton, and William Worcester; but Paston and Howes are empowered to deal with the property on their sole authority. The practical effect of these instruments was to make Paston Fastolf's heir, after provision had been made for the Caister college, and four thousand marks distributed among the other executors. As early as 1457 Fastolf seems to have talked of giving Caister to Paston, and is said to have made a will to that effect in June 1459, but Paston admitted that the instrument, not now extant, was defective. At the time of his death Fastolf's property included ninety-four manors, four residences (at Yarmouth, Norwich, Southwark, and Caister), 2,643*l.* 10*s.* in money, 3,400 ounces of silver plate, and a wardrobe filled with sumptuous apparel. An allusion in the preamble of the first will to the favourite Lollard text, 1 Cor. xiv. 38, has suggested to some of Fastolf's biographers that he sympathised with the Lollards.

The authenticity of Fastolf's extant wills was much disputed. In his closing days Paston was greatly in Fastolf's confidence. On 3 Nov. Fastolf was certainly speechless, and could not have dictated his will. There can be no reasonable doubt, therefore, that the extant documents were written out by Paston, and if of any value are all practically nuncupative. The circumstances were suspicious, and rumours were quickly circulated that Paston had forged the will in his own favour. Other claimants to parts of the property arose. William Worcester, deeply disappointed by his exclusion from all share in the estate, made the first protest. The Duke of Exeter seized Fastolf's house in Southwark; but Paston entered at once into possession of much land in Norfolk and Suffolk. In 1464, however, Sir William Yelverton and William Worcester, both nominal executors, disputed the whole distribution of the property in the Archbishop of Canterbury's court. Paston declined to answer the charges, and was committed to the Fleet prison just after Edward IV had granted him a license to erect the Caister college. At the same time the Duke of Suffolk claimed Fastolf's manor of Drayton. John Paston died in 1466. Sir John, Paston's son and heir, was allowed to occupy the property after resigning certain lands to the Duke of Norfolk,

and agreeing that Bishop Waynflete should transfer the collegiate bequest from Caister to Oxford. Before 1468 Sir Thomas Howes deserted the Paston interest, and joined Yelverton, declaring soon afterwards that the will which he and Paston had propounded was fabricated by them. Howes and Yelverton now asserted that they, as Fastolf's lawful executors, had a right to sell Caister Castle to the Duke of Norfolk, and proceeded to do so. The duke was denied possession by Paston, and took it after a siege (August 1469). The dispute continued, but finally, after the duke's death in 1476, the castle was surrendered to Paston. It was sold by the Pastons to a creditor named Crow in 1599, and is now a complete ruin. In 1474 an agreement was made between Waynflete and Sir John Paston to attach Fastolf's collegiate bequest to the new foundation of Magdalen College, Oxford, for the support of seven priests and seven poor scholars. Pope Sixtus IV authorised this diversion. At the same time Waynflete received the manor of Drayton. Thus Fastolf proved one of the early benefactors of Magdalen College. His armorial bearings are emblazoned on shields both on the wainscot and in the windows of the hall, and in the statutes of the founder (1481) the performance of masses for his soul was repeatedly enjoined on the college authorities. An old college joke nicknamed the seven 'demies,' or scholars, who benefited by Fastolf's bequest, 'Fastolf's buckram-men' (Chandler, *Waynflete*, p. 207; Hearne, *Diary*, quoted by Bloxam, i. 89–90).

Fastolf's posthumous reputation was somewhat doubtful. Drayton eulogises him in his 'Poly-Olbion' (song xviii.), but Shakespeare is credited with having bestowed on him a celebrity that is historically unauthorised. In the folio edition of Shakespeare's works Fastolf's name is spelt Falstaff when introduced into the 'First Part of Henry VI.' This may seem to give additional weight to the theory that the Sir John Falstaff of Shakespeare's 'Henry IV' and 'Merry Wives of Windsor' is a satiric portrait of Sir John Fastolf. Shakespeare represents Falstaff to have been brought up in the household of the Duke of Norfolk, as Fastolf is reported to have been. Fastolf had a house in Southwark, and his servant, Henry Windsor, wrote to John Paston, 27 Aug. 1458, that his master was anxious that he should set up at the Boar's Head in Southwark (*Paston Letters*, i. 431). Falstaff is well acquainted with Southwark, and the tavern where he wastes most of his time in the play is the Boar's Head in Eastcheap. The charge of cowardice brought against Fastolf at Patay supports the identification. Shakespeare was certainly assumed by Fuller to have attacked Fastolf's memory in his Falstaff, for Fuller complained in his notice of Fastolf that 'the stage have been overbold with his memory, making him a thrasonical puff and emblem of mock valour.' The nickname bestowed on Fastolf's scholars at Magdalen in the seventeenth and eighteenth centuries of 'Fastolf's buckram-men' is consistent with Fuller's view. But that the coincidences between the careers of the dramatic Falstaff and the historic Fastolf are to a large extent accidental is shown by the ascertained fact that in the original draft of 'Henry IV' Falstaff bore the title of Sir John Oldcastle, and the name of Falstaff was only substituted in deference, it is said, to the wish of Lord Cobham, who claimed descent from Oldcastle. Mr. Gairdner suggests that Fastolf's reputed sympathy with Lollardism, which is by no means proved, encouraged Shakespeare to bestow his name on a character previously bearing the appellation of an acknowledged Lollard like Oldcastle. Shakespeare was possibly under the misapprehension, based on the episode of cowardice reported in 'Henry VI,' that the military exploits of the historical Sir John Fastolf sufficiently resembled those of his own riotous knight to justify the employment of a corrupted version of his name. It is of course untrue that Fastolf was ever the intimate associate of Henry V when prince of Wales, who was not his junior by more than ten years, or that he was an impecunious spendthrift and greyhaired debauchee. The historical Fastolf was in private life an expert man of business, who was indulgent neither to himself nor to his friends. He was nothing of a jester, and was, in spite of all imputations to the contrary, a capable and brave soldier.

[Oldys contributed a Life of Fastolf to the Biog. Brit. 1st ed., but in Kippis's edition this was largely re-written by Gough from the papers of the Norfolk antiquaries, Le Neve, Martin, and Blomefield. A manuscript Life by Antony Norris, in the possession of Mr. Walter Rye, has been consulted by the present writer. Anstis, in his Memorials of the Order of the Garter, writes at length of Fastolf. See also for his career in Norfolk, Paston Letters, ed. Gairdner, where both text and introductions abound in references to Fastolf; Blomefield's Norfolk, xi. 206–7; Manship's Hist. of Great Yarmouth, ed. Palmer, 1854, p. 205; East Anglian, 1865, ii. 167; Dawson Turner's Hist. of Caister Castle, 1842; G. P. Scrope's Hist. of Castle Combe, 1852, pp. 168–92. For his earlier exploits see Vallet de Viriville's Histoire de Charles VII, 1863, vol. ii. passim; Jean de Wavrin's Chroniques Anchiennes, ed. Dupont; Basin's Histoire des Règnes de Charles VII et Louis XI. ed. Quicherat; Stevenson's Letters

and Papers relating to the French Wars under Henry VI, vols. i. ii.; Monstrelet's Chroniques, ed. Douët-D'Arcq, vol. iv.; Hall's, Grafton's, and Holinshed's Chronicles; Rymer's Fœdera; Polydore Vergil's History (Camden Soc.), pp. 21, 28. For his association with Shakespeare's Falstaff see Fuller's Worthies; Capell's edition of Shakespeare, i. 221–8; French's Shakespeariana Genealogica, pp. 67, 136; T. P. Courtenay's Commentaries on the Historical Plays; J. O. Halliwell's Character of Sir John Falstaff, 1841; Gairdner and Spedding's Studies, pp. 54–77 (on the Historical Element in Shakespeare's Falstaff). William of Worcester's Annales refers to his career, as well as Caxton's Introduction to Worcester's volume, Tully of Old Age (1481). Besides the documents relating to Fastolf in the Paston MSS. a few others are among the muniments at Magdalen College, Oxford; see Macray's Notes from the Muniments of Magdalen College, Oxford, 1882; J. R. Bloxam's Reg. of Magdalen College, vol. ii. p. xvi, vol. iv. pp. x–xx.] S. L.

**FAUCONBERG, THOMAS, THE BASTARD OF,** sometimes called **THOMAS THE BASTARD** (*d.* 1471), was the natural son of Sir William Nevill, baron Fauconberg in 1429 and earl of Kent in 1462, who took an active part in 1461 in setting Edward IV on the throne in the place of Henry VI. In 1471 the Bastard was in the service of the Earl of Warwick, and zealously supported the earl's attempt to reinstate Henry VI. He was appointed the captain of 'Warwick's navy,' and was directed to cruise about St. George's Channel between Dover and Calais to intercept assistance coming to Edward. About the date of the battle of Tewkesbury (4 May), where Edward gained a complete victory, the Bastard received orders to raise the county of Kent in behalf of Warwick and Henry VI. He marched through Kent and Essex, and collected a large number of men. Nicholas Faunt, the mayor of Canterbury, actively assisted him. On 14 May the Bastard appeared at Aldgate and demanded admission to the city of London. This was refused, and the Bastard set fire to the eastern suburbs. The citizens met the attack vigorously, and pursued the Bastard and his army as far as Stratford and Blackwall, but the damage his followers wrought on the banks of the Thames was long remembered (cf. WRIGHT, *Political Songs*, ii. 277). The Bastard afterwards made his way westward to Kingston-upon-Thames in pursuit of Edward IV. Lord Scales, who held London for Edward, recognised the king's danger, for the Bastard's army was estimated at twenty thousand men, and recruits were stated to be still coming in. Scales sent word to the Bastard that Edward IV was quitting England, and thus induced the Bastard to return to Blackheath. Thence the Bastard journeyed with six hundred horsemen to Rochester and Sandwich. He soon learned there that Warwick's cause was lost. Edward marched on Sandwich and captured thirteen ships with most of the Bastard's immediate followers. The Bastard himself escaped to Southampton, where the Duke of York took him prisoner. He was taken thence to the castle of Middleham, Yorkshire, and there was beheaded on 22 Sept. 1471. His head was set on London Bridge, 'looking into Kentward' (*Paston Letters*, ed. Gairdner, iii. 17). A brother is stated to have been a prisoner at the same time, but took sanctuary at Beverley (*ib.*)

[Warkworth's Chronicle (Camd. Soc.), pp. 19, 20, 65; Stow's Chronicle (1632), pp. 424–5; Hasted's Kent, iv. 260, 433; Hardyng's Chronicle, ed. Grafton and Ellis, pp. 459–60; Polydore Vergil's History (Camd. Soc.), pp. 153, 154.] S. L.

**FAUCONBERG,** BARON (*d.* 1463). [See NEVILLE, WILLIAM, EARL OF KENT.]

**FAUCONBERG,** EARL (1627–1700). [See BELASYSE, THOMAS.]

**FAUCONBRIDGE, EUSTACE DE** (*d.* 1228), bishop of London, is described, on no definite evidence, as a native of Yorkshire, and as a member of the noble house of that name (FULLER, *Worthies*, ii. 250, ed. Nichols; Foss, *Judges of England*, ii. 324). He first appears in 1199 as a royal justice, and during the whole of John's reign and the early years of Henry III he is constantly mentioned in records as taking part in various judicial proceedings. In 1204 he served on an embassy to Flanders and France (*Rot. Claus.* i. 16, 32). In 1217 he was appointed treasurer, the first reference to his acting in that office being dated 4 Nov. (*ib.* i. 340). Of ecclesiastical preferment he had obtained the prebend of Holborn in St. Paul's Cathedral (LE NEVE, *Fasti Eccl. Angl.* ii. 391, ed. Hardy). In January 1221 the resignation by Bishop William of S. Mère l'Eglise of the see of London led to long disputes in the chapter as to the choice of his successor, which finally terminated in the unanimous election of Fauconbridge on 25 Feb. (*Ann. Londonienses* in STUBBS, *Chron. Ed. I and Ed. II*, i. 23; COGGESHALL, p. 188; MATT. PARIS, *Hist. Major*, iii. 66; WALTER OF COVENTRY, ii. 249; *Ann. Worcester*, p. 414). The election was confirmed by the legate Pandulf, and on 25 April Fauconbridge was consecrated bishop in the chapel of St. Catharine at Westminster by the Bishop of Rochester, the Canterbury monks' objections to his consecration away from their city having been disposed of.

Fauconbridge was still occupied with state affairs. It is not certain how long he held the treasurership. Under 1222 Matthew Paris mentions the death of William of Ely, treasurer of England, which suggests that Eustace gave it up on becoming bishop, but no other treasurer is mentioned till 1231 (Dugdale, *Chronica Series*, pp. 9–10), and William had been Fauconbridge's predecessor. In 1223 and in 1225 he was sent on embassies to France (*Rot. Claus.* i. 556, ii. 41). On the former occasion he was commissioned to demand Normandy from Louis VIII on his accession. The bishop and his colleagues ultimately met the king at Compiègne, whence they brought back to Henry an unfavourable answer (Matt. Paris, iii. 77; Coggeshall, p. 197; *Ann. Dunstable*, p. 81). In 1224 Fauconbridge was appointed to keep Falkes de Breauté in custody after the surrender of Bedford Castle (Matt. Paris, iii. 87).

As soon as he became bishop Fauconbridge attempted to exercise jurisdiction over the abbot and monks of Westminster. The resistance of the latter led to an appeal to the pope, and ultimately to a reference of the dispute to arbitrators, of whom Archbishop Langton was the chief. The arbitrators decided that the abbey was entirely exempt from the bishop's jurisdiction. They assigned the manor of Sunbury, about which there had also been a dispute, to the bishop, and the church of Sunbury to the chapter of St. Paul's, who had joined their bishop in the suit (*ib.* iii. 67, 75). He also engaged in a quarrel with the monks of Coggeshall with regard to the advowson of Coggeshall Church (Newcourt, ii. 159). In 1225 Fauconbridge attested the confirmation of Magna Carta (*Ann. Burton.* p. 231). He died on 2 Nov. 1228 (*Ann. London.* p. 28), and was buried in his cathedral (Matt. Paris, iii. 164), to which he had been a liberal benefactor. His epitaph is given by Weever from a Cottonian manuscript (*Ancient Funerall Monuments*, p. 359). He is described as in every way commendable and discreet (Walter de Coventry, ii. 249).

[Matthew Paris, vol. iii.; R. Coggeshall; Annales Monastici; Chronicles of Edward I and Edward II (all in Rolls Ser.); Rot. Claus.; Excerpta e Rot. Finium (both published by Record Commission); Newcourt's Repertorium Ecclesiasticum Lond.; Foss's Judges of England, ii. 324–5.] T. F. T.

**FAULKNER, Sir ARTHUR BROOKE,** M.D. (1779–1845), physician to the forces, born in 1779, was the youngest son of Hugh Faulkner of Castletown, co. Carlow, his mother having been a Cole of the family of Enniskillen. He entered Trinity College, Dublin, in 1795, and in due course graduated B.A., having taken lectures on chemistry and anatomy together with dissections in his curriculum. He then entered as a medical student at Edinburgh, graduating M.D. in 1803. His next two years were spent in London in attendance at the London Hospital, the Westminster Hospital, and the Surrey Dispensary. In 1805 he was incorporated B.A. of Catharine Hall, Cambridge, by virtue of his Dublin degree, and M.A. the same year; his Cambridge M.A. degree served to procure him the *ad eundem* degree of his *alma mater* (Dublin), and finally he used his M.A. degree of Dublin to get incorporated M.B. of Pembroke College, Oxford, on 11 July 1806, and M.D. the day after. In 1807 he became a candidate of the College of Physicians of London, and was elected fellow in 1808. He was appointed physician to the forces and served on the staff in Spain, Holland, Sicily, and Malta. In 1810 he published a tract, 'Considerations on the Expediency of Establishing an Hospital for Officers on Foreign Service.' He was at Malta when the plague was introduced there in 1813 (after an interval of 140 years) by a vessel from Alexandria; he distinguished himself by tracing the spread of the disease, by his vigorous advocacy of the doctrine of contagion, and by directing the quarantine procedure whereby the disease was kept within bounds. Returning to England he was knighted in February 1815 and appointed physician to the Duke of Sussex. He communicated his experiences of plague to the 'Edinburgh Medical and Surgical Journal,' April 1814, gave evidence in favour of its contagiousness before the House of Commons' committee in 1819, and published a full account of the Malta outbreak in 1820 ('Treatise on the Plague,' &c. 8vo, London). Having retired from the service in 1815, he settled as a physician at Cheltenham, and died at his residence at Evington, near Cheltenham, 23 May 1845, aged 66. In 1810 he married a daughter of Mr. Donald M'Leod.

Apart from his profession he was known as an entertaining narrator of continental travel. He published three works of that kind: 'Rambling Notes and Reflections,' London, 1827 (visit to France); 'Visit to Germany and the Low Countries,' 1829–30–1831, 2 vols. London, 1833; and 'Letters to Lord Brougham,' London, 1837 (visit to Italy). These writings are excellent of their kind, and are interspersed with many remarks on home affairs, which, as he says, 'have no more to do with a tour to Paris than with the discovery of the north-west passage,' but are inserted with 'an atrocious obstinacy proceeding from the hope of doing

some good, against the clear evidence of all experience to the contrary.' Out of these remarks sprang the following pamphlets: 'Reply to Clerical Objections,' 1828; 'Letters to the College of Physicians,' 1829 (advising them to give up antiquated privileges and assume new duties); 'Letter to the Lord Chancellor,' 1834 (protesting against Brougham's defence of the established church and advocating 'a reform in the ministrations of a religion of which your lordship's life is a conspicuous ornament'); and a 'Letter to [William Howley] the Archbishop of Canterbury,' 1840 (on such grievances as non-residence of the clergy and the flight of the Bishop of Bristol to Malvern when the cholera was in Bristol in 1832). Describing his own subscription at Oxford, he says: 'Down went my name, and down went my fees; and the degree was forthcoming, signed, sealed, and delivered, with a bouquet of flowers to boot.' His political creed was that 'as sure as a lobster turns red by boiling, a whig grows tory when long in power. . . .' In 1829 he reflects on 'the sub-acid dissenter of the old school railing at our church,' but in his letter to Brougham (1834) he argues for disestablishment. His most entertaining work, the 'Visit to Germany' (1833), is dedicated to the Duke of Sussex, whom he claims as in sympathy with his general views and as an enemy of 'obscurantism.'

[Gent. Mag. i. 1845; Munk's Coll. of Phys. iii.; Faulkner's writings quoted above.] C. C.

FAULKNER, BENJAMIN RAWLINSON (1787–1849), portrait-painter, born at Manchester, was at first engaged in the mercantile profession, and for several years represented a large firm in their establishment at Gibraltar. When that place and its garrison were visited by the plague, his health suffered so much that he was with difficulty brought home to England. This was about 1813, and during his convalescence he accidentally discovered a talent for drawing, which was encouraged by his brother, J. W. Faulkner, an artist of some merit. Under his direction Faulkner devoted himself to assiduous study of the first principles of the art, and spent upwards of two years in the study of the antique alone. He then came to London, and practised as a portrait-painter; but he was of so diffident a character and so retiring a disposition that his merits were not held in the same estimation in London as they were in his native town. He first exhibited at the Royal Academy in 1821, sending two portraits, and he continued to exhibit regularly up to the year before his death. His contributions were usually portraits, but he occasionally painted studies of natural objects. He resided for many years at 23 Newman Street, and died at North End, Fulham, in his sixty-third year, on 29 Oct. 1849. His best portraits are in Manchester or the neighbourhood. Portraits by him of John Dalton, F.R.S., and John McCulloch, the geologist, are in the Royal Society, London. He also contributed to the British Institution, Suffolk Street Gallery, Royal Manchester Institution, Liverpool Academy, and other exhibitions. A portrait of Sir John Ross, the Arctic explorer, was lithographed by R. J. Lane, A.R.A., and his pictures have been engraved by C. Heath, H. Robinson, and others. Besides painting, Faulkner was an accomplished musician, and was for some time organist at Irving's church in Hatton Garden.

JOSHUA WILSON FAULKNER (*fl.* 1809–1820), elder brother of the above, also practised as a portrait-painter at Manchester. He exhibited at the Royal Academy, and about 1817 settled in London. He exhibited for the last time in 1820. He painted in miniature.

[Redgrave's Dictionary of Artists; Ottley's Dictionary of Recent and Living Painters; Bryan's Dictionary of Painters and Engravers, ed. R. E. Graves; Graves's Dictionary of Artists, 1760–1880; Catalogues of the Royal Academy and other exhibitions.] L. C.

FAULKNER, GEORGE (1699?–1775), bookseller, the son of a respectable Dublin victualler, is said to have been born in 1699, though, according to his own statement in Nichols's 'Literary Anecdotes,' iii. 208–9, he was seventy-two years old in 1774, but the last date is possibly a misprint for 1771. The rudiments of education were imparted to him by Dr. Lloyd, then the most eminent schoolmaster in Ireland, and at an early age he was apprenticed to a printer named Thomas Hume of Essex Street, Dublin. In 1726, if not before, he was journeyman to William Bowyer [q. v.], the 'learned' printer, and he ever acknowledged the kindness with which he had been treated, in proof of which he left by his will ten guineas to Bowyer for a mourning wig. In conjunction with James Hoey he opened a bookselling and printing establishment at the corner of Christ Church Lane, in Skinner's Row, Dublin, where he commenced in 1728 to print the 'Dublin Journal.' At the dissolution of their partnership in 1730 he removed to another shop, taking the entire interest in the paper, and had the good fortune to be admitted to business relations with Dean Swift. In October 1733 he was reprimanded on his knees at the bar of the Irish House of Lords for having inserted in his paper about two years previously

'certain queries highly reflecting upon the honour of their house.' Two years subsequently Faulkner was involved in more serious troubles. He published in 1736 a small pamphlet written by Dr. Josiah Hort, then bishop of Kilmore, and entitled 'A New Proposal for the better Regulation and Improvement of the Game of Quadrille,' which contained a satiric reference to Serjeant Bettesworth. This publication was brought before the House of Commons and voted a breach of privilege, whereupon the publisher was committed to Newgate, being 'thrown into gaol among ordinary felons, though he prayed to be admitted to bail.' After a detention of a few days he was set at liberty, and each of the officers accepted in lieu of their fees a copy of the new edition of Swift's works which he had recently printed. The bishop, although very wealthy, never rendered his publisher any assistance towards meeting the heavy expenses in the matter, and for this neglect Dean Swift addressed him in May 1736 a letter of extreme indignation. An accident which injured one of Faulkner's legs while he was in London about this date necessitated its amputation, and Faulkner, who loved a reputation for gallantry, used to assert that the injury was caused during his escape from a jealous husband. His troubles through Hort's publications brought him much sympathy. His shop became the centre of resort for the most prominent characters in Dublin life, and under the patronage of his literary friends he undertook the publication of the 'Ancient Universal History,' the printing of which was concluded in 1774. This work, the largest published in Ireland to that date, was in seven folio volumes, and would have done credit to any printing press in Europe. Lord Chesterfield, during his viceroyalty of Ireland, paid great attention to Faulkner's opinions, and on one occasion proclaimed himself 'the only lieutenant that Faulkner ever absolutely governed.' The hints in government which the peer received from the publisher were partly repaid by suggestions for books, but Faulkner declined, much to the regret of his wife, the knighthood which Lord Chesterfield pressed upon him. An anonymous poem, which Mr. Gilbert asserts to have been written by a young parson called Stevens, was composed on this refusal; its title was 'Chivalrie no trifle; or the Knight and his Lady, a tale.' Faulkner projected a national work, 'Vitruvius Hibernicus,' which was to contain plans and descriptions of the principal buildings in Ireland, but the scheme was never brought to completion. In 1758 he was converted to Roman catholicism, and speedily became a zealous advocate for the relaxation of the penal code. The laws of copyright did not extend to Ireland, and most of the chief English works were pirated in Dublin. When Richardson was about to publish his novel of 'Sir Charles Grandison,' it was arranged that Faulkner should simultaneously produce it in Ireland by means of proof-sheets sent to him from London. According to his own account, Faulkner found out that three other booksellers in his city had by some illicit means also obtained advance-sheets, and he accordingly withdrew from his bargain. Richardson, on the other hand, believed that the four booksellers were acting in collusion, and significantly reminded Faulkner that in 1741 he had pirated the novel of 'Pamela.' This difference led to several communications in the Dublin papers in October and November 1753, and Richardson issued 'An Address to the Public, 1754,' which is also found in the seventh volume of 'Sir Charles Grandison,' on the treatment which he had met with from the Dublin publishers. By 1762 Faulkner had become so well-known a character that Foote determined upon bringing him upon the stage, and he figured under the name of Peter Paragraph in Foote's play of the 'Orators,' first produced at the Haymarket in that year. The success of the piece and the circumstance that Faulkner did not endeavour to interfere with its performance in London, but consoled himself by printing the libel and making large profits from its sale, emboldened Foote to produce it at the Smock Alley Theatre in Dublin. It was equally successful in Ireland, but the profits of the representation were exhausted by the damages which Faulkner obtained at the close of 1762 in his action against the author for libel. Foote's poetic 'Address to the Public after a Prosecution for Libel' is printed in the 'Gentleman's Magazine' for 1763, p. 39, but he adopted a more direct mode of retaliation by mimicking on the Haymarket stage in 1763 the whole body of judge, jury, and lawyers in a 'diversion' called 'The Trial of Samuel Foote for a Libel on Peter Paragraph.' By a strange coincidence Foote himself subsequently lost one of his legs, when his remark was, 'Now I shall take off Faulkner to the life.' A quarrel between Faulkner and a man previously his friend, Gorges Edmond Howard, who practised as an attorney in Dublin, and longed to be considered a poet, was the cause of the appearance at Dublin in 1771 of a poetic 'Epistle to Gorges Edmond Howard, Esq.; with Notes Explanatory, Critical, and Historical. By George Faulkner, Esq., and alderman.' Robert Jephson was the principal author of this satire, which was composed in ridicule of the alderman's mode

of literary composition; the sixth edition appeared in 1772; it passed through nine editions in all; was included in the fourth volume of Dilly's 'Repository,' and was followed by an epistle from Howard. Faulkner, who towards the close of his life became conspicuous as an Irish patriot, was fined in 1768 for not serving the office of sheriff, and in 1770 was sworn as an alderman of Dublin. His tastes were for good company, and, though the wits who met at his table sometimes used him as an object for ridicule, he could hit with vigour in retaliation. He told good stories about Swift, and provided his guests with abundant claret, of which he could drink deep without getting drunk. Richard Cumberland, indeed, asserts that when Faulkner became an alderman he grew grave and sentimental, so that he lost his engaging qualities; but in his letter, written shortly before his death, to Bowyer he boasts that though infirm he could still enjoy a good dinner from his love of good claret, which was 'lighter, cooler, and easier of digestion.' He died at Dublin on 30 Aug. 1775, and according to Gilbert his death was 'caused by a distemper contracted while dining with some friends at a tavern in the suburbs of the city.' He left no children, and his property passed to his nephew, Thomas Todd, who assumed the surname of Faulkner. Mary Anne Faulkner, the mistress of Lord Halifax [q. v.], is said to have been the printer's niece and adopted daughter.

Faulkner was called by Swift 'the prince of Dublin printers,' and there are numerous letters and references to him in the dean's works. He was the first to give 'a collected and uniform edition of Swift's writings,' and the edition which he issued in 1735 embodied the greatest number of the author's emendations in his large-paper copy of the first impression of 'Gulliver's Travels.' Though Swift affected to regret the appearance of this edition, he interposed on Faulkner's behalf when Benjamin Motte, a bookseller in London, endeavoured, by filing a bill in chancery in 1736, to prevent its sale in England. Swift's 'Directions to Servants' was printed after his death by Faulkner (1745), and in 1772 he published the dean's works in twenty octavo volumes, the notes in which were chiefly written by Faulkner, and have furnished the principal matter of all succeeding commentators. The letters from Lord Chesterfield to Alderman George Faulkner, Dr. Madden, &c., were printed in 1777 as 'a supplement to his lordship's letters,' and are included in vols. iii. and iv. of Lord Stanhope's edition. His paper was originally issued twice a week, but in 1768 it was brought out three times a week, and it was said to have circulated among the leisured and cultured classes, while the other journals were mostly used 'by traders and men of business.' About 1790 it became a violent government organ. His portrait is engraved in the 'Miscellaneous Works of Lord Chesterfield' (Dublin, 1777). He was of very low stature and with a very large head. His shop was at the corner of Parliament and Essex Streets, Dublin.

[Gilbert's History of the City of Dublin, ii. 30–53; Swift's Works, ed. 1883, passim; Chesterfield's Letters, ed. Mahon, iii. 292–3, iv. passim; Hill's Boswell, ii. 154–5, v. 44, 130; Napier's Boswell, ii. 567; Craik's Swift, pp. 437, 536; satirical prints at the British Museum, iv. 520, 586–7; Timperley's Dict. of Printers and Printing, pp. 640, 659, 686, 735; Cumberland's Memoirs, i. 231–4; Nichols's Literary Anecdotes, ii. 177, iii. 208–9; Nichols's Illustrations of Literature, viii. 40; Gent. Mag. 1775, p. 455; Notes and Queries, 2nd ser. vols. ii. v.] W. P. C.

FAULKNER, GEORGE (1790?–1862), the supposed originator of the foundation of Owens College, Manchester, was born about 1790 in Oldham Street, Manchester, in which town his life was spent. In 1812 he entered into partnership in a well-established firm of silk, cotton, and linen manufacturers, which still, though no longer under his name, continues to prosper. For a time its business included a fine-spinning mill, in which Faulkner's intimate friend, John Owens [q. v.], was one of his partners. At some date before Owens's death, which happened in 1846, he is said to have informed Faulkner that he had made his will, in which he had left all his property to his friend. Faulkner, the story continues, refused point-blank to accept another fortune in addition to his own. Owens's irritation at this singular conduct, however, ceased after a few days, when Faulkner suggested to him the plan of leaving the bulk of his wealth for the foundation of a college which should supply a university education unconditioned by religious tests. According to a paper ascribed to the late Professor Henry Rogers (*Good Words*, 1864, p. 573) Faulkner was himself indebted for the original suggestion of his generous conception to Samuel Fletcher, a public-spirited and philanthropic Manchester merchant, who, unlike Faulkner, was a nonconformist. In any case the advice was taken, and when in 1851 Owens College was actually called into life at Manchester, Faulkner was elected the first chairman of its trustees. He filled this post efficiently till August 1858, taking repeated opportunities of supplementing his friend's

munificence by liberal benefactions of his own. He died 21 Feb. 1862, leaving behind him a justly honoured name.

[Thompson's Owens College, Manchester 1886, pp. 52–8.] A. W. W.

FAULKNER, THOMAS (1777–1855), topographer of Chelsea and other localities about London, belonged to a respectable family, some of whom had made money in the building trade in the west of London. He was born in 1777, and for many years kept a small bookseller's and stationer's shop at the corner of Paradise Row, at the west end of the footpath running past Chelsea Hospital. He is stated to have been of limited education, but acquired sufficient knowledge of French and Spanish to obtain some employment as a translator. He began his literary career in October and November 1797 by communications to the 'Gentleman's Magazine,' to which he was an occasional contributor for over half a century. He was also a contributor to various volumes of the earlier series of the 'New Monthly Magazine.' In 1805 he published a 'Short Account of Chelsea Hospital,' 4to, and in 1810 produced what is considered his best work, 'A Historical and Topographical Account of Chelsea and its Environs. With biographical anecdotes of illustrious and eminent persons who have resided in Chelsea during the three preceding centuries,' London, 8vo. The work was dedicated to North, bishop of Winchester, who then had an official house in Chelsea. Faulkner is said to have been assisted in the compilation by the Rev. Weedon Butler, the younger [q. v.], a local schoolmaster. A second edition of the work, in 2 vols. 8vo, dedicated to the Hon. G. Cadogan, appeared in 1829. In 1813 Faulkner published 'Historical and Topographical Account of the parish of Fulham, including the hamlet of Hammersmith,' in 8vo and 4to, dedicated to Dr. Randolph, then bishop of London; and in 1820 his 'History and Antiquities of Kensington, with Biographical Anecdotes of Royal and Distinguished Personages, and a Descriptive Catalogue of the Pictures in the Palace from a survey taken by the late Benjamin West, P.R.A., by command of his Majesty,' London, 8vo. This work was dedicated to George IV. The plates in general were below the rather low standard of taste of the day; but some etchings in a better style of art, illustrative of the work, were published by Robert Banks, from original drawings in the possession of W. Simonds Higgs, F.S.A., then a resident in Kensington, and in 1831 eight views of Kew Gardens were published from drawings by J. Sargeant, engraved by H. Waller and John Rogers. In 1839 Faulkner brought out his 'History and Antiquities of Hammersmith,' London, 8vo, dedicated to her present majesty; and in 1845 'History and Antiquities of Brentford, Chiswick, and Ealing,' London, 8vo. Both the latter works contain biographical notices of local notabilities during the three preceding centuries. A complete list of Faulkner's works, including several minor publications not in the 'British Museum Catalogue of Printed Books,' is given in the obituary notice in the 'Gentleman's Magazine' for June 1855, from which most of the above details are taken. A manuscript catalogue by Faulkner of the pictures in Burlington House, Chiswick, 1840–1, forms Add. MS. 12207.

Faulkner was a member of the Society of Antiquaries of Normandy. He died at Smith Street, Chelsea, on 26 May 1855, at the age of seventy-eight. Two portraits of him exist —an expressive one in 8vo, with his coat of arms, and a 4to lithograph inscribed 'J. Holmes, ad vivum del.'

[Gent. Mag. new ser. xliv. 215. A brief adverse criticism on Faulkner's Hist. of Brentford appeared in the Athenæum, No. 945, p. 1173, 6 Dec. 1845.] H. M. C.

FAULKNOR, ROBERT (1763–1795), captain in the navy, was the eldest son of Captain Robert Faulknor, who, in command of the Bellona of 74 guns, captured the Courageux of the same force on 14 Aug. 1761; grandson of Captain Samuel Faulknor of the Victory when she was lost, with all hands, on 5 Oct. 1744 [see Balchen, Sir John]; great-grandson of Captain William Faulknor, who, after serving through the wars of William III and Anne, died lieutenant-governor of Greenwich Hospital in 1725; nephew of Captain Samuel Faulknor, who served with credit in the war of the Austrian succession and the seven years' war, and died in 1760; nephew also of Jonathan Faulknor, captain of the Victory with Keppel in the action off Ushant, 27 July 1778, who died admiral of the blue in 1794; and first cousin of Jonathan Faulknor, who died rear-admiral of the red in 1809. His father, Robert, the hero of the day in the autumn of 1761, married Miss Elizabeth Ashe in November, and died in May 1769, leaving five children. The eldest, Robert, was in 1774 appointed to the Royal Naval College at Portsmouth, and in March 1777 was taken on board the Isis by Captain Cornwallis, whom he followed into the Bristol, Ruby, Medea, and Lion, and was present in the battle of Grenada on 6 July 1779, in the skirmish with M. de la Motte Piquet on 20 March 1780 and in that with M. de

Ternay on 20 June 1780 [see CORNWALLIS, SIR WILLIAM]. On 20 Dec. 1780 he was promoted to be a lieutenant of the Princess Royal, the flagship of Rear-admiral Rowley, and the following year he returned to England. In April 1782 he was appointed to the Britannia, flagship of Vice-admiral Barrington in the Channel, and afterwards at the relief of Gibraltar and in the encounter with the combined fleet off Cape Spartel. The Britannia was paid off at the peace. His nearly continuous service during the following years calls for no special mention; in the summer of 1790 he was lieutenant of the Royal George, carrying Admiral Barrington's flag, and was included in the large promotion made on the disarmament, 22 Nov. 1790. After commanding the Pluto fireship for a few months in the summer of 1791, he was in June 1793 appointed to the Zebra sloop of 16 guns, which he commanded for a short time in the North Sea, and then joined the flag of Sir John Jervis in the West Indies, where, on 20 March 1794, his brilliant conduct at the capture of Fort Royal of Martinique won for him his promotion to post rank, dated on the same day. The Zebra had been told off to attend on the Asia of 64 guns, appointed to batter the fort and to cover the boats of the landing party; but, as the Asia missed the entrance, Faulknor 'determined to execute the service alone, and,' in the words of Jervis's despatch, 'he executed it with matchless intrepidity and conduct; running the Zebra close to the wall of the fort, and leaping overboard at the head of his sloop's company, he assailed and took this important post before the boats could get on shore. . . . No language of mine,' added Jervis, 'can express the merit of Captain Faulknor upon this occasion; but, as every officer and man in the army and squadron bears testimony to it, this incomparable action cannot fail of being recorded in the page of history.' James (*Naval Hist.* ed. 1860, i. 243) questions the strict accuracy of the despatch; he thinks that the men from the boats were on shore first and took the fort, and that the admiral virtually admitted his mistake by appointing Captain Nugent, who led the boats, to the command of the fort. But Jervis, who never praised on light grounds, promoted Faulknor and appointed him to the Rose. Faulknor himself, writing to his mother, said: 'The Zebra, when she came out of action, was cheered by the admiral's ship; and the admiral himself publicly embraced me on the quarter-deck and directed the band to play "See the conquering hero comes!" Such compliments are without example in the navy; I never could have deserved them.' At the capture of St. Lucia a few days later the Rose led into what was known as the Cul de Sac, but which Jervis, in memory of Barrington's action with D'Estaing [see BARRINGTON, SAMUEL], now called Barrington Bay. Faulknor was rewarded by being moved into the Blanche, a frigate of 32 guns, 'where,' he wrote, 'I mean to stop, not wishing to have a larger ship.' At Guadeloupe, the conquest of which was completed on 21 April, he was again foremost, and at the storming of Fort Fleur d'Épée had a narrow escape of his life.

From Guadeloupe the Blanche was sent to Halifax to refit, and returned to the West Indies in October to find that the French had recovered Guadeloupe with the exception of Fort Mathilde at Basseterre, which held out till 10 Dec. During these last months of 1794 the Blanche remained in the immediate neighbourhood of Guadeloupe, cutting off the enemy's communications and watching the French frigate Pique in Pointe à Pitre. On the morning of 4 Jan. 1795 the Pique was seen to be under way, but coming out cautiously, doubtful, it would appear, if the Blanche was alone, it was evening before she was clear of the land, following the Blanche to the southward. The Blanche having then turned towards her, the two frigates met a little after midnight. A well-contested action ensued, the Pique being handled in a gallant and seamanlike manner, and constantly endeavouring to lay the Blanche on board and carry her by force of superior numbers. These attempts the Blanche as constantly baffled, till a little before 3 A.M., when her main and mizen masts fell. The Pique then ran on board her on the port quarter, and Faulknor, intending to keep her there, exposed to the raking fire of the Blanche's guns, proceeded to lash, with his own hands, her bowsprit to the Blanche's capstan. While so doing he fell dead, shot through the heart by a musket-ball. Other hands secured the lashing, and the Blanche, paying off before the wind, dragged the Pique in her wake, keeping up a steady fire into her bows, which the Pique was unable to return. After two hours of this unequal combat the Pique hailed that she had surrendered, and was taken possession of by David Milne [q. v.], the second lieutenant, who with a party of ten men swam on board.

The circumstance of Faulknor's death gave an unwonted celebrity to this brilliant frigate action. A picture of the scene, by Stothard, engraved with the title 'Death of Captain Faulknor,' is even now not rare; and a monument by Rossi, erected in St. Paul's Cathedral at the public expense, still keeps alive the me-

mory of one whose early death but crowned the glorious promise of his young life.

[Naval Chronicle, xvi. 1 (with a portrait); Ralfe's Naval Biography, iii. 308; James's Naval Hist. i. 308.] J. K. L.

FAUNT, ARTHUR, in religion LAURENCE ARTHUR (1554–1591), jesuit, born in 1554, was third son of William Faunt, esq., of Foston, Leicestershire, by his second wife, Jane, daughter of George Vincent, esq., of Peckleton, and widow of Nicholas Purefoy, esq., of Drayton. He was sent to Merton College, Oxford, in 1568, and placed under the tuition of John Potts, a noted philosopher, who had previously been his instructor in the country. Potts being a Roman catholic afterwards took Faunt away from Oxford with the consent of his parents, who were catholics also, and in the beginning of 1570 conducted him to Louvain and placed him in the jesuit college there. After graduating B.A. at Louvain he resided for some time in Paris, and then proceeded to Munich, where William, duke of Bavaria, chose him as his scholar, and maintained him in the university, where he commenced M.A. In 1575 he went to the English College at Rome, where he studied divinity, and changed his name to Laurence Arthur Faunt. Not long after he was constituted divinity reader in the college, and was in high favour with Pope Gregory XIII, who, in token of his affection, gave him license to make a seal, which, when appended to a document (drawn up by Faunt in favour of any of his countrymen), would enable the bearer to pass through foreign countries without fear of the Spanish inquisition or any other similar danger. It was supposed that if the pontiff's life had been prolonged he would have raised Faunt to the rank of cardinal.

When the king of Poland established a jesuit college at Posen, Faunt was appointed by the pope to be its first rector, and he accordingly left Rome on 10 June 1581. Alegambe states that he was professor of Greek at Posen for three years, and of moral theology and controversy for nine years (*Bibl. Scriptorum Soc. Jesu*, ed. Southwell, p. 538). He was highly esteemed by the spiritual and temporal estates of the Polish nation. A letter sent by him to his brother Anthony, dated Danzig, 1589, shows that he was sent for at the same time by three several princes (WOOD, *Athenæ Oxon.* ed. Bliss, i. 574). He died at Wilna, the capital of the province of Lithuania, in Poland, on 28 Feb. 1590–1.

His works are: 1. 'Assertiones Theologicæ de Christi in terris Ecclesia,' Posen, 1580, 4to. 2. 'Assertiones Rhetoricæ ac Philosophicæ, quæ in Coll. Posnaniensi Soc. Jes. an. 1582 in solemni studiorum renovatione disputandæ proponuntur,' Posen, 1582, 4to. 3. 'Disputatio Theologica de D. Petri et Romani Pontificis successoris ejus in Ecclesia Christi principatu,' Posen, 1583, 4to. 4. 'Doctrina Catholica de Sanctorum invocatione et veneratione,' Posen, 1584, 4to. 5. 'De Christi in terris Ecclesia, quænam et penes quos existat, libri tres. In quibus Calvinianos, Lutheranos et cæteros, qui se Evangelicos nominant, alienos à Christi Ecclesia esse . . . demonstratur, et simul Apologia Assertionum ejusdem inscriptionis contra falsas Antonii Sadeelis criminationes continetur,' Posen, 1584, 4to. 6. 'Cœnæ Lutheranorum et Calvinianorum oppugnatio ac Catholicæ Eucharistiæ Defensio,' 2 parts, Posen, 1586, 4to. The second part treats 'De Augustissimo Missæ Sacrificio.' 7. 'De Controversiis inter Ordinem Ecclesiasticum et Secularem in Polonia, ex iure diuino, Regniq. Statutis, Priuilegijs, ac Præscriptione Tractatio' [Cracow?], 1587, 4to; reprinted in 1632, and again in the 'Opuscula,' collected by Melchior Stephanidis, Cracow, 1632. 8. 'Apologia libri sui de invocatione et veneratione Sanctorum, contra falsas Danielis Tossani, Theologiæ Calvinianæ Profess. Heidelbergen. Criminationes,' Cologne, 1589, 8vo, Posen, 1590, 4to. 9. 'Tractatus de controversiis inter ordinem ecclesiasticum & secularem in Polonia' (anon.), 1592, 4to. 10. 'De Ordinatione et Vocatione Ministrorum Lutheranorum et Calvinistarum, eorumque Sacramentis,' Posen. 11. 'Oratio habita in Synodo Petrocoviensi Provinciali. De causa et remediis Hereseôn.'

[Wood's Athenæ Oxon. (Bliss), i. 572; Pits, De Angliæ Scriptoribus, p. 789; Nichols's Leicestershire (1810), iv. 175, 176; More's Hist. Prov. Angl. Soc. Jesu, p. 17; Dodd's Church Hist. ii. 144; Fuller's Church Hist. (Brewer), v. 176; De Backer's Bibl. des Ecrivains de la Compagnie de Jésus (1854), ii. 181; Oliver's Jesuit Collections, p. 89; Foley's Records, ii. 286, vi. 527, vii. 246; Cat. of Printed Books in Brit. Mus.; Tanner's Bibl. Brit. p. 274; Burton's Leicestershire, p. 10.] T. C.

FAUNT, NICHOLAS (*fl.* 1572–1608), clerk of the signet, was a native of Norfolk. A person of the same names, who was mayor of Canterbury and M.P. for the city in 1460, played a prominent part in Warwick's rebellion of 1471, actively supported the Bastard of Fauconberg [q. v.] in his raid on London, and was beheaded at Canterbury by Edward IV's orders in May 1471 (WARKWORTH, *Chron.* pp. 20, 21, 67). The clerk to the signet matriculated as a pensioner at Caius College, Cambridge, in June 1572, and was admitted a scholar of Corpus Christi

College in the same university in 1573. In the interval he visited Paris, witnessed the St. Bartholomew massacre, and was one of the first to bring the news to England. About 1580 he became secretary to Sir Francis Walsingham, and was engaged in carrying despatches to English agents abroad and sending home 'intelligence.' In August 1580, while in Paris, he met Anthony Bacon [q. v.], who became his intimate friend. Early in 1581 he spent three and a half months in Germany, and was at Pisa, Padua, and Geneva later in the same year. He came from Paris in March 1582 and returned in February 1587–8. His many letters, sent home while on the continent, show him to have been an assiduous collector of information and a trustworthy public servant. On 23 Nov. 1585 he became M.P. for Boroughbridge. When settled in England Faunt was very friendly with both Anthony and Francis Bacon, and, as an earnest puritan, was implicitly trusted by their mother, Ann, lady Bacon, who often wrote to her sons imploring them to benefit by Faunt's advice. He met Anthony on his return from the continent early in 1592, and conducted him to his brother Francis's lodgings in Gray's Inn. 'He is not only an honest gentleman in civil behaviour,' wrote Lady Bacon at the time, 'but one that feareth God indeed, and as wise withal, having experience of our state, as able to advise you both very wisely and very friendly' (Spedding, *Life of Bacon*, i. 112). In 1603 Faunt was clerk of the signet, an office which he was still holding on 20 Sept. 1607. In March 1605–6 there was talk of his succeeding Winwood as ambassador at the Hague. In 1594 Faunt obtained a grant of crown lands in Yorkshire; in 1607 the reversion to Fulbrook Park, Warwickshire, and in the same year a promise from Sir Robert Cecil to obtain some of the land belonging to the see of York. He married (before 1585) the daughter of a London merchant. He wrote 'A Discourse touching the Office of Principal Secretary of State,' 1592 (unprinted), in Bodleian Library, Tanner MS. 80, f. 91.

[Cooper's Athenæ Cantabr. ii. 477, 555; Winwood's Memorialls, vol. i.; Birch's Memoirs of Queen Elizabeth, vols. i. and ii.; Spedding's Life of Bacon, vol. i.; Ayscough's Cat. of MSS.]

S. L.

FAUNTLEROY, HENRY (1785–1824), banker and forger, was born in 1785. His father, who bore the same names, was one of the original founders of the banking house of Marsh, Sibbald, & Co. of Berners Street, London, in 1782. The younger Fauntleroy entered the house as a clerk in 1800, and on the death of his father in 1807 was taken into partnership. His knowledge of the business was extensive, and from the first almost the whole management of the bank and its affairs was left in his hands. On 14 Sept. 1824 an announcement appeared in the papers in the names of the firm to the effect that it was necessary to suspend payment at the bank in consequence of 'the very unexpected situation in which we find ourselves placed by the extraordinary conduct of our partner, Mr. Fauntleroy.' Fauntleroy had been arrested on 11 Sept., and, after a private examination before a magistrate, committed to Coldbath Fields. The warrant was obtained on the depositions of two trustees of 1,000*l.* in 3 per cent. annuities who had entrusted the stock to Fauntleroy; the dividends were regularly paid to them, but it was discovered that the stock had been sold in September 1820, under a power of attorney, purporting to be signed by the trustees themselves and by Fauntleroy, and the trustees' signatures were forged. At the police-court examination on 18 Sept. evidence was given that Fauntleroy had in a similar manner disposed of other stock, representing sums of 17,500*l.*, 46,000*l.*, and 5,300*l.* He was remanded till 1 Oct., when further charges were gone into, and he was committed for trial, being sent in the meantime to Newgate. Great public excitement was aroused by the case, and in the interval before the trial the newspapers vied with each other in publishing stories of what was alleged to be Fauntleroy's dissolute and extravagant mode of life. The statement was freely circulated that he had appropriated trust funds to the amount of a quarter of a million, the whole of which he had squandered on the establishments of his various mistresses in town and country, and in gambling. The trial took place on 30 Oct. at the Old Bailey, before Justice Park and Baron Garrow. Seven separate indictments were preferred against Fauntleroy, and the attorney-general, who prosecuted, relied on the case in which the prisoner had forged a deed in the name of his sister-in-law for the transfer of 5,480*l.* He was able to prove one and all of the cases sufficiently for all practical purposes by the production of a paper in Fauntleroy's handwriting, and signed by him, which contained a list of the various sums fraudulently dealt with, and the following statement: 'In order to keep up the credit of our house I have forged powers of attorney, and have thereupon sold out these sums without the knowledge of any of my partners. I have given credit in the accounts for the interest when it became due.' A postscript added: 'The

Bank began first to refuse our acceptances, and thereby to destroy the credit of our house; they shall therefore smart for it.' The fraudulent transfers had first begun in 1815, and Fauntleroy, having the entire stock-market business in his own hands, was thus enabled to escape detection. The dividends were regularly paid to the rightful proprietors, and entries duly made in the books as if the transactions were perfectly in order. The case was formally proved, and Fauntleroy then addressed the court in his defence. Admitting his guilt, he declared that it had been forced upon him by the instability of the bank's position, and that every penny of the money he had raised by forgery had been placed to the credit of the house, and applied to the payment of the demands upon it. He explicitly denied the reports that had been circulated as to his loose manner of life, and a scandalous story of his treatment of his wife. He then called as witnesses seventeen merchants and bankers, who testified to his general integrity and unspotted reputation. The jury returned a verdict of 'guilty of uttering the forged instrument knowing it to be forged,' and at the termination of the sessions on 2 Nov. the recorder pronounced the sentence of death. Every species of influence was brought to bear to procure a commutation of the penalty. The case was twice argued before judges on points of law, and petitions and appeals from powerful quarters were presented to the home secretary, but without result. An Italian, Edmund Angelini by name, offered to take Fauntleroy's place on the scaffold, and twice appealed in all seeming seriousness to the lord mayor to be allowed this favour. Fauntleroy was executed 30 Nov. 1824 before a crowd which was estimated to number a hundred thousand persons. A quite groundless rumour was widely believed to the effect that he had escaped death by the insertion in his throat of a silver tube, which prevented strangulation, and that on being restored to consciousness he went abroad and lived for many years.

[Times and other newspapers, September–December 1824, passim; Pierce Egan's Account of the Trial of Mr. Fauntleroy; Arthur Griffiths's Chron. of Newgate, ii. 294–300.] A. V.

**FAUQUIER, FRANCIS** (1704?–1768), financial writer, lieutenant-governor of Virginia, was the eldest son of Dr. John Francis Fauquier, one of the directors of the Bank of England, who died 22 Sept. 1726 (*Hist. Reg.* for 1726, p. 37). His mother's name was Elizabeth Chamberlayne. He was a director of the South Sea Company in 1751, and was elected fellow of the Royal Society on 15 Feb. 1753. In January 1758 he was appointed lieutenant-governor of Virginia. Dr. W. Gordon (*Rise, Progress, and Establishment of the Independence of the United States*, i. 136) says: 'Towards the close of 1759 or the beginning of 1760 Mr. Pitt wrote to Francis Fauquier, esq., lieut.-governor of Virginia, and mentioned in his letter that though they had made grants to the colonies, yet when the war was over they should tax them in order to raise a revenue from them. Mr. Fauquier in his answer expressed his apprehension that the measure would occasion great disturbance. The answer might divert Mr. Pitt from his intention.' Five years later Fauquier had to dissolve the Virginian House of Burgesses on the passing of Patrick Henry's famous resolutions about taxation (*ib.* i. 171). He died at Williamsburg on 3 March 1768. One of the Virginian counties is named after him. He was married to Sir Charles Dalston's daughter, Catharine, who was buried at Totteridge in 1781.

In 'An Essay on Ways and Means of Raising Money for the support of the present War without Increasing the Public Debts,' 1756, Fauquier, adopting an idea of Sir Matthew Decker, proposed that 3,300,000*l.* a year should be raised by a tax on houses. But in a postscript attached to the second edition (1756) he explains that what he wished to do was not to recommend that particular tax, but to insist on the desirability of paying all charges within the year, and he suggests a kind of capitation or income tax as a substitute for his first proposal. He held strongly the theory that by no means could any taxation be made to fall on the poor. 'The poor do not, never have, nor possibly can, pay any tax whatever' (p. 17). The first edition of the essay (which is dedicated to Lord Anson) only bears the author's initials; the second has his name in full. A third edition was published in 1757. There are in the British Museum nine letters written by Fauquier to Colonel Bouquet between 1759 and 1764, chiefly respecting the military forces of Virginia, and one to Sir Henry Moore, dated 3 Feb. 1766 (*Addit. MSS.* 21644, 21648, 21650, 21651, and 12440). A paper on a hailstorm observed by him in Virginia on 9 July 1758 was read to the Royal Society (*Philosophical Transactions*, l. 746) by his brother William, who was elected fellow in 1746 and died in 1788 (Lysons, *Environs of London*, iv. 406).

[Court and City Register, 1751; Thomson's Hist. of the Royal Society, app. iv.; Gent. Mag. xxviii. 46, xxxviii. 199; genealogical table in the possession of G. B. Wollaston, esq., of Chislehurst;

Clutterbuck's Hertfordshire, ii. 458; Bodleian Library Cat. of Printed Books; London Mag. for 1759, p. 603.] E. C–N.

FAUSSETT, BRYAN (1720–1776), antiquary, born on 30 Oct. 1720 at Heppington, near Canterbury, was the eldest of the thirteen children of Bryan Faussett of Staplehurst, Kent, by his wife Mary, daughter of Henry Godfrey of Heppington and Lydd. He was educated at a Kentish grammar school and at University College, Oxford, where he was known as 'the handsome commoner.' At Oxford he endeavoured to organise a volunteer corps in aid of the cause of Prince Charles Edward in 1745–6, and his father convened secret meetings of the Jacobite gentry at Heppington. Faussett graduated B.A. 1742, M.A. 1745, and was elected fellow of All Souls as of founder's kin to Archbishop Chichele. He was ordained in 1746, and from 1748 to 1750 held the living of Abberbury in Shropshire. From 1750 he lived for some time at Street-end House, near Heppington, without clerical duties. Writing to his friend Dr. Ducarel in 1764, he says that he is sorry he ever took orders. Towards the close of his life Archbishop Secker gave him the rectory of Monk's Horton and the perpetual curacy of Nackington, both in Kent. In 1762 he was elected fellow of the Society of Antiquaries. From about 1750 he had devoted special attention to antiquities, chiefly Anglo-Saxon. He was a good herald and genealogist, and is stated to have visited every church in Kent, copying all the monuments and armorial windows. His papers were used by Hasted for his 'History of Kent.' Hasted describes him as 'living entirely rusticated at Heppington' (Nichols, *Lit. Illustr.* iv. 649). Faussett formed a collection of more than five thousand Roman and English coins. This was sold at Sotheby's on 3 Dec. 1853. The prices realised were not high (Sotheby, *Sale Catalogue*). He had melted down his duplicates, to the weight of 150 lbs., into a bell inscribed 'Audi quid tecum loquitur Romana vetustas—Ex ære Romano me conflari fecit B. F. A. S. S. 1766.' He began his well-known excavations in Kentish barrows, chiefly of the Anglo-Saxon period, in 1757 at Tremworth Down, Crundale. He afterwards went to work at Gilton, where he opened 106 graves during eleven days in 1760, 1762, and 1763, and at Kingston Down, where he opened 308 graves between August 1767 and August 1773. From 1771 to 1773 he also explored 336 graves at Bishop's Bourne, Sibertswold, Barfriston Down, Beakesbourne, and Chartham Down. Faussett made pecuniary sacrifices in order to excavate, and superintended the opening of barrows with 'almost boyish enthusiasm.' He kept a journal of his operations, minutely recording each grave's contents. This was edited by Mr. C. Roach Smith from the original manuscript in the possession of Mr. J. Mayer, and published with notes and engravings in 1856 (London, 4to) as 'Inventorium Sepulchrale.' From the numerous antiquities found by him, Faussett formed a collection which was especially rich in Anglo-Saxon objects of personal adornment, such as fibulæ (including the 'Kingston fibula' of gold, garnets, and turquoises; *Invent. Sepulchr.* pl. i. and pp. 77, 78), pendent ornaments (e.g. gold drops set with garnets), beads, buckles, &c. After Faussett's death this collection remained almost unknown till it was exhibited in 1844 at the Archæological Association's meeting at Canterbury by its owner, Dr. Godfrey Faussett, grandson of Bryan Faussett. In August 1853 Dr. G. Faussett's son Bryan offered it for sale to the British Museum, when it was unwisely declined by the trustees. Some outcry was raised in archæological circles without effect (see C. R. Smith, *Collectanea Ant.* iii. 179–192, 'The Faussett Collection;' *Gent. Mag.* 1854, new ser. xlii. 605). In 1855 the collection was bought by Mr. Joseph Mayer, and is now in the museum at Liverpool. During the last twenty years of his life Faussett suffered from gout. He died at his seat at Heppington on 10 Jan. 1776. There is a monument to him in Nackington Church, Kent. He married Elizabeth, daughter of the Rev. Rowland Curtois of Hainton, Lincolnshire, and had by her two sons and a daughter. The eldest son, Henry Godfrey (*b.* 1749), helped his father in his excavations and succeeded to the estates.

[Faussett's Inventorium Sepulchrale and the memoir there in appendix L., by T. G. Faussett; Burke's Landed Gentry, 1886, i. 619; various references in Archæological Journal; C. R. Smith's Collect. Ant. iii. 179–92; Nichols's Lit. Anecd. ix. 353–5; Nichols's Lit. Illustr. iii. 556, iv. 649–650, iv. 432, viii. 598; private information.] W. W.

FAUSSETT, THOMAS GODFREY, afterwards T. G. Godfrey-Faussett (1829–1877), antiquary, born at Oxford in 1829, was a younger son of the Rev. Godfrey Faussett, D.D., canon of Christ Church, by his second wife, Sarah, daughter of Thomas Wethered of Marlow. When young he lived much at Worcester, where his father was then prebendary. He inherited the tastes of his great-grandfather, Bryan Faussett, the antiquary [q. v.], and as a boy studied history and heraldry. He became scholar and fellow of Corpus Christi College, Cambridge. In 1862 (or 1863) he was called to the bar,

but did not practise. In 1866 he went to live at Canterbury, where he was in that year appointed auditor to the dean and chapter. He was auditor till his death. In 1871 he was also appointed district registrar of the probate court at Canterbury. In March 1859 he had been elected fellow of the Society of Antiquaries. From 1863 to 1873 he was honorary secretary of the Kent Archæological Society. He published articles in the 'Archæologia Cantiana,' including 'Canterbury till Domesday' (1861) and an account of an Anglo-Saxon cemetery opened by him at Patrixbourne, Kent (vol. x.) He wrote on the 'Law of Treasure Trove' in vol. xxii. of the 'Archæological Journal.' He specially studied the antiquities of Canterbury, and contributed the article 'Canterbury' to the 'Encyclopædia Britannica' (9th edit.) He also wrote a memoir of Bryan Faussett, printed in Roach Smith's edition of the 'Inventorium Sepulchrale.' Faussett succeeded Larking as editor of the large history of Kent begun by Streatfeild; but the ill-health from which he suffered from about 1866 till his death prevented his continuing the work. From about 1873 he was hardly ever able to hold a pen. In spite of this, Faussett, living in his pleasant house in the cathedral precincts, was a man of habitual cheerfulness, and composed hundreds of clever squibs and epigrams in Latin and English. Specimens of these and several of his graceful Latin hymns are printed in the 'Memorials of T. G. Faussett,' published in 1878 (two editions) by the Rev. W. J. Loftie.

Faussett died at Canterbury 26 Feb. 1877, and was buried in Nackington churchyard, near that city. In 1869, in common with other members of the family, he took the surname of Godfrey-Faussett. He married in 1864 Lucy Jane, daughter of Henry Woodcock of Bank House, near Wigan; an only child, Edward Godfrey (*b.* 1868), survived him.

[Loftie's Memorials, 2nd edit.; Athenæum, 3 March 1877, p. 294; Burke's Landed Gentry, 1886, i. 619.] W. W.

**FAVERSHAM, SIMON OF** (*fl.* 1300), philosophical writer. [See SIMON.]

**FAVOUR, JOHN** (*d.* 1624), divine, was born at Southampton, and was sent to Winchester College, whence he was elected probationer fellow of New College, Oxford, in 1576, and in 1578 was made complete fellow. In April 1584 he took the degree of LL.B. (WOOD, *Fasti Oxon.* ed. Bliss, i. 226), proceeding LL.D. on 5 June 1592 (*ib.* i. 258). In January 1593–4 he became vicar of Halifax, Yorkshire. In Aug. 1608 according to Thoresby (*Vicaria Leodiensis*, p. 69), but in March 1618 according to Wood, he was made warden of St. Mary Magdalen's Hospital at Ripon, Yorkshire. He was made prebendary of Southwell in 1611 and of Osbaldwick, York, in 1614. In March 1616–17 he was collated to the prebend of Driffield and to the chantorship of the church of York. He was also chaplain to the archbishop and residentiary. Wood says 'he was esteemed a person of great piety and charity, and one well read in substantial and profound authors.' According to a tradition long current at Halifax he was a good divine, a good physician, and a good lawyer, a tradition confirmed by his own words in the epistle to the readers prefixed to his only known work, where he mentions as 'impediments' to its progress 'preaching euery Sabbath day, lecturing euery day in the weeke, exercising iustice in the Commonwealth, practising of Physicke and Chirurgerie, in the great penurie and necessitie thereof in the countrey where I liue, and that onely for Gods sake, which will easily multiply both clients and patients.' Favour published 'Antiqvitie trivmphing over Noveltie: Whereby it is proved that Antiqvitie is a true and certaine Note of the Christian Catholicke Church and verity, against all new and late vpstart heresies aduancing themselues against the religious honour of old Rome,' &c., pp. 602, 4to, London, 1619. From the dedication to Tobie Mathew, archbishop of York, it appears that the work was begun by the author when he was 'threescore yeares old' at the desire, and carried on under the encouragement, of the archbishop. As an instance of the ignorance of the people when the Bible was withheld from them by the 'Romanists,' he relates at page 334 a story of a woman who, when she 'heard the passion of Christ read in her owne tongue,' wept bitterly. 'After some pause and recollection of her spirits, she asked where this was done, & when: it was answered, many thousand miles hence at Ierusalem, and a great while ago, about fifteene hundred yeares. Then (quoth she) if it was so farre off, and so long ago, by the grace of God it might proue a lye, and therein she comforted her selfe.' Favour died on 10 March 1623–4, and was buried in the chancel of Halifax Church, where on a pillar on the south side of the choir is an inscription to his memory (WATSON, *Hist. of Halifax*, pp. 377–8). He married at Leeds, on 12 Nov. 1695, Ann Power, probably the daughter of William Power, rector of Barwick-in-Elmet, near that town (THORESBY, *Ducatus Leodiensis*, ed. Whitaker, p. 258).

[Wood's Athenæ Oxonienses, ed. Bliss, ii. 353–4; John Watson's History of Halifax, pp. 367, 377–8, 466; Chalmers's Biographical Dictionary, xiv. 149–50; Crabtree's Halifax; Whitaker's Leeds.] G. G.

**FAWCETT, BENJAMIN** (1715–1780), dissenting minister, was born at Sleaford, Lincolnshire, on 16 Aug. 1715. He was the youngest of ten children. He entered Doddridge's academy at Northampton in 1738. In March 1741 Doddridge sent him to Whitchurch and Chester to collect evidence for an alibi in the case of Bryan Connell, then under sentence of death for murder (executed 3 April). In the same year Fawcett became minister of Paul's Meeting, Taunton, where he was ordained on 16 June 1742, forty ministers being present. Doddridge went down to take part in the ordination, and was presented to Fawcett's future wife, on whose charms of fortune ('a good 1,400*l.*') and person he descants to Mrs. Doddridge; the lady needed nothing but a little more colour, 'which now and then I gave her.'

In 1745 Fawcett removed to Kidderminster. Here Doddridge visited him in 1747, and found his work prospering 'in an amazing degree.' He had 316 catechumens. He seems to have retained his popularity to the close of his life. For the use of his people he published abridgments of many of Baxter's practical writings, and edited some other religious works. He was very zealous in founding country congregations. Some of his notions were unconventional. Job Orton, who retired to Kidderminster in 1766, was scandalised when 'a drum-major of the Northamptonshire militia' was allowed to preach in Fawcett's pulpit, and 'a learned, worthy minister' shut out. A few years before his death Fawcett published some 'Candid Reflections,' in a letter to a friend, probably Orton. The publication is irenic in design, its main point being the diversity of ways in which the doctrine of the Trinity may be stated. Orton, who saw the manuscript, warned Fawcett that its publication 'would for ever ruin his reputation among the warm, zealous people.' Nevertheless, as the work was printed at Shrewsbury, it is probable that Orton assisted in bringing it out. It led to a controversy with William Fuller, an independent layman, which was continued by Samuel Palmer after Fawcett's death. In July 1780 Fawcett was prostrated by illness; the disease was supposed to be stone, but was in reality an ulcer. He died in October. His funeral sermon was preached on 18 Oct. by Thomas Tayler of Carter Lane. On his death his congregation divided, the independents retaining the meeting-house, and an Arian secession building a new place of worship.

Between 1756 and 1774 Fawcett published many sermons, the first being: 1. 'The Grand Enquiry,' &c., 1756, 8vo. His most important pieces were: 2 'Candid Reflections on the different manner in which the learned and pious have expressed their conceptions concerning the doctrine of the Trinity,' &c., Shrewsbury, 1777, 8vo; second edition, enlarged, Shrewsbury, 1778, 8vo; an 'appendix' to the second edition, Shrewsbury, 1780, 8vo. 3. 'Observations on the Causes and Cure of . . . Religious Melancholy,' &c., Shrewsbury, 1780, 8vo.

Fawcett's son Samuel was ordained at Beaminster, Dorsetshire, in 1777; he became a unitarian, and retired from the ministry, living on his private estate near Bridport. From 1801 to 1816 he was unitarian minister at Yeovil, where he died on 14 Dec. 1835, aged 81.

[Funeral Sermon by Tayler, as cited by Palmer in Appendix iii. to Orton's Letters to Diss. Ministers, 1806; Orton's Letters, ii. 72, 107, 152, 171, &c.; Wilson's Diss. Churches, 1808, ii. 161; Humphrey's Corresp. of P. Doddridge, 1830, iii. 549 sq., iv. 90 sq., v. 423 sq.; Murch's Hist. Presb. and Gen. Bapt. Churches in West. of Engl. 1835, pp. 217, 255; Christian Reformer, 1852, p. 224; Stanford's Philip Doddridge, 1880, p. 103; manuscript letters of B. Fawcett; tombstone at Yeovil.] A. G.

**FAWCETT, HENRY** (1833–1884), statesman, born at Salisbury 26 Aug. 1833, was the son of William Fawcett, born at Kirkby Lonsdale, Westmoreland, 31 March 1793 (*d.* 5 July 1887), by his wife, Mary Cooper (*d.* 10 Feb. 1889). In 1815 William Fawcett settled at Salisbury, where he carried on business as a draper. He was mayor of the town in 1832, a keen supporter of the Reform Bill, and in later years of the Anti-Cornlaw League. In 1841 he took a farm at Longford, near Salisbury, upon which he lived for some years subsequent to 1851. Fawcett learnt his letters at a dame school. About 1841 he was sent to a school at Alderbury, near Salisbury, kept by a Mr. Sopp. On 3 Aug. 1847 he entered Queenwood College, which had been just opened as an agricultural school by George Edmondson [q. v.], who was endeavouring to introduce an improved system of education. Fawcett learnt some chemistry and surveying, and was encouraged to write English essays upon economical and other questions. He was sent to King's College School, London, at the beginning of 1849, lodging with Dr. Major, the head-master, and afterwards with a Mr. Fearon, an office-keeper in Somerset House. A boyish interest in politics was encouraged by Fearon's talk, and probably by visits to the gallery of the House of Commons. He had outgrown his strength and did not especially distinguish himself in the school. He won a few prizes, however, and Dr. Hamilton, the dean of Salisbury, to whom Mr. Wil-

liam Fawcett had shown some of his son's mathematical papers, strongly recommended a Cambridge career. Fawcett accordingly entered Peterhouse, beginning residence in October 1852. In October 1853 he migrated to Trinity Hall, where there appeared to be a better chance of obtaining a fellowship. He graduated B.A. in January 1856, when he was seventh in the mathematical tripos. His success was due rather to general intellectual vigour than to special mathematical aptitude. He became strongly attached to his private tutor, William Hopkins, for many years the leading mathematical teacher at Cambridge. He had many friends, the most intimate of whom were followers of J. S. Mill and much given to discussing economical and political questions. He took an active part in debates at the Union, maintaining the principles to which he adhered through life. His childish desire for a political career was thus stimulated and confirmed; and, though skilful in games of chance and a powerful athlete, he never allowed his amusements to interfere with his serious studies. He was elected to a fellowship at Trinity Hall at Christmas 1856. He hoped to enter parliament by a successful career at the bar. An old family friend, Mr. Squarey, who had become an eminent solicitor at Liverpool, had promised to support him. He entered as a student at Lincoln's Inn on 26 Oct. 1854, and in November 1856 he settled in London to begin his studies. His eyes now showed symptoms of weakness, and he was ordered to give them a complete rest. He spent a few weeks at Paris in 1857, and devoted some of his enforced leisure to extending his knowledge of political and social questions. On 17 Sept. 1858 he was shooting upon Harnham Hill, near Longford, with his father and brother. His father, whose sight suffered from incipient cataract, fired hastily, and a few pellets from his gun entered Fawcett's eyes, blinding him instantaneously. Hopes of partial recovery remained for a year, when the failure of an operation showed that his blindness must be total and permanent. Fawcett bore the calamity with superlative courage. A temporary depression of spirits was cast off on his receiving a manly letter of encouragement from his old tutor Hopkins, and thenceforth he never complained.

Fawcett returned to Cambridge, where he occupied rooms in Trinity Hall, and which became his headquarters for some years. Here he soon became well known and popular with all classes in the university. At Trinity Hall he took the principal part in obtaining the new statutes, finally passed in 1859, which embodied the views of the reformers of the day, especially in the limitation of the tenure of fellowships and the abolition of the restriction of celibacy. He studied political economy, both in books and by frequent intercourse with leading economists and with practical men such as the Rochdale pioneers. He attracted notice by some able economical papers read at the British Association at Aberdeen in September 1859 and elsewhere. In 1861 he became a member of the Political Economy Club. His reputation was raised by the publication, in the beginning of 1863, of his 'Manual of Political Economy.' In the following summer he became a candidate for the professorship of political economy, founded, with a salary of 300*l.* a year, by a grace of the senate of 29 Oct. 1863. He received testimonials from many leading economists. His radical opinions and his blindness were grounds of strong objection in some quarters, but he was elected 27 Nov. 1863, receiving 90 votes against 80 for Mr. J. B. Mayor of St. John's College, 19 for Mr. Leonard Courtney, and 14 for Mr. Henry Dunning Macleod. He lectured regularly until his death, and he took pains to discuss interesting topics of the day, and generally attracted full classes. The professorship necessitated an annual residence of eighteen weeks at Cambridge. It would entitle him to hold his fellowship for life, without being bound to celibacy, if re-elected under the new statutes. In 1866 he became engaged to Millicent, daughter of Newson Garrett of Aldeburgh, Suffolk. He resigned his fellowship at Christmas 1866, and was immediately re-elected. He was married on 23 April 1867. His wife was in entire sympathy with his principles, shared his intellectual and political labours, and was a main source of most of the happiness and success of his later life. Upon his marriage Fawcett took a house at 42 Bessborough Gardens, whence in 1874 he moved to 51 The Lawn, Lambeth. In the last year he also took a house at 18 Brookside, Cambridge. He lived in London during the parliamentary session, residing at Cambridge for his lectures, and spending his summers in visits to his family at Salisbury and trips to Scotland and once to Switzerland. Fawcett's political ambition had not slackened. At the Bradford meeting of the Social Science Association in 1859 he read a paper on 'Proportional Representation,' and became known to Mr. Hare, the chief expositor of the scheme. Through Mr. Hare he became known to J. S. Mill, to whom he was afterwards warmly attached, both as a personal friend and as a political disciple. Two other friends of Mill, W. T. Thornton [q. v.] and J. E. Cairnes [q. v.], became intimate with

Fawcett about the same time. Cairnes and Mr. Leonard Courtney were afterwards his closest political allies. In 1860 he published pamphlets advocating Mr. Hare's scheme and criticising Lord John Russell's measure of reform. Mill encouraged his political ambition, and in November 1860, with singular audacity, he proposed himself as a candidate for the borough of Southwark, vacant by the death of Sir Charles Napier. He brought a letter from Brougham, who had seen him at the Social Science Association. He was otherwise utterly unknown to the constituency, but he speedily won the enthusiastic support of the popular voters by energetic speeches at public meetings. Crowds came from all parts of London to hear the blind orator; but he ultimately had to retire upon the appearance of Mr. (now Sir) A. H. Layard as the government candidate. Fawcett's fame spread. His name became known among politicians. He had been much interested in Cornish mining, and had shown such an aptitude for speculative adventure that his friends held that he would have made his fortune. He now gave up all speculation in order to devote himself exclusively to politics. He stood for Cambridge in February 1863, but was beaten by a small majority, owing to a split in the liberal party. In February 1864 he stood for Brighton. His blindness was still considered to be a fatal disqualification by many persons, and the party was divided by three candidates. At a disorderly meeting held to consider their claims, Fawcett succeeded in obtaining a hearing, and told his own story with a simple eloquence which completely fascinated his hearers. The other candidates, however, persevered, and the result was the election of a conservative by 1,663 votes to 1,468 for Fawcett, while nearly 1,000 were given to other liberals. Fawcett was afterwards accepted as the liberal candidate, and on 12 July 1865 was elected, along with Mr. White, as member for Brighton in the new parliament.

In his first parliament Fawcett became known as a vigorous, though still subordinate, member of the radical party. In that capacity he took a strong part in the strategy by which the Reform Bill of 1867 was finally carried. He was more prominent in advocating the abolition of religious tests at the universities; and he supported various measures of social reform, especially the extension of the factory acts to the agricultural labourers, whom he knew intimately and for whom he always felt the keenest sympathy.

In November 1868 he was re-elected for Brighton. He became conspicuous by his severe criticisms of the liberal government. He held that they did not carry out with unflinching consistency the policy which they were pledged to support. He gradually became so far alienated from the party that the government whips ceased to send him the usual notices. The abolition of university tests was finally carried in 1871, with reservations and after attempted compromises which Fawcett strongly condemned. He protested against the concessions to the Irish landlords which smoothed the passage of the act for disestablishing the church of Ireland in 1869. He complained of the provisions of Mr. W. E. Forster's Education Bill in 1870 as falling short of the principle of universal compulsion. He separated himself also from the Birmingham league, who seemed to him to be attaching excessive importance to a 'miserable religious squabble.' In after years he actively supported the various educational measures in which his views have been virtually embodied. In 1871 he protested against the royal warrant by which Mr. Gladstone brought about the abolition of purchase in the army. In 1872 he vainly attempted to add to the Ballot Bill a provision which he had much at heart for throwing the official expenses of parliamentary elections upon the rates. He had been long endeavouring, in concert with Cairnes, to throw open the fellowships of Trinity College, Dublin, to members of all creeds. In 1873 Mr. Gladstone proposed his scheme for dealing with the whole question of university education in Ireland. Fawcett condemned the measure as favouring denominational instead of united education. The bill was thrown out upon the second reading by 287 to 284; and the defeat, to which Fawcett had mainly contributed, was a fatal blow to Mr. Gladstone's ministry. Fawcett's measure for throwing open Trinity College was afterwards passed. He had offended many of his supporters by his attacks on the government; and additional offence was given by the discovery that he belonged to a 'Republican Club' at Cambridge. The name suggested a revolutionary tendency, from which he was quite free, though he had strong republican sympathies. He was defeated in the next election for Brighton (5 Feb. 1874), two conservatives being returned. The loss of his seat caused a very general expression of regret, showing that his independence had earned the respect of the country, and on 24 April following he was elected for Hackney, the votes being Holms 10,905, Fawcett 10,476, and Gill (conservative) 8,994.

His share in two movements, in both of which he had to struggle against the prejudices of indolent 'officialism,' had greatly con-

tributed to his position. He had long been interested in the question of preserving commons, in the interests both of public recreation and the welfare of the agricultural poor. An annual enclosure bill had always passed as a matter of course. The bill for 1869 threatened Wisley and other commons. Fawcett insisted upon a discussion. After several attempts to pass the bill quietly, which were defeated by his vigilance, a committee was finally granted to consider the whole question. He succeeded in obtaining an inversion of the presumption that such bills should be passed without careful scrutiny. He became a leading member of the Commons Preservation Society. He took a prominent part in the measures by which Epping Forest was saved from enclosure, in preventing intended operations which would have ruined the beauty of the New Forest, and in carrying later bills by which the rights of commoners and the public have been more adequately protected. He intervened successfully to secure many threatened spaces from enclosure. His sympathy for the poor and his love of the natural beauty, no longer perceptible to himself, were equally strong incentives.

He had from an early period taken a keen interest in India. He first took a public part in such questions by protesting, almost alone, against a proposal to charge the expenses of a ball given to the sultan at the India office (July 1867) against the Indian revenues. His chivalrous sympathy with a population unable to make its voice heard by its rulers led him to devote unstinted energy to Indian questions. The sneers of officials, and prophecies, falsified by the result, that his constituents would resent such an application of his time, failed to discourage him. He obtained the appointment of committees upon Indian finance which sat in 1871–3 and in 1874. The thoroughness of his study of the question was shown in his elaborate examination of witnesses and in speeches upon the Indian budgets in 1872 and 1873, which astonished his hearers by a command of complex figures, apparently undiminished by his blindness. He insisted especially upon the poverty of the Indian population, the inadequate protection of native interests, and the frequent extravagance and blundering of official management. His correspondence with natives and Anglo-Indians became very large; and he received many expressions of gratitude from individuals and official bodies, while scrupulously avoiding any advocacy which might throw doubts upon his perfect independence. He became popularly known as the 'Member for India.' When he lost his seat for Brighton a sum was raised by an Indian subscription towards the expenses of a future election. He continued his activity during the parliament of 1874–80, and served on a committee upon Indian public works in 1878. Its report in 1879 sanctioned most of the principles for which he had contended. Three essays, published in the 'Nineteenth Century' in 1879, summed up his views and met with a general approval surprising even to himself. During the parliament of 1874–1880 Fawcett had become reconciled to his party. His geniality had won affection, as his independence had gained respect. He heartily sympathised with the opposition to the policy of the Beaconsfield administration. On 19 Sept. 1876 he presided over a great meeting at Exeter Hall, on occasion of the Bulgarian atrocities. He endeavoured in the following session to stimulate his leaders to take a more decided line of action in pursuance of the policy then advocated. In 1878 he protested against the step of bringing Indian troops to Malta and proposed a motion (in December) condemning the proposal for charging the Indian revenues with the chief expense. He joined the Afghan committee at the same period, and co-operated with Lord Lawrence and others in trying to rouse public opinion against the war in Afghanistan. He thus took an important part in the final attack upon the Beaconsfield government.

On 31 March 1880 he was at the head of the poll for Hackney with 18,366 votes; Mr. Holms receiving 16,614, and Mr. Bartley 8,708. Fawcett received some 1,500 conservative votes. He became postmaster-general in Mr. Gladstone's government. A seat in the cabinet was withheld partly on account of the difficulties due to his blindness. His official position prevented him from criticising the government, while he had no voice in its measures. He probably had little sympathy for some of them, especially the Egyptian expedition, and he rather accepted than approved the Irish Land Bill. He was, it may be noticed, utterly opposed to Home Rule.

He now devoted himself almost exclusively to administrative measures, and applied himself to them with an energy which probably injured his health. The most conspicuous measure adopted under his rule was the establishment of the parcels post in 1882; but he carried out many other measures involving much care and labour with a happy superiority to the prejudices of 'officialism.' He introduced with great success a system of postal orders, already devised under his predecessor, Lord John Manners. He made arrangements for the introduction of cheap telegrams and

for granting terms to telephone companies, which were finally completed by his successor (Mr. Shaw Lefevre). He introduced schemes for facilitating savings, especially the 'stamp slip deposits,' which led to a great increase in the investments through the post-office savings banks. He circulated over a million copies of a pamphlet called 'Aids to Thrift,' explaining the advantages offered. One of his last measures was a plan which gave greater facility for the purchase of annuities and insurances. A great number of new banks was opened during his tenure of office, and the number of depositors during the last three years increased by nearly a million. Fawcett spared no pains in obtaining information, arranging details, and conferring with his subordinates. He improved their position, and took especial satisfaction in extending the employment of women. It was said that he erred from an excess of conscientiousness and perhaps of good nature. But his interest in the efficiency of his office and the welfare of the persons employed won the gratitude of those chiefly concerned, and gave him extraordinary popularity in the country. Fawcett's connection with Cambridge remained unaffected. In 1877 an election took place for the mastership of Trinity Hall, when the votes of the electors were equally divided between Fawcett and Mr. Henry Latham, who had for thirty years been tutor of the college. After several adjournments both candidates retired in favour of Sir Henry J. S. Maine, who was unanimously elected. At the end of November 1882 Fawcett had an attack of diphtheria and typhoid fever. For many days he was in imminent danger, and received extraordinary marks of sympathy from all classes. An apparently complete recovery concealed a permanent shock to his constitution. He caught cold at the end of October 1884, and died at Cambridge, after a short illness, 6 Nov. following. He was buried at Trumpington 10 Nov., in presence of a great crowd of friends, colleagues, and representatives of various public bodies. His wife and his only child, Philippa, born 1868, survive him.

In 1882 Fawcett was created doctor of political economy by the university of Würzburg. In 1882 he was elected a fellow of the Royal Society, and in 1884 a corresponding member of the Institute of France. The university of Glasgow gave him the honorary degree of LL.D. in 1883, and in the same year elected him lord rector. The delivery of the customary address was prevented by his death. Many honours were paid to his memory. A national subscription provided a monument in Westminster Abbey (by Mr. Gilbert, A.R.A.) From the same fund a scholarship tenable by the blind of both sexes was founded at Cambridge, and a sum paid towards providing a playground at the Royal Normal College for the Blind at Norwood. A statue has been erected in the market-place at Salisbury; a portrait painted by Mr. Herkomer was presented to Cambridge by subscription of members of the university; and a drinking-fountain, commemorative of his services to the rights of women, has been erected on the Thames Embankment. Memorials have also been placed in Salisbury Cathedral, &c., and at Trumpington Church.

The only portraits, except numerous photographs taken during life, were by Mr. Ford Madox Browne (including Mrs. Fawcett), in possession of Sir C. W. Dilke, a chalk drawing, and two oil-paintings by Mr. Harold Rathbone, taken in 1884, and a bust by Mr. Pinker, sculptor of the statue at Salisbury.

Fawcett's writings display a keen and powerful, if rather narrow, intellect. He adhered through life to the radicalism of J. S. Mill; he was a staunch free-trader in economic questions, an earnest supporter of co-operation, but strongly opposed to socialism, and a strenuous advocate of the political and social equality of the sexes. His animating principle was a desire to raise the position of the poor. He objected to all such interference as would weaken their independence or energy, and, though generally favourable on this account to the *laissez-faire* principle, disavowed it when, as in the case of the Factory Acts, he held that interference could protect without enervating. The kindheartedness displayed in the chivalrous spirit of his public life was equally manifest in his strong domestic affections, and in the wide circle of friendships which he cultivated with singular fidelity and thoughtfulness. He was the simplest and most genial of companions, equally at ease with men of all ranks, and especially attached to the friends of his boyhood and youth. The recognition of his high qualities was quickened by his gallant bearing under his blindness. He acted throughout on the principle, which he always inculcated upon his fellow-sufferers, that a blind man should as far as possible act and be treated like a seeing man. He kept up the recreations to which he had been devoted. He was a sturdy pedestrian, and a very powerful skater, skating fifty or sixty miles a day at the end of his life. He was very fond of riding in later years, showing astonishing nerve, and even joining in a gallop with the harriers on Newmarket Heath. His favourite sport was fishing, and he showed remarkable skill, as well as unflagging interest, in this amusement, both in the salmon

rivers of the north and the trout streams of Hampshire. He remembered the paths which he had known, and loved those in which he could enjoy scenery through the eyes of his companions. He possessed great muscular power, was six feet three inches in height, and enjoyed perfect health until his illness in 1882. His most determined opponents loved and trusted him, and no one ever doubted his absolute honesty of purpose.

His works are: 1. 'Mr. Hare's Reform Bill, simplified and explained,' 1860. 2. 'The Leading Clauses of a New Reform Bill,' 1860. 3. 'Manual of Political Economy,' 1863 (new editions to 1883, each considerably modified). 4. 'The Economic Position of the British Labourer,' 1865 (lectures of 1864). 5. 'Pauperism: its Causes and Remedies,' 1871 (lectures of 1870). 6. 'Essays and Lectures on Social and Political Subjects,' 1872 (six by Fawcett and eight by Mrs. Fawcett). 7. 'Speeches on some Current Political Questions,' 1873. 8. 'Free Trade and Protection,' 1878 (lectures of 1877, six editions to 1885). 9. 'Indian Finance,' 1880 (three articles from the 'Nineteenth Century'). 10. 'State Socialism and the Nationalisation of the Land,' 1883 (separate publication of a chapter from the sixth edition of the 'Manual'). 11. 'Labour and Wages,' 1884 (reprint of five chapters from the same). Besides these Fawcett contributed various articles to 'Macmillan's Magazine,' the 'Fortnightly Review,' and other periodicals, a list of which is given in the 'Life.'

[Life of Henry Fawcett, by Leslie Stephen, 1885.] L. S.

FAWCETT, JAMES (1752–1831), Norrisian professor at Cambridge, son of Richard Fawcett, incumbent of St. John's Church, Leeds, Yorkshire, was born in that town in 1752. He had a weakly constitution from birth. Having passed through Leeds grammar school with credit, he was entered at St. John's College, Cambridge, 26 March 1770, under John Chevallier, and went into residence in October following. In January 1774 he graduated B.A. as fifth senior optime, winning the first members' prize when a senior bachelor in 1776. In 1777 he took his M.A. degree, and during the same year was elected fellow of his college on the foundation of Sir Marmaduke Constable. He was appointed Lady Margaret's preacher in 1782, and published his sermons in 1794. Before the last-named year the parishioners had elected him to the vicarage of St. Sepulchre's or the Round Church, Cambridge. In 1785 he proceeded B.D., and in 1795 he was chosen Norrisian professor of divinity. Although esteemed models of composition and orthodoxy, his sermons failed to draw together large congregations. 'A certain thickness in his speech, an awkwardness of manner in a crowd, a want of energy, and an easiness of temper, little calculated to curb the sallies of a large assembly of young men constrained to sit out a lecture of an hour in length,' contributed also to render his lectures less efficient than might have been expected from their undoubted excellence (Hughes, *Memoir*, pp. viii–ix). Fawcett chiefly resided in college until he was presented by the society in 1801 to the united rectories of Thursford and Great Snoring in Norfolk. He afterwards divided his time between his parsonage and the university, being permitted to retain rooms in college on account of his lectures. In 1815 he vacated the Norrisian professorship; in 1822 he also resigned his vicarage in Cambridge, and resided thenceforward solely at his rectory in Norfolk. There he died 10 April 1831.

[Memoir in T. S. Hughes's Divines of the Church of England, vol. xxi.; Gent. Mag. vol. ci. pt. i. pp. 378–9; R. V. Taylor's Biographia Leodiensis, pp. 328–33, 369; Cambridge Univ. Calendar.] G. G.

FAWCETT, JOHN, D.D. (1740–1817), baptist theologian, was born 6 Jan. 1740, at Lidget Green, near Bradford. In early life he was powerfully impressed by the preaching of Whitefield, and after spending some years in secular life entered on the work of a baptist minister, and was settled at Wainsgate in 1764, and afterwards at Hebden Bridge, both in the parish of Halifax. To the duties of a minister he added those of a teacher, conducting an academy during a great part of his ministry. From the earnestness of his Christian spirit, his vigour as a preacher, and his force of character, he rose steadily among his brethren, and might have removed to a more conspicuous sphere, but remained in the neighbourhood of Halifax to the end. He was regarded as the first man of his denomination in that part of the country. At one time he endeavoured to add to his establishment an institution for the training of baptist ministers, but it did not prove a success. From time to time he published books on practical religion, which were well received, including a collection of hymns, an essay on 'Anger,' 'The Life of Oliver Heywood,' 'Advice to Youth,' 'History of John Wise,' and the 'Sick Man's Employ.' The largest of his literary undertakings, and that by which he was best known, was a 'Devotional Commentary on the Holy Scriptures.'

This work was finished in 1811. It came out in two large volumes, and was sold at five guineas. About the same time he received the degree of D.D. from an American college. His object was to bring out clearly and powerfully from every chapter of Scripture such views as were best adapted to promote a devotional spirit, and each part of his exposition was followed by a paragraph of 'aspirations,' intended to guide the feelings of readers. Fawcett, whose health had long been feeble, died 25 July 1817, in his seventy-seventh year.

[An Account of the Life, Ministry, and Writings of the late Rev. John Fawcett, D.D., by his son.] W. G. B.

**FAWCETT, JOHN** (1768–1837), actor and dramatist, born 29 Aug. 1768, was the son of an actor, also JOHN FAWCETT, who came from High Wycombe; was a pupil of Dr. Arne; appeared at Drury Lane 23 Sept. 1760 as Filch in the 'Beggar's Opera;' subsequently played minor parts at that theatre, at Covent Garden, and in Dublin; and died in October 1793. When eight years old young Fawcett attracted the attention of Garrick, then on the point of quitting the stage, and conceived a hope of becoming an actor. To check this idea his father bound the boy, who had entered St. Paul's School 6 Feb. 1776, apprentice to a linendraper in the city. When eighteen years of age Fawcett ran away to Margate, and under the name of Foote appeared as Courtall in the 'Belle's Stratagem.' Thence he went under his own name to Tunbridge. Recommended by Cumberland he joined Tate Wilkinson's company, appearing at York as Young Norval 24 May 1787. For some time he played Romeo, Oroonoko, and similar parts. Tate Wilkinson, however, perceiving that tragedy was not his forte, with some difficulty induced him to essay Jemmy Jumps in O'Keeffe's musical farce 'The Farmer.' Fawcett's success in this was so great that he elected thenceforward to play low comedy. After the death of Mills, the comedian, in 1788, Fawcett married Mrs. Mills, formerly a Miss Moore, an indifferent actress, who, under the name of Mrs. Mills, had played Imogen at Drury Lane 18 Feb. 1783, and who died in August 1797. Fawcett, who had risen in Yorkshire to the pinnacle of reputation, was engaged for Covent Garden, where he appeared 21 Sept. 1791, playing Caleb in 'He would be a Soldier.' Ruttekin in 'Robin Hood,' Jerry Sneak in Foote's 'Mayor of Garratt,' and other characters followed. On 8 July 1794, as Young Pranks in the 'London Hermit' of O'Keeffe, he made his first appearance at the Haymarket, where he played, 12 Aug., with success Edwin's great part of Lingo. He then renewed his engagement at Covent Garden. In conjunction with Holman, Pope, and Incledon, he gave at the Freemasons' Hall on the Wednesdays and Fridays of Lent 1795 an entertainment of reading and music. On 14 March 1796, in the 'Merry Wives of Windsor,' he played, for Pope's benefit, Falstaff, in which he was held to eclipse all his contemporaries except Cooke. As Sir Pertinax Macsycophant he made a decided failure 16 May 1797. Playing at Covent Garden during the regular season he went until 1802 in the summer to the Haymarket, of which house Colman, in 1799, appointed him stage-manager. About this period Colman, with a special view to Fawcett, began to write the pieces in which the actor's reputation was firmly established. The first of these was the 'Heir-at-Law,' Haymarket, 15 July 1797, in which, as Dr. Pangloss, Fawcett carried away the town. Subsequently came the 'Poor Gentleman,' Covent Garden, 11 Feb. 1801, in which he was Ollapod; 'John Bull,' Covent Garden, 5 March 1803, in which he was Job Thornberry; and 'Who wants a Guinea?' Covent Garden, 18 April 1805, in which he was Solomon Gundy. He was also, at the Haymarket, 6 July 1798, the original Caleb Quotem in 'Throw Physic to the Dogs,' and repeated the character in the 'Review, or the Wags of Windsor,' Haymarket, 2 Sept. 1800, into which Colman introduced it. In 1800 Fawcett took part with John Johnstone, Holman, Pope, Incledon, Munden, Thomas Knight, and H. E. Johnston, in publishing a statement of the differences subsisting between the proprietors and performers of the Theatre Royal, Covent Garden. This consists of the correspondence with regard to alterations made by Harris in the privileges allowed the actors. The case was referred to the lord chamberlain, who decided against the actors. In 1806 Fawcett, who had quitted the Haymarket in 1802, reappeared during the summer in that theatre, which he permanently quitted in 1808. His connection with Covent Garden lasted from his first appearance in 1791 to his retirement from the stage in 1830. That comparatively few of the characters which he 'created' are now remembered is the fault of the dramatists of the day. In more than one case, however, Fawcett saved a piece which was given up for lost. This was specially true with regard to 'Five Miles Off,' by Dibdin, Haymarket, 9 July 1806, in which his representation of Kalendar, a character who only appears in the second act, resuscitated a piece apparently dead. Among his later 'creations' the part of Rolamo in Howard Payne's 'Clari,

the Maid of Milan,' 8 May 1823, is noteworthy as revealing a serious aspect of Fawcett's talents. He was also the original Bartholo to the Figaro of Liston in the 'Barber of Seville,' 13 Oct. 1818. In September 1829 Fawcett was superseded in the management of Covent Garden. Greatly chagrined he announced his intention of quitting the stage. A benefit was arranged for the actor, and on 30 May 1830, as Captain Copp, his original character, in 'Charles the Second,' by Howard Payne, he took, after speaking an address, his farewell of the public of a theatre of which during thirty-nine years he had been a main prop. With a salary of 100*l.* a year allowed him as treasurer and trustee of the Covent Garden Theatrical Fund he retired to a cottage at Botley, near Southampton. He was mainly instrumental in bringing about the erection of a church in his immediate neighbourhood, of which he was churchwarden. Dying of a mortification caused by a hurt to his foot in walking, he was the first person buried in the church. About 1806 he married his second wife, Miss Gaudry, an actress, who after her marriage retired from the stage and became wardrobe-keeper at Covent Garden. By her he left two sons, one of whom became a clergyman, and one daughter. His name stands to some dramatic pieces, among which are 'Obi, or Three-fingered Jack,' a highly successful pantomime, Haymarket, 5 July 1800, in which C. Kemble was Obi and Emery Quashee; 'Perouse,' a pantomime-drama derived from Kotzebue's play on the same subject, 28 Feb. 1801; the 'Brazen Mask,' written with Dibdin, Covent Garden, 1802; the 'Fairies' Revel,' acted by children at the Haymarket, 1802; the 'Enchanted Island,' a ballet, founded on the 'Tempest,' Haymarket, 20 June 1804; the 'Secret Mine,' written in conjunction with T. Dibdin, a spectacular melodrama, Covent Garden, 24 April 1812. In connection with this piece Dibdin reflects on the probity of Fawcett, who, he says, paid him nothing for his share. Generally speaking, however, Fawcett was greatly respected. His share in promoting the Covent Garden Theatrical Fund, suggested by Mallocke and instituted by Hull, was to his credit. From 1808 to his death in 1837 he was treasurer and trustee of the institution. His services on its behalf were constant and received full recognition. His speeches at the festivals are described by Talfourd as among the best specimens of their class ever heard in this country. George IV once apologised to Fawcett for having, through ignorance, gone to Drury Lane on a night appointed at Covent Garden for his benefit. Fawcett was brusque in exterior and address. Talfourd says that in representations of bluff honesty and rude manly feeling he had no equal (*New Monthly Mag.* May 1830). Leigh Hunt describes him as having 'singular harshness and rapidity of utterance and a general confidence of manner,' and knows, with the exception of Munden, no actor 'who can procure so much applause for characters and speeches intrinsically wretched.' In 'attempts at gentlemanly vivacity he becomes awkward and vulgar.' He declares him an excellent comic singer (*Critical Essays on the Performers of the London Theatres*, pp. 87–93). Cole, 'Life and Times of Charles Kean,' i. 190, speaks of his Lord Ogleby, his Sir Peter Teazle, and his Touchstone as excellent, and laughs at his want of erudition. The gallery now in the Garrick Club has portraits of Fawcett by De Wilde as Caleb Quotem, Whimsiculo in the 'Cabinet,' Job Thornberry in 'John Bull,' and Servitz in the 'Exile,' and a scene from 'Charles the Second' by Clint, with Charles Kemble as Charles II and Fawcett as Captain Copp.

[Books cited; 'The Manager's Note-book,' contributed to New Monthly Mag.; Genest's Account of the English Stage; Baker, Reed, and Jones's Biog. Dram. 1824; Tate Wilkinson's Wandering Patentee; Gilliland's Dramatic Mirror; Thespian Dict. 1805.] J. K.

**FAWCETT, JOHN**, the younger (1825?–1857), organist, third son of John Fawcett (1789–1867) [q. v.], was born about 1825, studied music under his father, was organist of St. John's Church, Farnworth, Lancashire, from 1825 till 1842, and afterwards (until his death) of Bolton parish church, a post which had previously been held by an elder brother, and which was taken by a sister for a year in the interval of Fawcett's visit to London. Here he entered the Royal Academy of Music, 5 Dec. 1845, to study under Sterndale Bennett, and became organist at Earl Howe's Curzon Street church. On his return to Bolton Fawcett resumed his duties as organist, teacher, and (1849) honorary conductor of the Bolton Harmonic Society. He obtained the degree of Mus. Bac., Oxford, 3 Nov. 1852. His exercise, a sacred cantata, 'Supplication and Thanksgiving,' was performed at the Music School, the composer conducting, and was published by subscription in 1856. This well-written cantata is the most important of Fawcett's compositions. He died at Manchester 1 July 1857.

[Grove's Dict. of Music, i. 510; Bolton Chronicle, 4 July 1857; Musical Times, 1857, p. 97; Royal Academy of Music Entry Book, by the kindness of the secretary; Oxford Calendar, 1853, p. 268; Fawcett's musical works in Brit. Mus. Library.] L. M. M.

**FAWCETT, JOHN**, the elder (1789–1867), composer, was born in the village of Wennington in Lancashire on 8 Dec. 1789. He followed his father's trade of shoemaking until 1825, when his growing reputation throughout the county enabled him to settle at Bolton as organist, professor of music, and composer of sacred and educational works, songs, temperance choruses, &c., until his death at the age of seventy-eight, 26 Oct. 1867. Fawcett, after he had mastered the Lancashire sol-fa system, was self-taught, and began his studies by copying out, and even writing from memory, the scores and parts of the hymn tunes practised in the village choir. He also joined the militia band, playing the clarionet, and was bandmaster when seventeen. The composition of marches and quicksteps was a natural result, but the bent of his mind led him to the writing of hymn tunes, and afterwards his services as choirmaster were eagerly sought, and the young composer was employed in this capacity successively at the St. George's, the Wesleyan, and the Independent chapels at Kendal, the Holland Wesleyan Sunday school at Farnworth (1817) for seven years, and the Bridge Street Wesleyan and the Mawdesley Street Congregational chapels in Bolton, similar posts in Manchester being declined by him. Fawcett taught the pianoforte, organ, harmonium, flute, violin, violoncello, double-bass, singing, and composition, besides establishing musical meetings at his own house, organising concerts of native talent, and occasionally assisting, in conjunction with London and local professionals, at small festivals in the neighbourhood. This sturdy northern musician upheld the Lancashire system of notation with some obstinacy, a quality further illustrated in the close of his interesting address on 'Choirs and Choir Music,' prefixed to the 'Voice of Devotion' (1862).

It is said that Fawcett's compositions number upwards of two thousand, many of them psalm and hymn tunes well known in a district where music bore an all-important part in the services, and where it was not unusual to find 'ten or twelve instruments in the orchestra, with a proportionate number of voices, supplemented by the hearty vocal powers of fifty or a hundred girls' (*Bolton Guardian*, and for anecdotes of north of England village congregations see the Rev. G. Huntingdon's article in *Temple Bar*, September 1888, p. 39). Most of Fawcett's choir music is characterised by the 'good melody' he thought so essential, and it in fact combined the dignity and homeliness proper to the surroundings; his more ambitious efforts, however, show less individuality. His chief works (with their dates as nearly as can be ascertained) are: 1. 'The Seraphic Choir,' full score, 1840. 2. 'Melodia Divina,' selected by Hart, 1841; supplement 1854. 3. 'The Cherub Lute,' for Sunday schools. 4. 'The Harp of Zion' (hymns adapted to the Wesleyan supplement), with a portrait. 5. 'Music for Thousands,' 1845. 6. 'Now is Christ risen,' anthem (for the Bolton Philharmonic Society), full score. 7. Five short anthems. 8. 'The Lancashire Vocalist,' 1854. 9. 'The Temperance Minstrel,' 1856. 10. 'Chanting made easy,' 1857. 11. 'The Universal Chorister,' 1860. 12. 'The Voice of Devotion,' four hundred popular and original hymn tunes, selected and revised by Fawcett, 1862–3. 13. 'The Temperance Harmonist,' 1864.

[Grove's Dict. of Music, i. 510; Bolton Guardian, 2 Nov. 1867; Bolton Chronicle, 2 Nov. 1867; Fawcett's Voice of Devotion, 1862, and his other works in the British Museum Library.]

L. M. M.

**FAWCETT, JOSEPH** (*d.* 1804), dissenting minister and poet, was probably born about 1758. He was at school at Ware, Hertfordshire, and in 1774 he entered the Daventry academy along with his schoolmaster's son, Barron French, whose sister he afterwards married. Most of Fawcett's theological training was received from Thomas Robins, who succeeded Caleb Ashworth, D.D. [q. v.], in 1775. He trained himself by declaiming to the thorn bushes on Burrow Hill, near Daventry. In 1780 he became morning preacher at Walthamstow, on the resignation of the pastorate by Hugh Farmer [q. v.] Some time afterwards he revived the Sunday evening lecture at the Old Jewry during the winter season. About his services at Walthamstow there was nothing specially remarkable; in his evening lecture he exhibited oratorical powers of a rare and striking kind, which are said to have attracted 'the largest and most genteel London audience that ever assembled in a dissenting place of worship.' Mrs. Siddons and the Kembles are said to have attended him frequently. He resigned Walthamstow in 1787 in consequence of doctrinal differences which split up the congregation on Farmer's death. His lectureship at the Old Jewry he retained, probably till 1795.

On retiring from his lectureship Fawcett left the ministry. Henceforth he devoted himself to husbandry and the muse. He was soon forgotten, in spite of the eccentricities which are reported of him. He died on 24 Feb. 1804 at Edge Grove, near Watford,

Hertfordshire. Charlotte, his widow, survived till 18 June 1824, and died at Hornsey. Fawcett's sermons are high-flown, but not devoid of matter; they are written for effect, and may be read with interest, notwithstanding their redundances. His poems have the same exuberance which marks his discourses, but on the whole his verse is superior to his prose. Some of his lines are striking, e.g.

> The harsh, coarse horror of a German muse.
> (*Art of Poetry.*)

Fawcett published: 1. 'The Propriety and Importance of Public Worship,' &c. (sermon 28 March, at the Old Jewry). 2. 'Sermons,' &c., 1795, 8vo, 2 vols. 3. 'The Art of War; a Poem,' 1795, 4to. 4. 'The Art of Poetry ... by Sir Simon Swan,' 1797, 4to. 5. 'Poems,' 1798, 8vo (includes No. 3, with title 'Civilised War,' and No. 4). 6. 'War Elegies,' 1801, 8vo. An additional sermon was printed by John Evans, LL.D. [q. v.], in 'Tracts, Sermons,' &c., 1825, 8vo.

[Gent. Mag. 1804, pp. 185, 276; Wilson's History and Antiquities of Dissenting Churches in London, Westminster, and Southwark, with Lives of their Ministers, 1808, ii. 304; Monthly Repository, 1817 p. 90, 1822 p. 198, 1824 p. 365; Rutt's Mem. of Priestley, 1831 i. 334, 1832 ii. 323; Davids's Evangelical Nonconformity in Essex, 1863, p. 628.] A. G.

FAWCETT, JOSHUA (*d.* 1864), miscellaneous writer, was the second son of Richard Fawcett, worsted manufacturer, of Bradford, Yorkshire. He was educated at a grammar school at Clapham, London, and at Trinity College, Cambridge, and took the degrees in arts, B.A. in 1829, M.A. in 1836. He was ordained in 1830, and after serving curacies at Pannall, near Harrogate, Yorkshire, and at Everton, near Liverpool, Lancashire, he was presented in 1833 by his brother-in-law, Henry Heap, vicar of Bradford, to the perpetual curacy of Holy Trinity, Wibsey, Low Moor. Fawcett was a painstaking clergyman, an enthusiastic, somewhat bigoted advocate of total abstinence, and a popular lecturer. During his incumbency he built a new church and parsonage, the former of which was opened in 1837. He lived to see, as the population of Low Moor and its immediate neighbourhood multiplied, the religious wants of the people cared for by the erection of five additional churches. In 1860 he became honorary canon of Ripon, Yorkshire, and chaplain to the bishop. He died suddenly at Low Moor 21 Dec. 1864, when 'about sixty years of age,' and was buried on the 28th in Holy Trinity churchyard. In 1834 he married Sarah, third daughter of the Rev. Lamplugh Hird. His widow and two sons survived him. Of his writings the following may be mentioned: 1. 'A Harmony of the Gospels,' 12mo, London, 1836. 2. 'The Churches of York by W. Monkhouse and F. Bedford, junior, with Historical and Architectural Notes by J. Fawcett,' fol., York [1843]. 3. 'A brief History of the "Book of Common Prayer" of the Church of England,' 12mo, London [1844]. 4. 'A Memorial, Historical and Architectural, of the Parish Church of St. Peter's, Bradford, Yorkshire,' 8vo, Bradford, 1845; reprinted, 12mo, Bradford, 1848. 5. 'Church Rides in the Neighbourhood of Scarborough,' 16mo, London, Scarborough [printed], 1848. 6. 'A Memorial, Historical and Architectural, of the Church of St. Thomas à Becket, Heptonstall, in the Parish of Halifax and County of York,' 12mo, Bradford, 1849. 7. '"The Flood came and took them all away," a sermon [on Matt. xxiv. 39] on the Holmfirth Flood ... To which is added a detailed account of the awful disaster at Holmfirth,' 18mo, London, Brighton [printed], 1852. 8. 'Pastoral Addresses First Series,' 12mo, London, 1855. He also edited 'The Village Churchman,' afterwards incorporated with 'The Churchman,' and continued under the title of 'The Churchman's Magazine,' 8 vols. 12mo, London, 1838–45.

[Bradford Observer, 22 Dec. 1864, pp. 4, 5, 29 Dec. 1864, p. 5; Crockford's Clerical Directory for 1860, p. 202; Gent. Mag. 3rd ser. xviii. 383; Boyne's Yorkshire Library.] G. G.

FAWCETT, SIR WILLIAM (1728–1804), general, whose name is invariably spelt Faucitt in all the 'Army Lists' from 1756 to 1785, son of William Faucitt of Bull Close, Halifax, by Martha, daughter of James Lister of Shibden Hall, Halifax, was born at Shibden Hall in 1728. He was well educated at the free school of Bury, Lancashire, under his uncle, John Lister, and from an early age evinced a desire to enter the army. His wishes were, however, discouraged by his mother, and it was not until after much opposition that he was allowed to accept an ensigncy in General Oglethorpe's regiment. He served in the rebellion of 1745. In his ardour for active service he threw up this commission, and, strongly recommended by his neighbours, Lord Rockingham and Mr. Lascelles (afterwards Lord Harewood), he joined the army besieging Maestricht in 1748 as a volunteer. His bravery secured him another commission, but he almost immediately went upon half-pay on his marriage to a wealthy lady, who disapproved of the army as a profession. She soon relented, and on 26 Jan. 1751 Fawcett purchased an ensigncy in the 3rd

guards. He devoted himself ardently to his profession, studied French and German, and travelled much on the continent to observe the tactics and discipline of foreign armies. He was soon appointed adjutant to the 3rd guards, and the result of his military reading appeared in a series of translations of the 'Reveries or Memoirs of the Art of War,' by Marshal Saxe, dedicated to the general officers of the army; of the 'Regulations for the Prussian Cavalry,' dedicated to Major-general the Earl of Albemarle, and of the 'Regulations for the Prussian Infantry' and the 'Prussian Tactics,' dedicated to Lieutenant-general the Earl of Rothes. After the outbreak of the seven years' war Fawcett was promoted lieutenant and captain in the 3rd guards on 14 May 1757, and shortly afterwards joined the army in Germany as aide-de-camp to General Eliott. After the death of his chief at the battle of Minden, both Prince Ferdinand of Brunswick, the commander-in-chief, and the Marquis of Granby, the commander of the English contingent, offered him a similar post on their staffs. He accepted Granby's offer, and made himself so popular that a brother aide-de-camp allowed him to take the news of the victory of Warburg to England in 1760. This event he announced in German to George II, who was so delighted with his fluency in that language, that he at once ordered the usual step in promotion to be given to the lucky bearer. As Fawcett was a guards officer, he was promoted lieutenant-colonel, passing over the rank of major, on 25 Nov. 1760. He then returned to Germany as deputy adjutant-general to the army, and military secretary to the Marquis of Granby, and he became Granby's chief adviser and intimate friend. Fawcett was promoted captain and lieutenant-colonel in the 3rd guards on 24 Feb. 1767, made lieutenant-governor of Pendennis Castle, Cornwall, in 1770, and promoted colonel on 25 May 1772. During the period which followed the conclusion of the seven years' war he was chiefly employed at the headquarters staff of the army as military secretary and deputy adjutant-general, and was sent on many military missions to the continent, during one of which it is said that Frederick offered him a commission in the Prussian army. The most important of these foreign missions were at the commencement of the American war of independence, when Fawcett was sent to engage mercenaries, among whom were the Hessians and Brunswickers. On 29 Aug. 1777 he was promoted major-general; in 1781 he became adjutant-general at headquarters; was appointed colonel of the 15th regiment, and about the same time received the lucrative post of governor of Gravesend. At this period Fawcett's military reputation was at its height; he was the practical ruler of the English army, and certainly the most influential officer on the headquarters staff. On 20 Nov. 1782 he was promoted lieutenant-general, and he was made a knight of the Bath in 1786, in which year he married his second wife, Charlotte, widow of Dr. George Stinton, chancellor of Lincoln. On 22 Oct. 1792 Fawcett was transferred to the colonelcy of the 3rd dragoon guards, on 14 May 1796 he was promoted general, and in the same year appointed governor of Chelsea Hospital. There was a general outcry against the administration of the English army after the disastrous campaigns of 1794–5 in Flanders, and especially against the Horse Guards. In order to check this natural indignation the Duke of York was appointed to succeed Lord Amherst as commander-in-chief, and Fawcett was obliged to make way for General Sir Harry Calvert [q. v.] as adjutant-general. Nevertheless he was treated with consideration, and was sworn a member of the privy council on 23 Jan. 1799, an honour rarely conferred on a staff officer at headquarters.

Sir William Fawcett died at his house in Great George Street, Westminster, on 22 March 1804, and was buried in the chapel of Chelsea Hospital. A monument was erected to him by his widow, who in 1805 was buried beside him.

Fawcett translated Field-Marshal Saxe's 'Reveries, or Art of War,' 1757; 'Regulations for Prussian Cavalry,' 1757; and 'for Prussian Infantry and Tactics,' 1759. He also published rules for the formations, field-exercises, and movements of the British army, 1786, 1792.

[Army Lists; Gent. Mag. April 1804; information from Mr. John Lister of Shibden Hall.]

H. M. S.

**FAWKENER, Sir EVERARD** (1684–1758), merchant and official, son of William Fawkener, citizen and mercer of London, who married Mary, daughter of Ralphe Boxe, citizen and druggist, was born in 1684. The family of Fawkener was connected with Rutlandshire (Wright, *Rutland*, i. 131), but Everard had several brothers engaged in London commerce, and his sister married Sir Peter Delme, lord mayor in 1724. He himself was, like his father, a citizen and mercer, and until fifty years of age he was engrossed in business; probably, as Parton states, he was a silk and cloth merchant. His home was at Wandsworth, and his leisure hours were spent in reading the classics or in collecting ancient coins and medals. Voltaire, who made his

acquaintance in Paris, promised to visit him in England, and when necessity drove Voltaire to England in the spring of 1726 his friend's house at Wandsworth became his home, and until his departure from England in 1729 the greater portion of his time was passed there. His tragedy of 'Brutus' was begun under Fawkener's roof, and the third edition of his tragedy of 'Zaïre' was dedicated 'to M. Falkener, English merchant; since ambassador at Constantinople,' the dedicatory epistle dwelling on the respect in which merchants like Fawkener are held in England (Vergesco, i. 15; Desnoiresterres, *Voltaire Bibliographie, Voltaire et la Société Française* (*la jeunesse de Voltaire*), i. 374–376). About 1735 Fawkener was knighted and sent as ambassador to Constantinople, a position which Voltaire subsequently asserted that he had predicted for him, but the means by which he was enabled to exchange commerce for diplomacy are not known. Although he incurred some censure in 1736, when hostilities broke out between the Turks and the Russians, by too eagerly adopting the proposed mediation, he remained at his post for several years, and his conduct on that occasion did not hinder his future advancement. While resident at the Porte he 'wrote a very elaborate description of Constantinople, more curious and entertaining than any in our books. It has never been printed.' From this position he was fortunately promoted to be secretary to the Duke of Cumberland, the favourite son of George II, and he accompanied him throughout the campaigns on the continent and in Scotland. He had often visited Lord Lovat in his imprisonment at Fort Augustus, and he was a witness against that old peer at his trial in March 1747 for high treason. Lovat, when asked whether he wished to put any questions to Fawkener, declined to examine him, but, much to the amusement of the court, wished him joy of his young wife. Windham adds the additional anecdote, which he heard in 1785, that when Fawkener appeared to give evidence Lovat remarked that 'both their heads were in a bad way' (Windham, *Diary*, p. 67). In recognition of his services during the expedition in Flanders the very lucrative office of joint postmaster-general, in conjunction with the Earl of Leicester, was conferred on him on 28 May 1745, and he retained it until his death. Fawkener played at cards for high stakes and with little judgment, and this gave point to George Selwyn's bon-mot on going into White's Club one night when he was playing at piquet and losing heavily, that the winner was 'robbing the mail.' He was suggested in 1748 by the Duke of Cumberland, his staunch friend, as a proper person to fill the position of English minister in Berlin, and Horace Walpole, his connection, went so far as to write (12 Jan. 1748) 'Sir Everard Falkener is going to Berlin,' but four days later he announced that Legge had kissed hands for the appointment, and added 'we thought Sir Everard Falkener sure, but this has come forth very unexpectedly. Legge is certainly a wiser choice.' Fawkener died at Bath on 16 Nov. 1758, and a monument to his memory was placed in its abbey church, where he was buried. His brother, Kenelm Fawkener, died on 14 Dec. 1758. It was said of Sir Everard Fawkener after his death that he had 'left a great many debts, a very deserving wife, and several fine children in very bad circumstances.' This wife, Harriet, natural daughter of General Charles Churchill, the 'young wife' of Lord Lovat, born in 1726, was married to Fawkener in February 1747. She was described by Horace Walpole in 1741 as 'prettyish and dancing well,' but at a later period he characterises her as 'sister of my brother-in-law, Mr. Churchill, a very intriguing woman and intimate both with Lady Waldegrave and the Duchess of Cumberland,' and it was no doubt through Fawkener's friendship with the duke that he obtained her in marriage. On 3 Aug. 1765 she was married at Chelsea to 'Governor' Pownall, and she died on 6 Feb. 1777. A sarcophagus, with a fulsome epitaph usually said to be the composition of her second husband, was erected in her honour on the north side of the lady chapel in Lincoln Cathedral. Fawkener's two sons visited Voltaire at Ferney in 1774. The elder, William Augustus—christian names no doubt given him by the favour of the Duke of Cumberland—attended the duke's funeral on 9 Nov. 1768 as page of honour. He became clerk to the privy council, and in 1791 he was sent on a secret mission to Russia; his conversation with the Empress Catherine on the bust of Fox is in Miss Berry's 'Journal,' i. 321. On 29 Jan. 1784 he married, at St. George's, Hanover Square, Georgiana Ann Poyntz, a niece of Lady Spencer; but the marriage turned out unhappily, and as Walpole wrote in the previous May that 'Falkener has just abandoned a daughter of Lord Ashburnham,' the fault was doubtless due to the husband. One of Sir Everard's daughters married, on 17 May 1764, 'a young rich Mr. Crewe, a Macarone' (who is to be distinguished from John Crewe, first lord Crewe [q. v.]); and another daughter, Henrietta or Harriet, married, first, at St. George's, Hanover Square, on 30 June 1764, the Hon. Edward Bouverie, and secondly, in 1811, when she was sixty-one years

old, Lord Robert Spencer, a prominent whig. She died at Woolbeding, near Midhurst, on 17 Nov. 1825. A well-known painting by Sir Joshua Reynolds of Mrs. Bouverie and Mrs. Crewe, Fawkener's two daughters, was afterwards engraved by Marchi. The descendants of Fawkener married into other leading English families, such as those of Cavendish and Walpole. The change in his life from commerce to the most fashionable society of London is not easily accounted for. Carlyle, in his 'Frederick the Great' (ii. 586–587), calls Fawkener 'a man highly unmemorable now were it not for the young Frenchman he was hospitable to.' Voltaire called him 'the good and plain philosopher of Wandsworth,' and in after life renewed the friendship in a correspondence of some twenty letters, sending Fawkener some books, soliciting his good offices for an English edition of the age of Louis XIV, and drawing upon him for 94*l.* on account of the profits. These letters, dated between 1735 and 1753, were confided by the younger Fawkener to an English diplomatist called Edward Mason, and were sent by him in 1780 to M. de la Harpe. They were printed in 'Lettres inédites de Voltaire' (1856), i. 71, &c., and afford a valuable proof of the warmth of Voltaire's friendship. Fawkener's character is revealed to us in the following passage from one of his letters quoted in Voltaire's 'Remarks on Pascal's "Pensées:"' 'I am here, just as you left me, neither merrier nor sadder, nor richer nor poorer, enjoying perfect health, having everything that renders life agreeable, without love, without avarice, without ambition, and without envy; and as long as all that lasts I shall call myself a very happy man.'

[Nichols's Lit. Anecd. viii. 64, 761; Coxe's Pelham, i. 493–4; Harris's Lord Hardwicke, ii. 273, 286; Gent. Mag. (1758), pp. 556, 612; Coxe's Sir Robert Walpole, i. 484, iii. 356; Coxe's Horatio Walpole, ii. 235, 304; Walpole's Last Journals (1771–83), i. 37; Walpole's Letters, i. 83, 346, ii. 74, 76, 96, 100, 102, 315, iv. 238, viii. 374, ix. 334; Letters of Lady Hervey, p. 246; Parton's Voltaire, i. 203–21, 276–7, 335–6, 504, ii. 46–8, 527; Maclachlan's Duke of Cumberland, pp. 130–2, 246, 291; Hanover Square Registers (Harl. Soc.), i. 133, 355; J. C. Smith's British Portraits, ii. 911; Genealogist (1884), i. 138; J. C. Collins's Voltaire in England, pp. 235–236; Chesterfield's Miscellaneous Works (1777), i. 284, 318; Goldsmith's Voltaire (Cunningham's ed. of works), iv. 20; Howell's State Trials, xviii. 745–6.] W. P. C.

**FAWKES, FRANCIS** (1720–1777), poet and divine, son of Jeremiah Fawkes, for twenty-eight years rector of Warmsworth, Doncaster, was baptised at Warmsworth 4 April 1720, and educated at Bury free school under the Rev. John Lister. On 16 March 1737–8 he was admitted as an ordinary sizar into Jesus College, Cambridge, his tutor being the Rev. Richard Oakley, and was then described as of Warmsworth, Yorkshire. He was elected to an exhibition on the foundation of Dr. Mawhood on 24 April 1738, to an exhibition on Dr. Brunsel's foundation on 6 Dec. 1739, and advanced to a foundation scholarship on 24 June 1742. His degree of B.A. was taken in 1742, his supplicat being dated 15 Jan. 1741–2; he received his college testimonials on 26 April 1744, and proceeded M.A. in 1745. At an early period in life he was ordained in the English church to the curacy of Bramham in his native county. He was 'a sort of chaplain' to Mr. Fox and Lane (afterwards Lord Bingley), and his first production in literature is said to have been an anonymous poem describing the beauties of Mr. Lane's house at Bramham, which was published in quarto in 1745. Fawkes afterwards held the curacy of Croydon, where he came under the notice of Archbishop Herring, whom he flattered with an ode, said to have been included in Dodsley's collection, on his recovery from sickness in 1754. In the following year the archbishop bestowed upon the poet the vicarage of Orpington, Kent, with the chapelry of St. Mary Cray and the attendant curacy of Knockholt. Further preferment was expected, but his hope of advancement was crushed by his patron's death in 1757, when the disappointed aspirant gave vent to his feelings in an elegy styled 'Aurelius,' which was printed in 1761 with the 'Original Poems and Translations' of Fawkes and reprinted in 1763 in the volume of 'Seven Sermons by Archbishop Herring,' pp. xlii–xlviii. Fawkes remained at Orpington until April 1774, when, by the favour of the Rev. Charles Plumptree, D.D., rector of Orpington, and as such patron of the adjacent rectory of Hayes, he was appointed to Hayes with the curacy of Downe. The only additional piece of clerical patronage which he received was a chaplaincy to the Princess Dowager of Wales. This was probably his own fault, for though the standard of clerical life was not high, he was pronounced too fond of social gaiety. He was always poor, but his cheerful good humour drew many friends to him. He died on 26 Aug. 1777, when his widow, formerly a Miss Purrier of Leeds, whom he married about 1760, was left with scanty resources. His library was sold in 1778.

Fawkes was considered by his contemporaries the best translator since the days of Pope, and Dr. Johnson gave it as his opinion that Fawkes had translated 'Anacreon' 'very

finely.' His works were: 1. 'A Description of May from Gawin Douglas' (modernised), by F. Fawkes, 1752; with poetic dedication to William Dixon of Loversal, a Yorkshire friend. 2. 'A Description of Winter from Gawin Douglas,' 1754, modernised in style and dedicated to 'the Rev. John Lister, A.M., formerly my preceptor.' The 'Description of May' has recently been included among the reprints of the Aungervyle Society. 3. 'Works of Anacreon, Sappho, Bion, Moschus, and Musæus translated into English by a gentleman of Cambridge' (i.e. Fawkes), 1760. Many of the odes were translated by him during his college life, and in some instances he reprinted the versions of Dr. Broome and other writers; 2nd edit. with his name, 1789. Fawkes's translation was printed in France in 1835 and included in the 'Collections of the British Poets' by Anderson (vol. xiii.) and Chalmers (vol. xx.), and in the 'Greek and Roman Poets' of Whittingham (vol. xiv.) His version of Bion, Moschus, Sappho, and Musæus was published with translations of Hesiod by C. A. Elton, and of Lycophron by Lord Royston in 1832. 4. 'Original Poems and Translations,' 1761. Many of the original pieces showed much humour; the translations were chiefly from 'Menander' and from the Latin poems of Christopher Smart. 5. 'The Complete Family Bible, with Notes Theological, Moral, Critical,' &c. 1761. To this production, which came out in sixty weekly numbers, he sold his name for money, and his name possessed sufficient value in the book world to justify an edition in 1765 'with notes taken from Fawkes.' 6. 'The Poetical Calendar,' intended as a supplement to Dodsley's collection; selected by Fawkes and William Woty, 1763, 12 vols. To the twelfth volume of this collection Dr. Johnson contributed a delineation of the character of William Collins, which afterwards formed the groundwork of the life of Collins in the 'Lives of the Poets.' 7. 'Poetical Magazine, or the Muses' Monthly Companion,' vol. i. 1764. The companionship lasted but for six months, January to June 1764. In this undertaking Fawkes was again associated with Woty. 8. 'Partridge-Shooting,' an eclogue to the Hon. Charles Yorke, 1764. This piece was suggested by Yorke. 9. 'The Works of Horace in English Verse, by Mr. Duncombe and other hands,' to which are added many imitations, 1767, 4 vols. Some of the translations and imitations are by Fawkes. 10. 'The Idylliums of Theocritus, translated by Francis Fawkes,' 1767. In this translation he enjoyed the assistance of numerous friends, the most prominent of whom were Bishop Zachary Pearce, Dr. Jortin, and Dr. Johnson. It was dedicated to Charles Yorke. 11. In January 1772 Gough wrote a letter with the words 'Fawkes is translating Apollonius Rhodius into English,' but the poet's dilatoriness and love of ease delayed its appearance until after his death. It was published in 1780, and the whole work was 'revised, corrected, and completed by his coadjutor and editor' (Mr. Meen of Emmanuel College, Cambridge), who passed the work through the press in order that the indigent widow might 'avail herself of the generous subscriptions.' Fawkes's volume of original poems was embodied in the collection by Chalmers (vol. xvi.), some of them were included in Nichols's collection, viii. 88–93, and several of his translations, chiefly from 'Menander,' were reprinted in part i. of the 'Comicorum Græcorum Fragmenta' selected by James Bailey (1840). Lord Mahon, afterwards known as the 'Republican' Lord Stanhope, married Lady Hester Pitt, daughter of the first Lord Chatham, whose seat was situated in Fawkes's parish of Hayes, on 19 Dec. 1774, and some lines addressed to the bridegroom by Fawkes on this occasion are printed in the 'Chatham Correspondence,' iv. 373. An extraordinary popularity attended his song of 'The Brown Jug,' which began with the words

Dear Tom, this brown jug that now foams with mild ale
Was once Toby Fillpott.

It has ever since formed a part of all the song-books of our country, and was introduced by John O'Keeffe into his comic opera of the 'Poor Soldier,' which was played at Covent Garden Theatre for the first time on 4 Nov. 1783. It was then sung by John Johnstone, and it was afterwards among the favourite pieces of Charles Incledon. During the debates on catholic emancipation the opening lines were quoted in the House of Commons by Canning in ridicule of Copley, afterwards Lord Lyndhurst, with the punning imputation that a speech by Copley was but the reproduction of the matter which once appeared in a pamphlet of (Bishop) Phillpotts.

[Piozzi's Anecdotes (Napier's ed. of Boswell, &c.), vi. 20; Hasted's Kent, i. 107, 118, 128, 138; Nichols's Lit. Anecd. iii. 51–2, 644, viii. 424–5, 575; Notes and Queries, 3rd ser. iii. 270, 4th ser. ii. 23, 67, 90; information from Mr. John Lister of Shibden Hall.] W. P. C.

**FAWKES, GUY** (1570–1606), conspirator, only son and second child of Edward Fawkes of York, by his wife Edith, was baptised at the church of St. Michael-le-Belfrey, York, 16 April 1570. The father, a notary or proctor of the ecclesiastical courts and advocate of the consistory court of the Arch-

bishop of York, was second son of William Fawkes, registrar of the exchequer court of York diocese from 1541 till his death about 1565. Guy's paternal grandmother was Ellen Haryngton, daughter of an eminent York merchant, who was lord mayor of that city in 1536; she died in 1575, and bequeathed to Guy her best whistle and an angel of gold. His father was buried in York Minster 17 Jan. 1578–9; he left no will, and his whole estate devolved on his son 'Guye,' at the time barely nine years old. There can be no question that his parents were protestants; it is known that they were regular communicants at the parish church of St. Michael-le-Belfrey, and it is a fair inference that Guy was brought up in their belief. He attended the free school at York, where Thomas Morton, afterwards bishop of Durham, and Sir Thomas Cheke, besides John and Christopher Wright, afterwards his fellow-conspirators, were among his schoolfellows (cf. JARDINE, p. 37). In 1585 his father's brother, Thomas Fawkes, died, leaving the bulk of his estate to Guy's sisters Elizabeth and Anne, and a trifling legacy to his nephew—'my gold rynge and my bedd, and one payre of shetes with th' appurtenances.' Shortly afterwards his mother married a second time. Her husband was Dionis Baynbrigge of Scotton, Yorkshire, and Guy and his sisters removed with their mother to Scotton. Their stepfather, son of Peter Baynbrigge, by Frances Vavasour of Weston, was closely related with many great catholic families, and was doubtless of the same persuasion himself, while some near neighbours, named Pulleyn, were strong adherents of the old faith. Guy was greatly influenced by his new surroundings; the effects of his earlier training soon faded, and he became a zealous catholic. In 1591 he came of age, and succeeded to full possession of his father's property. On 14 Oct. 1591 he leased some houses and land in York to Christopher Lumley, a tailor, and soon afterwards made arrangements for disposing of the rest of his estate. In 1593 he left England for Flanders, where he enlisted as a soldier of fortune in the Spanish army. In 1595 he was present at the capture of Calais by the Spaniards under Archduke Albert, and, according to the testimony of Father Greenway, was 'sought by all the most distinguished in the archduke's camp for nobility and virtue.' Sir William Stanley, the chief English catholic who had joined the Spanish army, thought highly of Fawkes, and on the death of Elizabeth directed Fawkes and Fawkes's old schoolfellow, Christopher Wright, to visit Philip III, with a view to securing relief for their catholic fellow-countrymen.

As soon as James I had ascended the throne, and had declared himself in favour of the penal laws, the Gunpowder plot was hatched. Its originators were Robert Catesby [q. v.], John Wright, and Thomas Winter. Fawkes was well known to these men, but had no share in devising the conspiracy. Early in 1604 the conspirators still hoped that Spanish diplomacy might make their desperate remedy unnecessary. Velasco, the constable of Castile, was on his way to the court of James I to discuss the terms of a treaty of peace between Spain and England. Catesby desired to communicate with him at Bergen. Winter was selected for the service about Easter, and Catesby invited Fawkes to accompany him. This was the first active part that Fawkes played in Catesby's dangerous schemes. The journey of Winter and Fawkes brought little result. Soon after their return Fawkes went by appointment to a house beyond Clement's Inn, and there, with four others (Catesby, Thomas Percy, Thomas Winter, and John Wright), took a solemn oath to keep secret all that should be proposed to him. He and Percy, a gentleman pensioner, knew nothing at the time of the proposed plot. But after the ceremony of the oath Percy and Fawkes were informed of the plan of blowing up the parliament house while the king was in the House of Lords. Both approved the proposal, and with the other conspirators withdrew to an upper room, where mass was performed and the sacrament administered by Father Gerard, the jesuit. On 24 May 1604 Percy, acting under Catesby's orders, hired a tenement adjoining the parliament house, in the cellars of which it was determined to construct a mine communicating with the neighbouring premises. Fawkes was directed to disguise himself as Percy's servant and to assume the name of Johnson. As he was quite unknown in London, the keys and the care of the house were entrusted to him. But on 7 July parliament was adjourned till the following February, and the conspirators separated to resume operations about November. In the autumn the penal laws against the catholics were enforced with renewed severity. The conspirators met at Michaelmas, and Fawkes was ordered to prepare the construction of the mine. A delay arose because the commissioners to treat of the union of England and Scotland resolved to meet in the house which Percy had hired, but about 11 Dec. 1604 the five original conspirators brought in tools and provisions by night and began operations in the cellar. The digging of the mine proved more difficult than was anticipated, and John Wright's brother Christopher and Robert Keyes, who had pre-

viously been sworn in, but had been told off to take care of a house at Lambeth, where materials for the mine were collected, were sent for to take part in the mining work. Fawkes, dressed as a porter, acted as sentinel in the house, and for a fortnight none of his companions appeared above ground. Information reached Fawkes about Christmas that the meeting of parliament originally fixed for February had been deferred till the October following. Thereupon the conspirators separated, but they resumed work in February 1604–5. In January John Grant and Thomas Winter's brother Robert were sworn of the undertaking, besides an old servant of Catesby named Bates, whose suspicions had been aroused. About March the conspirators hired in Percy's name an adjoining cellar, which ran immediately below the House of Lords, and which had just become vacant. Altering their plan, they abandoned the mine, and filled their newly acquired cellar with barrels of gunpowder and iron bars, concealing the explosives beneath lumber of all kinds.

In May 1605 the work was done, and a further adjournment took place. Fawkes was sent to Flanders to communicate the details of the plot to Sir William Stanley and the jesuit Owen. Stanley was in Spain, and Owen held out little hope that the conspiracy would meet with Stanley's approval. At the end of August Fawkes was again in London. He busied himself in replacing with dry barrels any in the cellar that were injured by damp, and learned that parliament was not to meet till 5 Nov. He took a lodging at 'one Mrs. Herbert's house, a widow that dwells on the backside of St. Clement's Church,' and when he found that his landlady suspected him of associating with Roman catholics, he hurriedly left. Mrs. Herbert stated that he was always 'in good clothes and full of money' (*Notes and Queries*, 2nd ser. ix. 277–9). About Michaelmas Sir Everard Digby, Ambrose Rookwood, and Francis Tresham, three wealthy country gentlemen, were added to the list of conspirators, and entrusted with the duty of providing armed men to second the attack on the government after the explosion had taken place. At the same time the important work of firing the gunpowder was entrusted to Fawkes, whose coolness and courage had been remarkable throughout. A slow match was to be used which would allow him a quarter of an hour to make good his escape. His orders were to embark for Flanders as soon as the train was fired, and spread the news of the explosion on the continent.

As the day approached the conspirators discussed the possibility of warning their catholic friends in the House of Lords of their impending danger. Fawkes wished to protect Lord Montague. It was decided that it was allowable for individual conspirators to do what they could without specific warning to induce their friends to absent themselves from the parliament house on the fatal date. But Tresham was especially anxious to secure the safety of Lord Monteagle, and, after the first discussion, met Catesby, Thomas Winter, and Fawkes at White Webbs in order to obtain their permission to give a distinct warning to his friend. Catesby and Winter were obdurate. On Saturday, 26 Oct., Lord Monteagle received an ambiguous letter entreating him to avoid attending the king at the opening of parliament. Monteagle showed it to Lord Salisbury the same day. The news soon reached Winter and Catesby. Fawkes, ignorant of this turn of affairs, was sent to examine the cellar on 30 Oct., and reported that it was untouched. By 31 Oct. the character of the plot was apprehended with much accuracy at court. But the ministers resolved to make no search in the parliament house till the day before the 5th, so that the conspirators might mature their plans. On Sunday, 3 Nov., a few of the leading conspirators met together and satisfied themselves that the details of the plot were unknown to the authorities. All except Fawkes prepared, however, to leave London at short notice. He undertook to watch the cellar by himself. Next day Suffolk, the lord chamberlain, accompanied by Monteagle, searched the parliament house. In the cellar they noticed abundance of coals and wood, and perceived Fawkes, whom they described as 'a very bad and desperate fellow,' standing in a corner. They were told that Thomas Percy rented the cellar with the adjoining house. The officers left, without making any remark, and reported their observations to the king. Fawkes was alarmed, but resolved to apply the match to the gunpowder on the next appearance of danger, even if he perished himself. He went forth to give Percy warning, but returned to his post before midnight, and met on the threshold Sir Thomas Knyvett, a Westminster magistrate, and his attendants. The cellar was searched; the gunpowder discovered; Fawkes was bound, and on his person were discovered a watch, slow matches, and touchwood, while a dark lantern with a light in it was found near the cellar door. Fawkes declared that had he been in the cellar when Knyvett entered it, he would have 'blown him up, house, himself, and all.'

At one o'clock in the morning the council met in the king's bedchamber at Whitehall, and Fawkes, who betrayed neither fear nor excitement, was brought in under guard. He coolly declined to give any information about himself beyond stating that his name was Johnson, and persisted in absolute silence when interrogated as to his fellow-conspirators. He asserted that he was sorry for nothing but that the explosion had not taken place. When asked by the king whether he did not regret his proposed attack on the royal family, he replied that a desperate disease required a dangerous remedy, and added that 'one of his objects was to blow the Scots back again into Scotland.' Fawkes was removed the same night to the Tower, and was subjected to further examination by the judges Popham and Coke, and Sir William Waad, lieutenant of the Tower, on each of the following days. A long series of searching questions was prepared by the king himself on 6 Nov. (cf. *Notes and Queries*, 2nd ser. viii. 369). Fawkes's name was discovered by a letter found upon him from Anne, lady Vane, but no threats of torture could extort the names of his friends, nor any expression of regret for the crime he had meditated. To overcome his obstinacy he was subjected to the rack, 'per gradus ad ima,' by royal warrant. Torture had the desired effect. On 8 Nov., although still 'stubborn and perverse,' he gave a history of the conspiracy without mentioning names. On the next day his resolution broke down, and he revealed the names of his fellow-conspirators, after learning that several had already been arrested at Holbeach. His confession is signed in a trembling hand 'Guido Fawkes.' Meanwhile parliament had met as arranged on 5 Nov., and on 9 Nov. had been adjourned till 21 Jan. On that day the 5th of November was set apart for ever as a day of thanksgiving. Guy Fawkes's name is still chiefly associated with the date. A proposal to inflict some extraordinary punishment on the offenders awaiting trial was wisely rejected. A special thanksgiving service was prepared for the churches, and many pamphlets, some in Latin verse, denounced the plotters.

On 27 Jan. 1605–6 Fawkes, with the two Winters, Grant, Rookwood, Keyes, and Bates, were tried before a special commission in Westminster Hall. All pleaded not guilty. Fawkes was asked by the lord chief justice, Popham, how he could raise such a plea after his confessions of guilt, and he replied that he would not retract his confession, but the indictment implicated 'the holy fathers' in the plot, which was unwarranted. All the prisoners were found guilty as soon as their confessions were read. Sir Everard Digby was then tried and convicted separately. Finally judgment of death was passed on all. On Friday, 31 Jan., Fawkes, with Winter, Rookwood, and Keyes, were drawn from the Tower to the old palace at Westminster, opposite the parliament house, where a scaffold was erected. Fawkes was the last to mount. He was weak and ill from torture, and had to be helped up the ladder. He spoke briefly, and asked forgiveness of the king and state.

A rare print of the plotters Fawkes, the two Wrights, the two Winters, Catesby, Percy, and Bates, was published in Holland by Simon Pass soon after their execution, and was many times reissued. There is a copy in Caulfield's 'Memoirs of Remarkable Persons,' 1795, ii. 97. A contemporary representation of the execution by N. de Visscher is also extant, besides an elaborate design by Michael Droeshout entitled 'The Powder Treason, Propounded by Sattan, Approved by Anti-Christ,' which includes a portrait of 'Guydo Fauxe.' In Carleton's 'Thankfull Remembrance' is an engraving by F. Hulsius, showing 'G. Faux' with his lighted lantern in the neighbourhood of some barrels. A somewhat similar illustration appears in Vicars's 'Quintessence of Cruelty, a Master Peice of Treachery,' 1641, a translation from the Latin verse of Dr. [Francis] Herring, issued in 1606, and translated in 1610. In most of these drawings Fawkes's christian name is printed as 'Guydo' or 'Guido,' a variant of 'Guye,' which he seems to have acquired during his association with the Spaniards. A lantern, said to be the one employed by Fawkes in the cellar, is now in the Ashmolean Museum, Oxford. A Latin inscription states that it was the gift of 'Robert Heywood, late proctor of the university, 4 April 1641.' Another lantern, to which the same tradition attaches, was sold from Rushden Hall, Northamptonshire, about 1830.

[A True and Perfect Relation of the whole Proceedings against the late most Barbarous Traitors, London, 1606, is an official version of the story of the plot. The account of the trial is very imperfect, consisting mainly of the vituperative speeches of Coke and Northampton. It was reprinted with additions as 'The Gunpowder Treason, with a Discourse of the Manner of its Discovery,' in 1679. See also the Relation of the Gunpowder under the Parliament House, printed in Archæologia, xii. 202*; Howell's State Trials; David Jardine's Narrative of the Gunpowder Plot, 1857; Winwood's Memorials; Robt. Davies's Fawkes's of York in the Sixteenth Century, 1850; Gardiner's Hist. of England, vol. i.; State Papers (Dom. James I), 1605–6; John Gerard's What was the Gunpowder Plot? 1897; S. R. Gardiner's What Gunpowder Plot was, 1897; and art. Catesby,

Robert. William Hazlitt in Examiner, 12, 19, and 20 Nov. 1821 pretended to justify Fawkes; cf. Lamb's Essay on Guy Faux.] S. L.

FAWKES, WALTER RAMSDEN (1769–1825), miscellaneous writer, born at Hawksworth, Yorkshire, in 1769, was the eldest son of Walter Beaumont Fawkes, the head of an old West Riding family. Early in life Walter Fawkes became an active member of the advanced section of the whig party, being M.P. for the county of York from 1806 to 1807. He took a prominent part in the anti-slave trade movement, and spoke effectively in the debate which preceded the passing of Wilberforce's measure. In 1823 he filled the office of high sheriff of Yorkshire. He was a man of varied intellectual gifts, a cultivated writer, and, above all, a great lover and patron of the fine arts. In 1810 he published 'The Chronology of the History of Modern Europe,' in 1812 a 'Speech on Parliamentary Reform,' and in 1817 'The Englishman's Manual; or, a Dialogue between a Tory and a Reformer;' in all of which he set forth his political views and leanings with much perspicuity. He will be best remembered, however, as the intimate friend and one of the earliest patrons of Turner, the artist. Turner had a welcome and a home at Farnley Hall, Fawkes's Wharfedale residence, whenever he chose to go, and used to spend months at a time there. Mr. Ruskin has borne eloquent testimony to the influence of Fawkes, Farnley, and Wharfedale on the genius of Turner, and the Turner collection still existing at Farnley Hall contains about two hundred of the artist's choicest works. Fawkes was also a keen agriculturist. He did much towards the improvement of his estates, and was very successful as a breeder of cattle, his shorthorns being known abroad as well as in England. In conjunction with Mr. Jonas Whitaker of Burley-in-Wharfedale and the Rev. J. A. Rhodes of Horsforth he founded the Otley Agricultural Society, one of the first of its kind in England. The park which he formed at Caley Hall was stocked with red and fallow deer, zebras, wild hogs, and a species of deer from India. He greatly enlarged the family mansion at Farnley, which he adorned with many collections. He married Maria, daughter of Robert Grimston of Neswick, and left a large family, dying in London on 24 Oct. 1825, and being buried in the family vault at Otley.

[Foster's Pedigrees of West Riding Families; Gent. Mag. for 1825; Leeds Mercury, 1825; Thornbury's Life of Turner; Hamerton's Life of Turner, &c.] J. B–r.

FAWKNER, JOHN PASCOE (1792–1869), Australian settler, born 20 Oct. 1792 (*Melbourne Herald*, 29 Oct. 1866), was in his eleventh year when his father was sentenced to transportation. The elder Fawkner was allowed to take his family in the convict expedition despatched from England for Port Phillip 26 April 1803 under the command of Lieutenant-colonel Collins. Port Phillip (discovered in 1802) was reached 10 Oct., but found to be unsuitable, and on 26 Jan. 1804 the convicts were re-embarked and the ships proceeded to Van Diemen's Land. Young Fawkner became a sawyer by trade, but was punished for helping some escaping convicts in 1814, and retired to Sydney. He returned in 1817, and appears to have practised all possible callings. He was a baker, farmer, and bookseller. He left Hobart and went north to Launceston (1819), where he took an hotel, and then in 1829 undertook the 'Launceston Advertiser,' changing its name to 'Tasmanian Advertiser.' He started a coach in 1832, practised as a bush lawyer, and opened some assembly-rooms. In 1829 he was fined for again aiding in the escape of convicts, and he lost his hotel license for attacking the resident magistrate in his newspaper. He showed literary tastes, opened a library and newsroom in his hotel, and offered to teach French.

Attempts had already been made to settle Port Phillip, especially by John Batman [q.v.] Fawkner had determined, even before hearing from Batman, to make a similar attempt. The 'Launceston Advertiser' of 21 May 1835 mentions that his ship, the Enterprise, was being equipped for the purpose. But as Fawkner, prostrated by sea-sickness, had to be put ashore, and as his associates settled, not at Western Point, but on the present site of Melbourne, his claim to be sole founder of Victoria is untenable (Bonwick, *Port Phillip Settlement*, p. cxiii; *Melbourne Herald*, 12 July 1856 and 26 Sept. 1863; *Argus*, 2 Feb. 1869, &c.) On his late arrival he did much, however, to stimulate and direct his associates. He built the first regular house in the end of 1835. In the October of that year there were but thirty-three settlers in the whole district, of whom but twenty-seven were Europeans. For a time the whole fate of the colony was in doubt. At last it was decided by the home government that the new colony should be under the control of the governor of New South Wales, and that the claims of the early settlers over the land should not be allowed. In June 1836 the colonists, led by Fawkner, held a meeting, and petitioned for a resident magistrate. Then Fawkner started an hotel and opened a bookstore. On 1 Jan. 1838, before

there was any printing-press, he started the 'Melbourne Advertiser,' beginning with nine issues in manuscript. Soon after the use of type it was suppressed, because Fawkner had not got the necessary sureties required by the press laws. But Fawkner obtained the sureties, and, as a rival to the 'Port Phillip Gazette,' which had been started in the interval, began the 'Port Phillip Patriot' (16 Feb. 1839), which, after changing its name to the 'Daily News,' was amalgamated in 1852 with the 'Argus.' Meantime he agitated in favour of separation. In 1839 he took part in the demand for the establishment of free warehouses in Melbourne, and in the same year his name appears at the head of the address in welcome of the first superintendent, C. J. Latrobe. In 1840 the colony, then numbering not more than ten thousand souls, demanded entire separation. By the act of 1842 Port Phillip was represented by five members in the Legislative Council at Sydney, but the great distance made the grant illusory, and in 1848 Melbourne protested by choosing as its representative Lord Grey, then colonial secretary. The election was declared void, and new writs sent to Geelong. Fawkner persisted, and nominated five of the leading English statesmen. Though unsuccessful, their action helped to bring about the final separation in 1850. Fawkner had already served in various capacities. In 1842 he was nominated on the market commission, and in the next year to a seat in the freshly constituted corporation. Fawkner was returned to the new council of Victoria as member for the counties of Dalhousie, Anglesea, and Talbot. When the constitution was remodelled in 1855 he preferred the council to the assembly. He took a leading part in protesting against the admission of convicts, and helped to found the Australian League of 1851. He had received no compensation, as Batman had done, for his claims as an early settler, and his many engagements interfered with his business. He was bankrupt three times within eight years (1843–51).

Fawkner had become so popular that his appointment on the gold commission reconciled it to popular favour. He was regarded as honest and independent. He was a radical when advocating separation from New South Wales and the freedom of the press. But he opposed the abolition of the property qualification and the introduction of the ballot. In the time of excitement consequent on the gold discoveries he supported the administration. He was firm in resisting the monopoly claims of the squatters to the land, serving on the land commission in 1854, though at an earlier period (1847) he had applied for a squatting allotment himself. He deprecated the grant of state aid to religion; but he stood aside from a close participation in the policy of any administration. His position, in fine, was that of an independent critic with a strong bias in favour of conservative measures. Despite a gradual failure in health, his figure was a familiar one in the council till very shortly before his death, 4 Sept. 1869. A government 'Gazette' appointed a public funeral, and on 8 Sept. he was buried amid general signs of respect.

[Rusden's Hist. of Australia; Bonwick's Port Phillip Settlement; Westgarth's Hist. of Australia; Argus, 29 Oct. 1868 and September 1869; Melbourne Herald, 12 July 1856; Port Phillip Patriot, 11 July 1839.] E. C. K. G.

FAZAKERLEY, NICHOLAS (*d.* 1767), lawyer and politician, son of Henry Fazakerley, came of an old Lancashire family which long resided at Fazakerley, a township near Liverpool (Baines, *Lancashire*, ed. Whatton and Harland, ii. 291). His own house was at Prescot, Lancashire. On 9 Feb. 1714 he was admitted of the Inner Temple from the Middle Temple, but was called to the bar from the latter society (*Inner Temple Admission Register*). At first he practised chiefly in chambers as an equity counsel, but as his practice grew he began to appear with increasing frequency, not only in the equity court, but in the courts of common law, mostly, however, to argue questions connected with conveyancing and the transfer of real property. Occasionally his consummate knowledge of constitutional law led him to be retained in state trials. Among the most interesting of such cases was the trial of Richard Francklin, a Fleet Street bookseller, on 3 Dec. 1731, for publishing in the 'Craftsman' of 2 Jan. previously the famous Hague letter said to have been written by Lord Bolingbroke (Howell, *State Trials*, xvii. 626–76). Fazakerley was retained along with Mr. (afterwards Sir Thomas) Bootle for the defence, and, in the words of Lord Mansfield, 'started every objection and laboured every point as if the fate of the empire had been at stake' (Campbell, *Lives of the Chief Justices*, ii. 541). In January 1732 he was chosen to succeed the Right Hon. Daniel Pulteney as M.P. for Preston. He evinced his gratitude for the honour conferred upon him by making, in the following December, a niggardly present of 20*l.* to the mayor of Preston 'to be applied in some charitable manner amongst the poor of the town.' He himself recommended its application to the binding of poor freemen's sons to be appren-

tices. He retained his seat for life, being returned at the head of the poll in the contested election of 1741 (Smith, *Parliaments of England*, i. 186). In August 1742 Fazakerley was appointed recorder of Preston, which office he also held until his death. His politics, however, prevented his attaining the honours of his profession; he never received even a silk gown.

Fazakerley entered parliament as an adherent of the tory party; he was a Jacobite of the cautious type. He was listened to with attention, and by a section of his party came to be regarded as a leader. In a debate on the convention with Spain, 9 March 1739, whereby peace was secured on payment by the Spanish government of a compensation to English traders, he declared that if Sir Robert Walpole 'were determined to carry it by a majority, he would never again appear in the house till he perceived a change of measures' (Cobbett, *Parliamentary Hist.* x. 1318). He also distinguished himself in the debates in May 1751, on Lord Hardwicke's Regency Bill, especially by his resolute opposition to the marriage clause (*ib.* xiv. 1013–17). There is a story that Walpole prevailed on Lord Hardwicke, then Sir Philip Yorke, to quit the chief justiceship for the chancellorship, by the declaration: 'If by one o'clock you do not accept my offer, Fazakerley by two becomes lord keeper of the great seal, and one of the staunchest whigs in all England!' (Walpole, *Memoirs of George II*, i. 138 *n.*) Another of his speeches which attracted considerable attention was that delivered against the Jews' Naturalisation Bill, 7 May 1753 (Cobbett, xiv. 1402–12). Fazakerley died at his house in Grosvenor Street, London, in February 1767 (*Scots Mag.* xxix. 110; *London Mag.* xxxvi. 125–6, 147; *Probate Act Book, P. C. C.*, 1767). His will was proved at London on 16 March following (registered in P. C. C. 95, Legard). He married 10 Oct. 1723 Ann Lutwyche, who survived him (Malcolm, *Londinium Redivivum*, iv. 294). He had a son and a daughter. The son died 30 June 1737 (*Gent. Mag.* vii. 451). Elizabeth, the daughter, was married 23 Dec. 1744, 'with 16,000*l.* down,' to Granville, eldest surviving son of John, first earl Gower, and died 19 May 1745 (*ib.* xv. 51; Collins, *Peerage*, ed. Brydges, ii. 450). A portrait of Fazakerley by Anthony Devis now hangs in the reading-room of Dr. Shepherd's Library at Preston. His clerk, Robert Boulton, left him at his death in 1760 the sum of 50*l.* with which to present his picture 'drawn at full length with a handsome frame to the corporation of Preston, in order to be set up in the Town Hall of the said borough as a memorandum that the said Corporation had once an honest man to represent them in parliament' (will of Robert Boulton, registered in P. C. C. 90, Lynch; Dobson, *Hist. of Parliamentary Representation of Preston*, 2nd edit., pp. 31–3).

[Walpole's Memoirs of George II, i. 96, 109, 125, 127, 132, 376; Walpole's Letters (Cunningham), i. 130, iv. 1; Cobbett's Parliamentary Hist. xi. 861, xii. 112–13, xiii. 884–95, 1027–31, xv. 185–91, 202–6, 245–9; Howell's State Trials, vol. xvii.; Addit. MSS. 6672 f. 426, 6688 f. 424, 6694 f. 51, 9828 f. 45.] G. G.

FEAD, GEORGE (1729?–1815), lieutenant-general, colonel-commandant fourth battalion royal artillery, entered the Royal Military Academy, Woolwich, as a cadet 1 Sept. 1756, became a lieutenant-fireworker royal artillery 8 June 1756, second lieutenant 1760, first lieutenant 1764, captain-lieutenant 1771, captain 1779, brevet major 1783, regimental major 1792, lieutenant-colonel 1793, brevet colonel 1797, regimental colonel 1799, major-general 1803, lieutenant-general 1810. As a lieutenant-fireworker he was present at the famous siege of Louisburg, Cape Breton, in 1758. He was afterwards taken prisoner at Newfoundland, but exchanged. Returning a second time to America he served there six or seven years, part of the time at Pensacola. He served in Minorca from 1774 to 1781, and commanded the artillery during the memorable defence of Fort St. Philip from August 1780 to February 1781, during which he lost an eye by the bursting of a shell. He was one of the witnesses on the trial of Lieutenant-general Hon. James Murray, the governor, on charges preferred by Sir William Draper [q. v.] He went to Newfoundland a second time in 1790, and in 1794 served under the Duke of York in Flanders. He went to Jamaica in 1799 and commanded the artillery there many years. He was made lieutenant-governor of Port Royal in 1810. Fead died at his residence, Woolwich Common, 20 Nov. 1815, in the eighty-sixth year of his age and the fifty-eighth of his military service, thirty years of which had been passed abroad. He had nine sons in the service, several of whom were killed or died on duty abroad.

[Kane's List of Officers Roy. Art. (rev. ed., Woolwich, 1869), in which General Fead's name is spelt 'Fade,' while those of his sons in the regiment appear as 'Fead.' The latter is the Army List spelling. See also Minutes Roy. Art. Institution, xiv. 172.] H. M. C.

FEAKE, CHRISTOPHER (*fl.* 1645–1660), Fifth-monarchy man, began public life as an independent minister. His earlier history

is unknown. Edwards reports that in 1645 he was a preacher in London without settled charge. At St. Peter's, Cornhill, St. Mary's Woolchurch, and elsewhere as opportunity served, he discoursed 'many strange and odd things' in favour of close communion and gathered churches, and against tithes and the Westminster Assembly. In January 1646 he obtained the sequestered vicarage of All Saints, Hertford. Here he did not observe the order of public worship prescribed by the directory (1644); he discarded psalm-singing and the use of the Lord's Prayer, and refrained from baptising infants. In his preaching he predicted the downfall of all governments, on the ground of their enmity to Christ; that of Holland was doomed 'for tolerating Arminianism.' He seems to have secured a following who, when articles were exhibited against Feake by a justice of peace at the Hertford assizes, invaded the court, crying, 'We will maintain our minister with our blood.' The judge dismissed the case, and Feake on the following Sunday had 'a great auditory' to listen to his counterblast against the articles. In 1649, on the sequestration of William Jenkyn [see FINCH, EDWARD, *fl.* 1630–1641], Feake received the vicarage of Christ Church, Newgate, and one of the lectureships at St. Anne's, Blackfriars. On 28 April 1650 he preached at Mercers' Chapel, before the lord mayor (Thomas Foote), a Fifth-monarchy sermon, which was published. Soon after this he gathered or joined a baptist church meeting at Blackfriars, and subsequently in Warwick Lane. He wrote against the quakers.

Feake's preaching became more and more virulent in its attacks on the existing government. He spoke of Cromwell (18 Dec. 1653) as 'the most dissembling and perjured villain in the world.' For this and the like language he was brought before the council of state, deprived of his preferment, and committed to Windsor Castle. He appears to have been liberated in 1655, but was soon brought again before the council, and having been examined by Cromwell, was sent back to Windsor. Cromwell did not send him for trial, on the ground that the sentence would have been death. He was not treated with severity, and in the summer of 1656 we find him, though still nominally a prisoner, living in London in his 'own hired house,' with a 'souldier' appointed to keep him.

The idea of a speedy approach of our Lord's millennial reign was very widely diffused among all classes of religionists at the time of the Commonwealth. Feake occupies a middle position between the quiet dreamers and the armed fanatics who are alike included under the head of Fifth-monarchy men. His violence was exclusively of the tongue. He seems to have been set at full liberty on Cromwell's death, and in 1660 he disappears from view. At the time of his arrest (1653) he had a wife and eight children.

The following list of Feake's publications is probably incomplete: 1. 'The Genealogy of Christianity,' &c. 1650, 4to (sermon on Acts xi. 26, mentioned above; it is dedicated to the lord mayor). 2. 'Recommendatory Epistle,' prefixed to 'The Little Horns Doom,' &c. 1651, 8vo, by Mary Cary, afterwards Rande, a millenarian. 3. 'Advertisement to the Reader,' signed by Feake and others, prefixed to 'A Faithful Discovery,' &c. 1653, 4to; 2nd edit. 1655, 4to (a work against the Yorkshire quakers by John Pomroy, Joseph Kellet, and Paul Glissen). 4. 'The New Nonconformist,' &c. 1654, 4to (written from his 'watchtower' in Windsor Castle). 5. 'The Oppressed Close Prisoner in Windsor Castle,' &c. 1655, 4to. 6. Address 'to the Reader' prefixed to 'Mr. Tillinghast's Eight last Sermons,' &c. 1656, 8vo (this also is written from his 'watchtower;' he mentions that it was his second imprisonment. John Tillinghast, who died early in 1655, was minister of a congregational church at Trunch, Norfolk, and a Fifth-monarchy man). 7. Address 'to the Readers' on church government, prefixed to 'The Prophets Malachy and Isaiah prophecying to the Saints,' &c. 1656, 4to (mentions his 'hired house' and the 'souldier'). 8. 'The Time of the End,' &c. 1657, 12mo, by John Canne [q. v.], preface by Feake. 9. 'A Beam of Light,' &c. 1659, 4to (the pamphlet deals with recent political history).

Feake is mentioned in 'The Declaration of Prophetick Proposals, touching Mr. Feak, &c. 1653 [i.e. February 1654], 4to, by Arise Evans, a kindred but more distracted spirit. A tract entitled 'Proh Tempora! Proh Mores!' 1654, 4to, by 'J. N., a Mechanick,' refers to a publication called 'Mr. Christopher Feakes Exhortations,' and mentions that although Feake 'derides psalmsinging' he 'makes new songs.' A publication entitled 'A Word for All: or the Rump's Funerall Sermon, held forth by Mr. Feak to a Conventicle of Fanatiques at Bedlam,' &c. 1660, 4to, is a lampoon upon Feake.

[Edwards's Gangræna, 1646, pt. iii.; Wood's Athenæ Oxon. 1692, ii. 442; Calamy's Account, 1713, p. 19; Brook's Lives of the Puritans, 1813, iii. 308 sq.; Wilson's Dissenting Churches, 1814, iv. 133; Browne's History of Congregationalism in Norfolk and Suffolk, 1877, p. 295; works cited above.] A. G.

**FEARCHAIR** or **FERCHARDUS I** (622?–636?), the fifty-second king of Scottish Dalriada, according to the fictitious chronology of Boece and Buchanan, but the ninth according to the rectified list of Father Innes, reckoning from Fergus the son of Earc, is supposed by Buchanan to have been a son of Eugenius Eochadh Buidhe (the Yellow), who reigned between Conadh (Kenneth) Kerr and the more famous Donald IV (Breac) [q. v.], another son of Eochadh Buidhe. Skene, who conjectured in a note to the 'Chronicles of the Picts and Scots' that he may have reigned with or followed Donald Breac (preface cxii), omits him from the line of Dalriad kings in his 'History of Celtic Scotland.' The existence of another Fearchair II, called Fada (the Long) [q. v.], makes it not impossible that the chroniclers made two kings out of one. Buchanan's biography of Fearchair I and II is quite imaginary, and we know nothing of this king except that his name appears in the list of kings in the register of the priory of St. Andrews (INNES, app. 5) and other old lists as distinct from Fearchair Fada. In several of these he is called the son of Eroin.

[Innes's Critical Essay; Chronicles of Picts and Scots; Skene's Celtic Scotland.] Æ. M.

**FEARCHAIR FADA** (the Long) or **FERCHARDUS II** (*d.* 697) was the fifty-fourth king of Scottish Dalriada, according to the fictitious chronology of Boece and Buchanan, but the twelfth reckoning from Fergus the son of Earc, according to the rectified list of Father Innes. Buchanan has given a dark but imaginary portrait of this king, whom he represents as given up to every vice, closing his account with declaring that 'Scotland groaned under this monster eighteen years.'

We really know very little of him, though there seems no doubt he was an historical character. Mr. Skene's conjectural reconstruction of this period is that the kingdom of Dalriada fell into anarchy after the death of Donald Breac, 643, and was subject to the Britons, who killed that king at Strathcarron, West Lothian, but that both Britons and Scots were under subjection to the Northumbrian Angles. He further supposes that during this anarchy Fearchair Fada, the head of the clan Baedan, part of the larger tribe of Cinel Eochagh, a subdivision of the Cinel Lorn, took the lead in the attempt to throw off the yoke of the Britons and Angles. He was at first defeated in 678 by the Britons, but the issue of several other battles, one perhaps on the island of Jura, is not mentioned in the scanty entries of the Irish chronicles, probably because indecisive. In 683, in conjunction with Bredei, or Brude, son of Bile, the Pictish king of Fortrenn, he took part in the siege of Dunadd, the fort in the moss of Crinan, which had been the chief strength of the Dalriads, and in the recovery of Dundurn, a fort on the east of Loch Earn, the stronghold of the men of Fortrenn. Egfrid, the king of the Northumbrian Angles, roused by these successes of the united Picts and Scots, which drove back the Anglian advance in Scotland, invaded the Pictish territory, and was slain at Nechtansmere in 685, as a result of which Bæda states: 'The Picts recovered their territory, and the Scots in Britain and a certain part of the Britons received their liberty.'

The death of Fearchair Fada is recorded by the 'Annals of Ulster' in 697, and from the mention in the same annals of the violent death of descendants of Donald Breac, about the same period, Skene conjectures that there was no king of the whole of Scottish Dalriada, but rival chiefs of the tribe or clan of Lorn and Gabran, to the former of which tribe Fearchair, and to the latter Donald Breac and his descendants, representing the direct line of Fergus the son of Earc, belonged.

[Chronicles of the Picts and Scots; Skene's Celtic Scotland.] Æ. M.

**FEARGAL** (*d.* 785), bishop of Salzburg. [See FERGIL.]

**FEARN, HENRY NOEL-** (1811–1868), miscellaneous writer and numismatist. [See CHRISTMAS, HENRY.]

**FEARN, JOHN** (1768–1837), philosopher, served for some years in the royal navy, retired, and devoted himself to philosophy. He was equally opposed to the English and the Scottish schools, but was no transcendentalist, and professed to base his philosophy on induction. In a series of works, of which a list is appended, he discussed most of the more important questions of metaphysics, but without showing any clear apprehension of the points in dispute. He was a friend of Dr. Parr and of Basil Montagu. He died in Sloane Street, Chelsea, on 3 Dec. 1837. His works are the following: 1. 'An Essay on Consciousness, or a Series of Evidences of a Distinct Mind,' London, 1810, 2nd edit. 1812, 4to. 2. 'A Review of First Principles of Bishop Berkeley, Dr. Reid, and Professor Stewart, with an indication of other principles,' London, 1813, 4to (also printed in the 'Pamphleteer,' No. vi.) 3. 'An Essay on Immortality,' London, 1814, 8vo. 4. 'A Demonstration of the Principles of Primary Vision, with the consequent state of Philo

sophy in Great Britain,' London, 1815, 4to. 5. 'A Demonstration of Necessary Connection,' London, 1815, 4to. 6. 'A Letter to Professor Stewart on the Objects of General Terms, and on the Axiomatical Laws of Vision,' London, 1817, 4to. 7. 'First Lines of the Human Mind,' London, 1820, 8vo. 8. 'Anti-Tooke; or an Analysis of the Principles and Structure of Language exemplified in the English Tongue,' London, 1824, 8vo. 9. 'A Manual of the Physiology of Mind, comprehending the First Principles of Physical Theology, with which are laid out the crucial objections to the Reideian Theory. To which is suffixed a paper on the Logic of Relation considered as a machine for Ratiocinative Science,' London, 1829, 8vo. 10. 'A Rationale of the Laws of Cerebral Vision, comprising the Laws of Single and of Erect Vision, deduced upon the Principles of Dioptrics,' London, 1830, 8vo. 11. 'The Human Sensorium investigated as to figure,' London, 1832, 8vo. 12. 'An Appeal to Philosophers by name on the Demonstration of Vision on the Brain, and against the attack of Sir David Brewster on the Rationale of Cerebral Vision,' London, 1837, 8vo.

[Gent. Mag., 1838, pt. i. p. 216; Brit. Mus. Cat.] J. M. R.

FEARNE, CHARLES (1742–1794), legal writer, born in London in 1742, was the eldest son of Charles Fearne, deputy secretary of the admiralty and judge advocate, who presided at the trial of Admiral Byng. He was educated at Westminster School, on leaving which he entered the Inner Temple, though evidently without any fixed resolution as to his future career. In 1768 his father died (*Gent. Mag.* xxxviii. 142), leaving a small fortune to be divided equally among him, his younger brother, and his sister. It is related of Fearne that he refused to take his share, on the ground that he had already received some hundred pounds to start him in his profession, and had had an education superior to that of his younger brother. He seems to have had a very remarkable inventive faculty, which for some time prevented him from settling down seriously to the practice of the law. In order to carry out one of his ideas, having discovered a new process of dyeing morocco leather, he sold his books, and along with a partner hired vats and tan-pits near Fulham; but he became alarmed at the expense, and abandoned the project after losing about half his little fortune. During the rest of his life he spent much of his leisure in such pursuits. His editor, Butler, relates that a friend of his having communicated to an eminent gunsmith a project of a musket of greater power and much less size than that in ordinary use, the gunsmith pointed out to him its defects, and observed that 'a Mr. Fearne, an obscure law-man, in Breame's Buildings, Chancery Lane, had invented a musket which, although defective, was much nearer to the attainment of the object' (*Reminiscences*, i. 118). Butler moreover speaks of Fearne as a man of great classical and mathematical attainments, and mentions a treatise on the Greek accent, and another on the 'Retreat of the Ten Thousand,' neither of which appears to have been published. These were what Fearne himself called his dissipations. Comparatively soon after devoting himself in earnest to the law he acquired a considerable chamber practice. The publication in 1772, when the great controversy over the rule in Shelley's case was at its height, of his 'Essay on the Learning of Contingent Remainders and Executory Devises' placed him in the first rank of real property lawyers. This work, which was greatly enlarged in subsequent editions, has remained to this day the classical work on its subject, and is included in the short list of quasi-authoritative books of the law. It has been said that 'no work perhaps on any branch of science affords a more beautiful instance of analysis' (Butler, pref. to seventh ed.); and Lord Campbell goes so far as to assert that Fearne was 'a man of as acute understanding as Pascal or Sir Isaac Newton' (*Chief Justices*, ii. 434). If this be somewhat exaggerated, at any rate the essay is distinguished among legal treatises for its close and sustained reasoning. Fearne was not content with such a mechanical piecing together of cases and dicta of varying authority as was imperfectly done for real property a few years later by Cruise; he thoroughly assimilated the crabbed learning of his subject, used his independent judgment, and gave to his work a logical completeness and consistency rare in legal literature. Of its educational value one may say that the student may more safely omit the reading of Coke upon Littleton than of Fearne on 'Contingent Remainders.' It should be said, however, that in the opinion of some lawyers the merits of the essay have been greatly overrated (see the criticisms in *Law Mag.* xxxi. 356.)

Having risen so high in his profession that he is said to have been 'more consulted than any man of his time' (see 1 *Cl. and Fin.* 399), Fearne's energy gradually relaxed. Other interests and a love of ease distracted him; he remained out of town for longer and longer periods, leaving directions with his clerk 'not to know where he was, how he was, or when he would be in town,' till one by one his clients dropped away. He had been making a large

income, but he lived so extravagantly that in the end he had to accept assistance from his friends. He took up his business once more; but the fall in his fortunes and the loss of his independence had crushed him both in mind and body, and after a lingering illness he died at Chelmsford on 25 Feb. 1794 (*Gent. Mag.* lxiv. 182).

The following are Fearne's works: 1. 'A historical legigraphical Chart of Landed Property in England, from the time of the Saxons to the present æra, displaying, at one view, the Tenures, Mode of Descent, and Power of Alienation of Lands in England at all times during the same period,' 1769, reprinted 1791. 2. 'An Impartial Answer to the Doctrine delivered in a Letter which appeared in the "Public Advertiser" on 19 Dec. 1769 under the signature "Junius,"' 1770 (Watt, not in British Museum). 3. 'An Essay on the Learning of Contingent Remainders and Executory Devises,' first edit., 1772; second, 1773; third, 1776; fourth (part relating to 'Contingent Remainders,' containing opinions on will in Perrin *v.* Blake), 1791; fifth (with notes by Powell), 1795 ('Executory Devises'), and 1801 ('Contingent Remainders'); sixth, seventh, eighth, and ninth (with notes by Butler), 1809, 1820, 1824, 1831; tenth (the standard edition, edited by J. W. Smith; the second volume consists of 'An Original View of Executory Interests on Real and Personal Property,' by the editor), two volumes, 1844. 4. 'Copies of Opinions on the Will which was the subject of the case of Perrin *v.* Blake before the Court of King's Bench in 1769,' 1780, and also in fourth edition of 'Essay,' 1791. In the first edition of the 'Essay on Contingent Remainders' Fearne had quoted an opinion of Lord Mansfield, written when solicitor-general, on the will in Perrin *v.* Blake. Lord Mansfield disavowed the opinion; Fearne replied by publishing it verbatim, together with the opinions of other eminent counsel taken about the same date, and succeeded in establishing its authenticity while ironically appearing to acknowledge that he and Mr. Booth, from whom he received it, had been mistaken (see CAMPBELL, *Chief Justices*, ii. 434). 5. 'The Posthumous Works of Charles Fearne, Esquire, Barrister-at-Law; consisting of a Reading on the Statute of Enrolments, Arguments in the singular case of General Stanwix, and a Collection of Cases and Opinions. Selected from the Author's Manuscripts by Thomas Mitchell Shadwell of Gray's Inn, Esquire,' 1797.

[European Mag. August, September, and October 1799; Law Mag. i. 115; Butler's Reminiscences, i. 118; Butler's preface to 7th edit. of Essay.] G. P. M.

FEARY, JOHN (*fl.* 1770–1788), landscape-painter, obtained a premium from the Society of Arts in 1766 for a drawing from the Duke of Richmond's gallery (for artists under twenty-one), and in 1776 was awarded a large silver pallet for a landscape. He first appears as an exhibitor with the Free Society of Artists in 1770, sending 'A View from Maise [Maze] Hill in Greenwich Park,' and 'A View of a Storm breaking from the Surrey side of Westminster Bridge;' in 1771 he sent to the same exhibition 'A View taken from Highgate Hill.' In 1772 he appears as an exhibitor at the Royal Academy with 'A View of Clapham Common, taken from the North Side,' and he was a frequent contributor up to 1788, in which year he exhibited 'A View of Castle Hill, Devonshire,' after which he disappears. Feary, who was of deformed stature, is stated to have been a pupil of Richard Wilson, R.A. [q. v.], and his landscapes were very neatly finished. He was employed to paint views of the parks and mansions of the nobility and gentry, some of which have been engraved.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Catalogues of the Royal Academy and the Free Society of Artists; Smith's Nollekens and his Times, i. 361; manuscript notes by Mr. Anderdon in Royal Academy Catalogues, print room, British Museum.] L. C.

FEATHERSTON, ISAAC EARL (1813–1876), New Zealand statesman, fourth son of Thomas Featherston of Blackdean, Weardale, and Cotfield House, Durham, was born 21 March 1813, and educated at a private school in Tamworth. After spending some time abroad, he entered as a student at the Edinburgh University, studied medicine, and graduated M.D. in 1836. In 1839 he married, and the next year ill-health led him to migrate to New Zealand. He settled at Wellington, and soon became conspicuous by advocating the cause of the settlers who had purchased land under the New Zealand Company. In 1852, when their claims were admitted, his services were recognised by the presentation of an address and a piece of plate. The governor, Sir George Grey, opposing a scheme of constitution offered by Lord Grey, on the ground of probable difficulty with the Maoris, the Settlers' Constitutional Association, in which Featherston was prominent, was formed in 1849 to promote the measure. An act for this purpose was finally passed in 1852 by the imperial parliament, and in 1853 the New Zealand Constitution Act came into force. Featherston was elected superintendent of the province of Wellington, which office he retained

by constant re-election until his appointment as agent-general in 1871. Under the new act he was also elected to the general assembly as a representative, at first for Wanganui, and afterwards for the city of Wellington. In the general assembly he became known as one of the most determined supporters of 'provincialism.' His desire to retain the office of superintendent of the province of Wellington led him to reject office, except during a particular crisis. Featherston was strongly opposed to the disregard of the tribal forms of tenure among the Maoris, and held that the attempt to dispossess a tribe of its property was in direct defiance of the treaty of Waitangi (1842). He denounced (1860) the war which ensued as 'unjust and unholy,' and gained the regard of the natives. In 1861 he warned the governor of the growing distrust among the native tribes, and his temporary acceptance of office in July 1861 marked the accession to power of the peace party. On the renewal of the war in 1863 his influence decided the Maoris of the province of Wellington not to join the insurrection, and in 1865 he induced a native contingent to follow General Chute in his celebrated march to Taranaki.

Featherston assisted in establishing and developing the lines of steam communication between Australia and New Zealand. In 1869 he was sent as representative of the colony to Australia to urge the necessity of retaining troops in New Zealand, and for the same purpose was nominated as one of two special commissioners to England in the following year. In 1871 he became agent-general for New Zealand, and held the office till his death, 19 June 1876.

[Gisborne's New Zealand Rulers and Statesmen; Rusden's Hist. of New Zealand; New Zealand Times.] E. C. K. G.

**FEATLEY or FAIRCLOUGH, DANIEL** (1582–1645), controversialist, born at Charlton-upon-Otmoor, Oxfordshire, on 15 March 1582, was the second son of John Fairclough, cook to Laurence Humphrey, president of Magdalen College, Oxford, and afterwards to Corpus Christi College in the same university, by his wife Marian Thrift. He was the first of his family to adopt the vulgarised spelling of the surname. He was educated as a chorister of Magdalen College. He was admitted scholar of Corpus Christi College 13 Dec. 1594, and probationer fellow 20 Sept. 1602, having taken his B.A. degree 13 Feb. 1601. He proceeded M.A. 17 April 1605, and became noted as a disputant and preacher. In 1607 he delivered an oration at the funeral of John Rainolds, president of Corpus, his godfather and benefactor. In 1610 and the two following years he was in attendance as chaplain upon Sir Thomas Edmondes [q. v.], the English ambassador at Paris, and was noticed for his fearless attacks upon the Roman catholic doctrines and his disputations with the jesuits. Twenty-one of the sermons preached by him in the ambassador's chapel are printed in his 'Clavis Mystica: a Key opening divers difficult and mysterious Texts of Holy Scripture; handled in seventy Sermons preached at solemn and most celebrious Assemblies upon speciall occasions in England and France,' fol., London, 1636. Featley commenced B.D. 8 July 1613, and was the preacher at the act of that year. In his rather lengthy sermon (No. 37 in the 'Clavis Mystica') he found himself obliged to rebuke the drowsiness of his hearers. He seems to have given offence by his plain speaking, even in consecration sermons. Featley was domestic chaplain to Abbot, archbishop of Canterbury. By the direction of the archbishop, who was desirous that Marc Anthony de Dominis [q. v.], archbishop of Spalatro, should be gratified with the hearing of a complete divinity act, Featley in 1617 kept his exercise for the degree of D.D. under John Prideaux, the regius professor. The professor was so pressed as to lose his temper, and Abbot had some difficulty in effecting a reconciliation. De Dominis on being soon after appointed master of the Savoy gave Featley a brother's place in that hospital. In 1610 he had preached the rehearsal sermon at Oxford, and by the Bishop of London's appointment he discharged the same duty at St. Paul's Cross in 1618.

At the invitation of an old pupil, Ezekiel Arscot, Featley accepted the rectory of North-Hill, Cornwall, which he soon vacated on his institution by Abbot to the rectory of Lambeth, 6 Feb. 1618–19. On 27 June 1623 a famous conference was held at the house of Sir Humphrey Lynde between Featley and Francis White, dean of Carlisle, and the jesuits John Fisher (Percy) [q. v.] and John Sweet, of which an account was surreptitiously printed the same year, with the title 'The Fisher catched in his owne Net.' Thereupon Featley, by Abbot's command, prepared an elaborate report of that and other controversies, published as 'The Romish Fisher caught and held in his owne Net; or, a True Relation of the Protestant Conference and Popish Difference. A Justification of the one, and Refutation of the other, etc. (An Appendix to the Fisher's Net, etc.—A True Relation of that which passed in a Conference . . . touching Transubstantiation—A Conference by writing betweene D. Featley . . . and M. Sweet . . . touching the ground

. . . of Faith,' 4to, London, 1624. Such was his fame as a disputant that the king himself was graciously pleased to engage with him in a 'scholastick duel,' of which Featley afterwards published a full relation, to which he gave the title of 'Cygnea Cantio: or learned Decisions and . . . pious Directions for Students in Divinitie, delivered by... King James at White Hall, a few weekes before his death,' 4to, London, 1629. Some time before 1625 Abbot, urged, it is said, by 'the discontents of the court and city because his chaplain was kept still behinde the hangings' (*Featlæi* Παλιγγενεσια, pt. ii.), gave him the rectory of Allhallows, Bread Street, which Featley was afterwards allowed to exchange for the rectory of Acton, Middlesex, to which he was instituted 30 Jan. 1626–7 (*ib.* i. 571). In 1630 he appears as provost of Chelsea College (Faulkner, *Chelsea*, ii. 227, 228–9).

In 1622 Featley had married Mrs. Joyce Halloway, or Holloway, 'an ancient, grave gentlewoman,' considerably his senior. She was the daughter of William Kerwyn, and had already been twice married. There being at that time no parsonage at Lambeth, Featley henceforth resided in his wife's house at the end of Kennington Lane. He concealed his marriage for some time, lest it should interfere with his residence at Lambeth Palace; but in 1625 he ceased to be chaplain to Abbot, owing, it has been unjustly represented, to the archbishop's unfeeling treatment. Featley had been refused admission to the palace, because an illness from which he was suffering was supposed to be the plague. On recovering from what proved to be a sharp attack of ague, he abruptly resigned his chaplaincy. Wood attributes his resignation, of which this seems to be the true account, simply to his marriage. During the pestilence in 1625 and 1626 Featley thought controversy out of season, and composed a book of instructions, hymns, and prayers, which he called 'Ancilla Pietatis; or the hand-maid to private devotion; presenting a manuall to her mistresse,' 2 parts, 12mo, London, 1626. Of this, the most popular manual of private devotion in its day, a sixth edition appeared in 1639, besides translations into French and other continental languages. It was a special favourite with Charles I in his troubles. Wood relates, on the authority of William Cartwright of Christ Church, that for making the story of St. George, the tutelar saint of England, a 'mere figment' in the 'Practice of Extraordinary Devotion,' afterwards printed with this work, Laud, when primate, 'forced Featley to cry *peccavi*, and to fall upon his knees.' Featley, however, was speaking of St. George of Alexandria. It does not appear that he and Laud were ever friends. Featley had, to use his own expression, 'lookt the lion in the very face; nay, when he ror'd he trembled not' (*The Gentle Lash*, p. 4). This refers to his having persistently refused to turn the communion-table in his church at Lambeth 'altar-wise.' He was besides a witness against Laud in 1634, when the primate was charged with having made superstitious innovations in Lambeth Chapel (Rushworth, *Historical Collections*, pt. ii. i. 280). Laud, two years later, ordered many passages reflecting on the Roman catholics in Featley's 'Clavis Mystica' to be obliterated, before allowing the book to be printed. These offending passages were severally reproduced, *in extenso*, by William Prynne (*Canterburies Doome*, p. 108, and passim). In 1641 Featley was nominated by the lords one of the subcommittee 'to settle religion,' which met at the Jerusalem Chamber, Westminster, under the presidency of Bishop Williams, the then dean (Fuller, *Church History*, ed. Brewer, vi. 188).

In his 'Spongia' (*The Gentle Lash*, pt. ii. p. 13) Featley refers to a 'double task' recommended to him by some members of the House of Commons. His animadversions upon a popish tract called 'A Safegard from Shipwracke to a prudent Catholike,' to which he gave the title of 'Vertumnus Romanus,' 4to, London, 1642, was one part, and appeared with the parliament's imprimatur. The other undertaking was an exposition of and marginal annotations on St. Paul's Epistles, which were printed in the Bible issued by the assembly of divines in 1645, folio (cf. *ib.* p. 2).

Though, as Peter Heylyn said, 'a Calvinist always in his heart,' Featley defended the church of England as well against the protestant sectaries as the Roman catholics. During the civil war, besides being constantly subjected to violence and robbery, he twice narrowly escaped assassination. After the battle of Brentford, 12 Nov. 1642, some of Essex's troops, who were quartered at Acton, hearing that the rector was very exact in his observance of church ceremonies, fired his well-stocked barns and stables, and did other damage to the amount of 211*l.*; they then went to the church, broke open the door, pulled down the font, smashed the windows, and burnt the communion rails in the street (*Mercurius Rusticus*, pp. 192–3). On the following 19 Feb. 1642–3, in the midst of service, five soldiers rushed into Lambeth Church intending to murder Featley, who had been warned, and kept out of the way. Two parishioners were wounded and slain. He was next brought before the committee for plun-

dered ministers upon seven frivolous articles exhibited against him by three of his Lambeth parishioners, whom he styles 'semi-separatists.' On 16 March 1642–3 he was called into the exchequer chamber to answer the charges. The committee refused to hear his witnesses, and voted him out of his living on the 23rd, four only out of seventeen being present. The order was not reported to the commons until 11 July, when it was negatived. Featley has left a full report of these proceedings in 'Spongia,' the second part of 'The Gentle Lash.' Earlier in the year he had been offered, says his nephew, the chair of divinity at Leyden, but declined it on the plea of old age (*Featlæi* Παλιγγενεσία, pt. ii. p. 37). He attended the meetings of the assembly of divines, of which he was nominated a member in June. Heylyn questions whether he sat in the assembly to show his parts or to head a party, or out of his old love to Calvinism (*Hist. of the Presbyterians*, 1670, p. 464). He spoke boldly on behalf of episcopacy, and denounced the alienation of church property and the toleration of new sects (Clarendon, *History*, 1849, bk. vii. par. 254, 255). He also refused to assent to every clause in the solemn league and covenant. His speeches, together with 'sixteen reasons for episcopall goverument,' are printed in his 'Sacra Nemesis;' the speeches alone, as 'Orationes Synodicæ,' in the sixth edition of his 'Dippers Dipt.' In consequence of a message from Charles, whose chaplain he was, Featley eventually withdrew from the assembly (*The Gentle Lash*, p. 2); but being soon afterwards detected in a correspondence with Archbishop Ussher, then with the king at Oxford, he was imprisoned as 'a spy and intelligencer' in Lord Petre's house in Aldersgate Street. A letter to the archbishop had been drawn from him by a trick, and apparently falsified by the transcriber. Although, according to his sentence, his rectories and library only were ordered to be sequestered (*Commons' Journals*, iii. 262), 'yet all his rent and arrears were seized with account-books, and his house, being no copyhold and no parsonage-house, was taken from him, and all his household stuff distracted, and a great part thereof sold' (*Cal. State Papers*, Dom. 1641–3, p. 489). This harsh treatment gained him many sympathisers outside his own party, Richard Baxter among others (*Life and Times*, i. 75).

During his imprisonment Featley returned to controversy. At the request of the parliament he wrote a learned treatise against the Roman catholics entitled 'Roma Ruens; Romes Ruine; being a succinct Answer to a Popish Challenge, concerning the antiquity, unity, universality, succession, and perpetuall visibility of the true Church, . . .' 4to, London, 1644. While writing it, says his nephew, he was allowed three books at a time from his library. In January 1643–4 he published as the third section of 'The Gentle Lash' his remarkable 'Challenge' against the puritan divines of the day, in which he offered to vindicate the articles, discipline, and liturgy of the church of England. Another controversy was with a fellow-prisoner, the baptist minister, Henry Denne [q. v.], of whose sect Featley had always been a bitter opponent, having on 17 Oct. 1642 held fierce argument in Southwark with William Kiffin [q. v.] and three other baptists, the substance of which he embodied in his best-known work entitled 'Καταβαπτισταὶ καταπυστοί. The Dippers dipt: or, the Anabaptists duck'd and plung'd over head and eares at a Disputation in Southwark. Together with a large and full Discourse of their (1) Originall, (2) Severall sorts, (3) Peculiar Errours, (4) High Attempts against the State, (5) Capitall punishments: with an application to these times,' 4to, London, 1645. This amusing treatise passed through six editions in as many years, and mingles invective with anecdotes of the wickedness of his antagonists and its providential punishment. In dedicating the book to the parliament Featley was evidently making a desperate bid for liberty. Denne, feeling greatly hurt by the tone of Featley's diatribe, offered to dispute the ten arguments with him 'face to face,' 'the first whereof we did debate in private, but four gentlemen desiring to hear the rest of the performance, the doctor would not admit them without an order from the state . . . but that if I would write, he would defend his arguments' (Denne, preface to *Antichrist*). Denne thereupon drew up his 'Antichrist Unmasked,' which appeared by 1 April of the same year, 1645, when Featley was already a dying man; another reply by the Rev. Samuel Richardson, entitled 'Some brief Considerations,' followed soon afterwards.

Featley was in bad health before his imprisonment, and after eighteen months' confinement he was permitted upon bail to remove to Chelsea College for change of air. There he died of asthma and dropsy, 17 April 1645, and on the 21st was buried by his own desire in the chancel of Lambeth Church, 'at which time a very great multitude of persons of honour and quality attended the funeral rites.' The sermon preached on the occasion by Dr. William Leo, a friend of thirty-seven years, affords many interesting biographical details. He is described by his nephew as being 'low of stature, yet of a lovely grace-

ful countenance;' while Wood accounted him 'a most smart scourge of the church of Rome, a compendium of the learned tongues, and of all the liberal arts and sciences.' His portrait by W. Marshall, dated 1645, is prefixed to most editions of 'The Dippers Dipt,' except the first; another, representing him in his grave clothes lying on his tomb, with an epitaph, forms the frontispiece to Leo's 'Funeral Sermon,' and is also found in some of his posthumous works. Mrs. Featley died in 1637 (Gataker, *Funeral Sermon*, 1638; Stow, *Survey*, ed. Strype, 1720, pp. 102, 104).

Featley's voluminous works include: 1. Life of John Jewel prefixed to the bishop's collected works in 1609, and again in 1611, mostly an abridgment of the life by Laurence Humphrey. It was reproduced, together with his lives of Rainolds, Abbot, bishop of Salisbury, and 'divers others,' in Thomas Fuller's 'Abel Redevivus,' 1651. 2. 'Parallelismus nov-antiqui erroris Pelagiarminiani,' 4to, London, 1626, an anonymous tract against Richard Montagu, afterwards bishop of Norwich. 3. 'Pelagius Redivivus, or Pelagius raked out of the ashes by Arminius and his schollers,' 4to, London, 1626, anonymous, containing a translation of the preceding tract. 4. 'A Second Parallel together with a Writ of Error [by D. Featley] sued against the Appealer' (i.e. Bishop Montagu), 4to, London, 1626. 5. 'The grand sacrilege of the Church of Rome in taking away the sacred cup from the Laiety at the Lord's Table . . . Together with two conferences, the former at Paris with D. Smith . . . the later at London with Mr. Everard,' 4to, London, 1630. 6. 'Hexatexium: or, six Cordials to strengthen the Heart of every faithful Christian against the Terrors of Death,' fol. London, 1637. 7. 'Transubstantiation exploded; or an encounter with Richard [Smith] the Titularie Bishop of Chalcedon, concerning Christ his presence at his holy Table. . . . Whereunto is annexed a . . . Disputation [touching the same point] held at Paris with C. Bagshaw,' 12mo, London, 1638. 8. 'Θρήνοικος. The House of Mourning; furnished with directions for the houre of death. Delivered in 47 sermons, preached at the funeralls of divers . . . Servants of Christ. By D. Featly . . . and other . . . divines,' fol. London, 1640; another edition, fol. London, 1660. 9. 'The Gentle Lash, or the Vindication of Dr. Featley, a knowne Champion of the Protestant Religion: also Seven Articles exhibited against him. With his Answer thereunto. Together with the said Doctor his Manifesto and Challenge,' 2 parts, 4to (Oxford), 1644; another edition the same year. 10. 'Sacra Nemesis, the Levites Scourge; or, Mercurius Britan. Civicus, disciplin'd. Also diverse remarkable Disputes and Resolvs in the Assembly of Divines related, Episcopacy asserted, Truth righted, Innocency vindicated against detraction' (anon.), 4to, Oxford, 1644. 11. 'Pedum Pastorale et Methodus Concionandi,' 12mo. Utrecht, 1657. 12. 'Featlæi Παλιγγενεσία; or, Dr. Daniel Featley revived: proving that the Protestant Church (and not the Romish) is the onely Catholick and true Church. . . , With a succinct History of his Life and Death. Published by John Featley,' 2 parts, 12mo, London, 1660. 13. 'The League illegal: wherein the late solemn league and covenant is . . . examined . . . and . . . confuted; . . . written long since in prison by Daniel Featley. . . . Published by John Faireclough, vulgo Featley. (D. F. his speech before the assembly of divines, concerning the new league and covenant. Dr. Featley's sixteen reasons for episcopal government, which he intended to have delivered in the assembly . . . but was not permitted,' &c.), 4to, London, 1660. Featley also published, 4to, London, 1638, Sir Humphrey Lynde's posthumous reply to the jesuit, Robert Jenison, entitled 'A Case for the Spectacles, or a Defence of Via Tuta,' together with a treatise of his own called 'Strictureæ in Lyndomastigem, by way of supplement to the Knight's Answer,' and a 'Sermon [on Numb. xxiii. 10] preached at his Funerall at Cobham, June the 14th, 1636;' reprinted in the supplement to Bishop Gibson's 'Preservative from Popery' (vol. v. ed. 1849). Some of Featley's college exercises or 'adversaria' are in the Bodleian Library, Rawlinson MS. C. 753. Bliss mentions, but omits to give the number, another volume among the same collection, containing thirty-one different pieces by Featley, besides a number of his letters (Wood, *Athenæ Oxon.*, ed. Bliss, iii. 168–9), from which it appears that while at Corpus he had the tuition of Walter, eldest son of Sir Walter Raleigh. A set of Latin verses, written by him in 1606, giving a curious exposition of jesuitical amphibology, will be found prefixed to Henry Mason's 'New Art of Lying,' 12mo, London, 1634.

Featley left 'a modell of an intended will to be confirmed and executed if ever peace returne upon Israell,' dated 14 April 1645. Therein he gives to Gregory Braxton, 'for manie yeares my right eye and hand,' 'all the copies begun or finished against Poperie, Arminianisme, or Anabaptisticall Heresies. Item, a booke which my Lord Craven put mee upon long agoe, perfect for the presse;

and my desire is that in the printing thereof greate regarde be had to the speedie dispersinge of the copies' (will proved 10 June 1645; registered in P. C. C. 89, Rivers).

[Wood's Athenæ Oxon. (Bliss), iii. 156–69, 1254, and passim; Wood's Fasti Oxon. (Bliss), i. 291, 305, 353, 374; John Featley's History of his Life and Death, part ii. of Featlæi Παλιγγενεσία; Nichols's Bibliotheca, vol. ii. No. 39, pp. 35, 58–59, appendix, pp. 62–3 (Ducarel's Lambeth), vol. x. No. 5, pp. 314–41 (Denne's Addenda); Biog. Brit. (1763), supplement, pp. 49–50; Chalmers's Biog. Dict. xiv. 162–7; Lloyd's Worthies, p. 527; Walker's Sufferings of the Clergy (1714), pp. 75–8, 169–70; Lysons's Environs, i. 260, 292–4, 323*n*., 416, ii. 11, 152, 153, 154*n*.; Neal's Hist. of the Puritans, iii. 47, 58, 78–9. 267–9; Manning and Bray's Surrey, iii. 463, 502, 504, 514, 517, appendix, c. iii.; Allen's Lambeth, pp. 21, 22, 34, 59, 73, 355; Tanswell's Lambeth, pp. 136–7; Brayley's Surrey, iii. 321–322; Perfect Diurnal, 2 Oct. 1643; Perfect Declaration of Proceedings in Parliament, 26 April 1645; Wilson's Dissenting Churches, i. 413, ii. 442; Claude's Essay on the Composition of a Sermon (Robinson), ii. 98; Fuller's Worthies (1662), Oxfordshire, p. 340; Granger's Biog. Hist. of England (2nd ed.), ii. 176–7; Notes and Queries, 2nd ser. ix. 13, 54, 87–8, 313, 485, 3rd ser. ix. 467, 5th ser. viii. 28, 94.] G. G.

**FEATLEY or FAIRCLOUGH, JOHN** (1605?–1666), divine, son of John Fairclough, the elder brother of Daniel Featley [q. v.], was born in Northamptonshire in or about 1605. He was admitted either clerk or chorister at All Souls' College, Oxford, and took his B.A. degree on 25 Feb. 1624 (Wood, *Fasti Oxon.* ed. Bliss, i. 414). After being ordained he proceeded, as he tells us, to 'Saint Christophers in the Western Indies, where I had the honor to be the first preacher of the Gospel in the infancy of that Mother-Colony in the year 1626' (*Featlæi* Παλιγγενεσία, pt. ii. p. 38). During 1635 and 1636 he was curate to his uncle at Lambeth, and probably at Acton. In 1639 he was made chaplain to Charles I, 'at Hurtly Fields in the first Scottish expedition' (*Cal. State Papers*, Dom. 1660–1, p. 226). When the king's cause had declined he was persuaded by his uncle to again withdraw to St. Christopher's, for which he sailed with his wife, children, and servants from Tilbury Hope on 24 June 1643 (*Featlæi* Παλιγγενεσία, pt. ii. p. 39). On 17 April 1646 he writes from his house at Flushing, Holland. After the Restoration he was appointed on 29 June 1660 chaplain extraordinary to the king, who presented him on 13 Aug. to the precentorship of Lincoln (Le Neve, *Fasti*, ed. Hardy, ii. 86), and in September following to the prebend of Melton Ross with Scamlesby in the same cathedral (*ib.* ii. 204). In 1661 he appears as rector of Langar, Nottinghamshire, having in the previous year petitioned for the rectory of Beckingham, Lincolnshire (*Cal. State Papers*, Dom. 1660–1, pp. 226, 601). By the dean and chapter of Lincoln he was afterwards instituted to the vicarage of Edwinstowe, Nottinghamshire. On 7 June 1661 he was created by royal mandamus D.D. at Oxford (Wood, *Fasti Oxon.* ed. Bliss, ii. 256). He died at Lincoln in 1666, and was buried in a chapel in the cathedral. He published two if not more of his uncle's tracts, together with his life, and was himself author of: 1. 'Sermon to the West India Company [on Joshua i. 9],' 4to, London, 1629. 2. 'Obedience and Submission. A Sermon [on Heb. xiii. 17] preached . . . 8 Dec. 1635,' 4to, London, 1636. 3. 'A Fountain of Teares emptying itselfe into three rivelets, viz., of (1) Compunction. (2) Compassion. (3) Devotion,' 12mo, Amsterdam, 1646; another edition, 12mo, London, 1683. His portrait, a small head, appears on the engraved title of the first edition of this manual.

[Wood's Athenæ Oxon. ed. Bliss, iii. 729–31; Cox's Magna Britannia, iii. 587; Nichols's Bibliotheca, vol. x. No. 5, p. 337 *n*. (Denne's Addenda); Chalmers's Biog. Dict. xiv. 168; Granger's Biog. Hist. of England, 2nd ed. ii. 190.] G. G.

**FEATLEY, RICHARD** (1621–1682), nonconformist divine. [See Fairclough.]

**FECHIN, Saint** (*d.* 664), was born in the north of Connaught. Of his genealogy no more is known than that his father's name was Coelcarna, his mother's Lassair. In some lists of saints he is named Ecca or Mo-ecca. Prodigies are recorded of his gestation, birth, and childhood, resembling those of other saints of his time, and even the successful milking of a bull which is attributed to him is not without parallel. When he grew up he converted pagans, defeated devils, raised the dead, and boiled water without fire. Most of his miracles have no local colouring or individual propriety, and are merely part of the composition of his biographers; but some fragments of genuine history seem contained in his lives, the best being that in which he bids Themaria, queen of Diarmait, king of Meath, find the way of her salvation in dressing the sores of a leper. The drainage of wounds and sores was not then understood, and in bidding the queen clean the leper's ulcers with her lips Fechin was not intentionally adding unnecessary horror to her task, but was merely indicating the best method then known, and one of which

traces existed till recent times in Ireland. After many wanderings Fechin settled in a remote hollow in the Connaught portion of the kingdom of Meath. A few houses with an encircling wall and ruined gates, still called the borough of Fore, because the place was represented in the Irish parliament, a ruined monastery of the later middle ages, a great earthwork attributed to Turgeis the Dane, and two very ancient churches with megalithic portals mark the importance of the saint's settlement in successive ages subsequent to his time. The oldest of the churches, if not built by him, at any rate approaches very nearly to his century. Near it are the remains of a very old mill, the successor of one built by Fechin, and known as *muilin gan sroth*, because worked by a spring which comes out of the hillside close to the mill. Above the church is the steep rock of Fore, and on the opposite side of the valley rises the Ben of Fore, a hill visible from remote parts of Meath and of Breifne. A great tribe of monks lived with Fechin in this lonely spot, and here he is remembered to this day and commemorated on 20 Jan., the day upon which he died of the plague called buidhe chonail in 664. Ecclefechan in Dumfriesshire preserves his name in Scotland; and in Ireland besides Fore (now in co. Westmeath) he is said to have founded the abbey of Cong in Galway, and that of Eas-dara in Achadoe, co. Kerry, and nine other churches or religious settlements.

[Colgan's Acta Sanctorum Hiberniæ, Louvain, 1645, p. 130. Two lives are given, both are long subsequent to St. Fechin, but the second, taken from several Irish lives, is based upon some ancient materials. See also Dunraven's Irish Architecture; Petrie's Round Towers; Annala Riogachta Eireann, vol. i., ed. O'Donovan; local knowledge.] N. M.

**FECHTER, CHARLES ALBERT** (1824–1879), actor and dramatist, was born 23 Oct. 1824 in Hanway Yard, Oxford Street, according to the biography published in America, but according to Vapereau (*Dictionnaire des Contemporains*) at Belleville, Paris. His parents were born in France, the father, who designed for jewellers, being of German, the mother, it is said, of Piedmontese, extraction. Sculpture, which he learned from his father, was his earliest serious occupation. His first appearance on the stage was at the Salle Molière, a small theatre for amateurs, where, in 1840, he played in 'Le Mari de la Veuve' of the elder Dumas. After a few weeks at the Conservatoire, and a short and disastrous tour in Italy, as member of a travelling French company, Fechter returned to Paris. In December 1844, as Séide in the 'Mahomet' of Voltaire, and Valère in 'Tartuffe,' he made as pensionnaire his début at the Comédie Française. After playing other characters, in some of which he supported Rachel, he withdrew in a huff from the theatre and once more recommenced sculpture. An engagement in Berlin, in the course of which he played in drama, opera, and ballet, followed in 1846. The next year he played for a week or two at the Vaudeville, and came to London, where, at the St. James's Theatre, he appeared in a version of the 'Antigone' of Sophocles and in other pieces. An engagement in 1848 at the Ambigu Comique, in which, in 'La Famille Thureau,' he modelled on the stage a clay figure of Poetry, was interrupted by the outbreak of revolution. In 'Oscar XXVIII,' a satire by Labiche and Decourcelle on the revolution, he appeared at the Variétés, and he then, at the Théâtre Historique, played in various pieces of Dumas and of Paul Féval. In 1849 he was again at the Ambigu. During the two following years he was at the Théâtre Historique or at the Porte Saint-Martin. As Sylvain in the 'Claudie' of George Sand (Porte Saint-Martin, January 1821) he won the high praise of Théophile Gautier. From 1852 to 1858 he was at the Vaudeville, where, 2 Feb. 1852, he obtained his greatest triumph in France as Armand Duval in 'La Dame aux Camélias.' At this period Fechter was the first jeune premier in France. He returned to the Porte Saint-Martin, where, in 'La belle Gabrielle,' he had a fall which endangered his life. In 1857 he was, with M. de la Rounat, joint director of the Odéon. He resigned his post in consequence of the restrictions imposed upon him by the government in the interest of the Théâtre Français. Having on different occasions played in England, as member of a French company, he conceived the idea of acting in English. On 27 Oct. 1860 he appeared as Ruy Blas in a rendering of Victor Hugo's play at the Princess's. His French accent scarcely interfered with his success, which was pronounced. 'Don César de Bazan' followed, 11 Feb. 1861, and 'Hamlet' on 20 March of the same year. The reception of 'Hamlet' was enthusiastic, and the triumph was scarcely contested by the strongest sticklers for tradition. The text gained greatly in beauty and intelligibility by the abandonment of old traditions. G. H. Lewes declared that 'his Hamlet was one of the very best, and his Othello one of the very worst, I have ever seen' (*On Actors and the Art of Acting*, p. 131). 'Othello' was played 23 Oct. 1861. It was generally disapproved, and when 'Othello' was revived after the Christmas holidays he played Iago. 'The Golden

Dagger,' an adaptation of 'Les Couteaux d'Or' of Paul Féval, was a failure. On 10 Jan. 1863 Fechter opened, as lessee, the Lyceum with the 'Duke's Motto,' from 'Le Bossu' of Paul Féval, in which he played Henri de Lagardère. His second season opened in October 1863 with 'Bel Demonio,' in which he played Angelo. Fechter then appeared as Fanfan in the 'King's Butterfly' ('Fanfan la Tulipe'), 22 Oct. 1864; Robert Macaire in the 'Roadside Inn' ('L'Auberge des Adrets'), 21 Jan. 1865; Belphegor in the 'Mountebank,' in which his son Paul, aged 7, appeared, 27 April 1865; Leone Salviati in the 'Watch Cry' ('Lazare le Pâtre'), 6 Nov. 1865; Edgar in the 'Master of Ravenswood,' 22 Dec. 1865; and his original double rôle at the Théâtre Historique, Louis and Fabien dei Franchi in the 'Corsican Brothers' ('Les Frères Corses'), May 1866. In these various characters he proved himself the best exponent of youthful parts on the English stage, and an eminently powerful actor in melodrama. Maurice d'Arbel in 'Rouge-et-Noir,' his own adaptation of 'Trente ans de la Vie d'un Joueur,' January 1867, and Claude Melnotte in the 'Lady of Lyons,' 16 Sept. 1867, were also successful. In November Fechter quitted the management of the Lyceum, and appeared, 26 Dec., at the Adelphi as Obenreizer in 'No Thoroughfare,' by Charles Dickens and Wilkie Collins. After visiting Paris to superintend 'L'Abîme,' a version of 'No Thoroughfare,' produced at the Vaudeville 2 June 1868, in which, however, he did not himself act, he played at the Adelphi Edmond Dantes in 'Monte Cristo' 17 Oct. 1868, and the Count de Leyrac in 'Black and White,' 29 March 1869, a piece written by himself and Mr. Wilkie Collins. After twelve farewell performances at the Princess's, beginning 29 Nov. 1869, he started for America. On 2 March 1872 he reappeared at the Adelphi as Ruy Blas, and 2 June 1872 at the Princess's as Hamlet. His powers were not greatly impaired. The same year, however, he quitted England not to return. His first appearance in New York was at Niblo's Garden, 10 Jan. 1870, as Ruy Blas. On 12 Sept. 1870 the Globe Theatre, popularly known as Fechter's, was opened by him with 'Monte Cristo.' The experiment was brief. Fechter's imperious temper, aggravated by indulgence, involved him in private quarrels and in discussions in the press, and on 14 Jan. 1871 he played at the Globe for the last time. At the French theatre, New York, rechristened the Lyceum, to which he returned, this history was repeated. On 28 April 1873, after his return from England, he reappeared at the Grand Opera House, New York, in 'Monte Cristo.' On 15 April 1874 he opened the Park Theatre, Broadway, when he appeared as Karl in 'Love's Penance,' a play in a prologue and three acts, adapted by himself from 'Le Médecin des Enfants.' This was his last original part. He reappeared occasionally in Boston and other towns in his principal characters, most of which he had enacted in the United States. In 1876 he broke his leg. He then retired to a farm which he had bought at the little village of Rockland Centre, Bucks County, two hours' railway journey from Philadelphia. Here he lived, occupying himself principally with field sports, and sharing his room and table with dogs, for which animals he had a strong affection. Appearing on the stage at times, and as often disappointing his audience, he acquired gradually a character for dissipation, from which he found it ultimately impossible to recover. He died of disease of the stomach and liver 5 Aug. 1879, and on the 8th was placed in a receiving vault, Mount Vernon cemetery, Philadelphia, whence, the following June, his remains were removed to a grave, on which is a bust of the actor and the inscription 'Genius has taken its flight to God.' Fechter was an excellent, it may almost be said a great, actor. During many years he was the best lover on the English stage. His place since his death remains unfilled. His conception of Hamlet was in part due to the Rev. J. C. M. Bellew [q. v.], and various impersonations were coloured by his intimacy with Dickens and other literary men. His experience of the stage was of signal value to him. The two or three adaptations mentioned gave him some right to rank as a dramatist. He married, 29 Nov. 1847, Mlle. Rolbert, a pensionnaire of the Comédie Française, by whom he had a son, Paul, and a daughter, Marie, who became an operatic singer. A bust of him executed by himself is in the Garrick Club.

[Kate Field's Charles Albert Fechter, Boston, 1882; Pascoe's Dramatic List, 1879; Vapereau's Dictionnaire des Contemporains, Paris, 1880; Vapereau's L'Année Littéraire et Dramatique, various years; Lewes's Actors and the Art of Acting, 1875; Lucas's Histoire du Théâtre Français, 1863; Athenæum; personal recollection.] J. K.

**FECKENHAM, JOHN DE** (1518?–1585), the last abbot of Westminster, born in Feckenham Forest, Worcestershire, about 1518, was the son of poor peasants named Howman. The parish priest early discovered his abilities, and through the influence of some 'considerable' persons obtained his ad-

mission into Evesham monastery; after taking the vows he was known as John of Feckenham. When about eighteen he entered Gloucester Hall (now Worcester College), Oxford, a seminary belonging to the Benedictine order, having a special apartment for the Evesham monks. He took the degree of bachelor of divinity on 11 June 1539, and then returned to his monastery to teach the novitiate. Shortly afterwards the abbey of Evesham was dissolved (17 Nov. 1539), Feckenham signing his name with the other brethren to the deed of surrender, each receiving an annual pension of 10*l.* in compensation. For a time Feckenham retired to the university. For ten years about this period he was rector of Solihull, Warwickshire. According to Dugdale's 'Warwickshire' (ed. 1656, p. 690) he was not instituted till 1544, although his predecessor, Thomas Blennerhasset, ceased to be rector five years before, and a manuscript account of Feckenham's benefactions to the parish, dated 1548, in his own handwriting, implies that at that date he had been rector for ten years. (This manuscript still survives in Solihull parish library.) Feckenham was for some years domestic chaplain to Dr. Bell, bishop of Worcester, receiving on Bell's resignation (1543) the same post in the household of Bonner, bishop of London, where, says Fuller, he 'crossed the proverb, like master, like man, the master being cruel, the chaplain kind to such as in judgment dissented from him' (*Church History*, bk. ix. p. 178). On Bonner's deprivation (1549), the chaplain, having incurred Archbishop Cranmer's displeasure, was sent to the Tower, and was suspended from his benefice at Solihull, although he was not deprived of it. He was still in the Tower in 1551, when he was 'borrowed' by Sir Philip Hoby to represent, with Watson and Young, the Roman catholic party in some conferences held on the sacrament, in the houses of Sir William Cecil, Sir John Cheke, and others. Feckenham was afterwards allowed to take part in a series of conferences in his native county, beginning at Pershore and ending in Worcester Cathedral (where it is said Bishop Jewel was his opponent); in all he greatly distinguished himself, especially in a disputation with Bishop Hooper. He was then remanded to the Tower, whence on Mary's accession he was released, and took his former place in Bonner's household, being shortly promoted to the post of private chaplain and confessor to the queen. In January (1554) Bonner made him prebendary of Kentish Town (a stall in St. Paul's Cathedral), and in March he received the deanery of St. Paul's, holding also first (20 June) the rectory of Finchley, and then that of Greenford Magna (23 Sept.) On becoming dean he finally resigned his connection with Solihull. His reputation as a preacher was now very great, and throughout Mary's reign he was much employed to preach against the reformed religion, crowds of distinguished people flocking every Sunday to hear his 'goodly sermons' from St. Paul's Cross and in the city churches (Machyn, *Diary*). During the Marian persecution Feckenham was constantly employed to plead with obdurate heretics, and, being a 'pitiful-minded' man, he often sought to save the lives of those he could not convert, rescuing twenty-eight at one time from the stake. Among the leading protestants befriended by him were the Earl of Bedford, and Ambrose and Robert Dudley, afterwards earls of Warwick and Leicester. Four days before Lady Jane Grey's execution Feckenham was sent by Mary to attempt her conversion, but he found it impossible to shake her constancy, and finally, it is said, acknowledged himself fitter to be her disciple than her master, she drawing up at his request a brief sum of her faith, giving his arguments and her own in the form of a dialogue, which was afterwards published. On the scaffold he took leave of her with the words that he was sorry for her, for he was sure they two would never meet. After having in vain attempted Ridley's conversion, Feckenham took part, as one of the representatives of convocation, in the disputation held at Oxford (13 April 1554) with Cranmer, Latimer, and Ridley. Two years afterwards he had the triumph of persuading Sir John Cheke [q. v.], then in prison under sentence of death, to renounce the protestant religion. In May (1556) Feckenham took his D.D. degree at Oxford. In the autumn Mary re-founded the Benedictine monastery of St. Peter, Westminster (7 Sept. 1556), and Feckenham received the unique post of mitred abbot of that great foundation. Cardinal Pole, the pope's legate, had some trouble in turning out the dean (Weston) and prebendaries, who refused to sign the deed of surrender, but Weston was finally compensated by the deanery of Windsor, and the canons by pensions. Even then fresh difficulties arose in forming the monastery, as only fourteen monks, unmarried, unpreferred to cures, and unaltered in their opinions, could be discovered in London. On 21 Nov. the new abbot was installed, and consecrated on 30 Nov. by the legate, before a large assembly of bishops and nobles, all the old ceremonies being revived for the last time. By the pope's authority Pole drew up new rules for the monastery; the office of abbot was only to be tenable for three years, no *congé d'élire* was to be held

before the election, and no royal assent to confirm. Feckenham immediately set to work to restore the building to some of its former splendour. Edward the Confessor's shrine had been pulled down, the relics and jewels stolen, and the Confessor's coffin buried in some obscure place; in March (1557) the abbot began to reconstruct the shrine, Mary supplying the new jewels and images, and on 5 July the saint's body was carried in procession to its former resting-place. Constant processions and magnificent festival services were, as in former days, now held within the church. Lord Wentworth was obliged to resign the abbot's private house, granted to him by Edward VI, receiving Canonbury manor in exchange, and Feckenham kept up the old traditions of the princely hospitality of the Westminster abbots by constantly entertaining distinguished guests at his table. One of his first acts had been to revive the privileges of sanctuary, and a fortnight after his installation he had gone with his monks in procession round the abbey, preceded by the sanctuary men, with cross keys upon their garments, and three murderers among them. A bill for the abolishment of sanctuary, in which the rights of Westminster were especially threatened, was in preparation, and on 11 Feb. 1557 the abbot appeared, by the speaker's orders, before the commons, accompanied by a monk carrying the ancient charters, which had been only saved from destruction by a servant of Cardinal Pole, who had discovered a child playing with them in the street. Feckenham then delivered a long and eloquent speech (see *Rawlinson MS. Miscell.* p. 68, printed by Stanley; *Memorials of Westminster Abbey*, 1st ed.) pleading for the continuance of the sanctuary, and no further attempt was then made to abolish it. On 17 Nov. 1558 Queen Mary died. Feckenham preached a fine sermon, on Eccles. iv. 2 (*Cotton. MS.* Vesp. D. xviii. f. 94), at her funeral in the abbey. He had nothing personally to fear from the new sovereign, having befriended her both before and after her captivity in the late reign, and incurring, on her behalf, Mary's displeasure. Elizabeth sent for him after her accession, and the story goes that the abbot delayed following the royal messenger till he had finished a plantation of young elms upon which he was engaged, in what is now Dean's Yard. Saunders, with no authority, asserts that he was offered the archbishopric of Canterbury in this interview, but more probably the queen only sent for him to confirm him in his post, and had he been willing to conform outwardly to the protestant faith, he might no doubt have retained her favour. But during her first parliament, in which he took his seat on the lowest bench of bishops, he spoke vehemently against everything tending to religious reform, objecting especially to the surrender of firstfruits and impropriations, and the annexation of bishops' lands and religious houses to the crown. Feckenham's longest and most famous speech was against the Act of Uniformity and the liturgy of Edward VI (*ib.* Vesp. D. xviii. f. 86). In the conference held in Westminster Abbey (April 1559) between the protestant and Roman catholic divines, Feckenham certainly took part, as it is recorded that, when on the third day the assembly broke up through the refusal of the Romanists to proceed, he was the only member of his party willing to read his arguments. But as he is not mentioned in the best accredited reports among the eight chosen representatives of the Roman catholic party, he was probably present in his official capacity as abbot, his judgment being 'asked with respect and heard with reverence, his moderation being much commended' (Fuller). On 3 July 1559 the few remaining religious houses were dissolved, and on 12 July the abbot and monks were removed from Westminster, the queen purposing to reinstitute the collegiate church founded there by Henry VIII. Feckenham received the sum of 347*l.* 14*s.* 6*d.* from the revenues of the abbey (*Hist. MSS. Comm.* 4th Rep.), but showed his generosity by resigning part at least of this income to his successor, Dean Bill [q. v.], and giving him besides good directions about such lands leased out, which could not otherwise have been easily discovered (*Lansd. MS.* No. 982, 4to, xlviii. 43, f. 71). On 20 May 1560, Feckenham, his old friend Watson, late bishop of Lincoln, Cole, who had succeeded him in 1556 as dean of St. Paul's, and Dr. Chadsay, were all sent to the Tower 'for railing against the changes that had been made.' After three years' imprisonment Feckenham was given into the custody of his old opponent, Horne, now bishop of Winchester (October 1563). The bishop and his guest had daily conferences touching religion during the winter in the presence of picked audiences, and for a time their relations were friendly. But early in the next year the bishop gave out that he had hopes of Feckenham's conformity, and Feckenham strenuously denied the report. From this time the discussions became most acrimonious, and Horne restrained Feckenham from the comparative liberty he had hitherto enjoyed. At last, finding it impossible to convert his obstinate charge, he petitioned the council to remove him, and in the autumn Feckenham was

therefore sent back to the Tower (1564). Soon after his return to the Tower Feckenham published a book purporting to contain his answers to Horne's arguments, which the bishop accused him of having written and privately circulated two years before as an answer to the queen's commissioners in case he were called upon to take the oath of supremacy, and containing originally no reference to Horne. A furious controversy ensued, Feckenham appealing to Cecil against the bishop's accusations, while Horne wrote an answer to Feckenham's book, and Harpsfeld replied by a defence of the ex-abbot, written under cover of Stapleton's name, as Harpsfeld, being a prisoner himself, was afraid of being compromised. After a year or two longer in the Tower, Feckenham and his fellow-prisoners were sent to the Marshalsea, where they had 'more liberty and air,' and in 1571 Feckenham prayed with Dr. Story the night before his execution and animated him in his faith. While in the Tower Feckenham wrote a small pamphlet (printed by John Hoodly, London, 1570) begging that he and the other prisoners might not be 'haled by the arms to church in such violent manner against our wills, there to hear a sermon, not of persuading us, but railing upon us.' In 1574 the leading Roman catholic prisoners were released on bail, and Feckenham went to live in a private house in Holborn, where he built a fountain or aqueduct for the poor. He was all his life noted for his benevolence, and in 1576 he built a hospice for the poor who frequented the mineral waters at Bath (*Bath Herald*, 9 Nov. 1879). In 1577 Feckenham was committed into free custody with Cox, bishop of Ely, who was requested by the queen to bring the abbot, 'being a man of learning and temper, to acknowledge her supremacy, and come to the church.' The bishop reports his prisoner as 'a gentle person, but in popish religion too, too obdurate.' In June 1580 the bishop supplicates Burghley, on account of his age and failing health, to take away from him the responsibility of having the prisoner in his private house, and Feckenham, though still in the bishop's custody, was therefore sent to Wisbech Castle, where seven other Roman catholics were imprisoned, Watson among them. The conferences on religion still continued, and finally a summary of the results obtained was drawn up by the Bishop and Dean of Ely entitled 'A true Note of certain Articles confessed and allowed by Mr. Dr. Feckenham.' This so-called confession has been made the foundation of a charge of inconsistency against the abbot. His signature cannot have been obtained without much pressure, since two years earlier Dean Perne writes to Burghley that it was found impossible to induce Feckenham to sign this same document. In any case the recantation amounts to very little; but the bishop must have been satisfied, for we hear of no more disputations, and Feckenham was suffered to spend the last five years of his life in peace, ministering to the poor and building a cross, till he died in 1585. Putting aside the excessive panegyrics of the Roman catholic and the slanders of a few protestant writers, there is no doubt that the last abbot of Westminster was a striking figure, and worthy to be, as Fuller calls him, 'a landmark in history.' In person he was stout and round-faced, of a pleasant countenance; his manners affable, his charity to the poor acknowledged by all, as also his moderation and skill in argument, and his eloquence as a preacher and speaker.

Besides the sermons and orations already mentioned few of Feckenham's works are extant, though he is known to have written 'Commentaries on the Psalms,' 'Caveat Emptor,' a pamphlet on the 'Abbey Lands,' and a treatise on the sacrament against Hooper's views. The book which caused Horne so much annoyance is entitled 'The Declaration of such Scruples and Stays of Conscience touching the Oath of Supremacy as Mr. J. F. by writing did de'iver unto the Lord Bishop of Winchester, with his Resolution made thereupon,' &c., Lond. 1565. In the Sloane Collection is a curious manuscript entitled, 'This book of sovereign medicines against the most common and known diseases, both of men and women, was by good proof and long experience collected of Mr. Dr. Fickmann, late abbot of Westminster, and that chiefly for the poor, which hath not at all times the learned physicians at hand.'

[Reynerius, Apost. Benedict. Angl. Tract; Wood's Athenæ Oxon. ii. 222, &c.; Kennett's additional notes to Wood; Lansd. MS. No. 982, 4to, xlviii. 43, f. 71; Strype's Annals, Ecclesiastical Memorials, and Life of Sir John Cheke; Burnet's History of the Reformation; Fuller's Church History; Machyn's Diary; Dugdale's Monasticon and Stevens's additional notes; Weldon's Chronological notes on the English Congregation of the Order of St. Benedict; life in Bibliotheca Britannica; Gillow's Bibl. Dictionary of English Catholics; Widmore's History of St. Peter's, Westminster; State Papers, Eliz. Dom. vols. xxii. xxxvi. cxiv. cxxxi. cxxxii. cxliii. &c; D'Ewes's Journal, 1559; Latin Lines on Feckenham, Harl. MS. 2185; An Answer to certain assertions of Mr. F * * * against a Godly Sermon of John Goughes, Lond. 1570; A Confutation of a Popish and Slanderous Libel, &c., by Dr. Fulke, Lond. 1571; Foxe's Acts and

Monuments; Memoirs of Lady Jane Grey, by N. H. Nicolas, F.S.A.; information kindly communicated by Canon Evans.] E. T. B.

**FEILD, EDWARD** (1801–1876), bishop of Newfoundland, third son of James Feild, was born at Worcester on 7 June 1801, and, after spending some years at a school at Bewdley, went to Rugby at Midsummer 1814. He matriculated from Wadham College, Oxford, on 15 June 1819, but on obtaining an exhibition from Rugby migrated to Queen's College, where he gained a Michel scholarship. He took his B.A. in 1823, and his M.A. in 1826. He held a Michel fellowship from 1825 to 1833 at Queen's College, where he lectured on mathematics and history. In the autumn of 1827 he was licensed to the curacy of Kidlington, near Oxford, and commenced his career of ministerial activity, which only terminated at his death. Here he built schools, including schools for infants, and delivered lectures to his parishioners on the disturbed state of the country, the causes, and the remedies. He was presented to the college living of English Bicknor, Gloucestershire, in 1834. In this parish he not only erected schools, but rebuilt the church, and the fame of his powers in school matters was now so widely spread that he became the first inspector of schools under the National Society on the commencement of their scheme of inspection in May 1840 (*Annual Reports of the National Society*, 1840, pp. 120–48, 1841, pp. 101–73).

He was appointed bishop of Newfoundland on 22 March 1844, with an income of 1,200*l.* a year, and consecrated at Lambeth Palace on 28 April, having on the previous day been created a D.D. by a decree of the convocation of the university of Oxford. He landed at St. John's, the episcopal city, on 4 July, and in this bleak region spent the remainder of his life. The want of roads rendered it necessary to visit the various parts of his diocese by sea, and for this purpose he made use of the Hawke, a schooner of only 56 tons burden. One portion of his charge consisted of the islands of Bermuda, twelve hundred miles south of Newfoundland, a place to which he went, with great risk and fatigue, every second year. Tempestuous weather and frequent fogs rendered the navigation dangerous, and several times he ran great risks of being drowned. He led a consistent life of self-denial, and was a great support to his clergy in their many toils. The one flaw in his character was the want of Christian charity which he displayed towards the ministers of other denominations. He found only twelve clergymen in Newfoundland and left at his decease fifty, with churches and parsonages multiplied in proportion. A college for candidates for the ministry was erected and adequately endowed, schools were established, and an orphanage for destitute children was erected. The cathedral of St. John's was designed and partly built, and a fund for the support of the episcopate was created. The church and a large part of the city of St. John's were destroyed by fire in June 1846; the new cathedral church was consecrated on 21 Sept. 1850. Feild visited England in 1846, 1853, 1859, and 1866, and on 30 April 1867 he married the widow of an old friend, his wife being Sophia, daughter of Robert Bevan of Rougham Rookery, Suffolk, and widow of the Rev. Jacob G. Mountain, principal of St. John's College, Newfoundland. His health beginning to fail, the Rev. James Butler Kelly, archdeacon of Newfoundland, was on 25 Aug. 1867 consecrated coadjutor bishop. Feild consented to assign from his own income 500*l.* to his coadjutor, but as Bishop Kelly undertook the responsibilities connected with the church ship and the visitation voyages to the Bermudas, the arrangement was a self-denying one on both sides. In 1868 Feild was offered the less laborious and more important position of the bishopric of Montreal, the metropolitan see of Canada, but he refused to leave Newfoundland. The severe climate at last told on his constitution, and on 27 Oct. 1875 he resigned the charge of St. John's Cathedral, the parish church, and the rectory of St. John's, which he had held for twenty years. He then sailed for Bermuda, hoping that the more genial climate might restore him to health. From that place he wrote to the Earl of Carnarvon on 5 March 1876, stating his intention of resigning the bishopric on the following 31 July, but he died at the bishop's palace, Bermuda, on 8 June, and was buried in the parish churchyard, all the clergy of the islands, thirteen in number, attending the funeral.

He was the author of the following works: 1. 'An Address on the State of the Country, read to the Inhabitants of Kidlington,' 1830, six editions. 2. 'Effects of Drunkenness, shown in an Address read to his Parishioners at Kidlington,' 1831. 3. 'Helps to the Knowledge and Practice of Psalmody for the Use of Schools,' 1831. 4. List of contributions to the funds of the diocese, with the 'Letter from the Bishop of Newfoundland to the Contributors,' 1845. 5. 'The Apostle's Hope and Great Plainness of Speech; a Sermon,' 1846. 6. 'God glorified in His Saints; a Sermon,' 1846. 7. 'A Plea for Reverent Behaviour in the House of God; a Sermon,' 1849. 8. 'The Church of the Holy Apostles; a Sermon,' 1851. He also printed five

'Charges to the Clergy of Bermuda,' 1845, 1849, 1853, 1858, 1866, 5 vols.; three 'Charges to the Clergy of Newfoundland,' 1844, 1847, 1866, 3 vols.; and 'Journals of Visitations to Missions on the Coasts of Newfoundland and Labrador,' in 'The Church in the Colonies,' Nos. 10, 15, 19, 21, 25 (1846-50).

[Tucker's Memoir of E. Feild, Bishop of Newfoundland (1877), with portrait; Davies's Sermon in Lambeth Palace at consecration of Edward, Lord Bishop of Newfoundland (1844); Men of the Time, 1875, p. 398.] G. C. B.

**FEILD, JOHN** (1525?-1587), proto-Copernican. [See FIELD.]

**FEILDING.** [See also FIELDING.]

**FEILDING, BASIL,** second EARL OF DENBIGH (*d.* 1674), eldest son of William Feilding, first earl of Denbigh [q. v.], was born before 1608, educated at Emmanuel College, Cambridge, created a knight of the Bath, 1 Feb. 1626, and summoned to the House of Lords as Baron Feilding of Newnham Paddox, Warwickshire, 21 March 1628 (DOYLE, *Official Baronage*, i. 539). At first he attached himself to the fortunes of his uncle the Duke of Buckingham. Wotton relates that when Buckingham was in danger of assassination after his return from the Isle of Ré, Feilding offered to adopt his uncle's dress in order to preserve him at the risk of his own life (*Reliquiæ Wottonianæ*, ed. 1685, p. 229). Through Buckingham's influence Feilding was promised the mastership of the rolls, and though the duke's death prevented him from obtaining that office, he was granted a pension of a thousand marks (*Cal. State Papers*, Dom. 1660–1, p. 459). He served a campaign in the Low Countries as a volunteer under Lord Wimbledon, and was present at the siege of Bois-le-Duc in 1629 (DALTON, *Life of Sir E. Cecil*, ii. 293). He then travelled in Germany, studied at Strasburg, and was offered by the Emperor Ferdinand II the post of gentleman of his bedchamber (*Hist. MSS. Comm.* 4th Rep. p. 262). On his return he married Anne, daughter of Sir Richard Weston, earl of Portland, and in defence of the honour of his father-in-law challenged George Goring for words spoken against Portland's courage. For this offence he was obliged to make his submission before the council board on 13 April 1633 (*Cal. State Papers*, Dom. 1633–4, p. 15). On 14 Sept. 1634 he was appointed ambassador extraordinary to the republic of Venice, and spent the next five years partly at Venice, partly at Turin. He appears from his correspondence to have been occupied quite as much in the collection of works of art for the king and others as in diplomacy, and with more success (*Hist. MSS. Comm.* 4th Rep. pp. 257, 258).

When he returned to England in 1639 he seems to have been out of favour at court. The queen's favour he lost as supporting a Spanish rather than a French alliance, and though the king promised that he should be sent back to Venice, a successor was appointed early in 1642.

While his family adhered to the king, Feilding took up arms for the parliament. He was appointed lord-lieutenant of the counties of Denbigh and Flint (*Commons' Journals*, 28 Feb. 1642). He raised a troop and commanded a regiment of horse in the parliamentary army, and fought at its head on the right wing at Edgehill (PEACOCK, *Army Lists*, pp. 47, 49; RUSHWORTH, v. 36). The exact nature of the motives which led him to adopt the cause of the parliament it is difficult to discover. His mother, in the touching letters of remonstrance which she wrote to him, seems to hint that personal ambition was the cause (*Hist. MSS. Comm.* 4th Rep. pp. 259, 260). After the Earl of Denbigh's death she redoubled her appeals to her son 'to leave that merciless company which was the death of his father. Now is the time that God and nature claim it from you. Before you were carried away by error, but now it is hideous and monstrous' (*ib.* p. 260). His succession to his father's title increased Denbigh's importance to the parliament, and he was given the post left vacant by the death of Lord Brooke [see GREVILLE, ROBERT]. On 12 June 1643 he was appointed commander-in-chief of the parliamentary forces in the associated counties of Warwick, Worcester, Stafford, and Salop, and the cities of Coventry and Lichfield, and lord-lieutenant of Warwickshire. Two days later he received his commission from Essex, and was ordered 6,000*l.* for the equipment of his troops (*Commons' Journals*, iii. 123; *Hist. MSS. Comm.* 4th Rep. p. 262; HUSBAND, *Ordinances*, folio, p. 221). His command began with a dispute with the committee of safety, ending by a declaration of that body on 2 Sept. 1643 that 'nothing appears to them that doth in any way diminish their opinion of his innocency and faithfulness' (HUSBAND, *Ordinances*, folio, p. 305). Nevertheless, Denbigh did not commence active operations till the spring of 1644. He then captured Rushall Hall in Staffordshire (29 May), defeated the royalists near Dudley (10 June), and took Oswestry (22 June 1644). A few days later he personally led the assault of Cholmondeley House in Cheshire (VICARS, *God's Ark*, pp. 239, 252,

260; Phillips, *Civil War in Wales*, ii. 171–186). For these exploits he received the thanks of parliament. During this period, and throughout the whole of Denbigh's command, he was engaged in a bitter quarrel with the committees of Warwickshire and Shropshire. He was accused of allowing his soldiers to plunder, protecting royalists, discouraging the well-affected, and carrying on suspicious communications with the enemy (*Commons' Journals*, iii. 604; *Hist. MSS. Comm.* 6th Rep. pp. 19, 27, 34, 41). Denbigh answered their complaints in a vindication of his conduct which is printed in the 'Journals of the House of Lords,' and on 8 Nov. 1644 a committee of that body reported that he was clear of any disaffection (*Lords' Journals*, vi. 652, vii. 51). The commons, however, were less favourable, and voted on 9 Nov. that Denbigh should not be sent back to his command in the associated counties (*Old Parliamentary Hist.* xiii. 331). At the same time they passed a resolution that he should be sent to offer the peace propositions to the king, and he accordingly was the head of the body of commissioners sent to the king in November 1644 (Whitelocke, *Memorials*, ff. 111, 114). His report on his return is printed in the 'Lords' Journals' (vii. 82) and in the 'Old Parliamentary History' (xiii. 337). He was naturally also employed as one of the commissioners for the treaty of Uxbridge in January 1645. On that occasion he had a private interview with Hyde, in which he protested his regret for the part he had played and his willingness to redeem his transgressions. He detested, he said, the designs of the party then in power, and had a full prospect of the vile condition himself and all the nobility would be reduced to if they succeeded; but the pride of his nature, the consciousness of his ingratitude to the king, and the instinct of self-preservation, bound him to the cause of the parliament. Nevertheless, he concluded, 'if any conjuncture fell out in which by losing his life he might preserve the king, he would embrace the occasion; otherwise he would shift the best he could for himself' (Clarendon, *Rebellion*, viii. 246). Nothing followed these overtures, and they remained secret. Denbigh was again employed by the parliament to present propositions to the king at Hampton Court in September 1647, and at Carisbrooke in December 1647 (*Old Parliamentary Hist.* xvi. 287, 404). In the quarrel between the army and the parliament he sided with the former, signed the protests of 4 March and 11 June 1647, and the engagement of 4 Aug. 1647 to adhere to Fairfax and the army (Rogers, *Protests of the Lords*, i. 16, 17; Rushworth, vii. 754). To the very end he continued to sit in the House of Lords. The commons inserted his name in the list of commissioners appointed to try the king, but he is reported to have declared 'that whereas the commons were pleased to put his name into the ordinance, he would choose to be torn in pieces rather than have any share in so infamous a business' (*Old Parl. Hist.* xviii. 492).

Denbigh was elected a member of the council of state of the Commonwealth, but refused, like the other peers who were chosen at the same time, to take the engagement tendered until it was modified. They declared that they had served parliament faithfully, and were willing to do so still, there being now no power but that of the House of Commons in existence. They could not, however, subscribe the engagement tendered, as being retrospective and contrary to what they had decided as peers in the House of Lords (19 Feb. 1649, *Cal. State Papers*, Dom. p. 9). Denbigh sat in the first two councils of state of the Commonwealth, until February 1651. Why he was not elected a member of the third is uncertain. In December 1649 the charges raised in the old quarrel between Denbigh and Colonel Purefoy and the Shropshire committee were again brought forward. He was accused of discouraging the most active adherents of the parliament, and protecting its opponents, corresponding with the enemy, and designing to raise a third party in the kingdom (*ib.* Dom. 1649–50, p. 445). Mrs. Green suggests that Denbigh's omission from the council was due to these revelations; but these charges had been brought forward as early as 1643, and were well known. Moreover, Denbigh's second election to the council of state took place after their revival. From 1651, however, he seems to have cautiously and gradually gone over to the royalist party. In the petition which he presented to the king at the Restoration he asserts that he offered to risk his fortunes in the king's cause when Charles came to Worcester, but this statement lacks confirmation. In 1658 the royalist agents counted on his support. All he demanded was security for life and estate, and he was expected to seize Coventry for the king (Clarendon, *State Papers*, iii. 392, 394, 476). At the Restoration he claimed the benefit of the Act of Indemnity, and presented a petition enumerating his services to the king's cause, and asking to be considered in the disposal of the mastership of the great wardrobe (*Cal. State Papers*, Dom. 1660–1, p. 479). More to Denbigh's credit is the story told by Ludlow of his refusal to nominate a victim to be executed in satisfaction for the death of his

brother-in-law, the Duke of Hamilton. Ludlow terms him 'a generous man and a lover of his country' (*Memoirs*, ed. 1751, p. 353). On 2 Feb. 1663–4 Denbigh was created Baron St. Liz, choosing that title by reason of his descent from the family of St. Liz, Earls of Northampton (Collins, iii. 274). He died in April 1674, leaving no issue, and was succeeded by his nephew, son of his brother George. Denbigh was four times married: first, to Anne, daughter of Richard Weston, earl of Portland, *d.* 10 March 1635; secondly, 12 Aug. 1639, to Barbara, daughter of Sir John Lamb, *d.* 2 April 1641; thirdly, about 1642, to Elizabeth Bourchier, daughter of Edward, fourth earl of Bath, *d.* 1670; fourthly, to Dorothy, daughter of Francis Lane.

[Authorities quoted above, and in the list appended to William Feilding, first Earl of Denbigh.] C. H. F.

FEILDING, ROBERT, called Beau Feilding (1651 ?–1712), was related to the Denbigh family. In his will he describes himself as of Feilding Hall, Warwickshire, and makes a bequest of property in Lutterworth parish, Leicestershire. He wasted a fair income, and became notorious for his many amours even at the court of Charles II, where he was known as 'Handsome Feilding.' Swift, in his fragment of autobiography, says that Beau Feilding married Mary, only daughter of Barnham Swift, viscount Carlingford (*d.* 1634), and squandered her property. James II gave him a regiment, and he is said to have put down a protestant riot. He afterwards married Mary, only daughter of Ulick de Burgh, first Marquis Clanricarde, and previously wife of Lord Muskerry, killed at sea in 1665, and of the (titular) third Viscount Purbeck, killed in a duel in 1684. He became a catholic, followed James to Ireland, and sat in the Irish parliament of 1689 for Gowran. In January 1691–2 he was in Paris, and trying to obtain his pardon. He did not succeed until 1696, when he returned to England, and was for a time committed to Newgate (Luttrell, *Historical Relation*, ii. 330, vi. 150, 223, 239). His wife died in 1698. In the reign of Queen Anne he became conspicuous as a surviving relic of the rakes of the Restoration period, and endeavoured to retrieve his fortunes by marriage. He promised 500*l.* to a Mrs. Villars if she would bring about his marriage to a Mrs. Deleau, a widow with a fortune of 60,000*l.* Mrs. Villars, who was Mrs. Deleau's hairdresser, contrived to pass off a certain Mary Wadsworth upon Feilding under Mrs. Deleau's name. Feilding at their second interview fetched a Roman catholic priest from the emperor's ambassador, who performed the marriage ceremony 9 Nov. 1705. He had been simultaneously courting the Duchess of Cleveland, the old mistress of Charles II and others. He married her 25 Nov. 1705. He appears to have bullied or beaten both his wives. The first wife, from spite or for a reward, told her story to the Duke of Grafton, grandson of the Duchess of Cleveland. Feilding was thereupon prosecuted for bigamy at the Old Bailey 4 Dec. 1706. He was convicted, after trying to prove, by the help of a forged entry in the Fleet register, that Mary Wadsworth was already the wife of another man. He was admitted to bail, having the queen's warrant to suspend execution. At the trial he is called 'colonel' and 'major-general.' Feilding is said, in a catchpenny life of 1707, to have been at one time, apparently under Charles II, a justice of the peace for Westminster (like Henry Fielding); and in March 1687 Luttrell mentions a Colonel Feilding as one of the Middlesex justices who requested the king to dispense with the taking the test. The life of 1707 also mentions among his absurdities that he only 'hired a coach, and kept two footmen clothed in yellow,' who wore black sashes made out of old mourning hatbands. This story probably suggested the yellow liveries of which Henry Fielding was afterwards accused. In 1709 Steele described Feilding as Orlando in the 'Tatler' (Nos. 50 and 51). He was afterwards in the Fleet, and, having compounded with his creditors, lived with his wife at Scotland Yard, where he died 12 May 1712, aged 61. His will leaves a shilling apiece to his brother and his nephew, both named William Feilding, 100*l.* to Roman catholic priests, and his property at Lutterworth to his wife, Mary Wadsworth. Swift, in the fragment called 'Mean and Great Figures,' says that Feilding at the age of fifty was wounded in a scuffle at a theatre, and showed his wound to make the ladies cry. He appears to have been a thorough reprobate, a gambler, and a bully. Lucas says that he was caned at a theatre, and afterwards ran a link-boy through the body. Two portraits by Lely and one by Wissing have been engraved.

[Historical Account of . . . that Celebrated Beau, Handsome Fealding, 1707; Theophilus Lucas's Memoirs of Gamesters (1712, pp. 207–216); Egerton's Memoirs of Mrs. Oldfield (1731), p. 70; Cases of Divorce for Several Causes (with memoir of Feilding and his will), 1723 (published by Curll); Howell's State Trials, xiv. 1327–72; Tatler (edited by Nicholls), 1786, No. 50; Burke's Extinct Peerages, pp. 523. 559; Lodge's Peerage, i. 135; Swift's Works (1814), i app. p. iv ix. 469; Granger, iii. 408.] L. S.

**FEILDING, WILLIAM, first Earl of Denbigh** (*d.* 1643), was the son of Basil Feilding of Newnham Paddox in Warwickshire. He was born before 1582, educated at Emmanuel College, Cambridge, and knighted, according to Collins on 23 April 1603, according to Doyle on 4 March 1607 (Collins, *Peerage*, ed. Brydges; Doyle, *Official Baronage*). He married Susan Villiers, daughter of Sir George Villiers of Brookesby, Leicestershire. 'The plain country gentleman who had the good luck to marry Buckingham's sister in the days of her poverty' found that the match had made his fortune (Gardiner, *History of England*, iv. 276). He became first deputy-master, and then master of the great wardrobe (23 Jan. 1619, 11 Jan. 1622). He was created successively Baron Feilding (13 Dec. 1620) and Earl of Denbigh (14 Sept. 1622, Doyle). He was charged to follow the Duke of Buckingham and the Prince of Wales to Spain, and selected for the honour of bringing word to England when the contract was passed (*Court and Times of James I*, ii. 402, 415). Without any experience either of military or naval affairs, he was appointed to important commands. In the expedition to Cadiz in 1625 he acted as rear-admiral, and when Cecil landed as admiral (*The Voyage to Cadiz*, Camden Society, pp. 50–83). He commanded the fleet despatched to the relief of Rochelle in April 1628. For his failure to achieve success there he had a plausible apology to offer, but he did not make any real attempt to break the blockade (*Cal. State Papers*, Dom. 1628–9, p. 106; Fuller, *Ephemeris Parliamentaria*, 1654, p. 230). About the same time Denbigh was appointed one of the permanent council of war (15 Feb. 1628), and he subsequently became a member of the council of Wales (12 May 1633, Doyle). In 1631 he undertook a journey to India, apparently simply from curiosity, though Lodge mentions a portrait in the inscription under which he is described as ambassador to the Sophi (*Cal. State Papers*, Dom. 1629–1631, p. 487; Lodge, *Portraits*, iv. 117). He continued in favour with the king even after the duke's death. Thanks to the influence of the duke, and afterwards of the king, all his family made rich matches. His eldest daughter, Mary, was married to James, marquis of Hamilton, though it required some years to reconcile the bridegroom to the marriage which was forced upon him (*Court and Times of Charles I*, i. 161, 415; Burnet, *Lives of the Hamiltons*, ed. 1852, pp. 4, 516). His second daughter, Anne, married Baptist, son and heir to Edward, viscount Camden. His third daughter, Elizabeth, married Lewis Boyle, viscount Kinalmeaky, second son of Richard, earl of Cork. This marriage was forced on the Earl of Cork by royal pressure (*Lismore Papers*, 1st ser. v. 113, 119). She was also created Countess of Guilford by Charles II in 1660. His eldest son and successor, Basil [q. v.], was summoned to the House of Lords in 1628. His second son, George, who married Bridget, daughter and coheiress of Sir Michael Stanhope, was also raised to the peerage (1622) by the titles of Lord Feilding of Lecaghe and Viscount Callan in the realm of Ireland, and was subsequently created Earl of Desmond (Collins). When the war broke out Denbigh, in spite of his advanced years, took up arms for the king and served as a volunteer in Prince Rupert's regiment, 'with unwearied pains and exact submission to discipline and order, and engaged with singular courage in all enterprises of danger' (Clarendon, *Rebellion*, vii. 33). In Rupert's attack on Birmingham, 3 April 1643, Denbigh was dangerously wounded and died on 8 April (*Mercurius Aulicus*, 5 and 15 April 1643). He was buried at Monk's Kirby in Warwickshire (Collins). His brother, Lieutenant-colonel Edward Feilding, who also served in the king's army, was killed at the second battle of Newbury (Peshall, *Oxford*, App. p. 11).

The Countess of Denbigh survived her husband's death many years. As first lady of the bedchamber she followed Henrietta Maria first to Oxford and then to Paris. While in France she became a Roman catholic, and in 1651 the council of state ordered the sequestration of all her property in England on the ground that she had lately turned papist and was active in designs against the state (*Cal. State Papers*, Dom. 1651, pp. 149, 288). She was the patron of Crashaw, who dedicated his sacred poems to her, 'in hearty acknowledgement of his immortal obligation to her goodness and charity,' and addressed to her a poem 'persuading her . . . to render herself without further delay into the communion of the catholic church' (Crashaw, *Poems*, ed. 1858, pp. 141, 146).

A portrait of the Earl of Denbigh by Van dyck was No. 100 in the Vandyck exhibition of 1887, and those of the Duchess of Hamilton and Lady Kinalmeaky were Nos. 67 and 106 in the same collection. An engraving from another version of Vandyck's portrait of Denbigh is given in Lodge's 'Portraits.'

[Collins's Peerage of England, ed. Brydges; Doyle's Official Baronage of England, i. 538; Rushworth's Historical Collections; Historical Manuscripts Commission, 4th Rep.; Lodge's Portraits of Illustrious Persons, ed. 1850, iv. 113-119; Gardiner's Hist. of England.] C. H. F.

**FEINAIGLE, GREGOR von** (1765?–1819), mnemonist, born at Baden about 1765, visited Paris in 1806, and delivered public lectures on local and symbolical memory, which he described as a 'new system of mnemonics and methodics.' He was accompanied by a young man who acted as interpreter. Count Metternich, the Austrian ambassador, and his secretaries followed the whole course of lectures, and spoke in highly laudatory terms of the system, which, though novel in its applications, was founded on the topical memory of the ancients, as described by Cicero and Quinctilian. Feinaigle was exposed to much criticism and sarcasm in the press, and was ridiculed on the stage by Dieulafoy in a farce called 'Les filles de mémoire, ou le Mnémoniste.' By way of reply he gave on 27 Feb. 1807 a public exhibition to an audience of about two thousand persons. He did not himself appear, but was represented by twelve or fifteen of his pupils, who gave illustrations of his art. Afterwards he went on a lecturing tour through various parts of France. Early in 1811 he came to England and delivered lectures at the Royal Institution and the Surrey Institution in London; and at Liverpool, Edinburgh, and Glasgow. The fee for attending a course of fifteen or sixteen of his lectures was 5*l.* 5*s.*, and this sum was paid by crowds of pupils, for Feinaigle made a mystery of the details of his method, and was in consequence denounced in some quarters as an impostor. He gained, however, many devoted adherents. The Rev. Peter Baines [q. v.], afterwards bishop of Siga, introduced his system of mnemonics and also his general plan of education into the Benedictine college of Ampleforth, Yorkshire, and a society of gentlemen founded a school near Mountjoy Square, Dublin, which was placed under Feinaigle's personal superintendence and conducted on his principles. He died in Dublin on 27 Dec. 1819.

The most complete exposition of his system is contained in 'The New Art of Memory, founded upon the principles taught by M. Gregor von Feinaigle, and applied to Chronology, History, Geography, Languages, Systematic Tables, Poetry, Prose, and Arithmetic. To which is added some account of the principal systems of artificial memory, from the earliest period to the present time; with instances of the extraordinary powers of natural memory,' London, 1812, 12mo; 2nd and 3rd editions, with numerous additions, and a portrait of Feinaigle, 1813. John Millard, assistant librarian to the Surrey Institution, was the editor of this work, as the present writer was informed by the late Rev. Thomas Hartwell Horne, who was Millard's brother-in-law, and who assisted him in taking notes of Feinaigle's lectures. The following treatises on the system also appeared: 'Notice sur la Mnémonique, ou l'art d'aider et de fixer la Mémoire en tout genre d'études, de sciences, ou d'affaires, par Grégoire de Feinaigle,' Paris, 1806, 8vo; and 'Mnemonik oder praktische Gedächtnisskunst zum Selbstunterricht nach den Vorlesungen des Herrn von Feinaigle,' Frankfort-on-the-Main, 1811, 8vo.

[New Art of Memory, 1st edit. pp. 222–40; Biog. Dict. of Living Authors, p. 365; Biog. nouvelle des Contemporains (Paris, 1822), vii. 67; Monthly Review, lxxi. 35; Quarterly Review, ix. 125; Biog. Universelle (Michaud); Notes and Queries, 3rd ser. i. 169; London and Dublin Orthodox Journal, i. 67; Byron's Don Juan, canto i. stanza xi.; Rogers's Table-talk, p. 42; Gent. Mag. vol. lxxxi. pt. i. p. 281, vol. xc. pt. i. p. 87.] T. C.

**FELIX, Saint** (*d.* 647?), bishop of Dunwich, was born and ordained in Burgundy, whence he came to England inspired by a desire for missionary work. He sought Honorius, archbishop of Canterbury, and told him his desire, whereon Honorius sent him to East Anglia, having previously consecrated him to be bishop of that people. Christianity was not yet firmly established in East Anglia, where King Redwald had received the faith in obedience to the wish of the king of Kent, but had afterwards relapsed into paganism. His successor, Eorpwald, was converted, but was assassinated soon afterwards, and there was a pagan reaction, in which his brother Sigebert fled into Gaul, whence he returned and was called to the kingdom in 631. It was to help the pious efforts of Sigebert that Felix was sent, probably soon after the king's accession. Bæda (*Hist. Eccles.* ii. 15) tells us that Felix presided over his see for seventeen years, so that we may assign his episcopate to 631–47. In obedience to the wishes of King Sigebert he fixed his seat at Dunwich. Much of the old town has now been swept away by the inroads of the sea, but it was then the chief seaport on the East-Anglian coast, and the most central place for communications inland. Felix showed himself an excellent missionary, and under him and Sigebert the conversion of the East-Angles rapidly prospered. Sigebert had seen enough of the civilisation of Gaul to sympathise with the desire of Felix to care for education, and a school was founded and supplied with teachers from Kent. Local tradition fixes the site of this school at Saham-Toney in Norfolk; but in a later time the mention of an East-Anglian school was seized upon as an argument to

prove the superior antiquity of the university of Cambridge to that of Oxford. Concerning the rest of the activity of Felix we do not know much. He was helped by the coming of an Irish monk Fursey, who introduced monastic life, of which Sigebert was so smitten that he resigned his crown to enter a monastery. Under his successor Egric East Anglia was invaded by the heathen Penda; but in spite of this disaster the progress of Christianity in East Anglia was zealously furthered by the next king, Anna, and Felix ended his days in peace.

Felix was counted as an English saint, and his festival was fixed on 8 March. Tradition connects Felix with the monastery of Ely, which was founded by King Anna's daughter, Etheldreda, but not till 673. According to the 'Liber Eliensis,' Felix founded a monastery at Soham, near Ely, and thither his remains were translated a few years after his death; thence, during the time of the Danish invasions, they were transferred to Ramsey. Churches were dedicated to him, and his name remains in Felixstowe in Suffolk and Feliskirk in Yorkshire.

[Bædæ Hist. Eccles. ii. 15, iii. 18, 20; Malmesbury, Gest. Pont. ii. 74, iv. 181; Acta Sanctorum for March 8. Cf. notices by Dr. Stubbs in the Dict. Christian Biog., and by Jessopp, Diocesan Hist. of Norwich.] M. C.

**FELIX, JOHN** (*fl.* 1498), a Benedictine monk, belonging to St. Peter's Monastery, Westminster, lived about the middle of the reign of Henry VII; the only record of him that remains is a short manuscript life he wrote of John Estney, abbot of Westminster, 1474–98, and some doggerel Latin verses upon the same abbot, setting forth his benefactions to the church of Westminster.

[Cott. MS. Claud. A. viii. ff. 64, 65; Tanner's Bibliotheca.] E. T. B.

**FELIX, N.**, pseudonym. [See WANOSTROCHT, NICHOLAS, 1804–1876.]

**FELL, CHARLES, D.D.** (1687–1763), catholic divine, born in England in 1687, was of French extraction, his real name being Umfreville. After studying philosophy and divinity at the *communauté* of Monsieur Duvieux he was sent to St. Gregory's seminary at Paris in 1706. In the following year he went to Douay to learn English and to complete his course of school divinity. In 1709 he returned to Paris, and in 1713 was ordained priest. He was created D.D. in 1716. After coming on the English mission he resided principally in London, where he devoted his leisure time to the compilation of 'The Lives of Saints; collected from Authentick Records of Church History. With a full Account of the other Festivals throughout the year. To which is prefixed a Treatise on the Moveable Feasts and Fasts of the Church' (anon.), 4 vols. London, 1729, 4to; 2nd edit. 4 vols. London, 1750, 4to. Dr. Robert Witham of Douay wrote observations on this work, and denounced it at Rome, his principal complaint being that Fell had taken his 'Lives' chiefly from Bachlet, and had recorded few miracles. Witham's manuscript was formerly in the library of the English College at Rome. The publication of the 'Lives' involved Fell in such pecuniary difficulties that when he was required to give a statement of his accounts of the clergy property, for which he was the administrator in London, he was found to owe 1,272*l.* Of this sum he was unable to pay more than tenpence in the pound in 1731. In the following year his irregular election as a member of the chapter gave rise to much contention, and to some publications. The case was decided against him on appeal. He died in Gray's Inn on 22 Oct. 1763.

[Kirk's Biographical Collections, manuscript cited in Gillow's Bibl. Dict. of the English Catholics.] T. C.

**FELL, HENRY** (*fl.* 1672), quaker, was a member of one of the numerous Lancashire families bearing his surname. The first mention of him is in 1656 as suffering much from the magistrates in Essex, and in the same year he went as a missionary to the West Indies, where he remained about a year. After his return to England he was engaged as a travelling preacher, and is referred to by his contemporaries as having been eloquent and successful. In 1659 he was seriously illtreated by some soldiers near Westminster Hall, and in 1660 Richard Hubberthorne, the quaker, represented to Charles II that at Thetford, Norfolk, Fell had been hauled out of a meeting, and, after being whipped, turned out of the town, and passed as a vagabond from parish to parish to Lancashire. In a letter to Margaret Fell (*Swarthmore MSS.*) Fell states that he was imprisoned for some time at Thetford. He was in London during the rising of the Fifth-monarchy men in this year, and was knocked down by the soldiers as a rioter, and Fox (*Journal*, p. 314, ed. 1765) says he would have been killed but for the interposition of the Duke of York. In 1661 he was 'moved,' in company with John Stubbs, to promulgate his views in 'foreign parts, especially to Prester John's country and China.' As no shipmasters would carry them, the quakers got a warrant from the king, which the East India Company found means to avoid. They then went to Holland, and, being unable to

obtain shipping there, proceeded to Alexandria. The English consul banished them from the place as nuisances, and they were compelled to return to England. After spending some time in religious journeys, he again visited the West Indies, and a letter in the Shackleton collection states that in 1672 he was living in Barbadoes, that he was married, in debt, and much depressed. Nothing more is known of his life. Fell was a man of highly devotional spirit, and full of benevolence and courage. His few and brief writings show him to have received an education above the average; their style is good, and the language well chosen. He wrote: 1. 'An Alarum of Truth sounded forth to the Nations,' &c., 1660. 2. 'To Charles, King of England, Scotland, and Ireland, from one who is in prison, a Sufferer for the Testimony of his Conscience,' &c., 1660. 3. 'A Plain Record or Declaration showing the Original Root and Race of Persecution,' 1661.

[Bowden's Hist. of the Friends in America, i. 37; Fox's Journal, ed. 1765, pp. 314, 331; Besse's Sufferings of the Quakers, i. 193; Sewel's Hist. of the Rise, &c., ii. 216; Webb's Fells of Swarthmore; Smith's Cat. of Friends' Books.]

A. C. B.

**FELL, JOHN, D.D.** (1625–1686), dean of Christ Church and bishop of Oxford, son of Dr. Samuel Fell [q. v.], dean of Christ Church, and Margaret, daughter of Thomas Wyld, esq., of Worcester, was born at Sunningwell, near Abingdon (according to Wood), or, as is more probable, at Longworth in Berkshire (as stated on his monument), on 23 June 1625. His education was begun at the free school of Thame, Oxfordshire, but at the very early age of eleven he was made a student of Christ Church, on the nomination of his father, dean of that society from 1638 to 1647. In 1643 he took his degree of M.A. At that time he was already in arms for the king in the Oxford garrison, and was soon promoted to the rank of ensign. 'Of the hundred students of Christ Church,' says Walker, 'no less than twenty were officers in the service, and the rest, almost to a man, bore arms.' Under these circumstances the anger of the parliamentary visitors was certain to light on him, especially as his father, Dr. Samuel Fell, had been throughout the leader of the opposition to the parliament. John Fell was ejected from his studentship (1648). Upon his ejectment, having been ordained in 1647, he associated himself with Dolben, Allestree, and that little knot of clergy who, through all the time of the Commonwealth, contrived to keep up the service of the church of England in Oxford. He lived in a house opposite Merton College, and there the rites of the church, reduced, as Evelyn says, 'to a chamber and a conventicle,' were constantly celebrated by him. This bold persistency naturally led to Fell's immediate promotion on the Restoration. On 27 July 1660 he was made canon of Christ Church, in place of Ralph Button [q. v.], ejected. In four months' time he succeeded Dr. Morley as dean (30 Nov. 1660). He was also appointed chaplain to the king, and created D.D. by the university. Some of the ejected students had already been restored by Dr. Morley. Fell hastened to complete the work, and quickly dismissed all who had obtained entrance into the society by irregular means. There appears to have been still somewhat of a puritanical leaven in the college, as it is said by Wood that the organ and surplice were much disliked. The dean, however, was resolute to exact full conformity. In September 1663 Fell entertained Charles II, the queen, and many courtiers at Christ Church, and preached in the royal presence.

At the time of Fell's accession the northern side of Wolsey's great quadrangle lay in a ruinous state. Dr. Samuel Fell had begun to build, but the work had been interrupted by the rebellion, and the timber and materials had been carried away. John Fell immediately undertook the work, and constructed there houses for two canons. He then turned his attention to the chaplains' quadrangle, which had been partially destroyed by a great fire. This he rebuilt, and constructed the arched passage leading into the meadow. In 1674 he completed the lodgings of the canon of the third stall between Tom and Peckwater quadrangles. His last great building work was to rear the stately tower over the principal gateway, to which he transferred the great bell, known as Great Tom of Christ Church, after having had it recast several times. This bell had been previously in the tower of the cathedral church. It was now made to serve a collegiate purpose, being tolled every night at nine o'clock to warn the students to return to their rooms. It was first used for this purpose on 29 May 1684. Fell was most sedulous in attending to the discipline and educational work of his college. His habit was to visit the rooms of the young noblemen and gentlemen commoners, and himself to examine them in their studies. Every year he procured the publication of some classical author, presenting each member of the college with a copy. He attended divine service regularly four times a day. 'He was the most zealous man of his time for the church of England,' says Wood; 'and none that I yet know of did go beyond him in the performance of the rules belonging thereto.' As to Fell's sermons a curious remark is made by Evelyn, who heard

him preach before the king 'a very formal discourse, and in blank verse, according to his manner.' Fell was vice-chancellor of Oxford in 1666, the next two years, and part of 1669, and he set himself to bring back the university to the state in which it had been in the days of Laud. He rigidly enforced the use of the proper academical dress. He reformed the schools, and attended personally at examinations for degrees, and when the examiners were lax or incapable would personally conduct the examination. All masters of arts (or inceptors) were still bound to lecture publicly; but the audiences at these lectures were so small that they were commonly called 'wall lectures,' as being addressed to bare walls. Fell caused the students to attend, and was himself constantly present at the disputations for the higher degrees. The fact of the disputations being held in St. Mary's Church was distasteful to Fell's reverential ideas, and it was chiefly through his influence that Archbishop Sheldon erected the fine building which bears his name to be the place for holding the 'acts.'

Fell did much for the University Press. He improved the style of printing in Oxford. A letter which he wrote on the subject to Sancroft appears in Gutch's 'Collectanea Curiosa,' i. 269. He was most liberal in dispensing his money for public purposes, sometimes leaving himself almost without funds for his private expenses. He gave free instruction to Philip Henry and other poor scholars (*Life of Henry*, 4th ed. pp. 22–3), was the patron of John Mill the biblical scholar, and employed John Batteley [q. v.] in collating manuscripts. William Nichols was his amanuensis for seven years (Hearne, *Collect.* ed. Doble, ii. 299). Langbaine lent him books (*ib.* p. 109). Dr. Thomas Smith dined with him at the deanery once a week, and showed great respect for his learning (*ib.* p. 76). Humphrey Prideaux was a special friend, and helped him with a projected edition of 'Florus' (cf. *Life of Prideaux*, and Prideaux's *Letters to John Ellis*). Henry Dodwell the elder undertook his 'Dissertations upon St. Cyprian' at Fell's suggestion, and Fell had the Bodleian MSS. of St. Augustine's works collated for the use of the Benedictines of Paris, who were preparing a new edition. He also projected the printing of a Malay gospel. Among other costly schemes he employed two scholars to translate Wood's 'History of Oxford' into Latin (1674). Wood complained of Fell's 'taking to himself liberty of putting in and out several things according to his own judgment,' and of the errors made by the translators, an opinion borne out by Henry Wharton. The 'Rerum Anglicarum Scriptores Veteres' (1684–91) was begun by William Fulman [q. v.] under Fell's patronage. Further services to literature are commemorated by Dr. Thomas Smith in prefaces to his 'Vitæ' and his edition of Camden's 'Epistolæ,' 1691.

In 1675–6 Fell's manifold labours were increased by his promotion to the see of Oxford, in succession to Dr. Henry Compton, translated to London. He was allowed to hold his deanery *in commendam* with his bishopric, and also the mastership of St. Oswald's Hospital at Gloucester. He is said to have been opposed to the Exclusion Bill, although his attitude seemed dubious to his friends (Hearne, ii. 300). On 6 Nov. 1684 the Earl of Sunderland wrote to Fell urging him to expel from Christ Church John Locke, then a student there. Locke and Fell had been very good friends in early days. In 1675 Locke had left for Holland, on account, it was said, of failing health, but he was at the time suspected of being author of a pamphlet obnoxious to the government. Fell now replied (8 Nov.) that Locke's conduct had been unexceptionable, but that he would issue a summons ordering him to return to Christ Church by 1 Jan. 1685, and if he disobeyed he would be dismissed for contumacy. But on 11 Nov. James II directed Fell to expel Locke at once; and with this order the bishop immediately complied (Fox, *James II*, Appendix; King, *Locke*, i. 274–91; Fox Bourne, *Locke*, i. 483–6). In 1685 he summoned the undergraduates of Oxford to take up arms against Monmouth.

Burnet speaks highly of Fell's work as a bishop, and describes him as 'a most exemplary man, but a little too much heated in the matter of our disputes with the dissenters.' Wood speaks of him much more unkindly as a bishop than he did as dean. Perhaps the former notice was written after he had been offended by the alterations of his 'History.' 'He left behind him,' he says, 'the character of a *valde vult* person, who, by his grasping at and undertaking too many affairs relating to the public (few of which he thoroughly effected), brought him untimely to his end.' His principal work as bishop was the rebuilding of the episcopal house at Cuddesdon. Fell died 10 July 1686, worn out by the multiplicity of his labours, and was buried in the cathedral of Christ Church, where a monument with a long inscription records the chief events of his life. Evelyn, recording his death, speaks of it as an 'extraordinary loss to the poor church at this time.' Fell was known to be one of the staunchest opponents of popery.

Though living so busy a life, Fell was able to publish some valuable works. The chief

of these were 'The Interest of England Stated,' &c., published in 1659; 'The Life of Dr. Henry Hammond,' published in 1661 and reprinted in 1662; 'Grammatica Rationis sive Institutiones Logicæ' (Oxford, 1673 and 1685); 'The Vanity of Scoffing, in a Letter to a Gentleman,' 1674; 'Life of Dr. Allestree,' prefixed to an edition of his sermons (1684). He also prepared for the press works of Alcinous on Plato (1667), of Athenagoras (1682), of Clemens Alexandrinus (1683), of Nemesius of Emesa (1671), and of Theophilus of Antioch (1682). His edition of Aratus and Eratosthenes (Oxford, 1672) is still very valuable; but his great critical edition of the works of Cyprian (Oxford, 1682) is his most remarkable publication. Bishop Pearson, for whose attainments Fell expressed the highest regard, aided him with suggestions, and he employed William Nichols, John Massey, afterwards dean of Christ Church, John Mill, and Dr. Burton in collating manuscripts. Taswell (*Autobiog.* Camd. Soc. p. 23) also helped him. Jean Le Clerc gives the book unstinted praise in his 'Bibliothèque Universelle,' xii. 208. Fell issued an English translation of 'Cyprian on the Unity of the Church' (1681). He is said to have also edited 'A Paraphrase and Annotations upon the Epistles of St. Paul' (1675, 1684, 1705, and 1852), which is often quoted as 'Fell's paraphrase.' But Obadiah Walker seems to have first written the book with the assistance of Abraham Woodhead and Richard Allestree, and if Fell assisted at all, he only 'corrected and improved' it for the press. Bishop Jacobson, its latest editor, disputed Fell's share in it altogether. Prideaux (*Life*, pp. 17–19) thought that Fell was the author of 'Reasons of the Decay of Christian Piety,' attributed to the unknown author of 'The Whole Duty of Man,' and published with his other tracts in 1704. In 1706 the manuscript of this work came into the Bodleian Library, and Dr. Aldrich was of opinion that it was copied by Fell 'with a disguised hand.' Hearne detected Fell's handwriting in some alterations on the title-page (*Collect.* i. 281, 387). Fell was obviously in the secret of the authorship of the 'Whole Duty.' Hearne believed that that and other works claiming to be by the same hand came from a committee of which Fell was a member. But Fell declined on all occasions to admit his complicity (*ib.* ii. 299–300). He edited the 'Ladies' Calling' in 1677, another work attributed to the same anonymous writer. Some letters from him to Lord Scudamore are in Brit. Mus. Addit. MS. 11046. His property was left to a nephew, Henry Jones of Sunningwell, who, dying in 1707, bequeathed many of Fell's books and papers to the Bodleian Library. Jones is said to have projected a life of his uncle (Hearne, ii. 73, 89, 117).

The epigram beginning 'I do not like you, Dr. Fell,' is commonly stated to have been paraphrased from Martial's 'Non amo te, Sabidi,' &c., by Tom Brown (1663–1704) [q. v.], an undergraduate of Christ Church while Fell was dean. Thomas Forde, however, in his 'Virtus Rediviva,' &c., 1661, p. 106, quotes Martial's lines, and translates them, 'I love thee not, Nel! But why, I can't tell,' &c. Brown doubtless parodied Forde's verses rather than Martial's. Two portraits of Fell are in Christ Church Hall: one together with Dolben and Allestree, the other in episcopal robes by Vandyck. There is a statue in the great quadrangle.

[Wood's Athenæ Oxon., ed. Bliss, iv. 193; Wood's Life, passim; Walker's Sufferings of the Clergy, 1885; Memoirs and Diary of John Evelyn; Burnet's History of his own Time, 1838; Welch's Alumni Westmonast. pp. 23–4; notes of great value by Professor J. E. B. Mayor in Notes and Queries, 5th ser. vi. 2; authorities cited above.] G. G. P.

**FELL, JOHN** (1735–1797), congregationalist minister and classical tutor, was born at Cockermouth, Cumberland, on 22 Aug. 1735. His father, Daniel Fell, was a schoolmaster, clerk to the dissenting congregation, and occasional village preacher. Fell was apprenticed to a tailor, and after serving his time obtained a situation in London. His bent was towards the dissenting ministry, and by the help of the 'King's Head Society' he was placed in 1757 at the Mile End academy under John Conder, D.D. [q. v.] The classical tutor was John Walker, D.D., an excellent scholar, who took a great fancy to Fell, and gave him private instructions. On leaving the academy he was for a short time assistant in a school at Norwich. In 1762 he was invited to take charge of an independent congregation at Beccles, Suffolk. He preached there for several years, but declined the pastorate, the church not being organised to his satisfaction.

In May 1770 he succeeded David Parry as minister of the congregational church at Thaxted, Essex, where he was ordained on 24 Oct. This was his happiest settlement; his congregation grew, he lived on intimate terms with successive rectors of the parish, and with Rayner Hickford, the Saxon scholar; and he had time for literary and theological pursuits and for private tuition. His writings in reply to Hugh Farmer [q. v.] are able, but too acrimonious. In 1787, on the retirement of Benjamin Davies, D.D., he accepted the post of classical tutor in his alma

mater, and removed (September 1769) to Homerton. It soon became apparent that Fell could not get on well with his students. His apologist speaks of a spirit of insubordination in the academy prior to his appointment. Matters went from bad to worse till at the annual examination in June 1795 charges and counter-charges were brought forward. After much deliberation the governing body, in March 1796, insisted on Fell's retirement, either at midsummer or Christmas. His friends drew up a protest, which the majority declined to record. Fell left the academy at the end of January 1797, and was succeeded by John Berry [see BERRY, CHARLES]. Doubtless Fell had faults of temper; he offended some by a rigid orthodoxy, others he estranged by his republican sympathies.

Through the exertions of a London merchant Fell was provided with an annuity of 100*l.* A committee of eight laymen raised some 200*l.* as remuneration for a course of twelve lectures on the evidences. Fell had delivered four of these to crowded audiences in the Scots Church, London Wall, when his health gave way. He died unmarried on 6 Sept. 1797 at Homerton, and was buried at Bunhill Fields on 15 Sept., a funeral oration being delivered by Joseph Brooksbank. The funeral sermon was preached at the Old Jewry on Sunday evening, 24 Sept., by Henry Hunter, D.D. [q. v.], of the Scots Church.

Fell published: 1. 'Confession of Faith,' printed with the services at his ordination, 1770, 8vo. 2. 'Essay on Love of one's Country,' 8vo (HUNTER). 3. 'Genuine Protestantism,' &c., 1773, 8vo (three letters to the Rev. Edward Pickard of Carter Lane, on subscription). 4. 'The Justice . . . of the Penal Laws . . . examined,' &c., 1774, 8vo. 5. 'A Fourth Letter . . . on Genuine Protestantism,' &c., 1775, 8vo (in reply to Joshua Toulmin, D.D.) 6. 'Dæmoniacs. An Enquiry,' &c., 1779, 8vo (against Farmer). 7. 'Remarks on the Appendix of the Editor of Rowley's Poems,' published in Hickford's 'Observations,' &c., 1782, 8vo. 8. 'An Essay towards an English Grammar,' &c., 1784, 12mo. 9. 'The Idolatry of Greece and Rome,' &c., 1785, 8vo (against Farmer). 10. 'Lectures on the Evidences of Christianity,' &c., 1798, 8vo, two editions same year; third edition, 1799, 8vo (the course was completed by Hunter). Hunter mentions also reviews of Horne Tooke's 'Diversions of Purley' (1786), and Nicholas Savary's 'Letters on Egypt' (1786), but does not say where they appeared.

[Hunter's Funeral Sermon, 1797; Memoir in Protestant Dissenter's Magazine, 1798, p. 1 sq. (see also 1797, p. 400); Bogue and Bennett's Hist. of Dissenters, 1833, ii. 518; Davids's Ann. Evang. Nonconf. in Essex, 1863, p. 496; Browne's Hist. Congr. Norfolk and Suffolk, 1877, p. 465; Calendar of Assoc. Theol. Colleges, 1887, p. 48.]

A. G.

FELL, LEONARD (*d.* 1700), quaker, was the son of Thomas Fell, gentleman, of Beckliff, or Baycliff, Lancashire, and in his early life occupied some position of trust in the house of his relative, Thomas Fell [q. v.], at Swarthmore. He appears to have become a quaker in 1652. Between 1654 and 1657 he was repeatedly sent to prison for interrupting services, and in 1661 was imprisoned for some religious offence at Leicester. Most of his time seems to have been spent in preaching excursions, although till 1665 at least he retained his situation at Swarthmore, and in this year he was imprisoned in Lancaster Castle for being at an illegal conventicle. He had some property at Addingham, Cumberland, and in 1666 was sent to prison at the suit of the vicar of that place for refusing to pay tithes, but owing to the vicar's death he was discharged within a fortnight. He suffered a long imprisonment in 1668 for having attended a meeting at Swarthmore and then refusing the oaths, and in 1672 he was again imprisoned for refusing to pay tithes to Theo. Aimes, vicar of Baycliff, but was a second time released by the death of his suitor. For preaching at a meeting on the shore of Windermere he suffered distress to the value of 20*l.*, and two years later was fined by the justices of Westmoreland a similar sum for the like offence. In the intervals between his imprisonments he was engaged in ministerial work, chiefly in the northern counties and in Wales, and his preaching is said to have been of an earnest and loving character rather than argumentative or doctrinal. In September 1684 he was sent to gaol for more than a month for absenting himself from the parish church, and immediately after his release was again arrested and incarcerated for about eight weeks for the same offence. He died while on a preaching excursion at Darlington in 1700, having been a minister nearly fifty years. He is known to have been married, but had no family. His character was amiable rather than strong, but on occasion he could be fearless. It is said that being once plundered by a highwayman, he said that though he would not give his life for his horse or money, he would for the robber's soul, whereupon the man returned both horse and money. Fell was a man of little education. His works were at one time popular, but are now entirely disregarded. He wrote: 1. 'The Persecution of them People they call Quakers in several places in Lancashire'

A. G.

(with W. Adamson), 1656. 2. 'An Epistle for the Strengthening and Confirming of Friends in their Most Holy Faith,' 1670. 3. 'A Warning to England in general and the cities of London and Bristol in particular,' 1693. 4. 'My Testimony to my Dear, True, and Well-beloved Friend and Father in Christ, George Fox,' written 1691, printed 1706.

[Holmes's Life and Works; Fox's Journal of his Life, Travels, Sufferings, &c. ed. 1765; Notes and Queries, 1st ser. vi. 223; Webb's Fells of Swarthmore, p. 352; Besse's Sufferings of the Quakers, i. 303, &c., ii. 16.] A. C. B.

**FELL, MARGARET** (1614–1702), quakeress, daughter of John Askew of Marsh Grange, in the parish of Dalton-in-Furness, Lancashire, a gentleman of ancient lineage and good estate, was born in 1614. Before she was quite eighteen years of age she married Thomas (Judge) Fell [q. v.] of Swarthmore Hall, near Ulverston, by whom she had nine children. She was a deeply pious woman, and with the concurrence of her husband opened her house to religious persons. In her autobiography she states that 'she hoped she did well, but often feared she was short of the right way, and in this way enquired twenty years.' During the winter of 1652 George Fox was received by her, and at a meeting in her house converted her and most of the family to his views. On his return from holding the assizes, Judge Fell acquiesced in her acceptance of quakerism and gave the quakers the use of Swarthmore Hall for their meetings. Margaret Fell does not appear to have taken any active part in the quaker ministry for several years, but exerted herself for the relief and release of the Friends who were imprisoned; and during 1655–6–7 she wrote four times to the Protector entreating his protection for them, without much effect. After the death of Judge Fell in 1658, his widow seems to have at once taken a more prominent part in the affairs of the society; and when in 1660 George Fox was arrested while at her house, she went to London and obtained several interviews with Charles II, who, at her instance, ordered the venue of the prisoner's trial to be changed to London, where she remained until Fox was liberated. Shortly after this she wrote to the king, handing the letter to him a few days subsequent to his coronation, on behalf of toleration, calling his attention to his declaration at Breda. She wrote and delivered two other letters to the king asking mercy for the regicides. On each occasion the king treated her with courtesy, but she thought that he was influenced by his ministers, and addressed a petition for the redress of the Friends' grievances to 'the king and his privy council.' The outburst of the Fifth-monarchy men caused enactments which pressed most severely on the quakers. Margaret Fell remained in London until she had procured an interview with the queen and had audiences with the queen of Bohemia and the Princess of Orange. Besse (*Sufferings*, i. 43) says that she procured a royal warrant forbidding the soldiers in Bristol to enter the houses of Friends without legal warrant. Early in 1661 she returned to Swarthmore to be present at the marriage of one of her daughters, returning to London a few months later to entreat the king to liberate more than four thousand Friends who were imprisoned for refusing to take oaths or for attending illegal meetings. She says that her prayer was successful. During the summer of 1663 she visited the meetings in the south-western and northern counties, and later in the year was summoned before the magistrates at Ulverston for allowing illegal meetings to be held at her house. On refusing the oath of allegiance she was committed to prison. After some months she was brought to trial at Lancaster before Justice Twisden, who advised her to traverse, and offered to admit her to bail in order that she might petition the crown, if she would promise to allow no meetings at Swarthmore Hall for the future. On her refusing this offer she was recommitted to Lancaster Castle. Two of her daughters waited on the king to beg for their mother's release, which the king agreed to order if they would promise to attend no meetings, and on their refusal offered it if Mrs. Fell would permit no meetings to take place at Swarthmore when more than five were present. In any case he promised that sentence of præmunire should not be enforced (see letter from Mary Fell, 22 Aug. 1664, *Swarthmore MSS.*) Towards the end of the year she was again tried at Lancaster, when, owing to the personal interference of some Lancashire magistrates, she was sentenced to the penalties of a præmunire; her estate, however, was granted by the king to her son. After remaining in prison for twenty months, she was permitted to spend some time at her home, but she was not finally released until June 1668. During her imprisonment she wrote several pamphlets and kept up an extensive correspondence. Her release was due to the intercession of Dr. Richard Lower, a court physician, and brother to Thomas Lower, who subsequently married one of her daughters. Shortly after her release Mrs. Fell visited all the prisons in which any quakers were confined, which

occupied her until 1669, when she married George Fox at Bristol, with whom she remained a week, and then returned to Swarthmore, while he continued his ministerial journey. Early in 1670 she was again arrested under an order from the council, and committed to gaol to complete the sentence of præmunire; there is reason to believe that the order was procured by her son, George Fell, in order that he might enter upon the estate which his mother refused to abandon (see letter from Thomas Lower, 19 April 1670, *Swarthmore MSS.*) Her daughter Sarah at once procured an order from the king for Mrs. Fell's release, which, however, the Lancashire magistrates set aside on technical grounds. In April 1671 she was liberated under a patent. Shortly after her release she went to London to the yearly meeting, and then resided at Kingston-on-Thames with her husband until his departure in August for the West Indies, when she returned to Swarthmore, where she appears to have stayed until the summer of 1673, when she went to Bristol to meet Fox on his return from America. After visiting London with him she accompanied him into Leicestershire, where he was arrested, when she at once returned to London, and at an audience with Charles II begged an order for his release, which the king refused, but offered her a pardon. This she declined to accept, as she considered Fox innocent. From this time till 1689 she resided at Swarthmore, and was several times fined for permitting meetings to take place at her house. Towards the end of the year she spent some months in or near London with her husband, and then returned home. In January 1691 George Fox died, and from this time his widow, although she continued to take great interest in the affairs of the Society of Friends, does not appear to have been actively employed. In 1697 she again visited London, and while there addressed a letter to William III, expressing her gratitude for the protection his government had extended to the Friends. She died 23 April 1702 at Swarthmore, being then in her eighty-eighth year, and was buried in the quaker burial-ground belonging to the Swarthmore meeting. In personal appearance she seems to have been tall and buxom, with a pleasing rather than handsome face. Her correspondence shows her to have been a woman of some culture, of generous disposition, of considerable intellect and warm sympathies. Her charity was great, and she seems to have possessed an infinite capacity for taking trouble for the benefit of others. In her family and business affairs she was just and farseeing, and as a quaker minister she was zealous, simple, and laborious. Her productions are spoiled by their prolixity, and more remarkable for good sense than elegance of style. They breathe a spirit of fervid and sincere piety, but are marred by narrowness.

The most important are: 1. 'False Prophets, Antichrists, Deceivers which are in the World, which John Prophesied of, which hath long been Hid and Covered, but is now Unmasked,' &c., 1655. 2. 'For Manasseh Ben Israel, the Call of the Jewes out of Babylon,' &c., 1656. 3. 'A Testimony of the Touchstone for all Professions and all Forms and Gathered Churches,' &c., 1656. 4. 'A Loving Salutation to the Seed of Abraham,' &c., 1656. 5. 'A True Testimony from the People of God (who by the world are called Quakers) of the Doctrines of the Prophets, Christ, and the Apostles,' &c., 1660. 6. 'The Examination and Tryall of Margaret Fell and George Fox,' &c., 1664. 7. 'Women's Speaking Justified, Proved, and Allowed of by the Scriptures,' &c., 1666. 8. 'The Standard of the Lord revealed,' &c., 1667. 9. 'A Touch-Stone, or a Perfect Tryal by the Scriptures of all the Priests, Bishops, and Ministers who have called themselves the Ministers of the Gospel,' &c., 1667. 10. 'A Call unto the Seed of Israel, that they may come out of Egypt's Darkness and House of Bondage unto the Land of Rest,' &c., about 1668. 11. 'A Brief Collection of Remarkable Passages and Occurrences relating to the Birth, Education, Life, Eminent and Faithful Servent of the Lord, Margaret Fell, but by her Second Marriage, Margaret Fox, together with Sundry of Her Epistles, Books, and Christian Testimonies to Friends and Others,' &c., 1710 (autobiographical).

[Fell's Brief Collection, &c.; Webb's Fells of Swarthmore Hall; Besse's Sufferings of the People called Quakers, &c., vols. i. and ii.; George Fox's Journal, ed. 1765; Sewel's Hist. of the Rise, &c., i. 157, iv. 362; Piety Promoted, pt. ix.; Life of Margaret Fox, 1859; Smith's Catalogue of Friends' Books; State Papers, Dom. 1664, 523, 1667, 137; Swarthmore MSS.] A. C. B.

FELL, SAMUEL (1584–1649), dean of Christ Church, was born in 1584 in the parish of St. Clement Danes, London, and was educated at Westminster School. Thence he proceeded as a queen's scholar to Christ Church, Oxford, matriculating 20 Nov. 1601, and graduated B.A. 27 June 1605, M.A. 30 May 1608, B.D. 23 Nov. 1615, and D.D. 23 June 1619 (*Oxf. Univ. Reg.*) He had become prebendary of St. Paul's in 1613, was elected proctor in 1614, and soon afterwards became rector of Freshwater in the Isle of Wight, and chaplain to James I. In May 1619 he was made a canon of Christ Church, and in

1626 Lady Margaret professor of divinity, which he held, according to custom, with a canonry of Worcester Cathedral. These posts he held till 1637. At first his religious views were Calvinistic, but he changed his opinions and became an active ally of Archbishop Laud, who promoted him to the deanery of Lichfield in 1637, to the rectory of Stow-on-the-Wold in 1637, and to the deanery of Christ Church in 1638. Fell continued the architectural improvements in the cathedral and college projected by his predecessor, Duppa, and to his energy and taste the college owes the fine staircase leading to the hall. He was always active in university affairs. On 15 Aug. 1637 he wrote to Laud about the excessive number of alehouses and the like in Oxford, but on more than one occasion he incurred severe rebukes from Laud for setting his authority as head of a college in opposition to the proctors and other public officials of the university. On the outbreak of the civil wars he became a conspicuous royalist, and after serving the office of vice-chancellor in 1645 and 1646 was reappointed in 1647. Soon after his reappointment the parliamentary visitors came to Oxford. In September Fell was summoned before them; he declined to attend, was imprisoned, and on his release in November was deprived of all his offices in the university. He retired to the rectory of Sunningwell, near Abingdon, which he had held since 21 Sept. 1625, and died there on 1 Feb. 1648–9 from the shock caused by learning of Charles I's execution. He was buried in his church. He rebuilt the front of his parsonage. He published: 1. 'Primitiæ, sive oratio habita Oxoniæ in schola Theologiæ, 9 Nov. an. 1626,' Oxford, 1627. 2. 'Concio Latina ad Baccalaureos die cinerum in Coloss. ii. 8,' Oxford, 1627. Fell married Margaret, daughter of Thomas Wyld, esq., of Worcester, by whom he was the father of John Fell [q. v.], dean of Christ Church and bishop of Oxford, and of several daughters. Fell's portrait is at Christ Church.

[Wood's Athenæ Oxon. (Bliss), iii. 242; Welch's Alumni Oxon. p. 70; Laud's Works, vol. v. passim; Visitation of Oxford, ed. Burrows (Camd. Soc.); Walker's Sufferings, pt. ii. pp. 102–3; Newcourt's Diocese of London, i. 222.] S. L.

FELL, THOMAS (1598–1658), vice-chancellor of the duchy of Lancaster, born in 1598 at Hawkeswell, near Ulverston, was the son of George Fell, a gentleman of ancient Lancashire family. He was admitted student of Gray's Inn in 1623, called to the bar in 1631, and practised successfully for several years. In 1632 he married Margaret Askew [see FELL, MARGARET], by whom he had nine children, and resided at Swarthmore Hall, near Dalton-in-Furness, his paternal property. In 1641 he was placed on the commission of the peace for Lancashire, when some royalists were removed, and in the following year he was appointed one of the parliamentary sequestrators for the county. In 1645 he was elected to parliament for the city of Lancaster, and on the remodelling of the church in the following year his name appears on the list of laymen for the presbytery of Furness. In 1648 he was made by the Protector a commissioner for the safety of the county, and in 1649 he was nominated vice-chancellor of the duchy and attorney for the county palatine. In 1650–1 he was chosen a bencher of Gray's Inn, and is recorded as being at that time a judge of assize for the Chester and North Wales circuit. Fell was considered a leading puritan in the district of Furness, and practised hospitality with his wife's assistance. When, during his absence on circuit in 1652, the family was converted by Fox, Fell hastened home and was met by Fox, who explained his doctrines. Although Fell never embraced quakerism, he granted the use of Swarthmore Hall for the Friends to meet in, and frequently sat in an adjoining room with the door open, so as to afford them the protection of his presence. His wife says, 'He was very loving to Friends.' In 1652 he went the northern circuit with President Bradshaw. In 1653 he was, with certain other justices, directed to prevent royalists landing or gathering in Cumberland or Lancashire, and at the end of that year he was, with Bradshaw, appointed a commissioner for reviving the duchy jurisdiction at Westminster. In 1654 he was appointed one of the commissioners for keeping the seal of the county of Lancaster. From a letter written to him by Thomas Aldam in 1654 it appears that his favour to quakers had made him very unpopular; but in 1655 he was directed to proceed to London to determine cases in the duchy court at Westminster. For several years before his death Fell withdrew from parliamentary life, disapproving of the Protector's assumption of authority in civil and religious matters; and although Cromwell is believed to have made several overtures to him, he still declined to take any active part in the government. He died at Swarthmore on 8 Oct. 1658, and was buried in Ulverston Church by torchlight. The record of his burial states that he was chancellor of the duchy of Lancaster. He left one son and seven daughters, one of whom, Sarah Fell, a quaker minister, was noted not only for her beauty, but also for her eloquence and knowledge of Hebrew. She married one Mead. By his will

Fell founded the Town Bank grammar school at Ulverston, and left a number of legacies to the poor.

[Webb's Fells of Swarthmore; Sewel's Hist. of the Rise, &c., of the Friends, i. 160, ii. 360; Margaret Fell's Brief Collection, &c., 1710; Baines's Lancashire, vol. ii. 2nd ed.; Barber's Swarthmore Hall and its Associations; Swarthmore MSS.; Calendar of State Papers, Dom. 1649 p. 297, 1653 p. 291, 1654–5 pp. 53, 168; Notes and Queries, 1st ser. iii. 142, iv. 187, &c., vi. 223.] A. C. B.

**FELL, WILLIAM** (1758?–1848), author, born probably near Brampton, Cumberland, about 1758, was a schoolmaster successively at Manchester, Wilmslow, and Lancaster, and after his retirement lived at Clifton, near Lowther, Westmoreland. He died in March 1848 at Shap, in the same county, leaving his property, an ample competency, to the children of his elder brother, John Fell of Swindale Head, thereby disinheriting his only surviving son, Henry, who lived in Denmark.

He was an industrious writer for the press and published the following separate works: 1. 'Hints on the Instruction of Youth' (anonymous), Manchester, 1798. 2. 'Hints on the Causes of the High Prices of Provisions,' Penrith, 1800. 3. 'A System of Political Economy,' Salford, 1808. 4. 'Remarks on Mr. Lancaster's System of Education, in which his erroneous statements and the defects in his mode of tuition are detected and explained,' Warrington, 1811. 5. 'A Sketch of the Principal Events in English History,' Warrington, 1811; 2nd edition 1813.

[Communications from Mr. John Yarker of Manchester, who possesses several unpublished manuscripts by Fell.] C. W. S.

**FELLOWES, JAMES** (*fl.* 1710–1730), portrait-painter, is known for portraits of eminent clergymen of his time. In the print room at the British Museum there are portraits by him of Thomas Wilson, bishop of Sodor and Man (engraved by Vertue in 1726), Laurence Howell, the nonjuror, and Humphrey Gower, master of St. John's College, Cambridge (engraved by Vertue in 1719). Fellowes obtained notoriety as being the painter of the famous picture of the 'Last Supper' which was placed over the communion-table in the church of St. Mary, Whitechapel, by the Jacobite rector, Dr. Richard Welton. In this Dr. White Kennett [q. v.], dean of Peterborough, was portrayed as Judas Iscariot, no pains being lost to make the portrait unmistakable. This caused considerable offence, and the figure was altered by order of the Bishop of London, though the picture was allowed to remain.

[Redgrave's Dict. of Artists; Noble's Continuation of Granger's Biog. Hist. iii. 88; Kippis's Biog. Brit. (sub loc. 'Kennett').] L. C.

**FELLOWES, Sir JAMES, M.D.** (1771–1857), physician, born in Edinburgh in 1771, was the third son of Dr. William Fellowes, physician extraordinary to the Prince of Wales and brother of Sir Thomas Fellowes [q. v.] He was educated at Rugby, and at Peterhouse, Cambridge. On obtaining a Tancred scholarship he migrated to Gonville and Caius College, where he became a Perse fellow, and graduated M.B. in 1797 and M.D. 1803. He was elected a fellow of the College of Physicians 30 Sept. 1805. He served in the medical service of the army before taking his degree, and afterwards became physician to the forces, and went with Admiral Christian's fleet to San Domingo. In 1804 he was sent to investigate and treat the pestilential fever which raged there. He returned to England in April 1806, and in 1810 was knighted by George III. Soon after he served at Cadiz as chief of the medical department of the army, and in 1815 retired from his majesty's service. In the same year he published 'Reports of the Pestilential Disorder of Andalusia, which appeared at Cadiz in the years 1800, 1804, 1810, and 1813.' The reports, though somewhat wanting in completeness, give an interesting account of these violent epidemics as observed at Cadiz, and also of the pestilential fever at Malaga in 1803–4, which was witnessed and described by Waterton the naturalist, with further account of the disease as seen at Gibraltar, and of the Walcheren fever [see Davis, Joseph Barnard]. The Spanish pestilence seems to have been a malignant and highly contagious form of typhus, with interspersed cases of relapsing fever, a combination also observed in London and in Ireland. Fellowes had sound views on ventilation, but the pathological part of the reports is defective. Fellowes, who was D.L. and J.P. of Hampshire, died at Havant 30 Dec. 1857. He married Elizabeth, eldest daughter of Joseph James, of Adbury House, Hampshire, and left issue by her. Her younger sister was wife of Dr. William Henry Fitton [q. v.] Sir James was literary executor of Mrs. Piozzi, formerly Mrs. Thrale, who left him in 1821 her manuscripts, and copies of her published writings with manuscript annotations.

[Munk's Coll. of Phys. iii. 24; Luard's Graduati Cantabrigienses; Works.] N. M.

**FELLOWES, ROBERT, LL.D.** (1771–1847), philanthropist, born in 1771, was grandson of William Fellowes of Shottesham Hall, Norfolk. Educated for the church at St. Mary Hall, Oxford (B.A. 1796 and M.A. 1801),

he took orders, but seems to have held no preferment. For over six years (1804–11) he edited the 'Critical Review.' He was the intimate friend of Dr. Parr, who introduced him to Queen Caroline, whose cause he espoused. He is said to have written all her replies to the numerous addresses presented to her in 1820. Francis Maseres, cursitor-baron of the exchequer, proved his friendship to Fellowes by leaving him at his death in 1824 nearly 200,000*l.* Fellowes erected to the memory of Maseres a monument in Reigate churchyard, with a eulogistic inscription in Latin. He used his fortune with great generosity, both in aiding private distress and in forwarding benevolent schemes. In 1826 he gave benefactions to encourage the study of natural philosophy at Edinburgh University. He was one of the promoters of the London University, now University College, Gower Street. Out of gratitude for the professional services of Dr. John Elliotson [q. v.], who held a chair of medicine in University College, he provided there two annual gold medals, the 'Fellowes medals,' for proficiency in clinical medicine. Fellowes interested himself in the opening of Regent's Park to the public, and in the emancipation of the Jews. He was an advanced liberal in politics, but drew the line at universal suffrage. In 1828 he purchased the 'Examiner' and made Albany Fonblanque [q. v.] editor. His religious publications always advocated practical philanthropy. By degrees he abandoned the distinctive tenets of the Anglican church, and in his most mature work, 'The Religion of the Universe,' he aims to divest religion of most of its supernatural elements. He lectured at the opening of the chapel of Barber Beaumont's philosophical institution [see BEAUMONT, JOHN THOMAS BARBER].

Fellowes died in Dorset Square on 6 Feb. 1847, leaving a young family. He was buried at Kensal Green on 13 Feb. A long list of his publications is given in the 'Gentleman's Magazine.' His earliest work was 1. 'A Picture of Christian Philosophy, or . . . Illustration of the Character of Jesus,' 1798, 8vo; 2nd ed. 1799, 8vo; 3rd ed. 1800, 8vo; 4th ed. with supplement, 1803, 8vo. His political views are contained in 2. 'An Address to the People,' &c., 1799, 12mo. 3. 'Morality united with Policy,' &c., 1800, 12mo. 4. 'The Rights of Property Vindicated,' &c., 1818, 8vo. A taste for versifying is shown in his 5. 'Poems, . . . Original and Translated,' &c., 1806, 8vo (many of the translations are from Gesner). Most of his remaining publications are theological, the chief being 6. 'The Anti-Calvinist,' Warwick, 1800, 8vo; 2nd ed. London, 1801, 8vo. 7. 'Religion without Cant,' &c., 1801, 8vo. 8. 'The Guide to Immortality,' &c., 1804, 8vo, 3 vols. (a digest of the four gospels). 9. 'A Body of Theology,' &c., 1807, 8vo. 10. 'The Religion of the Universe,' &c., 1836, 12mo; 3rd ed. Lond. and Edinb. 1864, 8vo (with additions from his manuscripts). 11. 'A Lecture delivered on Opening the Chapel . . . in Beaumont Square,' 1841, 12mo. 12. 'Common-sense Truths,' &c., 1844, 12mo. Fellowes translated from the Latin Milton's 'Familiar Epistles' and 'Second Defence of the People of England,' for the 1806 edition. Some of his publications were issued under the pseudonym 'Philalethes A.M. Oxon.'

[Gent. Mag. 1825, p. 207, 1847 (obituary notice); Monthly Repository, 1825 p. 592, 1826 pp. 127, 695; Fellowes's works.] A. G.

**FELLOWES, SIR THOMAS** (1778–1853), rear-admiral, youngest son of Dr. William Fellowes, physician extraordinary to George IV when prince regent, and brother of Sir James Fellowes [q. v.], was born at Minorca in 1778. He served for some years on board the ships of the East India Company, and entered the royal navy in 1797, as master's mate, on board the Royal George, with Captain Domett and Admiral Lord Bridport. He was afterwards in the Diana frigate with Captain Jonathan Faulknor, and then in the West Indies, serving in different ships till the peace. On the renewal of the war, he was sent out to the East Indies with Sir Edward Pellew, and in 1807 was promoted to the rank of lieutenant. He was then for some time in the Northumberland, flagship of Sir Alexander Cochrane in the West Indies. In 1808–9 he commanded the Swinger and Unique brigs, in both of which he had the opportunity of doing good service against the enemy's privateers and batteries; on one occasion, 21 May 1809, landing with twenty-four men at Basseterre of Guadeloupe, and spiking the guns of a battery in the presence of a large force of regular troops. He was the only man of the party who escaped unhurt. The Unique was afterwards expended as a fireship, and Fellowes's conduct was rewarded with a commission as commander, 16 Sept. 1809. In August 1810 he was appointed to the command of the gunboats at Cadiz, which he held till the following June, though advanced to post rank in March. During this time, we are told, though a tall, stout man, he never slept out of the Watchful's cabin, a hole seven feet long and three feet high; it is much more probable that he frequently slept on the boat's deck, and that the story has been too literally

interpreted. From February 1812 to November 1814 Fellowes commanded the Fawn of 20 guns, in the West Indies, with some success against the enemy's privateers, his 'zealous and active exertions' being formally acknowledged by the governor of Curaçao, and by the merchants, who presented him with a piece of plate. In June 1815 he was made a C.B., and on 22 Feb. 1822 was created a knight of the Spanish order of King Charles III, in recognition of his services at Cadiz. In 1827 he commanded the Dartmouth of 42 guns in the Mediterranean, and on 20 Oct. was with the fleet at Navarino, where his action, in trying to remove a Turkish fireship, was the immediate cause of the battle [see CODRINGTON, SIR EDWARD]. For his conduct on that occasion, Fellowes, with the other captains, received the crosses of the Legion of Honour, the second class of St. Anne of Russia, and the Redeemer of Greece. On his return to England he was knighted, 13 Feb. 1828, and was presented with a sword by the lord high admiral. He was created D.C.L. at Oxford on 23 June 1830. He continued in command of the Dartmouth till 1830; in 1836 he commanded the Pembroke of 74 guns on the Lisbon station; and the following year was moved into the Vanguard of 80 guns in the Mediterranean, at that time considered the crack ship in the service. From 1843 to 1846 he was superintendent of the hospital and victualling yard at Plymouth. After he was promoted to be rear-admiral on 26 July 1847, he resided, for the most part, at Tamerton Foliot, near Plymouth. He died on 12 April 1853.

Fellowes was twice married, and left issue, among others, Vice-admiral Sir Charles Fellowes, who died in 1886, while in command of the Channel squadron.

[O'Byrne's Nav. Biog. Dict.; Marshall's Roy. Nav. Biog. vi. (Supplement, pt. ii.) 317; Gent. Mag. 1853, new ser. xxxix. 653.] J. K. L.

FELLOWS, SIR CHARLES (1799–1860), traveller and archæologist, son of John Fellows, a banker and a gentleman of fortune, was born at Nottingham in August 1799, and when only fourteen illustrated a trip to the ruins of Newstead Abbey by sketches which twenty-five years afterwards appeared on the title-page of Moore's 'Life of Byron.' In early life he travelled through a great part of Britain, and in 1820 settled in London, where he became an active member of the British Association. On 25 July 1827, in company with Mr. William Hawes, he made the thirteenth recorded ascent of Mont Blanc, and took a new route to the summit, which has since been generally used. After the death of his mother in 1832 he passed the greater part of the next ten years in Italy or Greece, or on the shores of the Levant. On 12 Feb. 1838 he landed at Smyrna, whence his explorations in part of the interior of Asia Minor led him to districts unknown to Europeans, and he thus discovered the ruins of a number of cities which existed earlier than 300 B.C. Entering Lycia he explored the river Xanthus from the mouth at Patara upwards. Nine miles from Patara he found the ruins of Xanthus, the ancient capital of Lycia. About fifteen miles further up he came upon the ruins of Tlos. After taking sketches of the most interesting objects, and copying a number of inscriptions, he returned to England, where his publication of 'A Journal written during an Excursion in Asia Minor,' London, 1839, created such an amount of interest that Lord Palmerston, at the request of the trustees of the British Museum, applied to the sultan of Turkey for permission to bring away a number of the Lycian works of art. Late in 1839 Fellows again set out for Lycia, accompanied by George Scharf, who assisted him in sketching. The result of this second visit was the discovery of thirteen ancient cities, all containing works of art, but permission could not be obtained from the Porte for the removal of any of the monuments or sculptures. In 1841 appeared 'An Account of Discoveries in Lycia, being a Journal kept during a second Excursion in Asia Minor. By C. Fellows.' In October 1841, at the request of the authorities of the British Museum, he set out on his third expedition. Difficulties, however, again ensued, and he was obliged to repair to Constantinople to make a personal application for another firman. The English government moreover had entirely neglected to provide funds for the expenses of the inland travelling, and Fellows, to prevent great waste of time, advanced the money to enable the workmen to proceed. The party landed at the mouth of the Xanthus river on 26 Dec., and in June 1842 seventy-eight cases of architectural remains and beautiful sculptures were sent to Malta. In the fourth and most famous expedition in 1844 he had the management of a large party, consisting of a hundred men from the royal navy, stonecutters from Malta, men from Rome for taking casts, carpenters, interpreters, &c., and twenty-seven additional cases were forwarded to England. These valuable remains, which added much to our knowledge of ancient architecture and sculpture, are now exhibited in the entrance hall and in the Archaic room at the British Museum.

The most noteworthy places illustrated

by these relics are Xanthus, Pinara, Patara, Tlos, Myra, and Olympus. In 1844 Fellows presented to the museum his portfolios, accounts of his expeditions, and specimens of natural history illustrative of Lycia.

In consequence of some misstatements which had appeared in print, Fellows in 1843 published a pamphlet entitled 'The Xanthian Marbles, their Acquisition and Transmission to England.' In translating and elucidating the inscriptions in the first of his journals he was assisted by James Yates; in those of the second by Daniel Sharpe, president of the Geological Society. On 7 May 1845 he was knighted by the queen at St. James's Palace, 'as an acknowledgment of his services in the removal of the Xanthian antiquities to this country.' In all the expeditions he paid his own expenses, and never at any time received any pecuniary reward from the nation. During the latter part of his life he resided in the Isle of Wight, occupying his time with agricultural pursuits. He died at 4 Montagu Place, Russell Square, London, 8 Nov. 1860. He married first, 25 Oct. 1845, Eliza, only daughter of Francis Hart of Nottingham; she died 3 Jan. 1847; and secondly, 22 June 1848, Harriet, widow of William Knight of Oaklands, Hertfordshire; she died 19 March 1874.

Besides the works already mentioned Fellows was the author of: 1. 'A Narrative of an Ascent to the Summit of Mont Blanc,' 1827. 2. 'Lycia, Caria, Lydia, illustrated by G. Scharf, with descriptive letterpress by C. Fellows.' Part i. 1847. No more published. 3. 'An Account of the Ionic Trophy Monument excavated at Xanthus,' 1848. 4. 'Travels and Researches in Asia Minor, more particularly in the Province of Lycia,' 1852. 5. 'Coins of ancient Lycia before the Reign of Alexander, with an Essay on the relative Dates of Lycian Monuments in the British Museum,' 1855.

[Gent. Mag. January 1861, pp. 103–4; Encyclopædia Britannica (1879), ix. 67; C. Brown's Lives of Nottinghamshire Worthies (1882), pp. 352–3; W. Hawes's Narrative of an Ascent of Mont Blanc (1828), ed. by Sir B. Hawes; Journal of Royal Geogr. Soc. (1861), xxxi. pp. cxxii–iii.] G. C. B.

**FELLTHAM, OWEN** (1602?–1668), author of 'Resolves,' was son of Thomas Felltham of Mutford in Suffolk, and of Mary, daughter of John Ufflete of Somerleyton in Suffolk. From a Latin epitaph in the church of Babraham, Cambridgeshire, written by Owen upon his father, and printed among his poems in the folio editions of the 'Resolves,' it appears that he was the second or third son ('natu filium minorem') of a family of three sons and three daughters, and that his father died in 1631, at the age of sixty-two. According to two pedigrees in the British Museum (*Harleian MSS.* 5861, f. 76, and 1169, f. 81), he married Mary, daughter of Clopton of Kentwell Hall, Melford, Suffolk. At the age of eighteen he published a first version of the 'Resolves,' a series of moral essays, by which he is chiefly known. For some time he seems to have associated in the capacity either of secretary or chaplain with the family of the Earl of Thomond, settled at Great Billing, Northamptonshire. The final editions of the 'Resolves' are dedicated to Mary, dowager countess of Thomond. 'William Johnson, of the colledge of the Society of Jesus in Cadiz,' told Felltham, in a letter dated December 1637 (printed at end of 'Resolves,' 8th edit.), that he had 'amongst catholicks lost a great deal of credit' by his sixteenth Resolve 'of the choice of Religion,' which stated reasons for preferring the Anglican to the Roman church. Felltham replied that he was not a scholar by profession. 'My books have been my delight and recreation, but not my trade, though perhaps I could wish they had.' In another letter, addressed 'to the Lord C. J. R.' (i.e. Chief-justice Richardson), Felltham describes himself as 'being put upon a Tryal for vindicating the right of the Antient Inheritance of my Family, gained from me by a Verdict last Assizes, by what means I shall forbear to speak,' and congratulates himself on having his case 'heard before your Lordship.' No record of the lawsuit has been discovered. Felltham's poems exhibit strong royalist sympathies. In the last lines of the 'Epitaph to the Eternal Memory of Charles the First . . . Inhumanely murthered by a perfidious Party of His prevalent Subjects,' he talks of the dead king as 'Christ the Second.' Felltham was well known to the literary men of his time. He replied to Ben Jonson's ode, 'Come leave the loathèd stage' (see *Lusoria*, No. xx.), and Langbaine preferred the 'sharp Reply made by the ingenious Mr. Feltham' to the answers of Thomas Carew and Sir John Suckling. Thomas Randolph, Jonson's adopted son, who wrote in Jonson's defence, was afterwards acquainted with Felltham, and penned a fine address 'to Master Feltham on his book of Resolves,' full of enthusiastic and eloquent praise. Felltham contributed to the 'Annalia Dubrensia,' 1636, and to 'Jonsonus Virbius,' published in Ben Jonson's memory in 1638. He died and was buried at Great Billing early in 1668. His will is characteristic. He describes himself as of Great Billing, where he desires to be buried, but deprecates more than 30*l.* being spent on his funeral. His brothers Robert and Thomas and several nephews and nieces are mentioned

in the document. To his nephew, 'Thomas Felltham, minister,' he bequeaths his books of divinity. His property included leases of 'Catherlogh,' Ireland, and 'Cratelagh Keale,' co. Clare. He makes his nephew Owen, 'of Grays Inn,' his sole executor, and acknowledges special obligations to the Dowager Countess of Thomond. The will, dated 4 May 1667, was proved 22 April 1668. A Latin epitaph, written by himself for his own tomb, is printed in his works.

Felltham's first publication (12mo, n. d. 327 pp.), issued when he was eighteen, was entitled 'Resolves, Divine, Morall, Politicall, by Owin Felltham' [1620?]. It is dedicated to Lady Dorothy Crane, daughter 'to the right Honorable and Religious, the Lord Hobart,' and consists of a hundred short essays numbered, but with neither titles nor index. A second edition appeared in quarto in 1628, accompanied by 'A Seconde Centurie,' which takes three times the space of the first, and is dedicated to Lord Coventry, the lord keeper. In an address 'to the readers' he defends the absence of authorities, and his translation of Latin verse quotations. Each Resolve in this edition has a short title. This volume was republished in 1628, with the motto 'Sic demulceo vitam,' which is retained in all subsequent editions. The fourth edition appeared in 1631, with the title 'Resolves, a Duple Century,' and 'a large Alphabeticall Table thereunto;' it reverses the order of the centuries. The fifth, sixth, and seventh editions appeared in 4to in 1634, 1636, and 1647 respectively, without further change. The eighth edition of 1661, the first in folio, is dedicated to Mary, dowager countess of Thomond, and supplies a thoroughly revised version of the earlier series of essays, many of them being altered, and fifteen omitted. With them are bound up two dissertations, entitled 'Something upon Eccles. ii. 11,' and 'upon St. Luke xiv. 20,' which are good examples of the author's style at its best; 'Lusoria, or Occasional Pieces. With a Taste of some Letters,' consisting of thirty-nine poems and two Latin epitaphs; 'A Brief Character of the Low Countries,' first published separately in 1652; and nineteen letters, of which all but one are by Felltham. The author's Latin epitaph on himself concludes the volume. This edition was reprinted in folio in 1670, 1677, and 1696. The twelfth and last of the early editions issued posthumously is in 8vo, 1709, and according to a note on the title-page has 'the language refined.' It also contains for the first time 'A Form of Prayer composed for the Family of the Right Honorable the Countess of Thomond.' 'The Beauties of O. F., selected from his Resolves . . . by J. Vine,' appeared in 16mo in 1800; a second edition in 12mo followed in 1818. In 1806 James Cumming published an unjustifiably garbled edition of the 'Resolves' with a careful introduction; a second edition came out in 1820. Pickering in 1840 reprinted the quarto of 1631. The altered folio (1661) version of the earlier essays has thus not been reprinted in modern times. In 1652 Felltham published 'A Brief Character of the Low Countries under the States. Being three weeks' Observation of the Vices and Vertues of the Inhabitants,' 12mo. It has the motto 'Non seria semper,' and a letter by the printer complaining that two pirated versions had been previously issued. A pirated edition, called 'Three Moneths Observations of the Low Countries, especially Holland. Containing a brief Description of the Country, Customes, Religions, Manners, and Dispositions of the People,' 1648, 12mo, was reprinted in 1652, with the title 'A true and exact Character of the Low Countreyes, especially Holland. Or the Dutchman anatomized and truly dissected. Being the series of Three Moneths, &c.' The authorised edition was published again in 12mo in 1660, and again in 1662, when 'By Owen Feltham, Esq.' appeared on the title-page. It also appeared in the eighth edition of the 'Resolves.' The ode to Ben Jonson was reprinted by Langbaine and by Abraham Wright in his 'Parnassus Biceps.' Felltham's poems are few in number, but varied in style; some have considerable merit, and none are contemptible. His prose, after enjoying much popularity, was almost totally neglected till Cumming's edition of 1806. Thomas Constable, in 'Reflections upon Accuracy of Style,' London, 1734, 1738, criticised the 'Resolves' adversely. Hallam is equally severe. A writer in the 'Retrospective Review' points out that the 'Resolves' bear a resemblance in manner, and still more in matter, to the 'Essays' of Lord Bacon; but the resemblance is only occasional, and is obscured by a fondness for conceits and a straining after effect which make the book tedious to a modern reader; Felltham is without Bacon's power of arrangement and condensation. The 'Brief Character' is witty and unaffected, and still readable.

[Brit. Mus. Cat. and Lambeth Library; Davy's Suffolk Pedigrees in Brit. Mus. Addit. MS 19123 and 19129; Censura Literaria, 1808, vii. 379; Retrospective Review, 1824, x. 343; T. Constable's Reflections upon Accuracy of Style, 1738, pp. 71–3, 106–7; W. Gifford's Jonson, 1816, ix. 393; Gerard Langbaine's English Dramatic Poets, Oxford, 1691; T. Randolph's Works, 1875; Hallam's Lit. of Europe, 1854, ii. 515; Archdeacon Daubeny's Vindiciæ Ecclesiæ Anglicanæ, 1803;

Resolves, ed. Cumming, 1820, and by Pickering, 1846; notes from Will Office kindly supplied by Mr. Gordon Goodwin.] R. B.

**FELTON, HENRY, D.D.** (1679–1740), divine, was born in the parish of St. Martin-in-the-Fields 3 Feb. 1679. His earlier education was at Chenies in Buckinghamshire, whence he was removed to Westminster, under Dr. Busby, and finally to the Charterhouse, where he became a private pupil of Dr. Walker, the head-master. In due time he entered St. Edmund Hall, Oxford, of which Dr. John Mill, the learned editor of the Greek Testament, was then principal, and where he had for his tutor Thomas Mills, afterwards bishop of Waterford. He proceeded to his degrees in the usual course, taking his M.A. in June 1702; and in December of the same year was ordained deacon in the Chapel Royal, Whitehall, by Dr. Lloyd, bishop of Worcester. In June 1704 he was admitted to priest's orders by Compton, bishop of London. According to Hearne he then left the university and 'became an eminent preacher in and about London.' On 7 July 1706 Hearne (*MS. Diaries*, xi. 57) heard a 'neat well-penned discourse' delivered by Felton at St. Mary's on an Act-Sunday. Hearne says that Dr. Mill had always been 'very rough' to Felton, and would not appear at the church. Hearne adds: 'Mr. Felton lately put out a sixpenny pamphlet against the presbyterians of Colebrooke, which has the character of one of the best pamphlets that have been written.' Probably this appeared in the early part of 1706, and is Felton's first publication. In 1708 he undertook the care of the English church at Amsterdam, but returned to England in the following year, and became domestic chaplain to the Duke of Rutland, an office which he retained under three successive dukes. On 11 July 1709 he took the degree of B.D. In 1711 he published his 'Dissertation on Reading the Classics, and forming a just Style,' a work that he had written for his pupil, John, lord Roos, or Ros, afterwards third Duke of Rutland. It was popular in its day, and passed through several editions. Hearne calls it 'a very light, foolish performance.'

In 1711 Felton was presented to the rectory of Whitwell in Derbyshire by the second Duke of Rutland. On 5 July 1712 he proceeded to the degree of D.D. Hearne says (20 April 1722): 'Yesterday morning Henry Felton, D.D., of Queen's College, very unanimously elected principal of Edmund Hall. He preached immediately before the election in the college chapel, and made, I am told, an excellent sermon.' Hearne's subsequent notices are disparaging and even virulent. In 1725 Felton preached before the university on Easter day a sermon on 'The Resurrection of the same numerical body, and its reunion to the same soul, against Mr. Locke's notion of personality and identity.' This sermon excited considerable attention, and went through three editions, the last of which was in 1733, in which year he preached a second on the 'Universality and Order of the Resurrection, being a Sequel to that wherein the Personal Identity is asserted.' This is dedicated to Bishop Smallbrooke, Chandler's successor, Whitwell, Felton's benefice, being in Lichfield diocese. In 1727 he issued a small and useful tract entitled 'The Common People taught to defend their Communion with the Church of England against the attempts and insinuations of Popish emissaries. In a Dialogue between a Popish Priest and a Plain Countryman.' In 1730 appeared the 'Character of a Good Prince. A Sermon before the University of Oxford, 11 June 1730, being the day of His Majesty's Inauguration.'

In 1728–9 he preached the Lady Moyer lectures at St. Paul's, which he published at Oxford in 1732, under the title of 'The Christian Faith asserted against Deists, Arians, and Socinians, &c. To which is prefixed a very large Preface concerning the Light and Law of Nature, and the Expediency and Necessity of Revelation.' This, his greatest work, is dedicated to Gibson, bishop of London. In 1735 he published at Oxford 'The Scripture Doctrine of the Resurrection as it stood before the Law,' and in 1736 'The Scripture Doctrine in the Books of Moses and Job.' These, and one or two occasional sermons, are apparently all the works published in his lifetime. In 1736 his patron and former pupil, the third Duke of Rutland, then chancellor of the duchy of Lancaster, presented him to the rectory of Barwick-in-Elmet, Yorkshire. He died on 1 March 1740, and was buried in the chancel of the church of Barwick.

Some years after his death, his son, the Rev. William Felton, in 1748, published a set of sermons on the creation, fall, redemption, &c., which he had preached in Whitwell and Barwick churches, and which he had intended for the press. To this work the editor prefixed a sketch of his father's life and character.

[Life by Felton's son; Hearne's MS. Diaries in the Bodleian Library.] R. H–R.

**FELTON, JOHN** (*fl.* 1430), divine, was fellow of St. Mary Magdalen College, Oxford, and professor of theology, and 'vicarius

Magdalensis Oxonii extra muros.' His zeal as a preacher gained him the name of 'homiliarius' or 'concionator;' for though, as Leland tells us, he was 'an eager student of philosophy and theology,' yet 'the mark towards which he earnestly pressed with eye and mind was none other than that by his continual exhortations he might lead the dwellers on the Isis from the filth of their vices to the purity of virtue.' He published several volumes of sermons, compiled from various sources, which are prefaced by the statement that the 'penuria studentium' had moved him to make this compilation 'de micis quas collegi quæ cadebant de mensis dominorum meorum, Januensis, Parisiensis, Lugdunensis, Odonis, et cæterorum.' He left behind him: 1. 'Alphabetum theologicum ex opusculis Rob. Grost. collectum.' 2. 'Sermones Dominicales' (fifty-eight in number; there are three copies among the Harleian MSS. in the British Museum, one of which contains a note stating that the sermons were finished in 1431). 3. Two other volumes of 'Sermones.' 4. 'Lecturæ sacræ Scripturæ.' 5. 'Pera Peregrini.' A note on the margin of one of his works declares that in 1420 he made a present of books to Balliol College.

[Tanner's Bibliotheca, 276; Pits, 634; Bale, vii. 93; Leland's De Scriptoribus Britannicis, 102 (De Joanne Vicario).] R. B.

FELTON, JOHN (*d.* 1570), catholic layman, was descended from an ancient family in Norfolk. He was a gentleman of large property, and resided at Bermondsey Abbey, near Southwark, Surrey. His wife had been maid of honour to Queen Mary, who just before her death recommended her to Queen Elizabeth. Indeed, Elizabeth held her in great respect, for they had been friends and companions in childhood, and on this account Mrs. Felton was favoured with a special grant to keep a priest in her house. When Pius V published the bull of excommunication and deprivation against Elizabeth, Felton obtained copies of it from the Spanish ambassador's chaplain, who immediately left the kingdom. Felton published the bull in this country by affixing a copy to the gates of the Bishop of London's palace between two and three o'clock of the morning of 15 May 1570. The government, surprised at and alarmed by this daring deed, at once ordered a general search to be made in all suspected places, and another copy of the bull was discovered in the chambers of a student of Lincoln's Inn, who confessed, when put to the rack, that he had received it from Felton. The next day the lord mayor, the lord chief justice, and the two sheriffs of London, with five hundred halberdiers, surrounded Bermondsey Abbey early in the morning. Felton, guessing their errand, opened the doors and gave himself into their custody, frankly admitting that he had set up the bull. He was conveyed to the Tower, where he was placed on the rack, but he resolutely refused to make any further confession.

He was arraigned at Guildhall on 4 Aug. 1570, and on the 8th of the same month was drawn on a sledge to St. Paul's churchyard, where he was hanged in front of the episcopal palace. He said that he gloried in the deed, and proclaimed himself a martyr to the papal supremacy. Though he gave the queen no other title than that of the Pretender, he asked her pardon if he had injured her; and in token that he bore her no malice, he sent her a present, by the Earl of Essex, of a diamond ring, worth 400*l.*, which he drew from his finger. His body was beheaded and quartered, 'and carried to Newgate to be parboiled, and so set up, as the other rebels were.'

Felton was low of stature, and of a black complexion; naturally of a warm temper, and almost ungovernable where the interest of his religion was concerned. His plate and jewels, valued at 33,000*l.*, were seized for the queen's use. He was beatified by decree of Pope Leo XIII, dated 29 Dec. 1886.

'The End and Confession of John Felton, the Rank Traytor, who set up the traytorous Bull on the Bishop of Londons Gate. By J. Partridge,' published at London, 1570, is reprinted in Morgan's 'Phœnix Britannicus,' p. 415, and in Howell's 'State Trials,' i. 1086. 'The Arraignment & Execution of Iohn Felton, hanged and quartered for treason in Paules Churchyard, Aug. 8,' in verse, 1570, 8vo, was licensed to Henry Bynneman (Ames, *Typogr. Antiq.* ed. Herbert, p. 970).

Felton left a son Thomas (1567?–1588), who is separately noticed.

[Manuscript account of Felton by his daughter, Mrs. Salisbury, quoted in Dodd's Church Hist. ii. 151; Kennett MS. 47, f. 68; Circagno's Ecclesiæ Anglicanæ Trophæa, pl. 30; Strype's Aylmer, p. 34; Strype's Annals, iii. Append. pp. 107, 198, fol.; Strype's Parker, p. [450] fol.; Sanders's Anglican Schism, p. 316; Camden's Annales (1635), p. 126; Bridgewater's Concertatio Ecclesiæ Catholicæ, ii. 42; Stow's Annales (1615), p. 667; Fuller's Church Hist. (Brewer), iv. 368; Yepes, Hist. de la Persecucion de Inglaterra, p. 289; Ames's Typogr. Antiq. (Herbert), pp. 931, 1039; Stanton's Menology, p. 386; Lingard's Hist. of England (1849), vi. 224; Tablet, 15 Jan. 1887, pp. 81, 82.] T. C

FELTON, JOHN (1595?–1628), assassin of the Duke of Buckingham, was of a Suffolk family. According to the statement of the Suffolk antiquary, John Rous (*Diary*, Camd. Soc. p. 27), 'he was borne neere to Sudbury.' A Thomas Felton is known to have been residing near Pentlow, Suffolk, in the neighbourhood of Sudbury, in 1595, and it has been suggested that this was John Felton's father (*Suffolk Institute of Archæology Proc.* iv. 39–40). He was certainly connected with the great family of Felton settled at Playford, Suffolk, whose chief, Henry, was created a baronet in 1620, and he claimed relationship with the Earl and Countess of Arundel. Sir Simonds D'Ewes says he was 'a gentleman of very ancient familie of gentrie in Suffolk.' His mother was Eleanor, daughter of William Wright, mayor of Durham, and he had a brother Edmund (*Cal. State Papers*, Dom. 1628–9, pp. 321, 340). Felton entered the army at an early age, and his left hand was rendered useless by a wound. He served as a lieutenant, apparently to a Captain Lee, under Sir Edward Cecil at Cadiz in 1625. Always surly and morose, he was unpopular with his comrades, and he is said to have quarrelled with Sir Henry Hungate on the Cadiz voyage. Hungate was a favourite with the Duke of Buckingham, and D'Ewes attributes Felton's failure to gain promotion in the army to Hungate's influence with the duke. While the expedition of 1627 was being organised, Felton twice applied for command of a company, on the first occasion being recommended by Sir William Uvedale, and on the second by Sir William Becher, but was refused in both instances. Clarendon states that he thereupon gave up his commission, but this is clearly incorrect. He made at least one personal application to Buckingham, and pleaded that without a captain's place he could not live. The duke answered that he would have to hang if he could not live. Whether or not he joined the expedition of 1627 is uncertain, but it is undoubted that he harboured the angriest feelings against Buckingham. In July 1628 he employed a scrivener of Holborn named George Willoughby to draw up petitions for arrears of pay, which, according to his own account, exceeded 80*l*. He was suffering great poverty at the time, and his moroseness and melancholy were increasing. On one of his visits to Willoughby's office he found Willoughby making copies for public distribution of the 'remonstrance,' drawn up by the parliamentary leaders in the previous June. He obtained permission to read the paper, expressed satisfaction with its sentiment, and purchased a transcript. Felton had always been a reader, and his library now included the remonstrance, the attack on Buckingham by Dr. George Eglisham [q. v.], and 'The Golden Epistles,' i.e. probably the volume by Sir Geoffrey Fenton [q.v.] Perusal of these works combined with his sense of private injury led him to plan Buckingham's assassination. On Tuesday, 19 Aug., he obtained a little money from his mother, Eleanor Felton, who lodged at a haberdasher's in Fleet Street, and announced his intention of going to Portsmouth, where Buckingham was preparing a new expedition for France. Before starting he left directions at a church in Fleet Street that he should be prayed for as a man disordered and discontented in mind on the following Sunday; bought a tenpenny dagger-knife of a cutler on Tower Hill, which he fastened to his right-hand pocket so that he could draw it without using his crippled left hand, and finally wrote on a paper, which he pinned on the lining of his hat, the following sentence from 'The Golden Epistles:' 'That man is cowardly and base and deserveth not the name of a gentleman or soldier that is not willing to sacrifice his life for the honour of his God, his king, and his country.' Another sentence, of his own composition, followed: 'Let no man commend me for doing of it, but rather discommend themselves as the cause of it, for if God had not taken away our hearts for our sins he would not have gone so long unpunished.' Felton made his way to Portsmouth, chiefly on foot, and did not arrive before nine o'clock on Saturday, 23 Aug. No. 10 High Street was in the occupation of Buckingham, the lord admiral, and thither Felton trudged on entering the town. The hall was crowded with men anxious to be engaged in the expedition, and Felton mingled with the concourse unnoticed. Buckingham entered in conversation with Colonel Sir Thomas Fryer, a man of short stature. Felton approached the two and stabbed the duke over Fryer's arm in the left breast. No one saw the blow struck, and Felton retired to the kitchen leading from the hall. The duke staggered, and fell dead. All was confusion, and the cry 'A Frenchman!' was raised. Felton imagined that his own name was mentioned, re-entered the hall, and cried out, 'I am the man; here I am.' It was only owing to the efforts of Carleton, Sir Thomas Morton, and Lord Montgomery that he escaped lynching on the spot. He was taken to the house of the governor of Portsmouth, and a fortnight later carried to the Tower of London, where he occupied the cell recently vacated by Sir John Eliot.

Whatever feelings Felton's act excited in government circles, popular sentiment ran high in his favour. While at Kingston-on-

Thames, on his journey to London, he was greeted with the cry 'God bless thee, little David!' When the fleet left Portsmouth the sailors and soldiers appealed to the king 'to be good to John Felton, their once fellow-soldier.' At Oxford his health was drunk repeatedly. Alexander Gill was summoned before the Star-chamber for following the practice; while numberless poems and ballads described him as a national benefactor. At first the government thought to implicate the parliamentary opposition in Felton's crime, but, although he insisted that the 'remonstrance' was 'his only confederate and setter-on,' it became clear that he had no political associates. Puritan preachers visited him, and the Earl and Countess of Arundel with Lord Maltravers saw him before his trial. The king suggested on 13 Nov. that he should be racked, but the judges declared that torture was illegal, and the proposal dropped, although Laud and Dorset had supported it. On 27 Nov. Felton was tried in the court of king's bench, pleaded guilty to the fact, and was hanged at Tyburn on the next day. His body was afterwards removed to Portsmouth, and there hung in chains. Epitaphs, in which Felton was liberally eulogised, abounded. One poem by Zouch Townley, 'to his confined friend Mr. Felton,' protests against the threat of torture. A collection of these poems was made by F. W. Fairholt in 1850, and published by the Percy Society. A rare print, 'The lively portraiture of Iohn Felton, who most miserably kild the right Hono$^{ble}$ George Villeirs, duke of Buckingham, August ye 23 1628,' is in the Bodleian Library. A worthless print of the assassination was reissued in 1822. A double-bladed knife at Newnham Paddox, Warwickshire, the seat of the Earl of Denbigh, is stated to be the weapon used by Felton (the first Countess of Denbigh was Buckingham's sister). The paper pinned in his hat came into the possession, through Sir Edward Nicholas, of John Evelyn, and, with other Evelyn papers, was some years ago the property of William Upcott of the London Institution.

[The best contemporary account of Buckingham's murder is Dudley Carleton's letter to the queen, sent on the day of the occurrence, see Ellis's Orig. Letters, 1st ser. iii. 256. Clarendon's version adds some details, but is not at all points correct. See also Howell's Epistolæ; Wotton's Life of Buckingham; Gent. Mag. 1845, ii. 137–44 (with portrait of Felton); State Trials, iii. 367–72; Fairholt's Poems and Songs relating to Buckingham and his assassination (Percy Soc.), 1850; Cal. State Papers, Dom. 1628–9; Diary of John Rous (Camd. Soc.); Suffolk Institute of Archæology, iv. 14–64 (Playford and the Feltons); Forster's Life of Sir John Eliot; Gardiner's Hist. of England, vol. vi.]

S. L.

FELTON, NICHOLAS (1556–1626), bishop of Ely, son of a seafaring man, who, 'by God's blessing and his own industry, had attained a competent estate,' was born at Yarmouth in Norfolk in 1556. He was educated at Pembroke College, Cambridge, of which he was chosen fellow 27 Nov. 1583. He became B.A. in 1580–1, M.A. in 1584, B.D. in 1591, and D.D. 1602. He was chosen Greek lecturer of his college in 1586. Felton acquired a high character as a scholar and theologian by his wide erudition, moderation, and sound judgment. He was brought under the notice of Whitgift, by whom, 17 Jan. 1595–6, he was collated to the rectory of St. Mary-le-Bow, Cheapside, which he held till his consecration as bishop of Bristol in 1617, obtaining great celebrity as a learned and edifying preacher. He also held at various times the rectories of St. Antholin, Budge Row, Blagdon in Somerset, and Easton Magna, Essex, to which last benefice he was appointed 23 Oct. 1616. He also received the prebendal stall of Chamberlainswood in St. Paul's Cathedral, 4 March 1616, and held it *in commendam* with his impoverished bishopric till his translation to Ely. When in 1612 there was a prospect of a vacancy of the mastership of Pembroke College, then held by Harsnet, bishop of Chichester and afterwards archbishop of York, Andrewes, then bishop of Ely, used his powerful influence in favour of his 'most worthy, upright, and learned friend,' as one likely to 'heal the dissensions then long prevailing, and prove a good head to a good house else likely to sink' (Russell, *Life of Andrewes*, p. 354).

Harsnet continued to hold the mastership for five years longer, and Felton, to the great joy of all well-wishers of the college, was elected his successor, 4 March 1616–17, holding it with the bishopric of Bristol till his translation to Ely, 1618–19. Felton secured the favour of James I, who, Andrewes writes' 'signifies his good liking of him, and his wishes for his preferment.' Royal wishes in that age differed little from royal commands, and Felton was speedily raised to the episcopate, being consecrated bishop of Bristol by Archbishop Abbot, his friend Andrewes assisting, 14 Dec. 1617. Andrewes, on his translation to Winchester, had the satisfaction of seeing his place filled by his trusted friend, who was elected his successor 2 March 1618–19. Felton, a few months previous, had been nominated to the see of Lichfield, on Bishop Morton's translation to Durham. The college

then sent a deputation to the Duke of Buckingham, begging him to allow them to retain him as their head, notwithstanding his elevation to the episcopate. Felton, however, appears to have found by experience that the two offices were incompatible, and resigned the headship of Pembroke before his election to Ely. As a bishop we are told he proved himself 'a profound scholar, a painful preacher, conspicuous for his hospitality and charity; happy in the wise choice of his curates, and not less happy in his learned and religious chaplains' (*Parkins MSS.*, Pembr. Coll. Cambr.) Fuller records of him (*Church Hist.* vi. 63) that he had 'a sound head and a sanctified heart, was beloved of all good men, very hospitable to all, and charitable to the poor,' devoting a considerable portion of his income to their relief, and proving himself one of the most upright and deservedly popular prelates of his time. Felton's exact theological position is not easy to determine. He left no writings, and little is recorded by his contemporaries of any part taken by him in the controversies of the day. Puritan sympathies have been attributed to him, because Edmund Calamy the elder [q. v.] was his domestic chaplain, and was presented by him to the incumbency of Swaffham Priors, and others of his curates and chaplains were of the same theological school. An opposite inference may be drawn from his close and confidential friendship with Andrewes, as well as from the fact that in the severe struggle for the lectureship at Trinity Church, Cambridge, in 1624, Felton espoused the cause of Micklethwait, fellow of Sidney, against Dr. Preston, master of Emmanuel, the most eminent of the nonconformist party in the university. His reputation for soundness of judgment in practical matters is evidenced by the appeal made to him by some of the fellows of St. John's, 15 April 1624, to interpret certain clauses in their statutes (Baker, *Hist. of St. John's*, p. 490), and by his being appointed to compile the statutes for Merchant Taylors' School in reference to the annual probation days. His theological erudition is sufficiently evidenced by his appointment as one of the translators of the Bible, 'non infimi nominis,' forming one of the group to whom the Epistles were assigned, his name, however, being commonly misspelt Fenton. He married the widow of Dr. Robert Norgate, master of Corpus Christi College, Cambridge. He died 6 Oct. 1626, aged 63, and was buried by his desire beneath the communion-table of St. Antholin's Church, London, of which he had been rector for twenty-eight years, without any memorial. Fuller remarks that he was 'buried before, though dying some days after, Bishop Andrewes. Great was the conformity between them; both scholars, fellows, and masters of Pembroke Hall; both great scholars and painful preachers in London for many years, with no less profit to others than credit to themselves; both successively bishops of Ely' (*Church Hist.* vi. 63). Felton's portrait when bishop of Bristol is at Pembroke College, and another half-length, given to Cole by Bishop Gooch, and by him to the see, hangs in the palace at Ely.

[Parkins MSS., Pembroke College, Cambridge; Lansdowne MS. 484, No. 47, p. 83; Godwin, i. 274; Newcourt's Repert. i. 136, 375; Fuller's Church Hist. vi. 63; Fuller's Worthies; Russell's Life of Andrewes, pp. 17, 354, 445; Russell's Memorials of Thomas Fuller, pp. 11, 114, 179.] E. V.

**FELTON, Sir THOMAS** (*d.* 1381), seneschal of Aquitaine, was second son of Sir John Felton, governor of Alnwick in 1314, who was summoned to parliament in 1342, and was lord of the manor of Litcham, Norfolk. Sir John's father, Sir Robert, governor of Scarborough Castle in 1311, was slain at Stirling in 1314. William Felton, Sir Robert's father, governor of Bambrough in 1315, was originally known as William Fitz-Pagan, being son of Pagan of Upper Felton, Northumberland, and was the first to bring the family into notice. Sir Thomas Felton had an elder brother, Hamond, who was M.P. for Norfolk in 1377, and died in 1379. A younger brother, Sir Edmund, who was living in 1364, was ancestor of Robert Felton of Shotley (*d.* 1506), who by his marriage with Margaret Sampson of Playford, Suffolk, acquired the Playford property, and was grandfather of Sir Anthony Felton, K.B. (*d.* 1613). Sir Anthony's son, Henry (*d.* 1659), was created a baronet 20 July 1620.

Sir Thomas was with the expedition, commanded by Edward III, that invaded France in 1346, and took part in the battle of Crécy, the capture of Calais, and the other important events of that campaign. When the Black Prince went to take possession of Gascony in 1355, Felton went with him, and followed him to the battle of Poitiers. He was one of the commissioners who signed the important treaty of Bretigny (1360) and took oath to see it executed. He was deputed to receive the king of Cyprus, who came to Aquitaine on a visit to the prince in 1364. The prince when requested by Don Pedro to reinstate him on the throne of Castille, referred the matter to Sir John Chandos [q. v.] and Felton. Chandos was unfavourable. Felton recommended that the barons and knights of Aquitaine should be consulted in the matter. The prince replied,

'It shall be done.' The larger council being held it was decided that Felton be sent to Spain with a fleet of twelve ships to bring Don Pedro. Having set out he landed at Bayonne, where Don Pedro had already arrived, and returned with him and his suite to Bordeaux. Power to treat with Pedro, king of Castile, was given to him as seneschal of Aquitaine representing Edward, prince of Wales, in letters dated 8 Feb 1362. The invasion of Spain having been agreed upon, Felton and Chandos obtained leave from the king of Navarre to cross the mountain passes into Spain. Felton preceded the prince with a small force, and found the enemy encamped near Navarrete, 1367. They were attacked by a large body of Spaniards, and all either killed or taken prisoners. Felton was exchanged for the French Marshal d'Audreham, who was afterwards taken prisoner by the English at the battle of Navarrete. He subsequently took part in combats and sieges at Monsac, at Duravel, and at Domme, and was then recalled to Angoulême by the prince, and sent into Poitou with the Earl of Pembroke. He secured La Linde on the Dordogne when about to be betrayed to the French. He joined the Duke of Lancaster in an attack on the town of Mont-Paon, and made an unsuccessful attempt to relieve the garrison of Thouars. In spite of his efforts Monsac was lost to the English. In 1372, when the Black Prince had surrendered the principality of Aquitaine into the king's hands, it was granted by royal commission to Felton and Sir Robert Wykford; and on the final withdrawal of the Duke of Lancaster, Felton was appointed seneschal of Bordeaux. In February 1375 he returned to England; in 1376 he was charged with the execution of the truce, and in December of the same year he was charged to negotiate with the king of Navarre. He caused Guillaume de Pommiers and his secretary to be beheaded at Bordeaux for treason. He was at length again taken prisoner by the French near Bordeaux, 1 Nov. 1377. In 1380 Joan or Johanna, his wife, petitioned the king that a French prisoner in England should not be ransomed until her husband had been set at liberty. In August of the same year the king granted to Felton for the payment of his ransom thirty thousand francs from the ransom of two French prisoners. In April a procuration had been signed by the Comte de Foix to set him at liberty. During the same year he received letters of protection in England to enable him to return to France for matters connected with the payment of his ransom. The lands and barony of Chaumont in Gascony were given by Edward III to Sir John Chandos, with a reversion at his death to Felton. He was made a knight of the Garter in January 1381, and his plate is still to be seen in St. George's Chapel, Windsor, in the tenth stall, on the sovereign's side. He died 2 April 1381. Besides the manor of Litcham, Norfolk, Felton owned the manor called Felton's at Barrow, Suffolk, and other property in the neighbourhood. By his wife, Joan, he left three daughters: Mary, wife of Sir John Curson of Beke or Beek, Norfolk; Sibyll, wife of Sir Thomas de Morley; and Eleanor, wife of Sir Thomas de Ufford.

[Suffolk Institute of Archæology, iv. 27 et seq. (Playford and the Feltons); Beltz's Order of the Garter; Gage's Thingoe, p. 11; Rymer's Fœdera; Froissart's Chroniques, ed. Luce; Archives de la Gironde; Black Book, ed. Anstis (Rolls Series).]

J. G. F.

**FELTON, THOMAS** (1567?–1588), Franciscan friar, son of John Felton (*d.*1570) [q. v.], born about 1567 at Bermondsey Abbey, Surrey, was in his youth page to Lady Lovett. Afterwards he was sent to the English College at Rheims, where he received the first tonsure from the hands of the Cardinal de Guise, archbishop of Rheims, in 1583 (*Douay Diaries*, p. 199, where he is described as 'Nordovicen'). He then entered the order of Minims, but being unable to endure its austerities he returned to England. On landing he was arrested, brought to London, and committed to the Poultry Compter. About two years later his aunt, Mrs. Blount, obtained his release through the interest of some of her friends at court. He attempted to return to France, but was again intercepted and committed to Bridewell. After some time he regained his liberty, and made a second attempt to get back to Rheims, but was rearrested and recommitted to Bridewell, where he was put into 'Little Ease' and otherwise cruelly tortured. He was brought to trial at Newgate, just after the defeat of the Armada, and was asked whether, if the Spanish forces had landed, he would have taken the part of the queen. His reply was that he would have taken part with God and his country. But he refused to acknowledge the queen to be the supreme head of the church of England, and was accordingly condemned to death. The next day, 28 Aug. 1588, he and another priest, named James Claxton or Clarkson, were conveyed on horseback from Bridewell to the place of execution, between Brentford and Hounslow, and were there hanged and quartered.

[Challoner's Missionary Priests (1741), i. 216; Yepes, Hist. de la Persecucion de la Inglaterra, p. 610; Notes and Queries, 6th ser. v. 163.]

T. C.

**FELTON**, Sir WILLIAM (*d.* 1367), seneschal of Poitou, was the son of Sir William Felton of Northumberland, who died about 1358, by his first wife. He was descended in the fourth generation from Roger or Robert Fitz-Pagan or Felton, brother of the William Fitz-Pagan who was ancestor of Sir Thomas Felton [q. v.] Sir William owned the manors of Bodington, West Matsden, Edelyngham, and half of West Milburne, all in Northumberland. He held important commands during the wars with Scotland. He took part in the battle of Halidon Hill in 1333, and in the subsequent capture of Berwick-on-Tweed. In 1334 he was governor of Bambrough Castle in Northumberland. From 1338 to 1340 he was in command of Roxburgh Castle, which in April of the latter year he defended against an attack of the Scotch. In 1340 he was also named a commissioner to attend to the defence of the Scottish marches. He was summoned to parliament in 1343. In 1348 he was named lord justice of all the king's lands in Scotland. He was appointed sheriff of Northumberland and governor of the town of Newcastle-on-Tyne both in 1342 and 1343. When the king sought to detach the Flemings from their allegiance to France, Felton accompanied him to Hainault. During the following year he was at the naval battle of Sluys and at the siege of Tournay. In the winter of 1343 he followed the king to Brittany, and was at the siege of Nantes. He was with the expedition which invaded Normandy in 1346, and took part in the battle of Crécy and the subsequent campaign in the north of France. He was with the Black Prince at the battle of Poitiers. In 1359 he was at the siege of Rheims, which the English were forced to raise and retreat to Brittany. While here Felton went to attack the castle of Pontorson, commanded by Bertrand Duguesclin. He was defeated and taken prisoner. Shortly after Duguesclin became a hostage to Jean de Montfort, and was entrusted to Felton. Duguesclin, riding out one day with Felton's young son, escaped to Guingamp, and thence sent a message to De Montfort exonerating Felton from any connivance at his departure, with a challenge appended to all who might assert that he had thereby broken his word of honour. Felton wished to accept, but the combat was forbidden. In May following the French signed the treaty of Bretigny, in which Felton was named one of the commissioners to receive and take formal possession of the territories ceded to the English. At this time he became seneschal of Poitou. Many documents addressed to him in this capacity which relate to the protracted negotiations of this period are to be found in Rymer's 'Fœdera.' In 1364 and 1365 he was engaged in numerous combats in Guyenne. He accompanied the Black Prince in his campaign into Spain to restore Don Pedro to the throne of Castile. Chandos herald, who was also with this expedition, of which he has written an account in a rhymed chronicle in French, makes frequent mention of 'Felleton Guilliam qui ot cœur de lyon.' He was killed on 19 March 1367 in a skirmish before the battle of Navarrete, in which his kinsman Sir Thomas Felton was taken prisoner. The heroic resistance of a handful of Englishmen and the rash bravery of Felton seem to have struck the imagination of the people of the country, where the recollection of this feat of arms is still to be found in legend. The mound near Ariñez in Alava on which the English fought on this day is still known in the local dialect as Inglesmundi, or the Englishmen's mound.

According to Davy, the Suffolk antiquary (*Addit. MS.* 19129, f. 120), Felton was married, but his wife's name is unknown. By her he had a son, Sir John, born about 1340, who was, according to Dugdale, never summoned to parliament. He was at the battle of Otterburn, and was appointed to receive the oath of the king of Scotland to observe the truce between the two countries.

[Suffolk Institute of Archæology, iv. 27; Dugdale's Baronage, ii. 64; Rymer's Fœdera; Froissart's Chroniques, ed. Luce; Anselme, Maison Royale de France; Chandos Herald, Life and Feats of Arms of Edward the Black Prince; Ayala, Crónica del Rey Don Pedro, included in Crónicas de los Reyes de Castilla, Madrid, 1875.]

J. G. F.

**FELTON**, WILLIAM (1713–1769), composer, B.A. St. John's, Cambridge, 1738, M.A. 1745, was vicar-choral in the choir of Hereford 1741, custos of the vicars-choral 1769, and chaplain to the Princess Dowager of Wales (Augusta of Saxe-Gotha). At a period when, according to Burney, players of the harpsichord had but little choice of good music, several out of Felton's three sets of six concertos for organ or harpsichord and of his eight suits of easy lessons became the 'pride of every incipient player in town and country.' Felton's ground (or gavotte), indeed, had attained great popularity; it was introduced in Ciampi's opera 'Bertoldo' in 1672, but 'was become too common and vulgar for an opera audience.' The concertos were modelled on those of Handel, whom the amateur held in great admiration. Burney relates that Handel was asked, while in the barber's hands, to allow the mention of his name in the list of subscribers to Felton's 'Second Set.' He started up in a fury, and,

with his face still in a lather, cried with great vehemence: 'Tamn yourseluf and go to der teiffel—a barson make concerto! why he no make sarmon!' and Brown, the leader of the queen's band, who had had the temerity to prefer the modest request, fled from Handel's presence. No record, in fact, appears of sermons by the composer Felton, but, besides writing for the harpsichord and other instruments, on which he was a skilled performer, he is said to have composed the glee 'Fill, fill, fill the glass,' and to have acted as steward at the Three Choir Festivals of Hereford, 1744, and Gloucester, 1745. He died 6 Dec. 1769, and was buried in Hereford Cathedral.

[Grove's Dict. i. 511; Cambridge Graduates, 1659–1823, p. 166; Havergal's Fasti Herefordenses, 1869, p. 99; Gent. Mag. xxxix. 608; Burney's Hist. 1789, iv. 664; Account of Performances, 1785, p. 32 *a*; Duncumb's Hist. of Herefordshire, 1804, i. 561; London daily papers, December 1769; Felton's Musical Works in Brit. Mus. Library.] L. M. M.

FENN, ELEANOR, Lady (1743–1813), author. [See under Fenn, Sir John.]

FENN, HUMPHREY (*d.* 1634), puritan divine, was matriculated as sizar of Queens' College, Cambridge, on 12 Nov. 1568, and graduated B.A. in 1573. He migrated to Peterhouse, and graduated M.A. in 1576. In the same year he began his ministry at Northampton, and at once got into trouble for his nonconformity, and was committed to gaol. The inhabitants of Northampton petitioned Queen Elizabeth for his release, giving him a high character as a preacher and a loyal subject.

On 21 Feb. 1578 he succeeded Anthony Fletcher as vicar of Holy Trinity, Coventry, and became a prominent man in the party headed by Thomas Cartwright (1535–1603) [q. v.] At the request of the London puritans he accompanied the Earl of Leicester to represent their grievances to the queen. On the issue of Whitgift's three articles (1583), he refused to subscribe. He was cited to Lambeth (1584), and suspended. An account of his examination is given by Brook, from Roger Morrice's manuscript. His place was taken by 'one Griffen, a Welchman,' between whom and Fenn, according to the manuscript city annals, there was 'a great contention' for the vicarage in 1584 or 1585. Fenn was restored to his vicarage shortly after 14 July 1585, through the intercession of Leicester. But in 1590 he was again suspended, owing to the active part which he took in the 'associations' of the Warwickshire puritan divines, was committed to the Fleet by the high commission, with Cartwright and others, and, refusing the purgation by oath, was deprived. His successor, Richard Eaton, was instituted on 12 Jan. 1591. On 13 May Fenn and his companions were brought before the Star-chamber. Articles, dealing mainly with their 'book of discipline,' were exhibited against them. They denied that in their 'associations' they exercised any jurisdiction, or meddled with sedition. Fenn 'seemed more stiff than Cartwright.' The Star-chamber remanded them without bail. James VI of Scotland interceded (12 June) for their release; on 4 Dec. they petitioned for bail; Fenn's signature stands second in the list, immediately after Cartwright's. In April 1592 they again petitioned for release, this time successfully. (Leicester's letter of thanks is dated 21 May.)

Fenn returned to Coventry, and resumed his ministry, probably preaching only on week-days. On 24 April 1624 'Mr. Humphrey Fenn, preacher,' was appointed to the Sunday lectureship at St. John the Baptist's (Bablake). This was a new lectureship; the church, which had been in ruins, was repaired in 1608, and a week-day lectureship established in favour of John Oxenbridge. In 1626 or soon after 'old Mr. Fenn' joined with the mayor and leading citizens in inviting Samuel Clarke (1599–1683) [q. v.], the martyrologist, to become a lecturer at Coventry. This is the last notice of Fenn. Tong says that he 'spent above forty years' with the Coventry people; we must correct this to 'above fifty,' even if we deduct his enforced absences. He died early in 1633–4, and was buried on 8 Feb. in Holy Trinity churchyard, Coventry. He seems to have had a son and grandson of the same name.

His will, made in 1631, was prefaced by 'so full and so open a protestation against the hierarchy and the ceremonies, that the prelatical party would not suffer it to be put among the records of the court when the will was tendred to be proved' (Clarke, in *Lifs of Julines Herring*). On 21 Feb. 1634 a copy of the introduction to the will of 'Humphrey Fen the eldest' was received by Archbishop Laud from the bishop of Coventry and Lichfield. This preamble (only) was printed as 'The Last Will and Testament with the Profession of Faith of Humphrey Fenn,' &c., 1641, sm. 8vo (no place of printing).

[Fenn's Last Will; Clarke's Lives of Thirty-two Engl. Divines, 1677, p. 190; Clarke's Autobiography, prefixed to Lives, 1683, p. 5; Tong's Dedication of Warren's Funeral Sermon for Joshua Merrell, 1716; Brook's Lives of the Puritans, 1813, i. 444 sq., ii. 151 sq.; Strype's Whitgift, 1822, i. 429, ii. 13, 81 sq., iii. 242 sq.; Annals,

1824, iv. 66, 103; Neal's Hist. of the Puritans (Toulmin), 1822, iii. 415 sq., v. App. p. xxvii; Sibree and Caston's Indep. in Warwickshire, 1855, p. 16 sq. (makes his son the lecturer at St. John's); Cooper's Athenæ Cantabr., 1861, ii. 150, 546; Cal. State Papers, Dom. (1634), p. 468; Parish Magazine, Trinity, Coventry, 1881 (July); extract from burial register, per the Rev. F. M. Beaumont.] A. G.

FENN, JAMES (*d.* 1584), catholic priest, born at Montacute, near Wells, Somersetshire, became a chorister of New College, Oxford, and afterwards was elected a scholar of Corpus Christi College 31 July 1554, and a fellow of that society 26 Nov. 1558. He was admitted B.A. 22 Nov. 1559, but was 'put aside' from that degree and from his place in the college on account of his refusal to take the oath of supremacy (Boase, *Register of the Univ. of Oxford*, p. 240). Then he settled in Gloucester Hall, where he had several pupils. On being forced to leave Oxford he acted as tutor to the sons of a gentleman in his native county, where he married and had two children. After the death of his wife he became steward to Sir Nicholas Pointz, a catholic gentleman. He arrived at the English College at Rheims on 5 June 1579, was ordained priest at Châlons-sur-Marne on 1 April 1580, and was sent back to labour on the mission in Somersetshire. He was soon apprehended, and although not yet known to be a priest he was loaded with irons. The council ordered him to be brought to London, and after being examined by Secretary Walsingham he was committed to the Marshalsea, where he remained in captivity for two years. His sacerdotal character having been at last discovered, he was brought to trial, and condemned to death on account of his priesthood. He was executed at Tyburn on 12 Feb. 1583–4, together with four other priests.

Two of his brothers were priests, viz. Robert Fenn, B.C.L., who was ejected from his fellowship at New College, Oxford, in 1562, and of whom Bridgewater says that 'ob Catholicæ veritatis testimonium, exilium, carceres, vincula, et cruciatus immanes constantissimè perpessus est,' and John Fenn [q. v.]

[Bridgewater's Concertatio Ecclesiæ Catholicæ, pp. 143, 410; Challoner's Missionary Priests (1741), i. 144; Dodd's Church Hist. ii. 98; Douay Diaries, pp. 9, 27, 153, 161–4, 261, 291, 422; Historia del glorioso Martirio di diciotto Sacerdoti (Macerata), 1585, p. 208; Oliver's Catholic Religion in Cornwall, p. 301; Sanders's Rise and Growth of the Anglican Schism (Lewis), pp. 319, 371; Stow's Annales (1615), p. 698; Wood's Athenæ Oxon. (Bliss), ii. 113; Yepes, Historia de la Persecucion en Inglaterra, p. 498.] T. C.

FENN, JOHN (*d.* 1615), catholic divine, brother of James Fenn [q. v.], was a native of Montacute, near Wells, Somersetshire. After being educated in the rudiments of grammar and music as a chorister of Wells Cathedral, he was sent to Winchester School in 1547 (Kirby, *Winchester Scholars*, p. 127; *Addit. MS.* 22136, f. 21). He was elected probationer of New College, Oxford, in 1550, and two years later, after being made perpetual fellow, he was appointed to study the civil law. It does not appear whether he took a degree in that faculty. In Queen Mary's reign he became schoolmaster at Bury St. Edmunds, Suffolk, but upon the alteration of religion soon after Elizabeth's accession 'he was forced thence by the giddy zeal of two Scots, that were then settled in those parts' (Wood, *Athenæ Oxon.*, ed. Bliss, ii. 111). Subsequently he went to the Low Countries, and afterwards studied for four years in Italy, and was ordained priest. Dodd's statement that he was admitted into the English College at Rome is not confirmed by the 'Diary' of the college. After his return to Flanders he became confessor to the English Augustinian nuns at Louvain. There and in the neighbouring cities he spent about forty years 'as an exiled person, doing extraordinary benefit in the way he professed' (*ib.* p. 113). He died at Louvain on 27 Dec. 1615.

His works are: 1. 'A learned and very eloquent Treatie, written in Latin by Hieronymous Osorius, Bishop of Sylua in Portugal, wherein he confuteth a certayne Aunswere made by M. Walter Haddon against the Epistle of the said Bishoppe vnto the Queenes Maiestie. Translated into English,' Louvain, 1568, 16mo. The Bishop of Silva's book was entitled 'Epistola ad Elizabetham Angliæ Reginam de Religione,' Paris, 1563, and was translated into English by Richard Shacklock, Antwerp, 1565. Dr. Walter Haddon, master of Trinity Hall, Cambridge, wrote a reply to it in Latin, which was translated into English by Abraham Hartwell, London, 1565. 2. 'Vitæ quorundam Martyrum in Anglia,' printed in 'Concertatio Ecclesiæ Catholicæ in Anglia,' Trèves, 1583, which work was edited by Fenn in conjunction with Father John Gibbons [see Bridgewater, John]. 3. 'John Fisher his Sermon upon this Sentence of the Prophet Ezechiel, "Lamentationes, Carmen et Væ," very aptly applyed to the Passion of Christ,' translated from English into Latin. 4. 'Sermo de Justitia Pharisæorum et Christianorum,' translated from Bishop Fisher's 'Sermon concerning the Righteousness of the Pharisees and Christians,' printed in Fisher's 'Opera Omnia.'

Würzburg, 1597. 5. 'Joannis Episcopi Roffensis Commentarii in Septem Psalmos qui de Pœnitentia inscribuntur,' also printed in Fisher's 'Opera Omnia.' 6. An English translation of the Catechism of the Council of Trent. 7. 'Instructions how to Meditate the Misteries of the Rosarie of the Virgin Mary,' n.d. n.p., a translation from the Italian of Gaspar Loarte. 8. 'A Treatise of Tribulation,' translated from the Italian of Caccia Guerra. 9. 'Spiritual Treatises, for the use of the Nuns of the Order of St. Bridget. Collected from divers antient English works.' 10. 'The Life of St. Catherine of Sienna,' translated from the Italian of Dr. Caterinus Senensis, n.p., 1609, 8vo, reprinted with a preface by Father Aylward, of the order of Friar-preachers, London, 1867, 8vo. 11. A Latin translation of Bishop Fisher's 'Method of Arriving to the Highest Perfection in Religion.'

[Additional MS. 19165, f. 145; Ames's Typographical Antiquities (Herbert), p. 1624; Dodd's Church History of England, i. 510, 531; Douay Diaries, p. 375; Gillow's Bibliographical Dictionary; Lowndes's Bibliographer's Manual, pp. 788, 1253, 1736; Oliver's Catholic Religion in Cornwall, p. 301; Pits, De Angliæ Scriptoribus, p. 805; Tanner's Bibl. Brit. p. 277.] T. C.

FENN, Sir JOHN (1739–1794), antiquary, born at Norwich, 26 Nov. 1739, was educated at Caius College, Cambridge, and graduated B.A. in 1761, M.A. in 1764. He was early attracted to antiquarian studies, and in a short account of his youth, called 'Early Thoughts, Observations, and Studies' (*Original Letters*, vol. v., Frere's 'Advertisement,' p. xiii), he gives an interesting account of his first enthusiasm. After his settlement at Dereham in Norfolk he became commissioner of the peace for the county, and he held the office of sheriff during 1791. He was a member of the Society of Antiquaries, of which he published an historical survey, entitled 'Three Chronological Tables,' showing its growth from 1572 to 1784. He acquired the manuscript of the Paston letters from Thomas Worth, a chemist at Diss. Worth had bought them from the library of Thomas Martin, who had married the widow of Peter Le Neve, the antiquary. Le Neve had bought them from William Paston, second and last earl of Yarmouth. Fenn edited and prepared these for publication in five volumes as 'Original Letters written during the reigns of Henry VI, Edward IV, Richard III, and Henry VII, by various persons of rank and consequence, and by members of the Paston family.' His work was encouraged by Horace Walpole and others, and the first two volumes were produced with a dedication by permission to George III. Three volumes of manuscript, containing the material of the two printed volumes, were presented, richly bound, to the king. Fenn was knighted in honour of his gift on 23 May 1787. Two more volumes were published in 1789, with notes and illustrations. A fifth volume, completing the work, was published after his death by his nephew, Serjeant Frere. Mr. Gairdner states that Fenn's work is 'a perfect model of care and accuracy for the days in which he lived.' He appears to have copied the manuscript twice, first in the original spelling, then in a modern orthography. The two copies were carefully collated by a friend, Mr. Dalton, who made many suggestions, carefully considered by Fenn. Dalton himself made some of the transcripts in the old spelling. The originals of the fifth volume were carefully compared with the printed text by a committee of the Society of Antiquaries, and the errors appeared to be few and trivial. The book was illustrated by careful facsimiles of handwritings, seals, and paper-marks.

The original manuscripts presented to the king, and those of the third and fourth volumes, have disappeared. In 1865 doubts were suggested as to the authenticity of the letters, from the absence of the originals. In the same year, however, Mr. Philip Frere, son of the editor of the fifth volume, discovered the originals of that volume in his house at Dungate in Cambridgeshire. He found a few other letters of the collection, which are now in the British Museum. Twenty letters came into the hands of Francis Douce, and are now in the Bodleian. Others were in the library of Sir Thomas Phillipps. Mr. Gairdner has made additions from these sources in his careful edition (1872). Fenn was high sheriff of Norfolk in 1791. He died 14 Feb. 1794, and was buried in the chancel of Finningham Church, Suffolk, where there is a monument by Bacon, the sculptor. His only other publication was 'Three Chronological Tables, exhibiting a State of the Society of Antiquaries,' 1784. He married, 1 Jan. 1766, Eleanor, daughter of Sheppard Frere, esq., of Roydon, Suffolk. Lady Fenn shared the high motives and literary zeal of her husband. Under the names of Mrs. Lovechild and Mrs. Teachwell she wrote various works of an educational kind for the young, of which the following may be named: the 'Child's Grammar,' 'Short Grammar,' the 'Family Miscellany,' 'Cobwebs to Catch Flies,' and 'Short History of Insects.' She died 1 Nov. 1813. They had no issue.

[Original Letters, &c., by J. Fenn; Gairdner's edition of the Paston Letters, 1872; Gent. Mag. 1813, pt. ii. p. 508, 1814, pt. ii. p. 3; Nichols's Literary Anecdotes of the Eighteenth Century, viii. 139–40; Nichols's Illustrations of Literary History, v. 167–81 (several of his letters), vi. 623, 821; Granger's Letters illustrative of Biographical History, ed. Malcolm, pp. 79–114.] W. B–E.

**FENN, JOSEPH FINCH** (1820–1884), honorary canon of Gloucester, son of the Rev. Joseph Fenn, minister of Blackheath Park Chapel, Kent, was born in 1820, and educated at Trinity College, Cambridge, where he graduated B.A. 1842, M.A. 1845, and B.D. 1877. He was ordained a deacon in 1845, and priest in the following year. In 1844 he had gained a fellowship of his college, which he held until 1847, when, on accepting the vicarage of Stotfold, Bedfordshire, he resigned. In 1860 he was appointed by the trustees to the perpetual curacy of Christ Church, Cheltenham, on the resignation of Archibald Boyd [q. v.]; in 1877 he became chaplain to the Bishop of Gloucester and Bristol, and in 1879 an honorary canon of Gloucester; and in 1880 he was elected one of the two proctors in convocation for the united diocese.

Though a good scholar and of very extensive reading, Fenn published little, devoting himself to his parochial duties, including the careful preparation of his sermons. Some of these, forming a volume entitled 'Lenten Teachings, 1877–84,' have been published since his death. He kept clear of the controversies dividing the church of England. He took an active share in all movements for the improvement of the young, and was the eloquent promoter of the free library system in Cheltenham. During the latter years of his life he was a strong adherent to the cause of total abstinence. He was generally regarded as an evangelical, but was not a party man. He supported the Society for the Propagation of the Gospel as heartily as the Church Missionary Society, and had a leaning to the old high church section. He declined an offer of the benefice of St. Mary Redcliffe, Bristol, in 1877, in compliance with the wishes of the Christ Church congregation. The church of St. Stephen, Tivoli, in the district of Christ Church, was erected mainly by his exertions to meet the wants of an increasing population, and he contributed liberally towards the undertaking. He was twice married, and has left issue. He died on 22 July 1884, and was buried in his family vault in the churchyard of Leckhampton, near Cheltenham. A large memorial brass has been erected in Christ Church.

[Graduati Cantabrigienses, 1846, p. 108; Cambridge University Calendars; Gloucestershire Notes and Queries, iii. 580.] B. H. B.

**FENNELL, JAMES** (1766–1816), actor and dramatist, was born 11 Dec. 1766. His father was in the treasury department of the navy pay office. He went first to school at Bow under the Rev. Dr. French, and subsequently to Eton. After a trip to France he entered Trinity College, Cambridge. His life at the university was extravagant. Abandoning an idea of taking orders he entered Lincoln's Inn. In consequence of gambling debts he mortgaged to his father the money to which he was entitled, and when no further allowance could be obtained went to Edinburgh, June 1787, with a view to adopting the stage as a profession. Jackson, manager of the Theatre Royal, Edinburgh, engaged him as an amateur. His first appearance, under the name of Cambray, from the resemblance of his own name to Fénelon, was as Othello. He played six times in Edinburgh with some success, and accepted an engagement for the following season. Returning to London, he appeared at Covent Garden 12 Oct. 1787 as Othello, and acted in other plays. Harris, the manager, offered to engage him and pay his forfeit (200*l.*) to Jackson, but he returned to Edinburgh in time for the season of 1788. He worked diligently and conscientiously. He was to play Jaffier in 'Venice Preserved,' the part of Pierre being assigned to an actor named Woods. A proposal that the parts should be exchanged led to a riot in the theatre and a bitter controversy, Fennell offering at one point to reveal a 'scene of villainy.' The Edinburgh lawyers took part against him, and addressed a letter to the manager (15 July 1788) signed by Henry Erskine (dean of faculty), and 182 advocates and writers (appendix to the *History of the Scottish Stage*). Fennell began an action against his persecutors, but ultimately consented to a compromise. He received 500*l.*, and his adversaries agreed to take tickets for a benefit. They also invited him to show himself once more on the stage. He appeared accordingly as Othello. He gave one more performance in Edinburgh and went to London, where he is said to have edited the 'Theatrical Guardian,' of which six weekly numbers are believed to have appeared in London, March and April 1791, 4to. He played Othello 25 Aug. at York, and was, says his employer, Tate Wilkinson, 'well received' (*Wandering Patentee*, iii. 85). Three days later he enacted Don Felix to the Violante of Miss Farren [q. v.] Upon his arrival in London he was arrested for debt. He was still helped by his father, who with other

members of his family had disowned him when he took to the stage. He then acted at Richmond, where he brought out his 'Linda and Clara, or the British Officer,' a comedy in three acts, subsequently enlarged to five, and published London, 1791, 8vo. He devoted himself in London to literary and scientific schemes. A trip to Paris in 1791 led to the publication of 'A Review of the Proceedings at Paris during the last Summer,' London, n.d. [1792]. He refers to a play entitled a 'Picture of Paris,' which was acted once. Of this no trace is discoverable. He had reappeared at Covent Garden 16 Oct. 1790 as Othello, and played there in the following season. In 1792 he married Miss H. B. Porter, third daughter of Dr. Porter. Soon afterwards (1793) he accepted an offer from Wignell, manager of the Philadelphia Theatre, and started for America. Between 1797 and 1806 he acted at many theatres in New York, Boston, and elsewhere without establishing a position. He gave readings and recitations at College Hall, Philadelphia, and for a time kept an academy at Charlestown, Massachusetts. In 1814 he established salt-works near New London, Connecticut, and sometimes, in intervals of other occupations, resorted to manual labour for bread. He also tried to establish in Philadelphia a school similar to Eton or Westminster. He wrote some verse epistles, one of them printed, and composed an 'Apology' for his life, Philadelphia, 1814. In a pitiable preface to this he represents himself struggling with want, and dedicates it to Mimosa Sensitiva, apparently his wife, of whom and his 'drooping family' he speaks. Dunlap in his 'History of the American Theatres,' pp. 231–3, and elsewhere, says he was a remarkably handsome man, over six feet in height, with light complexion and hair, and light grey eyes. Dunlap declares that he never paid his bills in Paris or Philadelphia, that he lived by fraud, and passed his life between a palace and a prison. He had been in 1794 the idol of the literary youth of Philadelphia. In 1815, at the Chestnut Street Theatre, Philadelphia, he was allowed to attempt Lear, but his memory was gone. He died 14 June 1816. The picture affixed to his 'Apology' shows a handsome but rather narrow head. Wherever he went he made friends. In Edinburgh, Home, the author of 'Douglas,' Mackenzie, of the 'Man of Feeling,' and other literary men consorted with him. He resided some time with James Bruce, the African traveller, and claims to have assisted him in his 'Travels.'

[An Apology for the Life of James Fennell, written by himself, Philadelphia, 1814. A statement of facts occasional of and relative to the late disturbances at the Theatre Royal, Edinburgh, by James Fennell, Edinburgh, 8vo, n.d. [1788]; Jackson's Hist. of the Scottish Stage, 1793; Dunlap's Hist. of the American Theatre, London, 8vo, n.d.; Genest's Account of the English Stage; Baker, Reed, and Jones's Biographia Dramatica; Secret Hist. of the Green Room, 1795, attributed to Hazlewood; Appleton's Cyclopædia of American Biography.] J. K.

FENNELL, JOHN GREVILLE (1807–1885), artist, naturalist, and angler, was born at sea between Ireland and England in 1807. He began his career as an artist by winning the silver medal offered by the Duke of Sussex for a drawing of Hercules, and afterwards was a student at Finden's house, where he was intimate with Hablot K. Browne [q. v.], who was similarly employed. As a young man Fennell succeeded best in comic painting, but later in life was fonder of landscapes. In some of these, however, he was very careless, and was always unequal in his work. He drew pictures of the tournament at Eglinton Castle for the 'Illustrated London News.' His fondness for natural history displayed itself chiefly in observations on the habits of fish and waterside birds. These he carried on simultaneously with the practice of angling, of which he was a devoted follower, especially in the Thames. He was a member of the 'Field' staff from the commencement of that paper in 1853, and wrote week after week in it on fishing subjects; besides which he was a frequent contributor to the 'Fishing Gazette' and other sporting papers on angling and outdoor pursuits. He was author of 'The Book of the Roach,' 1870, an exhaustive treatise on angling for that fish; and contributed a paper called 'Curiosities of Angling Literature' to Mr. Cholmondeley Pennell's 'Fishing Gossip,' 1866. This is a discursive attempt at the humorous style in writing on angling topics, which was at that time fashionable. He also wrote 'The Rail and the Rod,' a meritorious guide-book to the favourite angling resorts of the Thames. Generous to a fault, and an excellent practical angler, Fennell was never so happy as when relating to a circle of friends reminiscences of Dickens, Thackeray, Douglas Jerrold, Mackay, and Harrison Ainsworth, with all of whom he had been on intimate terms. He lived long at Barnes, and late in life at Henley, at both of which places he was favourably situated for the pursuit of angling. At the latter town he died suddenly on 13 Jan. 1885, in the seventy-eighth year of his age, and was buried in Trinity churchyard, not a hundred yards from the house in which he spent his last two years, under the appropriate epitaph, 'The fishers also

shall mourn, and all they that cast angle into the brooks shall lament' (Is. xix. 8).

[Athenæum, 31 Jan. 1885; Field, 17 Oct. 1885; Fishing Gazette, 17 and 31 Jan. 1885 (a Memoir by Mr. R. B. Marston).] M. G. W.

**FENNER, DUDLEY** (1558?–1587), puritan divine, was born in Kent, 'heire of great possessions,' and matriculated as a fellow-commoner of Peterhouse 15 June 1575. Brook (*Lives of the Puritans*, i. 392) says that he was 'for some time a celebrated tutor in the university,' but couples the remark with the impossible statement that Thomas Cartwright and Travers were his pupils. He probably obtained some fame at Cambridge as a preacher and follower of Cartwright, and was therefore obliged to leave the university very suddenly before taking a degree—'pluckte,' as he tells us, 'from the university as from the swetest brestes of the nurse.' He would appear to have given his service for some months to Richard Fletcher, vicar of Cranbrook in Kent, whose curate, John Stroud, was suspended in 1575; but he speedily followed Cartwright to Antwerp, where, being dissatisfied with his episcopal ordination, he was ordained after the manner of the reformed churches (Heylyn, *Hist. of the Presbyterians*, p. 252; but the fact of his English ordination is doubtful). For some years he remained at Antwerp assisting Cartwright, and married there; but the disturbed state of the Low Countries and the mildness of Archbishop Grindal towards puritans tempted him to return to England. John Stroud having died in October 1582, Fenner, in the spring of 1583, became Mr. Fletcher's curate at Cranbrook; but in the July of the same year Whitgift succeeded Grindal, and put forth three articles of conformity, insisting on an acknowledgment of the queen's supremacy, and of the authority of the prayer-book and articles. Seventeen Kentish ministers, of whom Fenner was the leader and spokesman, found themselves unable to subscribe. A paper entitled 'Sentences and Principles of Puritans in Kent' has written upon it in Lord Burghley's handwriting, 'These sentences following are gathered out of certain sermons and answers in writing, made by Dudley Fenner.' The ministers on refusing subscription were pronounced 'contumaces reservata pœna,' and called upon to answer at law in February 1584. Fearing the trouble and expense of prosecution they petitioned the bishop in January to continue their licenses. Fenner's name is first on the list of petitioners. The archbishop conferred with them 'from two of the clock till seven, and heard their reasons,' and the 'two whole days following he spent likewise,' but with no result. The ministers, being all suspended, appealed to the queen's council; their address is given by Fuller (*Church History*, ix. 144), and Whitgift's rejoinder by Strype (*Whitgift*, 1822, i. 252). The council not interfering Sir Thomas Scott of Scott's Hall, Ashford, and twenty-six gentlemen of Kent, waited upon Whitgift in May, and pleaded with him on behalf of the ministers (*ib.* i. 272). Fenner was finally apprehended and kept in prison for some months, when he subscribed for the purpose of getting abroad, and retired to the charge of the reformed church of Middleburgh, where Cartwright had settled. Here he died towards the end of 1587. He would seem to have had the sympathy of Mr. Fletcher, for the birth of his daughter in June 1585 is entered in the register of Cranbrook Church, 'Faint not Fenner, daughter of D. F. Concional. Digniss.' The last two words probably mean 'most worthy preacher.' A son, born December 1583, is given the name of More Fruit Fenner. Fenner's widow became the wife of Dr. William Whitaker, and bore him eight children. In the 'Epistle Dedicatorie' of the 'Certain Godly and Learned Treatises,' published in 1592, we are told that Fenner 'ended his testimony in this life under thirtie years of age.' In the list of his works which follows the reasons are noted for accepting 1587 as the year of his death. Fenner has always been reckoned among the ablest exponents of puritan views. His works are: 1. 'A Brief Treatise upon the First Table of the Lawe, orderly disposing the Principles of Religion, whereby we may examine our selves,' Middleburgh, 12mo, n.d., written (see preface) when the author was under twenty. 2. 'An Answere unto the Confutation of John Nichols his Recantation, in all Pointes of any weight conteyned in the same . . .' 4to, 1583. This is dedicated to the Earl of Leicester. John Nichols, having gone over to Rome, recanted to protestantism, and published books attacking the Romish religion. His 'Declaration of the Recantation of John Nichols,' &c., was published in 1581. The 'D. F. preacher at Cambridge' mentioned near the end of the treatise is probably Fenner. It was at once answered anonymously, and Fenner was asked to reply to the confutation, which he assumes throughout his book to have been by Parsons. 3. 'A Counter-Poyson, modestly written for the time, to make Annswere to the Objections and Reproches, wherewith the Answerer to the Abstract would disgrace the Holy Discipline of Christ,' London, 8vo, 1584? b. l. This is printed also in 'A Parte of a Register contayninge sundrie Memorable Matters,' &c. 4. 'The

Artes of Logike and Rethorike, plainlie set foorth in the English toungue . . . togeather with examples for the practise of the same, for Methode in the Government of the familie, prescribed in the Word of God: And for the whole in the resolution or opening of Certaine Partes of Scripture, according to the same,' Middleburgh, 4to, 1584. The British Museum Library contains a second undated Middleburgh edition in 8vo, and two copies of a 4to edition, with only the date 1584. 5. 'Sacra Theologia sive Veritas quæ est secundum pietatem ad unicæ et veræ methodi leges descripta, et in decem libros per Dudleium Fennerum digesta,' London, 8vo, 1585; Geneva, 8vo, 1589 (priore emendatior); Geneva, 12mo, 1604; Amsterdam, 8vo, 1632. The two prefatory letters by Thomas Cartwright and the author contain some biographical information. There are manuscript translations of this work in the British Museum Library, in Lambeth Library, and in Dr. Williams's Library. The 1632 edition contains complimentary poems by G. B. and A. B. not in the previous edition. Fenner spent seven years on this work, and submitted it to the corrections of Cartwright and other friends. 6. 'The Song of Songs . . . translated out of the Hebrue into Englishe meeter . . .' Middleburgh, 1587 and 1594, 8vo. The dedication to the company of the 'Marchant adventurers' promises a similarly edited translation of the 'Lamentations of Jeremiah' and 'all other Psalmes scatteringlye inserted in the Scriptures,' which is 'almost finished;' Fenner's death in 1587 explains the non-fulfilment of this promise. 7. 'A Short and Profitable Treatise of Lawfull and Unlawfull Recreations . . .' 1587 and 1590, 12mo. 8. 'The whole Doctrine of the Sacramentes, plainlie and fullie set doune, and declared out of the Word of God . . .' Middleburgh, 1588, 8vo. 9. 'Dudley Fenner his Catechisme,' Edinburgh, 1592, 8vo. 10. 'Certain Godly and Learned Treatises. Written by that worthie Minister of Christe, M. Dudley Fenner; for the Behoofe and Edification of al those that desire to grow and increase in true Godlines,' Edinburgh, 1592, 8vo. This contains: 'The Order of Householde,' 'The Lord's Prayer,' 'Philemon' (these three are the 'examples' of 4 above), 'A short and plaine Table . . . out of the first Table of the Law' (1?), with 8 and 7. The 'Epistle Dedicatorie' gives some biographical facts; the 'Treatise on Recreations' was Fenner's first work, written 'for his owne particular charge,' when he was under twenty. 11. 'A Parte of a Register, contayninge sundrie Memorable Matters, written by divers Godly and Learned in our Time . . .' Edinburgh, 1593? 4to. This contains (p. 387) 'Master Dudley Fenner's Defence of the Godlie Ministers against D. Bridge's slanders; with a True Report of the ill-dealings of the Bishops against them, written a month before his Death, Anno 1587;' also (p. 412) 'The Counter-Poyson,' &c., and (p. 506) 'A Defence of the Reasons of the Counter-Poyson.' Wood (*Athenæ Oxon.* i. 496–7, Bliss) differs from the date here given for Fenner's death, but it is confirmed by the date of the dedication to 6, and by the preface of 'The Sacred Doctrine of Divinitie,' described below. 12. 'Mr. Dudley Fenner his Consideration of the Admonition of Mr. Vaughan in maner of a Preface set before the Treatise of the Church, written by Mr. Bertrame de Logne of Daulphinee.' Eleven pages among Morrice's MSS. in Dr. Williams's Library.

There have been attributed to Fenner: 1. 'A Defence of the Reasons of the Counter-Poyson, for maintenance of the Eldership, against an Answere made to them by Dr. Copequot, in a publike Sermon at Pawles Crosse, upon Psalm 84, 1584,' 16mo, 1586. This is also printed in 'A Parte of a Register.' The prefixed address makes it clear that the tract is not by the author of the 'Counter-Poyson.' 2. 'The Sacred Doctrine of Divinitie, Gathered out of the worde of God. Togither with an Explication of the Lord's Prayer,' 1599 (a mistake for 1589), 16mo. The preface warns readers that this is not a translation of Fenner's 'Sacra Theologia,' and speaks of him as three years dead. It is dated 1 Jan. 1589. 3. 'A Brief and Plain Declaration, containing the Desires of all those Faithful Ministers who seek Discipline and Reformation of the Church of England,' &c., 1584. Brook (*Lives of the Puritans*, i. 388) says that this work, though having Fenner's name prefixed, is by Dr. William Fulke. Heylyn (*Hist. of the Presbyterians*, p. 284) says of the puritans ejected by Whitgift, that 'four of the most seditious of the pack, Penry, Throgmorton, Udal, Fenner . . .' produced the 'Mar-Prelate Tracts.' As far as Fenner is concerned the statement is unsupported.

[Full particulars of the troubles of the Kentish ministers and of Fenner are to be found in Roger Morrice's MSS. preserved in Dr. Williams's Library, and in MS. 374, f. 115, in the Lambeth Library; Strype's Whitgift summarises these accounts. Tarbutt's Annals of Cranbrook Church (Lecture, iii. 1875) gives the fullest life of Fenner, but makes no attempt to criticise Brook's misstatements. Cooper (Athenæ Cantabr. ii. 72) gives an excellent list of his works, and of books in which he is referred to; to the latter may be added C. W. Bardsley's Curiosities of Puritan Nomenclature; W. Whitaker's Opera Theologica,

i. 701 (in the Vita Whitakeri, by Ashton, where Fenner is spoken of as Cantianus generosa familia natus); Melchior Adam's Decades Duæ, &c., 1618, p. 171.] R. B.

FENNER, EDWARD (*d.* 1612), judge, son of John Fenner of Crawley, Sussex, by Ellen, daughter of Sir William Goring of Burton, was called to the bar at the Middle Temple, and was reader in the autumn of 1576. He was M.P. for Shoreham in 1572. He became a serjeant in Michaelmas term 1577, and enjoyed a large practice. He was appointed a judge of the king's bench on 26 May 1590, and was J.P. for Surrey. Though not a prominent member of the court, he was in the commission upon several state trials, and, before becoming a judge, was present as a justice of the peace at the trial of John Udall, January 1590. In 1593 he tried three witches in Huntingdonshire, and a pamphlet account of this trial was published. In January 1608 he received a grant of an annuity of 50*l.* during the time his services on circuit were discontinued. He died 23 Jan. 1612, and was buried at Hayes in Middlesex. He had one son, Edward, who died without issue in 1615.

[Foss's Judges of England; Dallaway's Parochial Topography of Chichester, i. 16; State Trials, i. 1297; Coke's Reports, p. 1; Green's Domestic State Papers, 1603–10; Notes and Queries, 3rd ser. i. 402.] J. A. H.

FENNER, WILLIAM (1600–1640), puritan divine, was educated at Pembroke College, Cambridge, where he took the degree of B.A. in 1618, and that of M.A. in the following year. In 1622 he was incorporated a member of Oxford University. He also took holy orders, and is believed to have been for a time chaplain to the Earl of Warwick, and to have ministered at Sedgley, Staffordshire, where 'his labours were greatly blessed.' He did much good at Sedgley, then described as a heathenish place. He was forced to leave this cure on account of his puritanical principles about 1626–7, and travelled about for some months, preaching from place to place, and Brook affirms (*Lives of the Puritans*) that 'he was much resorted to as a casuist, and much admired by some of the nobility.' In 1627 he proceeded B.D., and two years later was presented to the living of Rochford in Essex, where he laboured with much success until his death in 1640. Fenner was greatly appreciated as a preacher, one of his sermons being quoted by Williams in the 'Christian Preacher,' p. 454, and his writings enjoyed considerable popularity for some time, as they 'discovered much acquaintance with religion in all its parts,' and were plain in manner while zealous in tone. He wrote: 1. 'The Soul's Looking Glasse, with a treatise of Conscience,' &c., 1640 (edited by Edmund Calamy). 2. 'Riches of Grace,' 1641. 3. 'A Treatise of Affections, or the Soul's Pulse,' 1641. 4. 'Christ's Alarm to drowsie Sinners, or Christ's Epistles to his Churches,' 1646. 5. 'A Divine Message to the Elect Souls' (eight sermons), 1646. 6. 'The Sacrifice of the Faithful; or a treatise showing the Nature, Property and Efficacy of zealous Prayer.' 7. 'The Spiritual Man's Directorie,' &c., 1648. 8. 'Practicall Divinitie, or Gospel Light shining forth in several choice Sermons,' 1650. 9. 'Hidden Manna, or the Mystery of Saving Grace,' &c., 1652. 10. 'The Danger of deferred Repentance discovered,' &c., 1654. 11. 'Four profitable Treatises very useful for Christian Practice,' 1657. Collected editions of his works were published in 1651 and 1657.

[Wood's Fasti (Bliss), i. 408; Brook's Lives of the Puritans, ii. 451; Granger's Biog. Hist. ii. 182; Newcourt's Repert. Eccl. ii. 497; Notes and Queries, 6th ser. ii. 186.] A. C. B.

FENNING, ELIZABETH (1792–1815), criminal, the daughter of poor parents, was from the age of fourteen employed in various situations as a domestic servant. Towards the end of January 1815 she entered the service of Orlibar Turner of 68 Chancery Lane, London, a tradesman, in the capacity of cook. On 21 March following, Turner, his wife Charlotte, and his son Robert, while at dinner, all ate of some yeast dumplings prepared by Fenning and immediately became very sick, though the ill effect was not lasting. It was discovered that arsenic had been mixed with the materials of the dumplings, and suspicion alighting on Fenning she was summoned to Hatton Garden police-court, and was committed for trial. The case came on at the Old Bailey on 11 April 1815, when Fenning was charged with feloniously administering arsenic to the three Turners with intent to murder them. Very strong evidence was brought against the prisoner. It was conclusively proved that Fenning had asked and received leave to make the dumplings, and that she was alone in the kitchen during the whole time of their preparation; that the poison was neither in the flour nor in the milk; and that Fenning was acquainted with and had access to a drawer in her employer's office where arsenic was kept. Roger Gadsden, an apprentice of Turner, had eaten a piece of dumpling after dinner, though strongly advised by Fenning not to touch it, and was also taken ill. Fenning pleaded not guilty, and urged that she had herself eaten of the dumplings, a piece of testimony which was

corroborated by Turner's mother, who said that she had been sent for, and on arrival had found the prisoner very sick. The prisoner, in asseverating her innocence, tried to show that Mrs. Turner had a spite against her. Five witnesses were called, who gave Fenning a character of respectability and good nature. The recorder's summing-up was strongly against the prisoner, and the jury finding her guilty she was sentenced to death. On hearing sentence pronounced she fell in a fit, and was moved insensible from the dock. Popular opinion was largely in favour of Fenning's innocence, and every effort was made by her friends and others to procure a remission of the sentence. On the day preceding that fixed for the execution a meeting was held at the home office to consider the case. Lord Sidmouth, the home secretary, was out of town, but the lord chancellor (Eldon), the recorder, and Mr. Becket were present, and after a minute investigation of the facts came to a decided conclusion that there was no reason for interfering. Lord Eldon summoned another meeting in the evening, and the same result was arrived at. Accordingly on the following morning, 26 June, Fenning was hanged, in company with two other malefactors, Oldfield and Adams. Intense public interest was excited, it being still very generally believed that Fenning was innocent, a belief which was strengthened by her emphatic declaration on the scaffold: 'Before the just and almighty God, and by the faith of the holy sacrament I have taken, I am innocent of the offence with which I am charged.' At her funeral, which took place five days later at St. George the Martyr, Bloomsbury, the pall was carried by six girls dressed in white, and as many as ten thousand persons took part in the procession which was formed to the grave. The case shows how a consistent declaration of innocence on the part of a criminal tends to produce general belief in it. Dr. Parr and Dickens (*Letters*, iii. 240) believed in her innocence; but the evidence against her was very strong.

[Celebrated Trials, 1825, vi. 143; Ann. Reg. 1815; Times, March and April 1815.] A. V.

**FENTON**, first Viscount (1566–1639). [See Erskine, Thomas.]

**FENTON**, EDWARD (*d.* 1603), captain and navigator, was son of Henry Fenton of Fenton, in the parish of Sturton (formerly Stretton-le-Steeple), Nottinghamshire, and of Cecily, daughter of John Beaumont of Coleorton, Leicestershire. Like his brother, Sir Geoffrey Fenton [q. v.], he sold his hereditary patrimony, preferring the life of a soldier of fortune to the prospect of ending his days in the ignominious ease of his ancestral home.

Fenton's first public service was in Ireland, where he appears to have held a command under Sir Henry Sidney in the successful repression of the rebellion under Shane O'Neil in 1566. He next appears as the author of 'Certaine Secrete wonders of Nature . . . Gathered out of diuers learned authors, as welle Greeke as Latine, sacred as prophane,' London, 1569, 4to (see Arber, i. 382). Fenton's authorship of this curious work has been doubted (see *Biog. Brit.* 3, 1919), but it is dedicated to Fenton's early patron, Lord Lumley, and contains a reference to a work by his brother Geoffrey (fol. 67). It has hitherto escaped notice that it is nothing more than a translation, with a few additions and interpolations, of 'Histoires prodigievses extraictes de plusieurs fameux auteurs "Grecs et Latins" sacrez et prophanes; mises en notre langue par Pierre Boaisteau surnommé Launay,' Paris, 1567, 8vo (Brunet, i. 983). In May 1577 Fenton sailed in charge of the Gabriel in Sir Martin Frobisher's second voyage for the discovery of the north-west passage to Cathay and Meta Incognita. Fenton's share in this not overwise transaction appears to have been confined to marching the soldiery under his charge up the hills and down again upon the high lands on either side of Frobisher's Bay. Upon the return of the expedition to England in the autumn, we find Fenton writing to Walsingham from Bristol 25 Nov. 1577 respecting the 'unladyn of the oore in the Ayd and Gabriell, and how manie toones of the sayd oore is in either of the sayd vessels.' And 'to have order for the dischardge of the mariners and unrigging the sayd vessels' (*State Papers*, Dom. Eliz. cxviii. 40). On 2 Jan. 1578 he reported to the privy council from Mount Edgcumbe 'what successe he hath had in trauelling to get owre in the West Countrie,' i.e. Cornwall (*ib.* cxxix. 2). On 31 May following he sailed in the Judith as lieutenant-general and second in command in Frobisher's third voyage to Meta Incognita, which he reached on 21 July, ten days earlier than Frobisher; while waiting for his chief 'he spent good time in searchyng for mine (i.e. ore), and discovered about tenne miles up in the countrey, where he perceyved neyther town, village, nor likelyhood of habitation' (Hakluyt, 1600, iii. 85). On 30 Aug. we read: 'On this daye the masons finished a house whiche Captaine Fenton caused to be made of lyme and stone upon the Countess of Warwick's (Kod-lu-aru) Island, to the ende we mighte prove against the next yere whether the snowe could ouerwhelm it, the frosts breake uppe, or the people dismēber it' (*ib.*

p. 51). The fleet of thirteen sail arrived safely in England early in October 1578 with the loss of about forty men. English seamen never returned to Meta Incognita.

In the following year Fenton was employed in Ireland. Several letters of his are in the 'State Papers,' Irish series, 1574–85, pp. 192, 204, 219, 232. His employment in Ireland appears to have terminated in Dublin on or about 28 Sept. 1580 (*ib.* p. 256). It would appear, however, that on 10 June previous his brother James, who was captain of Berehaven, was murdered (*ib.* p. 307).

In April 1581 it was proposed to fit out eight ships and six pinnaces, under Sir F. Drake, Fenton, and others, for an expedition against the Spaniards in the West Indies and other parts near at hand, i.e. Portugal. It was, however, abandoned in the autumn as far as Drake was concerned personally, to be revived in the following spring after several changes of plan. Finally, in April 1582, Fenton was selected by the Earl of Leicester to command the new expedition, nominally to discover the north-west passage, but really for trade, to proceed by way of the Cape of Good Hope to the Moluccas and China, and thence to return.

Fenton's instructions, as finally revised, although studiously ambiguous, were not so absurd as might appear upon a hasty perusal. According to article 9 they ran thus: 'You shall . . . goe on your course by Cape de Bona Speranca, not passing by the Streight of Magellan, either going or returning.' Article 10 was to the effect that 'You shall not passe to the north-eastward the fortie degree of latitude at the most, but shall take your course to the Isles of Moluccaes for the better discouerie of the North-west passage, if without hindrance of your trade, and within the same degree you can get any knowledge touching that passage, whereof you shall do well to bee inquisitive as occasion in this sort may serve' (Hakluyt, 1589, p. 645).

The fleet comprised four ships, the Bear galleon, afterwards called the Leicester of 400 tons, with Fenton for admiral, and William Hawkins (junior) for lieutenant-general; the Edward Bonaventure of 300 tons, with Luke Ward as vice-admiral; these two ships were contributed by the queen. The other two were the Francis, 40 tons, commanded by John Drake, and the Elizabeth pinnace of 60 tons, under Thomas Skevington. The expedition sailed in May 1582, and reached Sierra Leone 10 Aug., where they remained trading until the end of September. From the outset Fenton was jealous not only of Hawkins, who was a better seaman than himself, but also of Captain Carlyle, the commander of the soldiery, who was to succeed Fenton in the event of his death (cf. Fenton's letter to Leicester written on the eve of his departure from England, in *Cotton MS.* Otho, E. viii. 129).

It soon became evident that Fenton intended to ignore his instructions, if not to abandon the voyage altogether. On 25 Sept. he astonished his colleagues by informing them of his intention of seizing St. Helena, 'to possesse the same, and theire to be proclaimed kyng.' 'The generall [Fenton] being not hable [*sic*] to do this feat w^th^out Cap^en^ Warde, saide then he would go back agayne to the Islands of Cape de Verde to fetch some wyne,' which, as Hawkins adds, 'was only a device to pick and steale' (*ib.* viii. 201; Hawkins, *Voyages*, pp. 354–5). After disposing of the Elizabeth to the Portuguese at Sierra Leone in exchange for commodities, Fenton sailed to the coast of Brazil, off which he anchored on 1 Dec. at St. Catalina Island. The Francis proceeded to the River Plate, where she was wrecked, the crew being saved, and Drake sent overland to the viceroy of Peru. After a fruitless engagement with three Spanish ships by moonlight, near the port of St. Vincent in Brazil, on 24 Jan. 1583, Fenton turned homewards with his two remaining ships, and anchored in the Downs 27 June 1583. This voyage, by which Fenton is best known in naval annals, was a complete failure, the final touches to which were given by his placing Hawkins in irons and attempting, in his rage, to stab him, in order to prevent exposure. Fenton in consequence fell into disgrace, but his favour at court prevented his complete ruin.

In 1588 Fenton commanded the Mary Rose of 600 tons in the fleet for opposing the Spanish Armada. On 31 July 1589 we find him residing at Deptford and corresponding with his cousin, William Ashby of Loseby in Leicestershire (*Egerton MS.* 2598, vol. iv. fol. 22). In December 1603 he was writing to Cecil (*Hist. MSS. Comm.* 3rd Rep., appendix, p. 152 *b*). He died in the same year without issue. He married Thomazin, daughter and coheir of Benjamin Gonson of Great Warley, Essex, whose second husband was Christopher Browne of Deptford, son of Sir R. Browne. Fenton was buried in the church of St. Nicholas, Deptford, where a monument was erected to his memory by Roger, earl of Cork, who married his niece (Thorpe, i. 769).

The few literary remains of Fenton other than those named above will be found among the Cotton MSS. E. viii. 81, 134 *b*, 157, and relate to his voyage of 1582–3. Four journals of the voyage were written by P. Jeffrey, Hawkins 'recently printed by the Hakluyt

Society), Walker, and Maddox respectively, and are extant in the manuscript volumes which contain Fenton's letters. All of them deserve to be rescued from oblivion and printed, as they form an interesting link in the naval history of the sixteenth century between the two circumnavigations of Drake and Cavendish.

[Arber's Reg. Stat. Comp. 1875, vol. i.; Biog. Brit. 1747–66; Brunet's Manuel du Libraire, 5th ed. 1860; Hakluyt's Navigations, 1589; Hakluyt's Voyages, 1600, 3 vols.; Hawkins's Voyages, ed. Markham (Hakluyt Soc.), 1878; Thorpe's Registrum Roffense, 1769.] C. H. C.

**FENTON, EDWARD DYNE** (*d.* 1880), author, entered the British army as an ensign in the 53rd Shropshire regiment of foot in 1847, was advanced to a lieutenancy in 1849, placed on the half-pay list in 1857, obtained a captaincy in the 14th Buckinghamshire regiment of foot in 1858, and exchanged into the 86th royal County Down regiment of foot in 1860, with which he spent some years at Gibraltar. He retired from the army about 1870, and thenceforward resided chiefly at Scarborough until his death, which took place on 27 July 1880. He was well known as an amateur photographer, and very popular among his friends. He published: 1. 'Sorties from Gib. in quest of Sensation and Sentiment,' London, 1872, 8vo (a collection of entertaining narratives of tours made in Spain during brief furloughs). 2. 'Military Men I have met,' London, 1872, 8vo (humorous sketches, illustrated by Linley Sambourne, of types of military character). 3. 'Eve's Daughters,' London, 1873, 8vo (a volume of slight sketches and stories illustrating female character). 4. 'B., an Autobiography,' London, 1874, 8vo (a three-volume novel).

[Army List, 1848–9, 1850–1, 1858–9, 1861–2, 1868–9; Athenæum, 1880, ii. 178; Brit. Mus. Cat.] J. M. R.

**FENTON, ELIJAH** (1683–1730), poet, was born at Shelton, near Newcastle-under-Lyme in Staffordshire, 20 May 1683. He was descended from an ancient family. His father, John Fenton, an attorney, who died in 1694, was coroner for the district, and must have left his children in good circumstances, since Elijah, though the eleventh child, was able to proceed to Cambridge. He graduated B.A. at Jesus College in 1704. He had been intended for a clergyman, but conscientious scruples led him to decline taking the oaths, and thus disqualified him for orders in the church of England. These objections would seem to have been rather religious than political, as they did not interfere with his subsequent panegyric upon Marlborough. He did not seek ordination at the hands of the nonjuring clergy, but appears to have almost immediately obtained employment as secretary to the Earl of Orrery, whom he accompanied to Flanders. After relinquishing his patron's service, he became assistant to Ambrose Bonwicke [q. v.], the well-known schoolmaster, at Headley in Surrey, and was shortly afterwards elected head-master of the grammar school at Sevenoaks, which he is said to have brought into reputation. He had already published a volume of poems in 1707, composed an elegy on the death of the Marquis of Blandford, Marlborough's son, and obtained sufficient reputation as a wit to attract (1710) an invitation from Bolingbroke to give up his school in hopes of a more suitable provision, which he was assured would be forthcoming. He is said to have unsuccessfully applied for the commissionership of stamps vacated by Steele, but this seems irreconcilable with his objection to take the oaths. Whatever the cause, Bolingbroke's promises were not fulfilled, but Fenton's disappointment was partly solaced by his old patron Orrery, who made him, about 1714, tutor to his son, Lord Broghill. This engagement continued for six years, and at its termination Pope procured him another as the instructor of Craggs, the new secretary of state, who was anxious to supply his deficiencies in literature. Fenton's prospects now seemed excellent, but they were speedily blighted by the untimely death of Craggs. Pope, however, always helpful and friendly, conferred on Fenton the distinguished honour of associating him with himself in his translation of the 'Odyssey,' allotting him the first, fourth, nineteenth, and twentieth books, and remunerating him with 300*l.* Southern, with whom Fenton had long been connected, assisted him with his dramatic experience in the composition of his tragedy of 'Mariamne,' which, after being rudely rejected by Cibber, was acted with success at the rival theatre in 1723. Fenton's profits are said to have amounted to nearly a thousand pounds. Pope soon obtained for him another tutorship in the family of a widow, Lady Trumbull, whose son he first educated at home, and afterwards accompanied to Cambridge. When the young man's education was complete, Lady Trumbull retained Fenton in the probably nominal employment of auditor of her accounts, and his latter years were spent in ease and comfort. He prefixed 'a short and elegant' account of Milton's life to an edition of his works, and undertook to amend the punctuation of 'Paradise Lost,' without, it may be feared, much insight into the matter. In 1729 he

published a fine edition of Waller, with notes which Johnson considers even too copious. He died in August 1730, according to some accounts of gout, but in fact, Pope tells Broome, of want of exercise. He had translated the first book of Oppian, but the version appears to be lost, and had begun a tragedy on the subject of Dion, in which he had made little progress. Pope wrote his epitaph with point and feeling, but borrowed the first couplet from Crashaw.

Fenton is styled by Johnson 'an excellent versifier and a good poet.' He had, indeed, caught the trick of Pope's versification with such success that it has never been possible to distinguish his share of the version of the 'Odyssey' from Pope's by internal evidence. It is questionable whether he deserves the appellation of poet. His most considerable pieces, the 'Hymn to the Sun,' the ode to Lord Gower, the elegy on Lord Blandford, the 'Epistles,' are at most agreeable exercises in metre, and his general good taste does not preserve him from some rather ludicrous lapses. Perhaps his most memorable couplet is one in which he completely inverts the conclusions of modern science respecting the origin of the human species:—

Foes to the tribe from which they trace their clan,
As monkeys draw their pedigree from man.

His tragedy exhibits considerable ability, but rather that of a playwright than of a poet. Mariamne's fate had already been the subject of one of Calderon's greatest plays, of which Fenton probably never heard. His lighter pieces are not deficient in sprightliness, but the humour is far inferior to that of his model Prior. On the whole he must be classed with those to whom poetry has been rather an amusement than an inspiration or an art. The testimony to his character is very high and uniform. 'He was never,' says his pupil Orrery, 'named but with praise and fondness, as a man in the highest degree amiable and excellent.' In face of this evidence, which is amply confirmed by particular anecdotes, the assertion that he spoke ungratefully of Pope may be dismissed as groundless. He seems to have had no fault except the indolence which shortened his life.

[Johnson's Lives of the Poets; Pope's Correspondence; Chalmers's Dict.] R. G.

**FENTON, Sir GEOFFREY** (1539?–1608), translator and statesman, was son of Henry Fenton of Fenton in Nottinghamshire, and of Cecily, daughter of John Beaumont of Coleorton in Leicestershire. The details of his early life are unknown, but he must have received a very good education, obtaining a good mastery of the French and Latin languages, probably also of the Italian and Spanish. He also seems to have been connected in some way with the families of Lord Burghley and the Earl of Leicester. In 1567 he was residing in Paris, whence he dedicates to Lady Mary Sydney a collection of novels translated from Boaisteau and Belleforest's 'Histoires Tragiques, extraictes des œuvres Italiennes de Bandel,' and published by Fenton under the title of 'Certaine Tragicall Discourses written oute of Frenche and Latine by Geffraie Fenton no lesse profitable than pleasaunt, and of like necessitye to al degrees that take pleasure in antiquitye or forraine reportes.' This seems to have been his earliest work, and was a noteworthy contribution to the literature of the day. Warton styled it 'perhaps the most capital miscellany of this kind.' A reissue, edited by R. Langton Douglas, came out in 1898. Other translations from the French followed, viz. 'A Discourse of the Civile Warres and late Troubles in France,' 1570; 'Actes of Conference in Religion, or Disputations holden at Paris betweene two Papistes of Sorbon and two godly Ministers of the Church,' 1571; 'Monophylo, a Philosophical Discourse and Division of Love,' 1572; 'A Forme of Christian Pollicie, gathered out of French,' 1574; 'Golden Epistles, gathered as well out of the Remaynder of Guevarаes workes as other authours, Latine, Frenche, and Italian,' 1575, a kind of supplement to Hellowes' translation into English of the 'Epistles of Guevara,' already published in 1574; 'An Epistle or Godly Admonition, sent to the Pastors of the Flemish Church in Antwerp, exhorting them to concord with other ministers, written by Antony de Carro,' 1578. In 1579 he published his last and most monumental work in the translation from the French of Guicciardini's 'History of the Wars of Italy.' This was an undertaking of immense labour, and had great vogue in its time. It is probably the work alluded to by Gabriel Harvey, Spenser's friend, in one of his letters, where he says, 'Even Guicciardine's silver Historie and Ariosto's golden Cantes growe out of request' (Warton, *loc. cit.*) This work Fenton dedicated to Queen Elizabeth.

In 1580 Fenton quitted the sphere of literature for that of politics, and followed his elder brother, Edward Fenton [q. v.], a captain in Sir William Pelham's campaign in Munster, into Ireland. It is possible that he also served under Pelham, as the latter writes to Walsingham on 16 Feb. 1580–1 to recommend Fenton as secretary to the new lord deputy, Arthur, lord Grey de Wilton, and on 22 July Fenton writes from Limerick to

Burghley that he has been sworn her majesty's secretary in Ireland, chiefly upon the latter's recommendation. Grey arrived in Dublin on 12 Aug., bringing in his train a man more illustrious in literature, and apparently holding a similar office to Fenton, Edmond Spenser, with whom no doubt Fenton was already acquainted, as they had friends in common, such as George Turberville, and enjoyed the same patronage. From this time to his death Fenton took an active and important share in the administration of public affairs in Ireland. In December 1580 he was sent over by the lord deputy with a message to the queen, and probably on that occasion inspired her with the confidence and trust which she subsequently placed in him. He remained in Ireland as principal secretary of state through a succession of lord deputies, and made useful reports to the queen. He was member for Carlow county in the Irish parliament in 1585-6. He does not seem to have been popular in Ireland, and under one lord deputy, Sir John Perrot [q. v.], the dissensions between the secretary and his master seem to have reached a crisis. In June 1585 Perrot sent Fenton over to England to obtain the queen's consent to his new scheme for the diversion of the revenues of St. Patrick's in Dublin to the new college, afterwards Trinity College, in that city. Fenton remained some months in attendance upon the queen, and eventually returned in March 1586, bringing with him a whole schedule of charges to be met with immediate answer by the lord deputy and those employed under him. Perrot after this seems to have lost no opportunity of annoying and harassing Fenton, and finally, on the excuse of an insignificant debt of money to himself, had Fenton arrested in public, and thrown into the common debtors' prison at Dublin. From this he was released by peremptory command of the queen. In 1589, under Sir William Fitzwilliam, Fenton was rewarded for his services by knighthood, and in 1590-1 spent a year and a half in London as commissioner in the impeachment of Sir John Perrot. On the death of Elizabeth he ran some chance of losing his place, but was eventually confirmed in it for life, though he was compelled to share it with Sir Richard Coke. Besides the office of secretary, he held other posts, such as surveyor-general. He naturally did not escape the accusation of having enriched himself inordinately at the country's expense, but he seems to have had little difficulty in dispelling this charge. He was regarded as best knowing the disposition of the Irish in all parts of the kingdom, and appears to have been an honest, straightforward servant of the queen. He was a consistent supporter of English interests in Ireland. He did not shrink from advocating the assassination of the Earl of Desmond as the best way of ending the rebellion in Munster, and as a devoted protestant probably felt no compunction at assisting to administer torture to the unfortunate Dr. Hurley. He was a spectator at Sligo of the final destruction of the Spanish Armada on the west coast of Ireland. He was of great use in defeating the insurrection of the Earl of Tyrone in Ulster, and in quelling other rebellions, and generally reducing to submission the greater part of Ireland, as his influence with the queen was sufficient to obtain the money and the troops necessary for the purpose, and so niggardly supplied. In June 1585 he married Alice, daughter of Dr. Robert Weston, formerly lord chancellor of Ireland, and widow of Dr. Hugh Brady, bishop of Meath. By her he had one son, Sir William Fenton, and one daughter, Catherine, married on 25 July 1603 to Richard Boyle [q. v.], afterwards first earl of Cork. Fenton died at Dublin on 19 Oct. 1608, and was buried in St. Patrick's in the same tomb as his father-in-law, Dr. Weston.

[Chalmers's Biog. Dict.; Biographia Britannica; Lloyd's State Worthies; Calendar of State Papers (Ireland), 1580–1608; Lowndes's Bibl. Man.; Visitation of Nottinghamshire (Harleian Soc. publications, vol. iv.); Life of Hon. Robert Boyle (Works of the same, vol. i.)] L. C.

FENTON, LAVINIA, afterwards Duchess of Bolton (1708–1760), actress, was born in 1708. Her reputed father, a lieutenant in the navy named Beswick, on being summoned to duty before the birth of his child, departed with a request that in the event of the unborn proving to be a girl the name of Lavinia should be bestowed upon her. Not long after her birth her mother married one Fenton in the Old Bailey, and soon afterwards set up a coffee-house in the neighbourhood of Charing Cross. The child was then called by the surname of her mother's husband, and 'being,' we are told, 'of a vivacious, lively spirit, and a promising beauty,' she was much petted by the fine gentlemen frequenting the coffee-house. The charm of her voice, and the extraordinary correctness of her ear for music, brought her into notice. She caught at once the tunes which the 'humming beaux' (so the musical gentlemen were called) brought from the theatre and the opera-house, and repeated accurately every song she had once heard her mother sing. 'A comedian belonging to the old house' took great delight in the exhibi-

tion of the child's cleverness, and was at some pains to teach her new songs. She was then sent to a boarding-school, but was withdrawn when she was thirteen, and went to reside with her mother, who had meanwhile quitted Charing Cross and returned to the Old Bailey. In 1726 she made her first appearance on the stage as Monimia in Otway's 'Orphans' at the new theatre in the Haymarket. Five weeks later she was allowed to share a benefit with one Mr. Gilbert at the same theatre, on which occasion she played the part of Cherry, the innkeeper's daughter, in Farquhar's 'Beaux' Stratagem.' She was then engaged by a company of comedians who played twice a week during the summer season at the theatre in Lincoln's Inn Fields. Her success was remarkable. 'She became,' writes one of her biographers, 'the talk of the coffee-houses, the most celebrated toast in town. Her face, her form, her grace, her voice, her archness, her simplicity, were lauded alike on all hands.' In a catchpenny 'Life' of her, published in 1728, is quoted at length a 'billet' supposed to have been penned by a stricken ensign; it is delightfully absurd, but clearly apocryphal. Rich, the manager at Lincoln's Inn Fields, next offered Miss Fenton an engagement for the winter season at the rate of fifteen shillings a week. She accepted the proposal, but after the extraordinary success of the 'Beggar's Opera' her salary was doubled.

On 29 Jan. 1728 Miss Fenton first appeared as Polly Peachum in Gay's 'Beggar's Opera' (Genest, *Hist. of the Stage*, iii. 220). The theatre was crowded night after night. The play had an uninterrupted and then unprecedented run until 9 March: Lavinia Fenton became the rage. Swift having written from Dublin to Gay to bespeak an early copy of 'Polly's messotinto' (*Works*, ed. Scott, 1824, xvii. 164), Gay sent it on 20 March, observing that 'Polly, who was before unknown, is now in so high vogue that I am in doubt whether her fame does not surpass that of the Opera itself' (*ib.* xvii. 181). Indeed, the print shops could barely keep pace with the demand for the engravings of her portrait; her likeness decorated the ladies' fans; a band of devoted admirers guarded her every night on her way home from the theatre after her performance; and, as the notes to the 'Dunciad' tell us, 'her life was written, books of letters and verses to her published, and pamphlets made even of her sayings and jests.' Although she could not be considered an accomplished vocalist, she could sing a simple English ballad in the most effective style. When the appeal to Mr. and Mrs. Peachum to spare Macheath,—'O! ponder well: be not severe,'—rang through the house in tones of the deepest emotion, she fairly carried the whole audience away with her, and secured the success of the opera (*ib.* xvii. 164, note by Joseph Warton subjoined to a letter of Swift to Gay, dated from Dublin 27 Nov. 1727). Hogarth has painted the scene, introducing the Duke of Bolton in one of the side boxes, on the right-hand side, with his eyes fixed on the kneeling Polly. Polly wears a plainly made dress, 'very like the simplicity of a modern quaker,' just as Macklin saw and described her (*Memoirs*, 1804, p. 48).

On 14 March 1728 Miss Fenton, on the occasion of Quin's benefit, appeared as Alinda in Beaumont and Fletcher's 'Pilgrim' (as altered by Vanbrugh); on the 18th she played Ophelia in 'Hamlet;' and on 6 April as Leanthe in Farquhar's 'Love and a Bottle,' played for Tom Walker's (the original Macheath) benefit. On the 24th she was playing Marcella in Tom D'Urfey's comedy of 'Don Quixote,' and on the 29th she took her benefit, when she appeared as Cherry in the 'Beaux' Stratagem' (Genest, iii. 226, 227). But, having offended a great number of her patrons by joining pit and boxes together, many of her tickets were returned to her by those who objected to pay box prices for a seat in the pit. However, manager Rich, who was known to be a devoted admirer of 'Pretty Polly,' took the receipts of that night to himself, and on the following Saturday (4 May) gave her a second benefit, when the 'Beggar's Opera' was played for the forty-seventh time (*ib.* iii. 227). On 19 June the opera was played for the sixty-second and the last time that season, and Lavinia Fenton made her last appearance on the boards of a theatre. On 6 July 1728 Gay, writing to Swift from Bath, says: 'The Duke of Bolton, I hear, has run away with Polly Peachum, having settled 400*l.* a year upon her during pleasure, and upon disagreement 200*l.* a year' (Swift, *Works*, xvii. 199). This may have been near the truth, but the exact terms were never known.

Charles Paulet, third duke of Bolton, who was some twenty-three years older than his mistress, had been forced by his father to marry in 1713 Lady Anne Vaughan, only daughter and heiress of John, earl of Carbery, in Ireland. On the death of the old Duke of Bolton in 1722 the pair parted (Walpole, *Letters*, ed. Cunningham, i. 176 *n.*, viii. 234). Soon after the death of the duchess (20 Sept. 1751) the duke married Lavinia Fenton at Aix in Provence. Both as mistress and wife her conduct was commendably discreet. Dr. Joseph Warton, in the note already cited, says of her: 'She was very accomplished; was a

most agreeable companion; had much wit, and strong sense, and a just taste in polite literature. Her person was agreeable and well made: though she could not be called a beauty. I have had the pleasure of being at table with her, when her conversation was much admired by the first characters of the age, particularly the old Lord Bathurst and Lord Granville.' At Capple Bank in Wensleydale, Yorkshire, there is still in existence a summer-house built for her by her lover, in which local tradition asserts she used to spend much time on her visits to the north of England, and which commands one of the most extensive and varied prospects in the dale (*Notes and Queries*, 5th ser. i. 488). The duke had had three children, all sons, by his mistress previously, but none when she became his wife; so that on his death at Tunbridge Wells in August 1754 the title went to his brother. An account of these three sons is given in Collins's 'Peerage' (Brydges), ii. 363 *n*. By his will the duke, after requesting to be buried in his family vault at Basing, county of Southampton, bequeathed all his estate, real and personal, to his 'dear and well-beloved wife,' who is the only person mentioned, and constituted her 'whole and sole executrix' (registered in P. C. C. 219, Pinfold). The duchess survived her husband until 24 Jan. 1760, after behaving, according to Walpole, not so well in the character of widow as of wife (*Letters*, iii. 286–7). Two years before her death, when ill at Tunbridge Wells, she made the acquaintanceship of an Irish surgeon named George Kelley, whom, by will dated 6 Dec. 1759 (P. C. C. 47, Lynch), she appointed her executor and residuary legatee, not, however, as Walpole asserts, to the prejudice of her children. They had been amply provided for by a settlement made in the lifetime of their father. The duchess died at West Combe Park, Greenwich, in January 1760, and was buried in the old church of St. Alphege, Greenwich.

Hogarth painted her portrait, and it is one of his best. It was engraved by G. Watson and others, and, when exhibited in the second Exhibition of National Portraits in 1867, was in the possession of Mr. Brinsley Marlay. She there looks about forty years of age. A fairly successful photograph from this portrait, while it was at South Kensington, was published by the Arundel Society. 'Jack' Ellys [q. v.] likewise painted her, and his work was mezzotinted by Faber in 1728. A third portrait, engraved by Tinney, represents her as a shepherdess with a crook.

[The Life of Lavinia Beswick, alias Fenton, alias Polly Peachum, 8vo, 1728, a shilling pamphlet of forty-eight pages, containing, amid much that is clearly fictitious, some useful facts; Dutton Cook in Once a Week, viii. 651–6; Memoirs of Charles Macklin, 8vo, 1804, pp. 41–8; Leigh Hunt's Men, Women, and Books, ii. 180–1; Lady M. W. Montagu's Letters (Wharncliffe and Thomas), i. 57, ii. 268; Collins's Peerage (Brydges), ii. 385–6; Burke's Extinct Peerage (1883), p. 420; Notes and Queries, 2nd ser. viii. 442, 5th ser. ii. 13; Evans's Cat. of Engraved Portraits, i. 121; Grove's Dict. of Music, i. 511; Bromley's Cat. of Engraved Portraits, p. 304.] G. G.

**FENTON, RICHARD** (1746–1821), topographer and poet, born at St. David's, Pembrokeshire, in 1746, received his education in the cathedral school of his native city, and at an early age obtained a situation in London in the custom house. Afterwards he entered the Middle Temple, and studied for the legal profession. During his residence there he became acquainted with most of the literary and dramatic celebrities of the day. He knew something of Dr. Johnson, and of Goldsmith, as well as of Garrick, to whom many of his poems were addressed. After being called to the bar he attended the circuits in Wales for several years. The latter part of his life he devoted to literary pursuits. He was a very intimate friend of William Lisle Bowles and of Sir Richard Colt Hoare, whom he frequently visited at Stourhead. Fenton was a good Greek, Latin, and French scholar, and a gentleman who knew him well described him as 'a man of indefatigable industry, of a fine poetical fancy, of a very cheerful disposition, of particularly gentlemanly and fascinating manners, and a person of the best information on almost every subject.' He married the daughter of David Pillet, a Swiss military officer, the personal friend of the second Duke of Marlborough. By her he had a family who survived him. He died at Glynamel, near Fishguard, Pembrokeshire, in November 1821, and was buried at Manorowen.

His works are: 1. 'Poems,' Lond. 1773, 4to; 2 vols. 1790, 12mo. 2. 'A Historical Tour through Pembrokeshire,' Lond. 1811, 4to, with thirty plates and a map. Prefixed is the author's portrait, engraved by T. Woolnorth, from a painting by Woodforde. This is the work censured by Dr. Thomas Burgess, bishop of St. David's, and afterwards of Salisbury, in his 'Bishops and benefactors of St. David's vindicated from the misrepresentations of a recent publication,' 1812. Fenton's caustic reply to the bishop remains in manuscript. 3. 'A Tour in quest of Genealogy through several parts of Wales, Somersetshire, and Wiltshire in a series of letters . . . interspersed with a description of Stourhead and Stonehenge . . . and curious fragments

from a manuscript collection ascribed to Shakespeare. By a Barrister,' Lond. 1811, 8vo. 4. 'Memoirs of an old Wig,' London, 1815, 8vo (anon.), a humorous work. 5. A translation of the 'Deipnosophistæ' of Athenæus; manuscript deposited in the library of Sir R. C. Hoare at Stourhead. 6. Comedies in manuscript. 7. A great quantity of manuscript materials for the history of every county in Wales.

[Addit. MS. 15030 f. 107, 31142 f. 274; Biog. Dict. of Living Authors, p. 114; Cat. of Printed Books in Brit. Mus.; Evans's Cat. of Engraved Portraits, No. 3827; Gent. Mag. xci. pt. ii. p. 644, new ser. xxxvii. 218; Lowndes's Bibl. Man. (Bohn), p. 790; Notes and Queries, 1st ser. viii. 198, 3rd ser. ii. 331, 6th ser. v. 279, 339; Watt's Bibl. Brit.; Williams's Eminent Welshmen, p. 155; Williams's Biog. Sketch of the most eminent Individuals Wales has produced, p. 11.] T. C.

**FENTON, ROGER, D.D.** (1565–1616), born in Lancashire in 1565, was educated at Cambridge University, becoming fellow of Pembroke Hall. In 1601 he was made rector of St. Stephen's, Walbrook, and in 1603 of the neighbouring St. Benet's Sherehog. He resigned the latter in 1606, on his appointment to the vicarage of Chigwell, Essex. In 1609 he succeeded Lancelot Andrewes [q. v.] in the prebend of St. Pancras in St. Paul's, which made him rector and patron, as well as vicar, of Chigwell. He was also from an early date preacher to the readers at Gray's Inn, and held the post till his death. His first work, 'An Answer to William Alablaster his Motives,' was published in 1599, and is dedicated to 'the right worshipfull his singular good patrones the readers of Grayes Inn;' besides the dedication there is a short note in which 'the author to William Alablaster, prisoner in the Tower, wisheth health of soule and bodie' [see ALABASTER, WILLIAM]. In 1611 Fenton published 'A Treatise of Usurie,' in three books; there was a second edition in 1612. In 1652 there appeared a tract entitled 'Quæstio Quodlibetica, or Discourse whether it may bee lawfull to take use for money,' which bears the sub-title, 'An Examination of Dr. Fenton's Treatise of Usury.' The author states in his preface that Dr. Downam, Dr. Fenton, and Dr. Andrewes are the most noted opponents of usury in England, but (he continues) 'I have made choice of Dr. Fenton's treatise to examine because it is the latest, and I find little of any moment but is in him.' This preface is signed R. F., and has a note before it by Roger Twysden, saying that 'the peece I now give thee was written almost thirty years since by a very learned gentleman for satisfaction of one of worth and relation to him.' The author was Sir Robert Filmer [q. v.] Fenton died on 16 Jan. 1615–6, and in 1617 his successor at Chigwell, Emmanuel Utie, published 'A Treatise against the Necessary Dependance upon that One Head and the present Reconciliation to the Church of Rome. Together with certaine sermons preached in publike assemblies.' Utie prefixes a dedication of his own to Sir Francis Bacon, in which he calls the treatise 'the Posthumus of Doctor Fenton,' but says that it lacked final revision. He seems to imply that Fenton's treatise on usury was also dedicated to Bacon, and complains that 'some after his death bit his booke of usurie by the heele . . . whose impudencie was dashed before it had scarce looked abroad by that watchfull and true evangelicall Bishop, the Diocesan of London.' The sermons in this volume are six in number, three of them having been preached before King James. Fenton was one of the popular preachers of the day; a sermon of his, 'Of Simonie and Sacriledge,' was published in 1604, from which it appears that he was at that date chaplain to Sir Thomas Egerton, the lord chancellor. Another was published in 1615, 'Upon Oathes,' preached before the Grocers' Company; and a small volume containing four more appeared in 1616. Fenton was one of the authors of the revised version of the Bible; his name occurs fourth in the list of the scholars entrusted with the Epistles of the New Testament, who met at Westminster. Utie's dedication, above mentioned, gives a description of Fenton's merits as a preacher and writer, speaking of 'that judgement which was admired of every side,' and 'the naked innocencie without affectation and the natural majestie of the stile, like a master bee without a sting.' Fenton was buried under the communion-table in St. Stephen's, Walbrook; his epitaph speaks of him as 'immatura nimio morte obrepto,' and adds that his own parish of St. Stephen's erected his monument 'ex justo sensu et sui et communis damni.'

[Newcourt's Repertorium, i. 197; Stow's Survey, ed. Strype, i. 2, 196; Wood's Fasti, i. 259; Lansdowne MS. 983, Brit. Mus.; Westcott's Hist. of the English Bible, 2nd ed. p. 117.] R. B.

**FENTONBARNS, LORD** (*d.* 1616), Scottish judge. [See PRESTON, SIR JOHN.]

**FENWICK, FRANCIS, D.D.** (1645–1694), Benedictine monk, born in London in 1645, entered the convent of St. Edmund, Paris, where he was professed 1 Nov. 1664. He was created a doctor of the Sorbonne, and afterwards elected prior of St. Edmund's in

1689. He was an eloquent preacher and in great repute with James II, who sent him as his agent to the court of Rome. Afterwards the general chapter of the order appointed him abbot-president of the college of St. Gregory at Rome. He died in that city on 30 Oct. 1694, and was buried in the chapel of the English College.

[Weldon's Chronicle, p. 235, App. pp. 19, 21; Nichols's Collect. Topogr. et Geneal. v. 88; Foley's Records, vi. 518; Oliver's Catholic Religion in Cornwall, p. 491.] T. C.

FENWICK, GEORGE (1603?–1657), parliamentarian, son of George Fenwick of Brinkburn, Northumberland, and Dorothy, daughter of John Forster of Newham, was born about 1603 (Hodgson, *Northumberland*, II. ii. 115). Fenwick was called to the bar at Gray's Inn on 21 Nov. 1631, and admitted ancient on 24 May 1650. He took an active part in the scheme for colonising Connecticut, signed the agreement of the patentees with John Winthrop the younger in 1635, and visited Boston in 1636 (*Massachusetts Historical Collections*, 5th ser. i. 223, 482). In 1639 he settled with his wife and family at the mouth of the Connecticut river, as agent for the patentees and governor of the fort of Saybrook (Winthrop, *History of New England*, i. 306).

Letters written by him during his residence in America are printed in the 'Massachusetts Historical Collections,' iv. 6, 365, v. 1, 223, and in the publications of the Prince Society, 'Hutchinson Papers,' i. 120. At the meeting of the commissioners of the united colonies in 1643, Fenwick, as agent of the patentees, was one of the two representatives of Connecticut (Trumbull, *Public Records of the Colony of Connecticut*, i. 90). On 5 Dec. 1644 he sold the fort at Saybrook and its appurtenances to the colony of Connecticut, pledging himself at the same time that all the lands mentioned in the patent should fall under the jurisdiction of Connecticut if it came into his power. The non-fulfilment of this promise led to numerous disputes, and in 1657 the colony refused to give his heirs possession of his estate until they paid 500*l.* for non-fulfilment of the agreement and gave an acquittance of all claims (*Connecticut Records*, i. 119, 266, 569, 584). Fenwick returned to England in 1645. While living at Saybrook he lost his first wife; her monument is said to be still extant there (Winthrop, i. § 306).

On 20 Oct. 1645 Fenwick was elected to the Long parliament as member for Morpeth. During the second civil war he commanded a regiment of northern militia, took part in the defeat of Sir Richard Tempest by Lambert, relieved Holy Island, and recaptured Fenham Castle (Rushworth, vii. 1177, 1253). On the surrender of Berwick he became governor of that place, apparently at first as deputy for Sir A. Haslerig (*Moderate Intelligencer*, 5–12 Oct. 1648). Fenwick was appointed one of the commissioners for the trial of the king, but did not act (Nalson, *Trial of Charles I*, p. 3). In 1650 he took part in Cromwell's invasion of Scotland, was made governor of Leith and Edinburgh Castle in December 1650, and took Hume Castle in February 1651 (*Mercurius Politicus*, Nos. 31, 37). He was also one of the eight commissioners appointed for the government of Scotland in December 1651 (*Old Parliamentary History*, xx. 82). In the two parliaments of 1654 and 1656 he represented Berwick, and was one of the members excluded from the second of those parliaments (Whitelocke, iv. 280, ed. 1853; Thurloe, v. 453). According to his monument in the parish church of Berwick, Fenwick died on 15 March 1656–7, and this is confirmed by the fact that a new writ for Berwick was moved on 26 March 1657 (Scott, *Hist. of Berwick*, 1888, p. 215; *Return of Members of Parliament*, pt. i. p. 505). His will, signed 8 March 1656–7, is printed in the 'Public Records of Connecticut' (i. 341, 574). In some accounts Fenwick is confused with Lieutenant-colonel Roger Fenwick, who was killed in the battle of Dunkirk, 4 June 1658 (*Mercurius Politicus*, 3–10 June 1658). Fenwick was twice married: first, to Alice, daughter of Sir Edward Apsley of Thakenham, Sussex, and widow of Sir John Boteler of Teston, Kent (he died 2 Aug. 1634) (Hasted, *Kent*, ii. 291; Berry, *Sussex Genealogies*, p. 150); secondly, to Catherine, eldest daughter of Sir Arthur Haslerig, born in 1635, who married, after the death of Fenwick, Colonel Philip Babington, and died in 1670 (Hodgson, *Northumberland*, II. i. 346).

[Pedigree of the Fenwicks of Brinkburn in Hodgson's Northumberland, II. ii. 115; Return of Names of Members elected to serve in Parliament, 1878, pt. i.; Savage's Dict. of New England, vol. ii.] C. H. F.

FENWICK, *verè* CALDWELL, JOHN (1628–1679), jesuit, was born in 1628 in the county of Durham, of protestant parents, who disowned him when on arriving at mature age he embraced the Roman catholic faith. He made his humanity studies in the college at St. Omer; was sent to Liège for his theology; and entered the Society of Jesus at Watten on 28 Sept. 1656. Having completed his studies, he was ordained priest,

and spent several years, from 1662, as procurator or agent at the college of St. Omer. He was made a professed father in 1675, and was sent to England the same year. He resided in London as procurator of St. Omer's College, and was also one of the missionary fathers in the metropolis. In the fourth year of his ministerial labours he was summoned, on the information of Titus Oates, to appear before the privy council, and committed to Newgate. While in prison he suffered so much from his chains and bolts, that once it was under deliberation whether one of his legs should not be amputated. After a long confinement he was tried for high treason with Father Ireland, but as the evidence was insufficient, he was remanded back to prison. He was arraigned a second time at the Old Bailey on 13 June 1679, before all the judges of England, together with four other jesuit fathers. Oates and Dugdale were witnesses against them, and in accordance with the direction of Lord-chief-justice Scroggs the jury found the prisoners guilty. They suffered death at Tyburn on 20 June 1679. Fenwick's remains were buried in the churchyard of St. Giles-in-the-Fields.

An account of the trial and condemnation of the five jesuits 'for High Treason, in conspiring the Death of the King, the Subversion of the Government and Protestant Religion,' was published by authority at London, 1679, fol.

A portrait of Fenwick engraved by Martin Bouche at Antwerp is inserted in Matthias Tanner's 'Brevis Relatio felicis Agonis quem pro religione Catholica gloriosè subierunt aliquot è Societate Jesu Sacerdotes,' Prague, 1683. A photograph of the print is in Foley's 'Records.' Fenwick is also represented in the print of Titus Oates in the pillory.

[Challoner's Missionary Priests (1742), ii. 386; Dodd's Church Hist. iii. 316; Florus Anglo-Bavaricus, p. 168; Foley's Records, v. 244, vii. 109; Gillow's Bibl. Dict. i. 149, 373; Granger's Biog. Hist. of England, 5th ed. v. 93; Howell's State Trials, vii. 311; Kobler's Martyrer und Bekenner der Gesellschaft Jesu in England, p. 392; Oliver's Jesuit Collections, p. 90.] T. C.

FENWICK or FENWICKE, SIR JOHN (1579–1658?), politician, was the son of Sir William Fenwicke of Wallington, Northumberland, by Grace, daughter of Sir John Forster of Edderstone in the same county. From his father and maternal grandfather he derived extensive estates in Northumberland, to which he added considerably by purchase. He held the command of Tynemouth Castle during the restraint of the Earl of Northumberland, of gunpowder-treason celebrity. His influence in Northumberland was immense, and appears to have been unscrupulously used. He is coupled with Lord Howard of Walden as one of 'the great thieves of the county,' in a letter of William Morton to Winwood in 1617 (*Cal. State Papers*, Dom. 1611–18, pp. 358, 465). He represented Northumberland in the Short parliament of 1623–1624, and in every succeeding parliament down to and inclusive of the Long parliament. In 1628 he bought the title of baronet (*ib.* 1628–9, p. 137). In November 1635 he was placed on a special commission appointed for the purpose of putting down crimes of violence in the border districts (*ib.* 1635, p. 510). He was a deputy-lieutenant of Northumberland, and in that capacity displayed such energy in mustering forces for the king, that on 9 March 1639–40 he was appointed muster-master-general of the army (*ib.* 1638–9, pp. 310, 437, 1639–40, p. 529). He was one of the members excluded from the House of Commons for deserting the cause of the parliament and adhering to the king, on 22 Jan. 1643–4 (*Comm. Journ.* iii. 374; RUSHWORTH, *Hist. Coll.* v. 575). In December 1644 he was taken prisoner by the parliamentarian forces between Banbury and Northampton (WHITELOCKE, *Mem.* p. 121). He subsequently made his peace with the parliament, was appointed high sheriff of Northumberland, was readmitted to the House of Commons on 26 June 1646, and was a member of the commission for the conservation of peace between England and Scotland appointed in the same year (*Thurloe State Papers*, i. 79; *Comm. Journ.* iv. 588). He died about 1658. Fenwicke married twice. His first wife was Catherine, daughter of Sir Ralph Slingsby of Scriven in the West Riding of Yorkshire, by whom he had one son (John, who served in the royal army as a colonel of dragoons, and was killed at Marston Moor on 3 July 1644) and two daughters. His second wife was Grace, daughter of Thomas Lorain of Kirk-Harle, Northumberland, by whom he had two sons (William and Allan) and one daughter, Grace. His successor, Sir William, was father of Sir John Fenwick (1645?–1697) [q. v.]

[Burke's Extinct Baronetage; Hodgson's Northumberland, pt. ii. i. 256; Hill's Langton. 218.] J. M. R.

FENWICK, SIR JOHN (1645?–1697), conspirator, was descended from an old Northumberland family, the earliest of his ancestors of whom there is mention being Robert de Fenwic, who in the 10th of Henry III was possessed of Fenwic Tower, Northumberland (Pedigree in HILL, *History of Langton*, p. 218). He was the eldest son and

second child of Sir William Fenwick or Fenwicke of Wallington Castle, and Grace, daughter of the Hon. Mr. Stapleton of Wighill, Yorkshire. In Burke's 'Extinct Baronetage' it is mentioned among the 'splendid traits' of Fenwick's character, that after the great fire in London he built the hall in Christ's Hospital; but, according to the 'Brief History of Christ's Hospital' (5th ed. p. 35), the person who built it was Sir John Frederick, who was governor in 1662. Fenwick at an early period entered the army; in 1675 he became colonel of foot, in 1687 colonel of the 3rd guards, and in 1688 major-general. He was returned member of parliament for Northumberland in room of his father deceased, 15 March 1676–7 (*Return of Members of Parliament*, i. 526), and the last occasion on which he was returned was 2 April 1685 (*ib.* p. 584). As he was at this time one of the most devoted supporters of the policy of James II, his candidature attracted special attention, and his triumph was celebrated in Newcastle with manifestations of rejoicing 'which excited interest in London, and which were thought not unworthy of being mentioned in dispatches of foreign ministers' (Macaulay, *Hist. of England*). It was Fenwick who, in 1685, brought up the bill of attainder against the Duke of Monmouth. It is said that Fenwick, while serving in Holland, had been severely reprimanded by William of Orange, and that this was the cause of his subsequent animosity against the prince. After William's accession he remained in England and became one of the most persistent of the plotters against his throne, but his curious combination of imprudent boldness in showing illwill with fatal want of resolution made him less dangerous than many persons of much less influence. In March 1688–9 he was in the north of England fomenting disturbances (Luttrell, *Diary*, i. 509). Shortly afterwards he was arrested, and on 13 May 1689 committed to the Tower (*ib.* p. 532), but on 28 Oct. he received his discharge. In 1691, during the reverses of the arms of William on the continent, the hopes of Fenwick and his associates became so elated that they began to assume swaggering airs in Hyde Park. One avenue which they frequented became known as the Jacobite walk. Fenwick was rude to Queen Mary, according to one version venturing to cock his hat in her face, while other versions add details implying even more marked impertinence (see the authorities quoted in Macaulay, *Hist. of England*). Orders were given to shut the gates against him and his associates. On 9 July 1692 he was declared to have been guilty of misdemeanor for his share in a Jacobite riot in Drury Lane (Luttrell, iii. 495). According to a statement made to Burnet by Lady Fenwick at Sir John's request, Fenwick frustrated a plot for William's assassination in 1695 by threatening to divulge it (Burnet, *Own Time*, ed. 1838, p. 612), but in all probability the reason why the plot miscarried was that the king left unexpectedly for Flanders. As he was privy to that plot, there is the more reason to suspect that he was fully cognisant of all the details of the assassination plot of the following spring, in which Sir George Barclay [q. v.] and Robert Charnock [q. v.] had the principal practical share. In the commission sent from France Fenwick was named major-general of the troops to be raised for King James on his arrival from France (Wilson, *Memorials of the Duke of Berwick*, i. 134). He remained in hiding until after the trials of the other conspirators, and, knowing from these trials that there were only two witnesses, Porter and Goodman, whose evidence against him was to be feared, he determined to bribe them to leave the country. This was the first of a series of false steps. Porter affected to listen until he had secured the bribe of three hundred guineas offered him, but took care to arrange with the authorities for the apprehension of the agent employed to bribe him. Thus Fenwick's attempt actually led the witness to volunteer information to the authorities, and a bill of indictment was found against him at the next sessions of the city of London. Fenwick therefore resolved to flee the country, but on his way to the south coast of Kent he was accidentally encountered by a messenger in charge of some smugglers. He was on horseback, and on being recognised dashed past, pistol in hand, and was soon out of sight, but on 13 June he was arrested in bed. According to Luttrell (iv. 72) and a contemporary letter published in 'Notes and Queries,' 2nd ser. i. 68, he was captured at New Romney, but according to a note by William Bray to Evelyn's 'Diary,' the arrest took place in a house by the side of the road from Great Bookham to Stoke D'Abernon, near Slyfield Mill. Shortly after his arrest he wrote a note to his wife in which he practically admitted that the evidence against him was overwhelming, and that nothing could save him except a free pardon (printed in *Proceedings* at his trial). The note was intercepted, and when, on being brought before the lords justices, he boldly asserted his innocence, it was shown to him. He immediately offered, on condition of pardon, to make a complete revelation of all that he knew of the Jacobite conspiracies. King William instructed Devonshire to obtain Fenwick's

confession, but declined to pledge himself to grant a pardon until he saw the nature of Fenwick's revelations. Fenwick now resolved only to reveal as much as would implicate his political enemies. His so-called confession was almost of itself sufficient to seal his fate. It supplied no information whatever in reference to the Jacobite plots in which he had himself been specially engaged, but was wholly confined to accusations against some of the more prominent members of the whig party, especially Marlborough, Godolphin, Russell, and Shrewsbury. The accusations had the merit of being substantially true, and were not only sufficiently unpleasant to all whom they implicated, but caused a dismay from which Shrewsbury never fully recovered, while Godolphin became so unpopular that he was compelled to resign. Had there been no truth in Fenwick's allegations, the king would have been less indignant than he professed to be at the 'fellow's effrontery.' He directed the confession to be sent to the lords justices, expressing at the same time his astonishment and incredulity, and gave orders that Fenwick should be sent immediately before a jury. The whigs, however, deemed it advisable that the matter should be brought under the notice of parliament, but before doing so they advised that Fenwick should be brought for examination before the king. The king with extreme reluctance consented, and Fenwick now again became bold. He declined to modify his former statement either by withdrawing his accusations or by revealing matters in which he himself had been personally concerned. As he positively refused to make any further statement without more time to consider, the king finally said: 'Be it so, I will neither hear you nor hear from you any more.' Fenwick had succeeded in getting rid of Goodman, the principal witness against him, and was probably encouraged by the rumours of the man's disappearance. When brought to the bar of the House of Commons he was still obstinate, and it was moved and carried without a division that his confession was false and scandalous. Many members then left the house, supposing the business to be over. A motion, however, was made to bring in a bill of attainder, and carried by 179 to 61. The subsequent proceedings in connection with the attainder caused protracted and exciting debates. The minority increased considerably as the debates proceeded, but the bill was finally carried in the House of Commons by 189 to 156, and in the House of Lords by 68 to 61. While the guilt of Fenwick was morally certain, and was aggravated by his subsequent disingenuous conduct, it can scarcely be affirmed that the procedure against him was justifiable, as regards either the tribunal by which he was tried, or the manner in which the trial was conducted. In fact his attainder was decided on to render escape impossible, and for the same reason the law requiring the evidence of two witnesses in cases of treason was dispensed with, and the indirect evidence of Goodman was also admitted in violation of the usual methods of procedure. Smallridge, afterwards bishop of Bristol, wrote to Walter Gough, 29 Nov. 1696: 'I do not find many concerned for his person; the course of his life has been such, and the management of the part he had now to act so bad, that he has few friends; but the method of punishing him being out of the common road, and such as has not been often used, and, when it has, been condemned by those who have judged coolly, is what some are startled at' (Nichols, *Illustrations of Literature*, iii. 253–5). While the bill of attainder was before the lords, Monmouth, afterwards earl of Peterborough, who 'at one time thought himself named in Sir John Fenwick's paper' (Vernon to Lexington, 24 Nov. 1696, *Lexington Papers*, p. 237), but learned from the Duchess of Norfolk the exact information possessed by Fenwick, advised him, because 'he liked the accusation so well' (*ib.*), boldly to challenge inquiry into the truth of his allegations against the whig leaders; but Fenwick shrank from endangering himself by adopting Monmouth's advice, though his conviction, if he did not adopt it, was morally certain. Monmouth, when his advice was scouted, became one of the most vehement against Fenwick. Fenwick's wife, Lady Mary, used every effort to save her husband's life by petitioning both the king and the House of Lords, but Fenwick's maladroitness in putting forward the plea that he had been privy to an assassination plot in 1695, and had frustrated it, only served to prove how deeply he was in the confidence of the conspirators against William's throne. Fenwick, when no hope was left, desired the services of one of the deprived bishops, a favour which he obtained through the courteous help of Bishop Burnet. He was beheaded on Tower Hill on 28 Jan. 1696–7. Owing to his connection with so many noble families, and possibly also to the fact that he had been proceeded against by attainder, the formalities employed at his execution were similar to those used in the case of a peer of the realm. Burnet states that he 'died very composed, in a much better temper than was to be expected, for his life had been very irregular' (*Own Time*, ed. 1838, p. 637). He delivered a sealed paper to the sheriffs, in which he commented

on the injustice of the procedure by which he had been condemned. He also owned his loyalty to King James and to his legitimate successors. Fenwick's remains were placed by his friends in a rich coffin, and buried on the evening of his execution by torchlight under the pavement of the church of St. Martin-in-the-Fields, where they lie near the altar. By his wife Lady Mary, eldest daughter of Charles Howard, earl of Carlisle, he had one daughter and three sons. The sons all died before manhood, and were buried in St. Martin's Church. His wife died 27 Oct. 1708, and was buried in York Cathedral, where she had caused a monument to be erected to her husband. By a curious coincidence it was by falling from a horse named Sorrel, formerly belonging to Sir John Fenwick, that King William lost his life (a Latin sonnet on Sir John Fenwick and his sorrel pony was printed in the 'Universal Mag.' 1768, xlii. 183, and reprinted in 'Notes and Queries,' 2nd ser. ix. 486). There is a portrait of Lady Mary Fenwick, by Sir Peter Lely, with a miniature of Sir John Fenwick, at Castle Howard, the seat of the Earl of Carlisle, where also the library of Fenwick is preserved. In the Harleian 'Miscellany,' vol. i., there was published as the composition of Sir John Fenwick, 'Contemplations upon Life and Death,' by a 'person of quality,' but in reality the work was the translation of a composition by Philip de Mornay, lord of Plessis.

[Le Neve's Monumenta; Burke's Extinct Baronetage; Caulfield's Portraits, i. 19–24; Luttrell's Diary; Commons' Journals; The Proceedings against Sir John Fenwick, bart., with a letter of Sir John Fenwick to his lady upon being taken in Kent, as also of the Paper delivered by him to the sheriffs at his execution, 1698, reprinted in State Trials, xiii. 537–788, and in Parliamentary History, v. 995–1156; The Arguments used pro and con upon the Attainder of Sir John Fenwick, in a Letter to a Friend, London, 1723; A Full Answer, paragraph to paragraph, to Sir John Fenwick's Paper given to the Sheriffs, 28 Jan. 1696–7, at the Place of Execution on Tower Hill, by a True Son of the Church of England, 1697; A Letter to a Friend in Vindication of the Proceedings against Sir John Fenwick, 1697; Edmund Calamy's Life; Coxe's Shrewsbury Correspondence; Lexington Papers; Macpherson's Original Papers; Hill's History of Langton; Histories of Bishop Kennett, Macaulay, and Klopp. Papers relating to the trial which add nothing to the printed information are in Brit. Mus. Add. MS. 33251.] T. F. H.

FENWICKE, GEORGE, B.D. (1690–1760), divine, born in 1690, was educated at St. John's College, Cambridge, of which he was elected a fellow, 29 March 1710. He resigned his fellowship in March 1722, and was presented to the rectory of Hallaton, Leicestershire, which he held until his death in 1760, a period of thirty-eight years. Here, as a condition of holding certain land bequeathed many years previously to the rector, he had to contribute every Easter Monday to the edification and entertainment of the people a sermon, two hare-pies, a quantity of ale, and two dozen penny loaves. The provisions, after divine service and a sermon, were carried in procession to a mound called 'Harepies Bank,' thrown into a hole, and scrambled for by the men, women, and children assembled, causing no little disorder and some damage to the competitors (Nichols, *Leicestershire*, vol. ii. pt. ii. p. 600). Another bequest of 500*l.* from Mrs. Parker, a widow, the rector expended in providing a home for three poor women or poor men of the parish. Fenwicke published a visitation sermon in 1736, one on the small-pox in 1737, and two other sermons in 1738. He was also the author of 1. 'The Friendly Monitor for Rich and Poor.' 2. 'Help for the Sincere in Plain Meditations,' 12mo, London, 1737. 3. 'Thoughts on the Hebrew Titles of the Psalms,' London, 8vo, 1749; new edition, 12mo, 1855. 4. 'The Psalter in its Original Form,' 8vo, 1759. In Darling's 'Cyclopædia Bibliographia' Fenwicke is styled 'a Hutchinsonian divine.' He died 10 April 1760, according to the inscription on a mural tablet which is placed outside the church against the north wall of the chancel.

[Nichols's Leicestershire, vol. ii. pt. ii. pp. 600, 606; Watt's Bibl. Brit.; Darling's Cyclopædia Bibliographica; Baker's Hist. of St. John's College, Cambridge, i. 302, 303.] R. H.

FENWICKE, JOHN (*d.* 1658), parliamentarian, was originally a tradesman of Newcastle-on-Tyne, but having proved himself 'a person well affected to the parliament,' was rewarded with the mastership of Sherborne Hospital on 30 Sept. 1644. He subsequently held a command in the parliamentarian army, and rose to the rank of lieutenant-colonel, was sent to Ireland in 1646, and there, on 24 May 1647, gained a signal victory over the rebels in the neighbourhood of Trim, co. Meath. On 2 July 1650 the mastership of Sherborne Hospital was, by vote of the House of Commons, settled on him for life, and on his son after him. He died of wounds received in the battle of the Dunes in June 1658 (*Commons' Journ.* iii. 645, iv. 612, vi. 435; *Thurloe State Papers*, vii. 175; Cox, *Hist. of Ireland*, ii. 195; Mackenzie, *Durham*, ii. 340).

He was the author of: 1. A tract, with the quaint title, 'Christ ruling in the midst of his Enemies, or some first-fruits of the

Church's deliverance budding forth out of the Crosse and Sufferings, and some remarkable Deliverances of a twentie yeares Sufferer, and now a Souldier of Jesus Christ,' 1643, reprinted 1846. 2. 'A great Victorie against the Rebels in Ireland near Trim on 24 May 1647, by Colonel Fenwicke's Forces.'

[Lowndes's Bibliographer's Manual (Bohn), iv. App. p. 271.] J. M. R.

**FEOLOGELD** (*d.* 832), archbishop of Canterbury, was abbot of a Kentish monastery in 803, and was elected to succeed Archbishop Wulfred on 25 April 832; he was consecrated on Sunday, 9 June, and died on 30 Aug. In some early lists he appears as Swithred, which was perhaps a second name.

[Haddan and Stubbs's Eccles. Documents, iii. 609, 611 *n.* a; Kemble's Codex Dipl. ii. 1024; Anglo-Saxon Chronicle, Canterbury, an. 829; Florence of Worcester, Mon. Hist. Brit., 616 *n.* 8; Liber de Antiqq. Legg. p. 617 (Camd. Soc.); William of Malmesbury, Gesta Pontificum, p. 20 (Rolls Ser.); Gervase, col. 1642, Twysden; Diceto, i. 16, 135 (Rolls Ser.)] W. H.

**FERCHARD**, kings of Scotland. [See FEARCHAIR.]

**FERDINAND, PHILIP** (1555?–1598), Hebraist, was born in Poland, of Jewish parents, about 1555. In his boyhood he learnt the Talmud, after the Jewish fashion, without grammatical rules. Afterwards he became a Roman catholic, and eventually a protestant. Coming to this country he entered the university of Oxford as a poor student. Dr. Airay, Dr. Rainolds, and others obtained for him employment in several colleges as a teacher of Hebrew. He was duly registered among the Oxford students, after he had taken the oath of supremacy and the usual oath to the university. He himself mentions that he read lectures assiduously for many years subsequently to his arrival in England. Removing to the university of Cambridge he was matriculated on 16 Dec. 1596, and probably obtained a living by teaching Hebrew. Dr. William Gouge, then a scholar in King's College, was one of his pupils (CLARKE, *Lives of Modern Divines*, ed. 1677, p. 236). He obtained a professorship at Leyden through the interest of Joseph Scaliger, and died there at the close of 1598. Writing to Janus Drusius, 21 Dec. 1598, Scaliger laments the premature death of Ferdinand, and says that it interrupted his own Hebrew studies. In another letter he states that he had learnt from Ferdinand, whose practical familiarity with the Talmud was surprising, many proverbs which he proposed to send for insertion in Drusius's 'Commentarium Verborum' (SCALIGERI *Epistolæ*, edit. Leyden, 1627, pp. 208, 594).

His only publication is: 'Hæc sunt verba Dei &c., Præcepta in Monte Sinai data Iudæis sunt 613, quorum 365 negativa, et 248 affirmativa, collecta per Pharisæum Magistrum Abrahamum filium Kattani, et impressa in Bibliis Bombergiensibus, anno à mundo creato 5288 Venetiis, ab Authore Vox Dei appellata: translata in linguam Latinam per Philippum Ferdinandum Polonum. Cum licentia omnium primariorum virorum in inclyta et celeberrima Cantabrigiensi Academia,' Cambridge, 1597, 4to.

[Addit. MS. 5869, f. 127; Ames's Typogr. Antiq. (Herbert), p. 1426; Cooper's Athenæ Cantabr. ii. 239, 549; Davies's Athenæ Britannicæ, iii. 37; Montagu's Diatribæ upon the first part of the late History of Tithes, p. 384; Archbishop Ussher's Letters (Parr), p. 4; Wood's Athenæ Oxon. (Bliss), i. 667.] T. C.

**FEREBE**, or **FERIBYE**, or **FERRABEE, GEORGE** (*fl.* 1613), composer, son of a Gloucestershire yeoman, was born about 1573, and matriculated at Oxford 25 Oct. 1589, aged 16 (CLARK). He was a chorister of Magdalen College until 1591. He was admitted B.A. 1592, licensed to be M.A. 9 July 1595, and became vicar of Bishop's Cannings, Wiltshire. Wood relates how Ferebe found and ingeniously made use of an opportunity to display his talents before Queen Anne, the consort of James I, on her way from Bath, June 1613. In the dress of an old bard, Ferebe, with his pupils in the guise of shepherds, entertained the royal lady and her suite as they rested at Wensdyke (or Wansdyke) with wind-instrument music, a four-part song beginning 'Shine, O thou sacred Shepherds' star, on silly [or seely] Shepherd swains,' and an epilogue. This quaint and courtier-like action earned Ferebe the title of chaplain to the king.

Nichols mentions the publication, on 19 June same year, of 'A Thing called "The Shepherd's Songe before Queen Anne in four parts complete musical, upon the Playnes of Salisbury."' In 1615 appeared 'Life's Farewell, a sermon at St. John's in the Devises in Wilts, 30 Aug. 1614, at the Funerall of John Drew, gent., on 2 Sam. xiv. 14,' 4to.

[Wood's Fasti, 1815, i. 270; Nichols's Progresses of James I, ii. 668; Bloxam's Register of Magdalen College, Oxford, i. 23; Oxf. Univ. Reg. (Oxf. Hist. Soc.), ed. Clark, vol. ii. pt. ii. p. 172, and pt. iii. p. 171.] L. M. M.

**FERG, FRANCIS PAUL** [FRANZ DE PAULA] (1689–1740), painter, born in Vienna, 2 May 1689, was son of an artist, Pancraz Ferg, from whom he received his

first instructions in art. His father placed him under an inferior painter of the name of Baschueber, with whom he remained four years. He returned to his father's house, and became a student of the engravings of Callot and Le Clerc, whose peculiarities were of great influence in forming his style. He then studied at Vienna under Hans Graaf, a painter of small landscapes with figures, fairs, &c., but more permanently under Joseph Orient, a well-known landscape-painter, in whose house he lived for three years, and often painted the figures for him in his landscapes. In 1718 he left for Vienna and settled for some years at Bamberg. Meeting with the landscape-painter Alexander Thiele at Leipzig, he went with him to Dresden, and worked for some time with him there. He soon gained a great reputation for small landscapes and sea-pieces with figures, and for fairs and peasant scenes in the style of Ostade, Berchem, and Poelenburg. These were executed, often on copper, with great care and industry, well coloured and exquisitely finished. He eventually came to London and settled there. Here, though he found plenty of employment, he drifted into depressed circumstances, which were rendered worse by an imprudent marriage. His works were no sooner executed than they were hurried off to the pawnbroker. One night in 1740 he was found dead in the street, not far from his lodgings, in a condition of great destitution. He was one of the artists employed in the Chelsea china manufactory. His pictures are frequently met with in private collections in England and in public galleries abroad, notably Brunswick, Dresden, and Vienna. A set of the 'Four Seasons' was engraved by T. Major, and others by F. Vivares, J. Wagner, C. G. Geyser, and others, including two pictures engraved in the 'Galerie Lebrun.' Ferg also executed some etchings of great merit, mostly landscapes of a small size with figures and ruins; also a larger plate of 'Boors Carousing,' in the style of Ostade. These are among the Sheepshanks collection in the print room at the British Museum. A portrait of him was engraved by J. F. Bause.

[Descamps' Vie des Peintres, iv. 269; Redgrave's Dict. of Artists; Bryan's Dict. of Painters and Engravers; Nagler's Monogrammisten, vol. ii. No. 2088; J. T. Smith's Nollekens and his Times, ii. 232; Catalogues of the Galleries at Dresden, Vienna, &c.] L. C.

**FERGIL or VIRGILIUS, SAINT** (*d.* 785), bishop of Salzburg, was son of Moeliduin, a descendant of Niall of the Nine Hostages. His studies gave him the foremost place among the learned of his age and country. Having attained the dignity of abbot of Aghaboe in the Queen's County, he gave it up, and about 745 left Ireland, intending to visit the Holy Land, 'according to the custom of the pious Irish clergy.' On arriving in France he was honourably received by Pepin, with whom he remained two years at Cressy, near Compiègne. Thence he proceeded to Bavaria, at the invitation of Duke Otilo, to whom he had been strongly recommended by Pepin. Here he became abbot of St. Peter's at Salzburg some time before the death of the duke, which took place in 748. It was while occupying this position that he came into collision with St. Boniface [q. v.] An ignorant priest having in the office of baptism used the words 'baptizo te in nomine patria et filia et spiritu sancta,' Boniface ordered Virgilius to repeat the baptism in the proper form. Virgilius maintained that the administration was valid, and Pope Zachary decided in his favour. Boniface afterwards complained to the pope that Virgilius was sore because he had shown him to be in error on the subject of 'catholic doctrine;' and that he had given out that he was absolved by the pope in order to obtain a bishopric then vacant. The term 'absolutus' is taken to mean 'authorised' by Dr. Lanigan, but there seems no sufficient reason for departing from the usual meaning. Boniface's most serious charge was that in his lectures he had taught that there was another world, and other people beneath the earth. Zachary regarded Virgilius's theory as a dangerous error, implying a second human race. Virgilius may have derived his knowledge from the early Greek astronomers, or more probably from Marcianus Capella, one of the text-books of the Irish schools. Zachary in his reply denies that he had acquitted him, and orders Boniface, if his teaching is such as described, to 'call a council, deprive him of his priesthood, and expel him from the church.' He also says he intends summoning him to Rome. Whether the summons was ever sent, or if sent obeyed, we are not informed. On the death of Zachary and Boniface Virgilius was appointed bishop of Salzburg in 756, and laboured zealously to provide the town with a cathedral and other religious establishments. At this time a son and nephew of Boruth, duke of Carinthia, were living at Salzburg as hostages, and by their father's desire were baptised, and appear to have received instruction from Virgilius. The nephew, Chetimar, who was very pious, eventually succeeded to the dukedom, and retained with him a priest ordained by Virgilius. Some time after he requested Virgilius to visit his territories, and confirm his subjects in the

Christian faith. Being unable, owing to political troubles, to leave Salzburg, Virgilius sent a bishop and a staff of missionary clergy, and kept up the oversight of Carinthia during the time of Chetimar and his successor, and by his diligent care gained the title of the Apostle of Carinthia. Towards the end of his life he made a personal visitation of the scenes of his missionary labour, in order to eradicate the remains of idolatry and confirm the people in the faith. He travelled beyond Carinthia and through the intervening territories to Slavonia, and on to the confluence of the Drave and Danube. He was received everywhere by the people with respect and esteem, but feeling that his end was approaching he returned to Salzburg, and shortly after died on 27 Nov. 785, after an episcopate of thirty years.

In Zachary's second letter to Boniface he says of Virgilius, 'I know not whether to call him presbyter.' This is an allusion to the circumstance recorded in his life that 'he concealed his orders,' that is, did not permit it to be known that he was a bishop, but was accompanied by one who performed episcopal duties for him. The name of this bishop, Dobdagrecus, was understood by Ussher and others, even as late as Mr. Haddan, to mean Dobda the Greek, but it is merely the Latin form of the name Dubh da Crioch, or Dubh of the Two Countries, i.e. Ireland and Germany. This concealment of episcopal orders was also practised abroad by St. Disibod [q. v.] Dr. Todd expresses some doubt as to whether the pedigree which gives his descent from Niall is that of Virgilius of Salzburg, but thinks it may be, and that the term 'dergaine' added to the name is an error of transcription for 'do germaine,' 'of Germany.' The word 'dergenaig,' not 'dergaine,' as he has it, is, however, found attached to the name both in the 'Book of Leinster' and the 'Lebar Brecc,' and therefore Dr. Todd's conjecture will not stand, but it is evident that Vergil of Salzburg is the person meant, as in both the authorities mentioned he is termed 'saint.' 'The Annals of the Four Masters' at the year 784 have 'the death of Virgil the Geometer abbot of Aghaboe.' It has been maintained that this is not Virgil of Salzburg, but there seems no good reason to doubt it, and the attempt to prove otherwise involves many difficulties. That he had a career at home as well as abroad may be inferred from his pedigree appearing in the two works mentioned, which would not have been the case if his life was wholly spent abroad. He is said to have been canonised by Gregory IX in 1233, but however this may be he is, as we have seen, entitled 'saint' in the pedigree in the 'Book of Leinster,' a manuscript a hundred years earlier. The canonisation referred to would therefore seem to be rather an official recognition of a title already existing. Eminent as this indicates him to have been as a religious teacher, he was equally famous for his scientific attainments, as the epithet of 'the Geometer' proves, and it is not without interest to notice that, leaving Ireland in mature age, he must have received his education in his native land. This is confirmed by Alcuin, who in one of his minor poems, referring to Ireland having given him birth, adds that she also 'educated and reared him' (docuit, nutrivit). No literary remains of him survive, except a glossary which is quoted by Goldastus.

[Canisius, Ant. Lect. tom. iii. pt. ii. p. 273; Mabillon, Act. Bened. sæc. iii. pt. ii.; Harris's (Ware) Writers at 'Virgil;'s Ussher's Sylloge, epist. xvi. xvii. (Works, iv. 461–5); Lanigan's Eccles. Hist. iii. 179–90, 205–7; Todd's St. Patrick, pp. 64, 65; Alcuin, Poem No. 231; Book of Leinster, p. 348 *a*; Lebar Brecc, p. 14 *a*; Annals of the Four Masters, A.D. 784.] T. O.

FERGUS I (*fl.* 330 B.C.?), son of Ferchard, the first king of Scotland, according to the fictitious chronology of Boece and Buchanan, is said to have come to Scotland from Ireland about 330 B.C. to assist the Scots already settled in Scotland against the joint attack of the Picts and Britons. After succeeding in this he is further said to have gone back to Ireland to quell disturbances which had arisen in his absence, and to have been drowned in the passage off the rock or port which got the name of Carrick Fergus from him. According to Fordoun, Wyntoun, and most of the earlier genealogical lists of Scottish kings, the same account is given of the settlement of the Scots from Ireland by a King Fergus, son of Ferchard. According to others of the lists, Ferchard or Feardach, the father of Fergus, was the first and Fergus the second king. There follows a series of thirty-nine or forty-five kings between Fergus I and Fergus II, son of Earc. The critical insight of Father Innes demolished these fabulous lists of kings, and put the chronology of Scottish history on a sound foundation, by his proof that Fergus II, son of Earc, who came to Scotland about the end of the fifth century A.D., was in reality the first Dalriad king in Scotland. Innes's results have been adopted by subsequent historians.

The invention and persistent acceptance during so many centuries, from the twelfth to the eighteenth, of a fabulous series of kings is, though not unparalleled, a singular specimen of the genealogical myth which flatters the vanity of nations as of families. It is supposed to have been due to the desire to

establish a higher antiquity for the Scottish race, royal line, and church, than could be claimed for the Irish or English. It is of course not inconsistent with the rectified chronology of Innes that even prior to 503 A.D. there may have been Celts of the Scottish race settled in Scotland. Scots had aided the Picts in opposing the Romans in the fourth century, and Bæda evidently inclines to an earlier date for the Scottish settlement. All that can be safely said is that there is no proof of any Dalriad kingdom till the commencement of the sixth century, and that the account given by Boece and Buchanan of Fergus, the son of Ferchard, and his successors, is as devoid of historical foundation as the statement that 'his coming into Albion was at the time when Alexander the Great took Babylon, about 330 years before the birth of Christ.'

Buchanan, from whom this sentence is quoted, attempts to save his own credit by prefixing the words 'historians say that,' but by adopting it he became himself one of these historians, and gave the fabulous narrative a prolonged existence. Father Innes presses somewhat hardly on Boece, for the origin of this narrative dates back at least as early as the twelfth century, but the special blame undoubtedly attaches to Boece and still more to Buchanan that they clothed the dry list of names with characters, and invented events or incidents which gave the narrative more of the semblance of history.

[Innes's Critical Essay on the Ancient Inhabitants of Scotland, 1729; Skene's Celtic Scotland.] Æ. M.

**FERGUS II** (*d.* 501), son of Earc, was the first Dalriad king in Scotland. According to the Irish annals, the earliest and best authorities for the Celtic history of Scotland, the Dalriad or Scottish kingdom in Argyle and the Isles, which the mediæval chroniclers and the historians Boece and Buchanan antedated to a fictitious Fergus I, son of Ferchard [q. v.], was really founded by this Fergus, son of Earc. The synchronisms of Flann Mainistreach (i.e. Flann of the monastery of Monasterboice in Louth) state that twenty years after the battle of Ocha the sons of Earc arrived in Britain, and date the battle of Ocha forty-three years after the coming of St. Patrick; 432 being the date of St. Patrick's mission, the migration of the sons of Earc to Scotland would be about 495 or 498 (Skene). The 'Annals of Tigernach' substantially agree with this date, having under 501 the entry 'Fergus Mor, the son of Earc, with the Dalriad race, held a part of Britain and died there.'

The date 501, according to Skene's probable conjecture, refers to the death of Fergus. He and his brothers, Lorn and Angus, came in all likelihood with a small number of followers and took possession of Cantyre and the adjacent isles. The Dalriads were already Christians, having been converted by St. Patrick, and Earc belonged to the royal race of the northern Hy Niall, from which Columba, who followed about half a century later to Scotland, also belonged. The exact cause of the migration from Ulster to Argyle is not recorded, but it was probably due to overpopulation and a desire for more land. Fergus is said to have been succeeded by his son Domangart, and Domangart by his sons Congall I Conall and Gabran Goranus [q. v.]

[Chronicles of Picts and Scots; Skene's Celtic Scotland.] Æ. M.

**FERGUSHILL, JOHN** (1592?–1644), Scotch divine, son of David Fergushill, merchant and provost of Ayr, was educated partly at Edinburgh University, partly in France, and partly at the university of Glasgow, where his name occurs among the incorporati in 1611, and among the laureati in 1612. He was licensed to preach as a minister of the Scottish kirk and had a charge at Ochiltree in 1614. He was cited to appear before the high commission court at Glasgow in March 1620, and refusing to submit to its jurisdiction was suspended, and sentenced to be imprisoned in Perth. By the influence, however, of his friends, Robert Boyd of Trochrig, and John Chalmers, the court was induced to permit his return to Ochiltree under certain restrictions. There he appears to have continued to officiate until in October 1639 he was transferred to Ayr. He was a member of the assembly in 1638. He died on 11 June 1644, aged about 52.

[Wodrow's Collections upon the Lives of the Reformers and most eminent Ministers of the Church of Scotland (Maitland Club), ii. 66; Anderson's Scottish Nation; Hew Scott's Fasti, pt. iii. pp. 88, 133.] J. M. R.

**FERGUSON, ADAM** (1723–1816), professor of philosophy at Edinburgh, was born on 20 June 1723 at Logierait, Perthshire, the youngest of the numerous family of the exemplary minister of that parish, author of a rather curious fragment of autobiography (see account of him and it in *Edinburgh Review* for January 1867, article 'Adam Ferguson'). Ferguson received his earlier education partly at home, partly at the parish school of Logierait, and afterwards at the grammar school of Perth, where he became a fair Latin scholar and distinguished in com-

position. In his sixteenth year he was sent to the university of St. Andrews, where, it is said, his Latin procured him a bursary. He took his M.A. degree 4 July 1742, with a reputation for proficiency in classics, mathematics, and metaphysics. Intended by his father for the church, he entered in the same year the Divinity Hall at St. Andrews, but not long afterwards he removed to Edinburgh to pursue his divinity studies there, and became intimate with John Home and Robertson among other young men afterwards distinguished. According to his son, Sir Adam (*Chambers's Journal* for 24 Feb. 1855, article 'A School Friend of Sir Walter Scott'), he acted in 1742 as private secretary to Lord Milton, who managed Scotch affairs for Lord Islay, afterwards third duke of Argyll. In 1745 he was appointed deputy-chaplain to the Black Watch, then the 43rd regiment, afterwards (Stewart, i. 274) the famous 42nd, at the instance (Carlyle, p. 282) of the Dowager Duchess of Atholl, whose husband had presented his father to Logierait, and who wished Ferguson to exercise control over his son, Lord John Murray, its colonel. His chief ostensible qualification for the post was a knowledge of Gaelic, which would have shortened by two the six years of the Divinity Hall required before ordination. The general assembly forgave him two years more in consideration of his character and testimonials. Soon afterwards he became chaplain of the regiment, with which he was present at the battle of Fontenoy (11 May 1745). According to Sir Walter Scott (*Quarterly Review* for June 1827, art. 'John Home;' *Miscellaneous Works*, xix. 331), who probably heard the story from his friend Adam, Ferguson's son, the commanding officer was astonished to see the chaplain at the head of the column with a drawn broadsword in his hand, and remarked that his commission did not entitle him to assume such an attitude. 'D—n my commission!' was Ferguson's reply, throwing it towards the colonel. But by General Stewart (ii. appendix, p. liii) he is represented as meeting the remonstrance with the reply that he was there, not to fight, but to succour the wounded and to pray with the dying. According to the same authority Ferguson acquired an 'unbounded ascendency' over the soldiers of his regiment. He returned to England in 1745, and in 1746 there was published in London 'A Sermon preached in the Erse Language to his Majesty's First Highland Regiment of Foot, commanded by Lord John Murray, on the 18th day of December 1745, being appointed as a Solemn Fast. By the Rev. Adam Ferguson, chaplain to the said regiment, and translated by him into English for the use of a lady of quality now in Scotland, at whose desire it is now published.' The 'lady' was the Dowager Duchess of Atholl, and the sermon was a vigorous denunciation of the Pretender, of popery, and of France. Ferguson chiefly remained as chaplain with his regiment at home and abroad until about 1754, when, partly out of disgust at the seventh Duke of Atholl's refusal to present him to a Perthshire living, he abandoned the clerical profession.

In January 1757 Ferguson succeeded his friend David Hume in the librarianship of the Advocates' Library, of which the annual salary was 40*l.*, and which he did not hold for a year, having after settling in Edinburgh undertaken the education of Lord Bute's sons. In the probably apocryphal account of the rehearsal of John Home's 'Douglas' by notable Edinburgh amateurs, Ferguson is represented as performing the part of Lady Randolph. To the Douglas controversy of 1757 he contributed a pamphlet on 'The Morality of Stage Plays,' which he defended as indirectly sanctioned in scripture and directly by fathers of the church. In the summer of 1758 David Hume entered into a curious and unsuccessful negotiation to effect the resignation of a professor in Edinburgh University, one of the results of which would have been to make Ferguson succeed Adam Smith in the chair of moral philosophy at Glasgow (Small, pp. 8–9; Burton, ii. 45). On the death of the professor of natural philosophy in Edinburgh University Ferguson was appointed to that chair, 4 July 1759. The class was to meet in October, and in the brief interval Ferguson acquired a sufficient knowledge of physics to discharge his duties satisfactorily, a feat which led David Hume to pay him a somewhat ironical compliment on his extraordinary genius. He published a pamphlet on the Scottish militia, followed by another on the injustice of the refusal of parliament to sanction the establishment of such a force. It was written in imitation of Arbuthnot, and appearing in 1761 with the title, 'The History of the Proceedings in the case of Margaret, commonly called Peg, only sister to John Bull, Esq.,' excited a good deal of attention. In 1762 Ferguson was one of the founders of a club, at first without a name, formed to keep astir the movement for the establishment of a Scotch militia, and which became famous as the Poker Club, a name suggested by Ferguson as having for its members an obvious meaning, while to others enigmatic (Colonel Ferguson, p. 137 and note). In 1763 he was entrusted with the education of

two sons of the Earl of Warwick. In 1764, in a series of professorial changes (see account of them in Grant, ii. 315, 339, 350), Ferguson was appointed to the chair in Edinburgh which he had long coveted, that of 'pneumatics and moral philosophy,' pneumatics being used in its now obsolete sense of mental philosophy. His earnestness and eloquence made him a very popular professor, and his lectures were attended by many non-academic hearers belonging to the upper ranks. In time he thus derived from the chair an annual income of 300*l.*, though the salary attached to it was only 100*l.* a year (Letter to Adam Smith in Small, p. 17). In 1766 he married Miss Katherine Burnett, an Aberdonian lady, and niece of Joseph Black the chemist, who was a relative of Ferguson on the mother's side.

Ferguson had completed in 1759 an essay on refinement, which, it has been surmised, he incorporated in his 'Essay on Civil Society,' published in 1766. The essay on refinement David Hume praised highly, but recommended the suppression of the 'Essay on Civil Society.' Nevertheless he reported faithfully from London the very favourable verdict pronounced on it by Lords Shelburne, Mansfield, Chesterfield, Lyttelton, and Bute, and by Charles Townshend, who had 'read it five times over' (Principal Lee in Supplement to *Encyclopædia Britannica*; Burton, ii. 385–6). The poet Gray (see *Works*, ed. Gosse, iii. 279–80 and note) found in it 'an uncommon strain of eloquence' among other merits, and Baron d'Holbach lauded it in a letter to Ferguson. In the year of its publication the university of Edinburgh conferred on its author the degree of LL.D., and Lord Shelburne thought of offering to Ferguson the governorship of West Florida. It reached a seventh edition in 1814. A French translation of it by Bergier and Meusnier appeared in Paris in 1783; a German, by C. F. Jünger, at Leipzig in 1768. Ferguson professed himself in it a modest follower of Montesquieu, and, like his master, he viewed the development of society from an historical standpoint, discarding Hobbes's and Rousseau's theories of primitive man, whose analogue Ferguson found in the 'Arab clan' and North American Indian of the eighteenth century. The essay is desultory and inconclusive.

In 1761 Ferguson had issued a syllabus of his lectures, entitled 'Analysis of Pneumatics and Moral Philosophy for the use of Students in the College of Edinburgh.' The notes from which he delivered his lectures were more amply reproduced in his 'Institutes of Moral Philosophy,' a volume issued in 1772, of which a second edition appeared in 1773, a third edition 'enlarged' in 1785, a 'new' edition at Basel in 1800, a German translation by C. Garve at Leipzig in 1772, with an appendix of comments by the translator, which Schiller knew by heart (*Allgemeine Deutsche Biographie*, art. 'Christian Garve'). A Russian translation of it is said to have been a text-book in Russian universities. In 1773, with a somewhat diminishing income, Ferguson accepted an offer, made at the recommendation of Adam Smith, to travel on the continent with Charles, third earl of Chesterfield, receiving an allowance of 400*l.* a year during the tour, and after it an annuity of 200*l.* for life. The Edinburgh town council refused his request to be allowed to appoint a substitute during his temporary absence from his chair, and when, after the winter session of 1774, he joined his charge on the continent, they cancelled his appointment and elected another professor. After instituting legal proceedings and being reinstalled, Ferguson returned to Edinburgh in 1776. In a letter to Dr. Carlyle he gave an entertaining and rather satirical account of a visit to Voltaire at Ferney, who, he says, 'saluted me with a compliment on a gentleman of my family who had civilised the Russians.' Voltaire no doubt had in view the career of another and earlier Scotch Ferguson, or Fergusson, whom in his history of Russia under Peter the Great (*Œuvres*, ed. 1877–85, xvi. 460, 481) he describes as helping Peter to calculate eclipses, and as establishing at Moscow schools of geometry, astronomy, and navigation. In 1776 appeared anonymously, and printed at the expense of the government, Ferguson's 'Remarks on a Pamphlet lately published by Dr. Price, entitled "Observations on the Nature of Civil Liberty,"' &c. Ferguson proposed conciliatory measures though demanding concessions from the colonists. In 1778 he accompanied to Philadelphia the new British commissioners sent to negotiate a settlement, and soon after their arrival he was appointed their secretary. Washington refused him a passport with which to proceed to congress. The negotiations coming to nothing, he returned home with the commissioners at the end of 1778, and resumed the duties of his chair, which during his absence had been discharged by his former pupil, Dugald Stewart. The company of Ferguson, as 'a man of the world and a high-bred gentleman,' was much sought for, according to Dr. Carlyle, who adds that he 'conversed fluently but with dignified reserve,' and that he 'possessed a boundless vein of humour.' Conviviality had not injured his health until about his fiftieth year, when

paralytic symptoms appearing he, under Joseph Black's guidance, recovered and retained perfect health by becoming virtually a vegetarian and a total abstainer. After his attack he rarely dined out except with Black, and Ferguson's son Adam was wont to say that it was delightful to see the two philosophers 'rioting over a turnip' (Cockburn, p. 50). An increased sensibility to cold followed his convalescence. He regulated the temperature of his room by Fahrenheit, and went abroad so warmly clad that he 'looked like a philosopher from Lapland.' The details of his malady, cure, and regimen are given in a paper by Black, which is interesting as the only memorial of his medical practice (see vii. 230, &c., of the *Medico-Chirurgical Transactions*, published by the Medical and Chirurgical Society of London, 1818).

As a highlander and otherwise Ferguson was disposed to believe in the genuineness of Macpherson's 'Ossian,' and corresponded with Macpherson on his proposal to use the Greek alphabet in printing Gaelic (Small, pp. 65-6). In 1781 he had an unpleasant controversy with Dean (afterwards Bishop) Percy, who represented him as having, when Percy visited him in Edinburgh in 1765, produced a student who recited in Gaelic, and, as current in the highlands, fragments which Ferguson told him were evidently the originals of passages in Macpherson's 'Ossian.' To this statement Ferguson gave an unqualified contradiction (see *Gent. Mag.* for December–January 1781–2, and Nichols, *Illustr. of Lit.* vi. 567–9). In 1782 he supported Principal Robertson's successful proposal for the establishment of a royal society of Scotland, of which he became a member. In the same year he published, with a dedication 'to the King,' his 'History of the Progress and Termination of the Roman Republic, illustrated with Maps,' comprising a sketch of the history of the empire to the accession of Caligula. His military experience gives some value to parts of his narrative. Thomas Carlyle in his rectorial address to the Edinburgh students spoke of Ferguson as 'particularly well worth reading on Roman history.' Ferguson's work soon effaced Hooke's compilation. A second edition of it 'revised,' in 5 vols. 8vo, appeared in 1799, to which Ferguson prefixed an 'advertisement' containing a list and some account of his authorities and aids, ancient and modern. Another edition, also in 5 vols. 8vo, was published in 1813, of which the so-called 'new' edition of 1825, in 5 vols., is simply a reissue with a new title-page. In 1825, too, appeared a convenient edition in 1 vol., belonging to Jones's series of 'University Editions of British Classic Authors.' A German translation by C. D. B[leek] appeared at Leipzig in 1784–6, and at Paris two French translations, one by Demeunier and Gibelin, 7 vols., in 1784–1791, the other by J. B. Breton, 10 vols., in 1803–10.

Ferguson resigned in 1785 his professorship of moral philosophy, and was succeeded by Dugald Stewart, who often refers respectfully to his opinions. That he might continue to receive a salary the Edinburgh town council appointed him to the chair of mathematics, vacated by Dugald Stewart, with Playfair as junior and acting professor. In 1786 a former and grateful student who had assisted him in the tuition of private pupils and had risen to be governor-general of India, Sir John Macpherson, sent him a remittance towards discharging the 'embarrassing' feu-duty on a farm near Currie, which, soon after marrying, Ferguson had begun to cultivate, turning a barren heath into beauty and fertility (Principal Lee). In the winter of 1786–7 the young Walter Scott for the first and last time met the poet Burns (Lockhart, p. 37) in Ferguson's house, The Sciennes, on the north side of the Meadows, between Principal Robertson's house and that of Lord Cockburn's father, and then so remote that his friends called it 'Kamtschatka.' In 1792 appeared, in 2 vols. 4to, his 'Principles of Moral and Political Science, being chiefly a Retrospect of Lectures delivered in the College of Edinburgh.' Ferguson's political philosophy is that of a whig of the old school. Sir William Hamilton speaks of his ethical teaching as an inculcation 'in great measure of the need of the warrior-spirit in the moral life' (Memoir of Dugald Stewart prefixed to his edition of Stewart's *Works*, x. 16–17). An appreciative and exhaustive account of Ferguson's ethical and political philosophy is given in Cousin's 'Cours d'Histoire de la Philosophie Morale au dix-huitième Siècle' (1839–40), pt. ii. École Écossaise. A French translation of the 'Principles' appeared in Paris in 1821.

In 1793, with a view to a second edition of his Roman history, Ferguson visited Germany and Italy, residing for a short time at Rome, and was elected an honorary member of the Berlin Academy of Sciences. In 1795 he lost his wife, and meditating seclusion for his remaining years, he received permission from the fourth Duke of Queensberry to take up his abode in Neidpath Castle, then being dismantled and falling into decay. A winter at Neidpath disenchanted him, and he removed to Hallyards, in the neighbourhood, which he farmed for fourteen years.

In August 1801 he read before the Royal Society of Edinburgh an interesting paper, 'Minutes of the Life and Character of Joseph Black,' afterwards published in their 'Transactions' for 1805 (vol. v. pt. ii. p. 101, &c.) At this time he was in easy circumstances. In addition to the Chesterfield life annuity, his professorial salary, and the profits of his books, he is represented as enjoying a government pension of 400*l.* (cf. *Public Characters* of 1779–1800, p. 434, and *Annual Biography and Obituary* for 1817, p. 251). Scott and Lord Cockburn have given graphic descriptions of Ferguson in old age, with silver locks, blue eyes, ruddy cheeks, and firm gait, and wearing a costume much resembling that of the Flemish peasant of his time. According to Lord Cockburn he was 'domestically kind,' but 'fiery as gunpowder;' and Principal Lee hints that the inflexibility of his disposition stood in the way of advancement proposed for him in England. In his latest years his vitality was supported by the deep interest which he took in the great war; and Scott says that 'the news of Waterloo acted on the aged patriot as a Nunc Dimittis.' He was in full possession of his faculties when he died at St. Andrews on 22 Feb. 1816. His last words addressed from his deathbed to his daughters were, 'There is another world' (*Edinburgh Review*). He was buried in the grounds of the old cathedral of St. Andrews, and the elaborate inscription on the monument over his remains was written by Sir Walter Scott. In 1817 was published his 'Biographical Sketch or Memoir of Lieutenant-colonel Patrick Ferguson [q. v.], originally intended for the "British Encyclopædia,"' i.e. the 'Encyclopædia Britannica,' from which its length excluded it.

[Biographical Sketch by John Small, librarian to the university of Edinburgh, 1864; Principal Lee's Memoir, in supplement to the 4th, 5th, and 6th editions of the Encyclopædia Britannica; General Stewart of Garth's Sketches of the Characters, Manners, &c., of the Highlands of Scotland, 1822; Autobiography of Dr. Alexander Carlyle, 1860; Lord Cockburn's Memorials of his Time, 1860; Sir Walter Scott's Miscellaneous Works, vol. xix.; Lockhart's Life of Scott, ed. 1845; J. H. Burton's Life and Correspondence of David Hume, 1846; Colonel A. Ferguson's The Hon. Henry Erskine, Lord Advocate for Scotland, 1882; Sir A. Grant's Story of the University of Edinburgh, 1884; Ersch and Grüber's Encyclopädie, and Quérard's France Littéraire, sub nomine; authorities cited.]

F. E.

**FERGUSON, Sir ADAM** (1771–1855), keeper of the regalia in Scotland, eldest son of Professor Adam Ferguson [q. v.], was born in 1771. At Edinburgh University he was one of the companions of Sir Walter Scott, who says that he combined the 'lightest and most airy temper with the best and kindest disposition' ('Autobiography' in Lockhart, *Life of Scott*). He was also one of the nineteen original members of the society, 'called by way of excellence the Club,' among the members of which, from the accident of a Newhaven fisherman mistaking him for a brother of the craft, he obtained the cognomen of Linton (see anecdote, *ib.*) It was in company with Ferguson that Scott in 1793 first visited the scenes in Perthshire on the highland border which he afterwards described in his poems and romances. About 1800 Ferguson entered the army; he became captain of the 101st regiment in February 1808, and afterwards he served in the Peninsular campaign under Wellington. Scott was in the habit of relating with special pride that the 'Lady of the Lake' having reached Ferguson in the lines of Torres Vedras he read to his company, while lying on the ground exposed to the enemy's artillery, the description of the battle in canto vi. In a letter to Scott in 1811 Ferguson expressed the resolve, should it be his fate to survive the campaign, to try his hand 'on a snug little farm' somewhere in Scott's neighbourhood. He was taken prisoner during Wellington's retreat from Burgos in 1812, and was not released till the peace of 1814. On 8 Oct. 1816 he went on half-pay. In 1817 he accompanied Scott in an excursion in the Lennox, and in the following year he and his sisters took up their residence in the mansion-house of Toftfield, which Scott had recently purchased, and on which, at the ladies' request, he bestowed the name of Huntly Burn. In the autumn of this year Ferguson, chiefly through the exertions of Scott, was appointed keeper of the regalia of Scotland, which then had recently been discovered. About this time Sir David Wilkie executed for Scott the picture in which Scott and his family are represented as a group of peasants and Ferguson as a gamekeeper or poacher. In 1819 Ferguson, in the capacity of secretary, accompanied Scott's friend, the Duke of Buccleuch, then in declining health, to Lisbon. In 1821 he married the widow of George Lyon of London, and daughter of John Stewart of Stenton, Perthshire (see humorous letter of Scott on the ceremony). On the occasion of the visit of George IV to Edinburgh he received the honour of knighthood 29 Aug. 1822. He died 1 Jan. 1855. Ferguson was famed as a narrator of Scotch anecdotes.

[Lockhart's Life of Scott; Gent. Mag. new ser. (1855) xliii. 195.] T. F. H.

FERGUSON, DAVID (*d.* 1598), Scottish reformer, is stated by Spotiswood to have been born about 1533, but Wodrow more probably supposes the date to have been ten or twenty years earlier, and David Laing thinks it could not have been later than 1525. He is reputed to have been a native of Dundee. The only evidence for this is an entry in the treasurer's accounts of Scotland 7 July 1558 of a summons to him and others within the borough of Dundee to appear before the justices at the Tolbooth on 28 July for disputing upon erroneous opinions and eating flesh during Lent. Wodrow states that he was by trade a glover, but gave up business and 'went to school,' in order to fit himself for the duties of a preacher or expounder among the reformers (*Analecta*, i. 120). The Scottish doctor of the Sorbonne, James Laing, sneers at him as an ignorant cobbler (*sutor*) and glover (*De Vitâ Hæreticorum*, p. 36). Though it is doubtful if he ever attended a university, he was undoubtedly well acquainted both with Latin and Greek. He was among the earliest of the preachers of the reformed doctrines, and mentions that he was one of that 'few number, viz. only six,' 'who originally' went forward with the work' (James Melville, *Diary*, p. 236; Calderwood, *History*, v. 435). When the first appointment was made of ministers or superintendents to important places in Scotland, he was selected to go to Dunfermline (Calderwood, ii. 11). In 1567 Rosyth was placed under his care, but in 1574 it was excluded, while Cumnock and Beith were added. In 1563 Ferguson published 'An Answer to ane Epistle written by Renat Benedict, the French doctor, professor of God's word (as the translator of this epistle calleth him) to John Knox and the rest of his brethren, ministers of that word of God made by David Feargusone, minister of this same word at this present Dunfermline.' The only copy of this known to exist was presented to the University Library, Edinburgh, in 1701 by John Row, but it has been printed in the volume entitled 'Tracts by David Ferguson,' edited by David Laing for the Bannatyne Club in 1860. On 13 Jan. 1571–2 he preached a sermon before the regent at the meeting of the assembly in Leith, when a modified episcopacy was established. It was chiefly devoted to a protest against the alienation of the spoils of the church to the private uses of the nobility or to purposes of government, instead of their being applied to the establishment of churches and schools, and to meet the necessities of the poor. It is a remarkable specimen of vigorous composition in the vernacular Scotch. At the assembly held at Perth in August 1572 it was submitted to the revision of five of the most eminent ministers, all of whom gave it their strong approbation, after which it was printed at St. Andrews by Robert Lekprevick, the dedication to the regent Mar bearing the date of 20 Aug. John Knox gave it his recommendation in the following striking terms: 'John Knox with my dead hand but glad heart, praising God that of his mercy he leaves such light to his kirk in this desolation.' The only copy known to exist is that in the Advocates' Library, Edinburgh, but it also has been printed in the volume edited by Laing. Ferguson was chosen moderator of the general assembly which met at Edinburgh on 6 March 1573, and also of that which met on 24 Oct. 1578. He usually had a place on all important commissions, and for many years was chosen one of the assessors to the moderator to prepare matters for the assembly. He was one of the ministers who waited on Morton previous to his execution, 2 June 1581. In 1582 he was appointed by the assembly a commissioner for the 'west end of Fife to superintend the establishment of kirks and planting of ministers' (*ib.* iii. 618). When the assembly wished to bring any matter of importance before the notice of the king, Ferguson was usually one of the deputies chosen to wait on him, and by his tact and ready wit he frequently succeeded in obtaining his end. A notable instance of this is recorded at length by Calderwood (iii. 717–19) when Ferguson formed one of a deputation to wait on him in 1583 to discharge the rather delicate and thankless duty of admonishing him 'to beware of innovations in court, to try reports before credit was given to them, and to put him in remembrance of Holt, the English jesuit.' He jocularly told the king that Fergus was the first king of Scotland, and that he was Fergus-son; but recognising that King James had the possession and was 'an honest man' he would give him his right. In some points of the discussion considerable warmth was displayed by some of the deputies, but Ferguson succeeded in giving a new turn to the topics at critical points, the result being that as they took their leave 'the king laid his hands upon every one of them.' In August of the same year Ferguson and six other ministers were cited by the king to attend a convention at St. Andrews to answer for certain proceedings of the assembly (*ib.* 722). On 12 May 1596, on the renewal of the covenant by the synod of Fife at Dunfermline, Ferguson gave an interesting address, with reminiscences of his experiences at the early period 'when there was no name of stipend heard tell of, and scarcely was there a man of name and estimation to take the cause in hand' (James

MELVILLE, *Diary*, p. 236; CALDERWOOD, *History*, v. 435). At a meeting of the synod of Fife, held at Cupar in February 1597–8, in regard to a proposal to give ministers a vote in parliament, Ferguson, the eldest minister at that time in Scotland, after relating the difficulties of the church in the past in contending against the efforts to introduce episcopacy, strongly opposed the proposal, which he compared to the 'busking up of the brave horse' for the overthrow of Troy (MELVILLE, p. 288; CALDERWOOD, v. 681). He died 13 Aug. 1598.

Spotiswood calls Ferguson 'a good preacher, wise, and of jocund and pleasant disposition' (*History*, i. 129), and Wodrow says that by 'his pleasant and facetious conversation he often pleased and pacified the king when he was in a fury' (*Analecta*, p. 120). The well-known epithet 'Tulchan' applied to the bishops (supra, xv. 317) is usually ascribed to him. His humour appears in his reply to a question of the king as to the reason why the master of Gray's house shook during the night: 'Why should not the devil rock his ain bairns?' He was famed for his skill in the vernacular language, which is celebrated by John Davidson, then one of the regents at St. Andrews, in Latin verses, quoted in Appendix R R to M'Crie's 'Life of Knox.' His love of pithy sayings led him to make a collection of Scottish proverbs, now of almost unique value. They were published in 1641 under the title, 'Scottish Proverbs gathered together by David Fergusone, sometime minister at Dunfermline, and put *ordine alphabetico* when he departed this life anno 1598.' There is a copy of this edition in the Advocates' Library, Edinburgh, and an imperfect copy in the library of the British Museum. Other editions appeared in 1659, 1675, 1699, and 1706, the latter bearing the title, 'Nine Hundred and Forty Scottish Proverbs, the greater part of which were first gathered together by David Ferguson, the rest since added.' He was also the author of 'Epithalamium Mysticum Solomonis Regis, sive analysis critico-poetica Cantici Canticorum,' Edinburgh, 1677. He left a diary containing a record of the principal ecclesiastical events of his time, which has been lost, but which probably his son-in-law, John Row (1568–1646) [q. v.], incorporated in his 'History.' By his wife, Isabel Durham, he had five sons and four daughters, one of whom, Grizzel, married Row. A portrait of Ferguson, done on timber, of a small oval form, was presented by Row to the university library of Edinburgh; but, owing probably to the careless manner in which the collections of the library have frequently been superintended, it cannot now be traced.

[Histories of Calderwood, Keith, Spotiswood, and Row; Wodrow's Analecta; James Melville's Diary; Booke of the Universal Kirk; M'Crie's Lives of Knox and Melville; Hew Scott's Fasti Eccles. Scot. vol. ii. pt. ii. 565–6; Laing's Introduction to Tracts by David Ferguson (Bannatyne Club, 1860).] T. F. H.

**FERGUSON, JAMES** (1621–1667), Scotch divine, born in 1621, belonged to the Fergusons of Kilkerran. He graduated at Glasgow University in 1638, and was ordained minister of Kilwinning, Ayrshire, in 1643. He was a member of the assembly of 1648, and declined calls to both Edinburgh and Glasgow. He was so highly esteemed by the Earl of Eglintoun that, though appointed to the chair of divinity at Glasgow in 1661, he never left Kilwinning to enter on that office. He was a man of eminent piety, and at the same time 'much admired,' as a writer of his life in Wodrow's 'Analecta' says, 'for his great and singular wisdom and prudence, being reckoned one of the wisest men in a nation, most fit to be a counsellor to any monarch in Europe.' In the controversy between the resolutioners and protesters he adopted the side of the former, but it is recorded that he confessed before his death that he was wrong. Probably in consequence of the support of Lord Eglintoun, he was not interfered with at the Restoration in his ministry at Kilwinning. He died 13 March 1667. Ferguson is remembered and esteemed at this day as the author of a series of excellent commentaries on St. Paul's Epistles. In Charteris's 'Catalogue of Scotch Divines' he is called an author 'of great reputation.' Spurgeon characterises his commentaries as those of 'a grand, gracious, savoury divine.' His works are: 1. 'Expositions of the Epistles to the Philippians and Colossians,' Edinburgh, 1656. 2. 'Expositions of the Epistles to Galatians and Ephesians,' Edinburgh, 1659. 3. 'Exposition of the Epistles to the Thessalonians,' Glasgow, 1675. 4. 'Refutation of the Errors of Toleration, Erastianism, Independency, and Separation,' Edinburgh, 1692. He also issued several sermons, and left in manuscript an essay on singing the psalms.

He married Jean Inglis (*d.* 1687), by whom he had two sons, James and Hew, and a daughter, Mary, wife of Robert Cheislie, an Edinburgh merchant.

[Scott's Fasti, pt. iii. 181; Wodrow's Analecta, vol. iii.; Wodrow's Church Hist.; Baillie's Letters, iii.; Candlish's Prefatory Note to republication of Refutation of Erastianism.] W. G. B.

**FERGUSON, JAMES** (*d.* 1705), of Balmakelly and Kirtonhill, Kincardineshire, major-general, colonel of the Cameronian

regiment, was third son of William Ferguson, laird of Badifurrow, who represented Inverurie in the first Scottish parliament after the Restoration, remembered for its demonstrative loyalty as the 'drunken parliament.' James was a younger brother of Robert Ferguson 'the Plotter' [q.v.] He appears to have entered the Scots brigade in the pay of Holland, probably as a gentleman volunteer, some time during the reign of Charles II. His first commission, that of quartermaster in Colonel Macdonald's battalion of the brigade, was dated 12 June 1677. He became ensign in the battalion in September 1678, and lieutenant in February 1682. His battalion was one of those brought over to England in 1685 at the time of Monmouth's rebellion. He became captain in 1687, and in 1688 landed with William of Orange at Torbay. His regiment, then known as Balfour's, afterwards as Lauder's, was one of those first landed, and soon after despatched from London to Leith under Mackay. The fight at Killiecrankie, where he is said to have been taken prisoner, left him a regimental major; and in March 1690 he was despatched by General Mackay, who described him as 'a resolute, well-affected officer,' in whose discretion and diligence he had full reliance, at the head of six hundred men, to reduce the western isles, a service he accomplished satisfactorily with the aid of the Glasgow authorities and the co-operation of Captain Pottinger of the Dartmouth frigate (Ferguson, pp. 15–16). In 1692 he was back in the Low Countries, and was present with his regiment (Lauder's) at the battle of Steenkirk. A few days after, on 1 Aug. 1692, he was appointed lieutenant-colonel of Monro's (late Angus's, now the 1st Cameronians, Scottish rifles), which at the time was in Dutch pay. Ferguson led the regiment at the battle of Landen and at the siege of Namur. On 25 Aug. 1693 he had been appointed to the colonelcy, which he held up to his death. Owing to the reductions after the peace of Ryswick the regiment was retained in Holland, but in December 1700 it was finally transferred to the British service, and was brought to Scotland. Ferguson had meanwhile married and been left a widower, and had acquired the estates of Balmakelly and Kirtonhill, on the Kincardineshire bank of the North Esk. Ferguson went with his regiment to Holland under Marlborough in 1702. In 1703 he was in command at Bois-le-Duc ('s-Hertogenbosch), with the rank of brigadier-general. In the campaign of 1704 he commanded a brigade which led the attack on the heights of Schellenberg, and at Blenheim shared with Row's brigade the protracted fighting round the strongest part of the enemy's position. About Christmas the same year Ferguson married his second wife. In the campaign of the year following he had a brigade at the forcing of the enemy's lines in Brabant, and afterwards commanded, with the rank of major-general, at Bois-le-Duc, where he died very suddenly—the family tradition says by poison—on 22 Oct. 1705. An old manuscript states that 'he served in four reigns, still maintaining the character of a brave, valiant, and prudent officer, until, his fame raising envy in the breast of the then commanding officer, he was cut off by very sinister means' (*ib.* p. 46). Contemporary writers are discreetly silent on this ugly story, but all agree in regretting his loss as a brave and experienced officer. He was buried in St. Jan's Kerk, Bois-le-Duc, where there is a small tablet to his memory.

Ferguson's first wife was Helen, daughter of James Drummond of Cultmalindie, Perthshire, by whom he had a son and daughter; his second, Hester Elizabeth, daughter of Abraham Hibelet, pastor of the Walloon Church, survived him and remarried Captain Hendrik Chombach. By her Ferguson had a daughter, who in 1730 married M. Gerard Vink, advocate, Bois-le-Duc. Ferguson's son James succeeded him, and died in 1777. He sold the estates of Balmakelly and Kirtonhill and bought those of Kinmundy and Coynach, Aberdeenshire (Burke, *Landed Gentry*, 1886, vol. i.), now held by his descendants.

The present representative of the family, Mr. Ferguson, F.R.S., of Kinmundy, has published a short biography of Major-general James Ferguson, from family sources (with portrait), which forms part of 'Two Scottish Soldiers' (Aberdeen, 1888).

[Burke's Landed Gentry, ed. 1886, under 'Ferguson of Kinmundy;' J. Ferguson's Two Scottish Soldiers (Aberdeen, 1888), pt. i. and Appendix; Thomas Carter's Historical Records of the 26th Cameronians. In the latter work and in Marlborough Despatches the notices of Ferguson are very few and imperfect.]

H. M. C.

FERGUSON, JAMES (1710–1776), astronomer, was born at the Core of Mayen, near Rothiemay in Banffshire, on 25 April 1710. His father, John Ferguson, was a day-labourer who rented a few acres of land. By his wife, Elspet Lobban, he had six children, of whom James was the second-born. James taught himself to read from his brother's catechism, and his father sent him at the age of seven to the Keith grammar school for three months. His mechanical genius was awakened by seeing his father employ a prop and lever to raise

the fallen roof of his cottage. When nine years old he not only divined the principle of the lever, but extended it to the wheel and axle. A turning-lathe and small knife supplied him with the means of constructing illustrative models; he made pen-and-ink sketches, and wrote a short account of his supposed discoveries. A gentleman in the neighbourhood having shown him a book in which they had been anticipated, Ferguson was pleased to find his principles correct, and was confirmed in his bent for mechanics.

In 1720 he was put to service, and kept sheep during four years, studying the stars by night, and in the daytime making models of spinning-wheels, reels, and mills. His next master, Mr. James Glashan of Brae-head, found that after finishing his work he was mapping the stars with the help of a stretched thread and beads strung upon it. Glashan kindly encouraged him, and often did his work that he might have time to pursue his studies. In 1728, on the expiration of his term with Glashan, Thomas Grant of Achoynaney took him into his house and had him taught by his butler, Alexander Cantley, 'the most extraordinary man,' Ferguson wrote long afterwards, 'that I ever was acquainted with, or perhaps ever shall see.' Ferguson could not be induced to remain at Achoynaney after Cantley's departure, but went home in 1730. A short interlude of recreation, spent in the construction of a terrestrial globe from the description in Gordon's 'Geographical Grammar' (Cantley's parting gift), was followed by a period of hard service, first with a tippling miller, then with a surgeon-farmer named Young, terminated in 1732 by a temporary failure of health. Here he made a wooden clock and a watch with wooden wheels and a whalebone spring.

His next move was to Durn House, where Sir James Dunbar allowed him free quarters while he cleaned clocks and repaired domestic machinery about the country. Two globular stones surmounting the gateway were painted by him to represent a terrestrial and celestial globe, and were so arranged as to act as sundials. Lady Dipple, Sir James Dunbar's sister, then set him to draw patterns for embroidery, which came into vogue in the neighbourhood, and brought him in money enough to assist his parents. Pieces of lace stitched from them were shown in Banffshire as late as 1790, and were said to be 'very beautiful.' His pursuit of star-gazing was not meanwhile abandoned. Induced by the promise of access to a large library, he paid a visit of eight months to Lady Dipple's son-in-law, Mr. William Baird of Auchmedden in Aberdeenshire, a miniature half-length portrait of whom, executed by Ferguson in Indian ink in the summer of 1733, is still in the possession of Mr. Fraser of Findrack. In April 1734 Lady Dipple took him with her to Edinburgh, designing to get him trained as an artist, and though he failed to procure instruction, he made his way as a portrait-painter. Among his sitters were Lady Jane Douglas, and her mother the Marchioness of Douglas, and they recommended him so effectually that he had soon as much to do as he could manage. 'Thus,' he remarks, 'a business was put into my hands which I followed for twenty-six years.'

His attention was diverted towards anatomy and physic, and he left Edinburgh in September 1736, with the view of settling as a medical practitioner in his native place. Failing in this he resumed his painting at Inverness. In May 1739 he married Isabella, daughter of George Wilson of Cantley. In 1740 he was the guest, at Castle Downie, of Simon, lord Lovat, whose portrait by him is preserved at Abertarff, Inverness-shire.

Reverting to his earlier tastes, Ferguson contrived at Inverness the 'astronomical rotula' for showing the places of sun and moon on each day of the year, the times of eclipses, motions of the planets, &c. Colin Maclaurin [q. v.], then professor of mathematics in the university of Edinburgh, procured a subscription for its publication, and Ferguson went to Edinburgh early in 1742 for the purpose of having the plates engraved. Several impressions were sold, but the change of style in 1752 threw the invention out of date. His first orrery was constructed in 1742, in imitation of one in Maclaurin's possession, shown to him unopened. By special request he read a lecture upon it before Maclaurin's pupils. A smaller planetary machine with ivory wheels, made by him a year later, was sold in London to Sir Dudley Ryder, and is now possessed by his descendant, the Earl of Harrowby.

After the death of his parents he sailed with his wife for London on 21 May 1743. Through Baron Edlin's recommendation, he found there a cordial protector in Sir Stephen Poyntz, who at once employed him to paint portraits of his wife and children, and procured him plenty of customers. Scientific subjects, however, chiefly occupied his thoughts. Struck with the idea that the moon's orbit must always be concave to the sun, he 'made a simple machine,' he tells us, 'for delineating both her path and the earth's on a long paper laid on the floor,' and carried it to Martin Folkes, president of the Royal Society. Folkes took him to exhibit it at the Royal Society. One of the members, a watchmaker

named Ellicott, convinced him that he had reached the same result twenty years previously. They became fast friends. At the president's request Ferguson published in 1745 a large engraving of the curve generated by his 'trajectorium lunare.'

His first literary attempt was in a pamphlet on 'The Use of a new Orrery,' printed in 1746, to which succeeded in the following year 'A Dissertation upon the Phenomena of the Harvest Moon.' In a paper 'On the Phenomena of Venus, represented in an Orrery, agreeable to the Observations of Signor Bianchini' (*Phil. Trans.* xliv. 127), he described before the Royal Society on 20 March 1746 the course of the seasons on Venus resulting from a supposed rotation in 24½ days, on an axis inclined 75° from the perpendicular; and on 14 May 1747, 'An Improvement of the Celestial Globe' (*ib.* p. 535). In April 1748 he entered upon his career as a popular scientific teacher and lecturer, choosing for his theme the solar eclipse of 14 July (O. S.) 1748. His later courses, delivered in the provinces as well as in London, covered a wide range of experimental science. The chief part of the illustrative apparatus was invented and constructed by himself, and several of his machines kept a permanent place in the lecture-room. Among his inventions (besides eight orreries) were a tide-dial, a 'whirling-table' for displaying the mode of action of central forces, the 'mechanical paradox,' and various kinds of astronomical clocks, stellar and lunar rotulas. His 'seasons illustrator,' invented in 1744, became indispensable to lecturers on astronomy. His 'eclipsareon' for showing the time, duration, and quantity of solar eclipses in all parts of the earth, was described before the Royal Society on 21 Feb. 1754 (*ib.* xlviii. 520; *Gent. Mag.* 1769, p. 143), a new hygrometer on 8 Nov. 1764 (*Phil. Trans.* liv. 259), his 'universal dialling cylinder' on 2 July 1767 (*ib.* lvii. 389). He lectured in 1752–3 on the reform of the calendar and the lunar eclipse of 17 April 1753, and was collecting meanwhile materials for his best work.

Ferguson's 'Astronomy explained on Sir Isaac Newton's Principles' was published in July 1756, and met with immediate and complete success. The first issue was exhausted in a year; the thirteenth edition, revised by Brewster, appeared in 1811, and the demand for successive reprints did not cease until ten years later. It was translated into Swedish and German, and long excluded other treatises on the same subject. Although containing no theoretical novelty, the manner and method of its expositions were entirely original. Astronomical phenomena were for the first time described in familiar language. The book formed Herschel's introduction to celestial science.

Ferguson was now famous, but he was still poor. In the first edition of his 'Astronomy' he advertised himself as teaching the use of the globes for two guineas, and 'drawing pictures in Indian ink on vellum at a guinea apiece, frame and glass included,' but failing eyesight began to hinder artistic employment. On 17 Jan. 1758 he imparted to the Rev. Alexander Irvine of Elgin his thoughts of soon leaving London on account of the expense of living there. Some relief was afforded by the sale, for 300*l.*, of the remaining copyright of his book, and an interview with the Prince of Wales (afterwards George III) at Leicester House, on 1 May 1758, finally decided him to maintain his position.

'Franklin's clock' was in 1758 turned into 'Ferguson's clock' (remembered as a horological curiosity), by an improvement to which the original inventor's assent had been obtained during his visit to London in 1757; and in 1760 Ferguson's 'Lectures on Select Subjects in Mechanics, Hydrostatics, Pneumatics, and Optics,' were published with a dedication to Prince Edward. A seventh edition of this popular book appeared in 1793; Brewster's revision in 1805 gave it fresh vitality; translations into several languages and repeated impressions in America further attested its value. The author received about 350*l.* for the copyright.

In February 1761 he published a pamphlet entitled 'A Plain Method of Determining the Parallax of Venus by her Transit over the Sun,' including a revised translation of Halley's memoir of 1716, and accompanied by a map of ingresses and egresses modelled on that of Delisle. It was appended to later editions of his 'Astronomy.' He himself observed the transit with a six-foot reflector from the top of the British Museum (*Addit. MS.* No. 4440, f. 604). He altogether left off portrait-painting in 1760, but a pension of 50*l.* a year was granted to him by George III in 1761, and he received gifts from persons of distinction. That his lectures were fairly profitable appears from the statement that he cleared 100*l.* during a tour of six weeks to Bath and Bristol in the spring of 1763. Unsuccessful as a candidate for a clerkship to the Royal Society in January 1763, he was, however, on 24 Nov. following, elected a fellow, and 'on account of his singular merits and of his circumstances' excused the customary payments.

On 17 Nov. 1763 he presented to the Royal Society a projection of the partial solar eclipse

of 1 April 1764, showing its time and phases at Greenwich (*Phil. Trans.* liii. 240). He observed the event at Liverpool (*ib.* liv. 108). In 1767 he revisited Scotland, and at Edinburgh associated intimately with William Buchan [q. v.], author of 'Domestic Medicine,' and Dr. Lind, the electrician. He soon afterwards introduced a lecture on electricity into his course. One of his most popular works, 'The Young Gentleman's and Lady's Astronomy, familiarly explained in Ten Dialogues between Neander and Eudosia,' was published in 1768. It is written with such clearness that, as Madame de Genlis remarked, 'a child of ten years old may understand it perfectly from one end to the other.' The interlocutors represent Ferguson himself and his gifted pupil Anne Emblin, afterwards the wife of Mr. Capel Lofft, who hence entitled his poem on the universe (1781) 'Eudosia.'

From 1768 George III often invited Ferguson to interviews with him to discuss mechanics. Early in 1769 he reprinted a paper communicated six years earlier to the Royal Society under the title 'A Delineation of the Transit of Venus expected in the Year 1769' (*ib.* liii. 30). His lectures at Newcastle-on-Tyne in 1770 were patronised by Dr. Hutton, who was surprised to learn from him that he was not only ignorant of geometry, but incapable of apprehending a geometrical demonstration (Hutton, *Tracts*, iii. 379). Conviction of the truth of a proposition was attainable by him only through measurement of the construction for proving it. On the conclusion of his course at Derby in the autumn of 1772, he visited the Peak district, and read before the Royal Society on 16 Nov. an account of the Devil's Cave, subsequently published as a tract. His scattered papers were collected in 1773 into a volume entitled 'Select Mechanical Exercises' (4th ed. 1823), the partial autobiography prefixed to which is the chief source of information regarding his early life. He was interrupted in its composition by the death of his wife, of consumption, on 3 Sept. 1773, at the age of 52. His domestic affairs were thenceforward cared for by his sister Janet, who had come to London to attend on Mrs. Ferguson. His own health, never robust, soon after began to decline; yet he lectured in London, Bath, and Bristol in 1774, and wrote, in 1775, 'The Art of Drawing in Perspective made easy to those who have no previous knowledge of the Mathematics,' of which five editions appeared previous to Brewster's in 1823. He died at 4 Bolt Court, Fleet Street, on 16 Nov. 1776, aged 66, and was buried in the churchyard of St. Marylebone. His intellect remained unclouded, and his lips moved in prayer to the last.

In spite of his apparent poverty he died worth about 6,000*l.* The plea of a recent legacy from a distant relative (*Gent. Mag.* 1777, p. 108) has little to support it. Dr. Houlston of Liverpool, who knew him intimately, testifies to his amiability, simplicity, and absence of pedantry (*Ann. Register*, xix. 53). He adds that he was 'unhappy in his family connections.' 'Somewhere about the year 1770,' it is elsewhere related, 'while Ferguson was delivering a lecture on astronomy to a London audience, his wife entered and maliciously overturned several pieces of his apparatus. Ferguson, observing the catastrophe, only remarked the event by saying, "Ladies and gentlemen, I have the misfortune to be married to this woman"' (*The Mirror*, 25 Nov. 1837).

His only daughter, Agnes, described as elegant, vivacious, and learned, suddenly deserted her father in 1763, when in her eighteenth year, and was never again heard of by him. The doctor who attended her in her last illness left the miserable story of her life scribbled on the fly-leaf of a tract in the British Museum. After a disreputable career she died of consumption in a garret near Charing Cross, 27 Jan. 1792.

Ferguson's eldest son, James, a young man of some promise, died, likewise of consumption, on 20 Nov. 1772, at the age of twenty-four. Two younger sons were trained as surgeons at Aberdeen, but one never practised, and the other failed in his profession; neither left issue.

Four original portraits of Ferguson are extant; the best, a mezzotint by Townsend, an engraving from which by Stewart was published in December 1776, and was prefixed in 1778 to the second edition of his 'Select Mechanical Exercises.' It corresponds well with Andrew Reid's description of his aspect about 1774. 'Mr. Ferguson had a very sedate appearance, face and brow a little wrinkled; he wore a large full stuff wig, which gave him a venerable look, and made him to appear older than he really was' (Henderson, *Life of Ferguson*, p. 463).

Ferguson's great merit as a scientific teacher lay in clearness, both of thought and style, and in the extreme ingenuity with which by means of machines and diagrams he brought the eye to help the mind of the learner. Hutton recognised his 'very uncommon genius, especially in mechanical contrivances and executions.' Brewster considered him as 'in some degree the first elementary writer on natural philosophy' (Preface to Ferguson's *Essays*, 1823).

Besides the works already mentioned he wrote: 1. 'An Idea of the Material Universe deduced from a Survey of the Solar System,' London, 1754. 2. 'Astronomical Tables and Precepts for Calculating the true Times of New and Full Moons,' &c., 1763. 3. 'Analysis of a Course of Lectures on Mechanics, Pneumatics, Hydrostatics, Spherics, and Astronomy,' 1763, 8th ed. 1774. 4. 'Supplement to Lectures on Select Subjects,' 1767. 5. 'Tables and Tracts relative to several Arts and Sciences,' 1767. 6. 'Introduction to Electricity,' 1770. 7. 'An Account of a Remarkable Fish, taken in the King Road, near Bristol' (*Phil. Trans.* liii. 170). 8. 'The Description of a New and Safe Crane' (*ib.* liv. 24). 9. 'Short and Easy Methods for Finding the Quantity of Time contained in any given number of Mean Lunations,' &c. (*ib.* lv. 61). He wrote the astronomical part of Guthrie's 'Geographical Grammar' in 1771 (3rd edition), and reprinted in 1775, with the addition of a third, two 'Letters to the Rev. John Kennedy,' originally published as a critique of Kennedy's 'Astronomical Chronology' in the 'Critical Review' for May and June 1763. The greater part of Ferguson's miscellaneous writings were collected and republished by Brewster in 1823, with the title 'Ferguson's Essays.' His 'Commonplace Book,' discovered at Edinburgh in 1865, includes, with a copious record of mechanical contrivances and calculations, his drawings of remarkable sun-spots in 1768 and 1769.

[Life of James Ferguson, F.R.S., by Ebenezer Henderson, LL.D., 1867; 2nd ed. 1870. Ferguson's 'Short Account' of his earlier years (1710–43), here reprinted with notes and illustrations, is supplemented with an 'Extended Memoir,' giving all available details of his circumstances and inventions down to the time of his death. See also Nichols's Lit. Anecdotes, ii. 422; Hutton's Mathematical Dict. 1815; R. Chambers's Eminent Scotsmen; Brewster's Edinb. Encycl. ix. 297 (biography), xvi. 626, 629 (planetary machines); Gent. Mag. xlvi. 531, xlvii. passim; Watt's Bibl. Brit.; Delambre's Hist. de l'Astr., p. 639. Mayhew's Story of the Peasant Boy Philosopher (1854) is founded on the early life of Ferguson.] A. M. C.

FERGUSON, JAMES FREDERIC (1807–1855), Irish antiquary, was born at Charleston, South Carolina, in 1807. He was of French descent, his father having been one Jacques Frédéric Jaquemain, a native of Cambrai. During the time of the revolution Jaquemain left France and settled in London, assuming the name of Ferguson in 1793. Six years later he went to America, and in 1800 became deputy-postmaster of Beaufort in South Carolina, where he resided till 1812. After the death of his wife, an English lady, Jaquemain went to London, where he became a teacher of languages. Subsequently he established a school in St. Stephen's Green, Dublin. In 1823 he published a volume of Italian translations from the classic poets. James Frederic Ferguson the younger accompanied his father to Dublin in 1820, and some years later was engaged on behalf of Lord Kingsland in endeavouring to recover for that nobleman the Kingsland estates. His efforts were partially successful, and he next became a collaborator with Lynch, author of 'Feudal Dignities in Ireland,' in arranging the voluminous series of 'Irish Records.' Valuable and extensive collections of documents were formed, some of which afterwards passed into the library of Sir William Betham. Ferguson's most important work was the indexing of the entire body of 'Exchequer Records' in Ireland, which he completed unassisted. The indexes were purchased by the government in order to be permanently deposited in the court of exchequer. In 1850 Ferguson was appointed clerk and secretary to a commission for arranging the records of the Irish courts, and this office he held until its abolition two years later. By direction of the chief baron, he continued in charge of the records from the time of the cessation of the commission until his death. On one occasion he undertook at his own expense a journey to Switzerland, in order to recover some Irish records in the collection of a Suabian baron. These records proved to belong to the Irish court of king's bench in the reign of Edward I, and it was surmised that they had been purloined in the reign of George I when Addison was keeper of the records in the Bermingham Tower. Ferguson purchased them at his own cost, and restored them to the Irish Record Office. In 1843 Ferguson published 'Remarks on the Limitations of Actions Bill intended for Ireland; together with short extracts from Ancient Records relating to Advowsons of Churches in Ireland.' To the 'Transactions of the Kilkenny Archæological Society' he communicated a calendar of the contents of the 'Red Book' of the Irish exchequer; and to the 'Gentleman's Magazine' (January 1855) he communicated a description of the ancient drawing of the court of exchequer, contained in the above manuscript calendar. To the 'Topographer and Genealogist' he communicated the account of Sir Toby Caulfeild relative to the Earl of Tyrone and other fugitives from Ulster in 1616; a curious series of notes on the exactions anciently incident to tenures in Ireland; a list of the castles, &c., in Ireland in 1676, with a note on hearth-

money; and a singular document of 3 Edward II, relative to a contest between the king's purveyors and the secular clergy of Meath. Ferguson further contributed to the 'Gentleman's Magazine' two important articles on the neglected state of the Irish State Records (1853–4), and a paper on the unpublished statutes of Ireland (1855). At his decease he left incomplete a translation of the 'Norman-French Chronicle of the Conquest of Ireland,' which M. Michel edited from a manuscript in the library of Lambeth Palace. Ferguson died on 26 Nov. 1855.

[Gent. Mag. 1856, i. 651–2.] G. B. S.

FERGUSON, JOHN (1787–1856), founder of the Ferguson bequest, was born at Irvine, Ayrshire, 28 Feb. 1787. His father, William Ferguson, was a shipmaster of that port, and his mother, Mary, was the only daughter of John Service of Holms of Caaf, a small property near Dalry in Ayrshire. The Services were an Ayrshire family, some of whom had been lenders of money. The father of Mary Service followed this profession, and was a man of penurious habits and peevish temper. His sons one after another left him for America, where they were under the shelter of an uncle. Ferguson was educated at Ayr, was for some time in a banker's office, went to America in connection with the affairs of one of his uncles, returned after four years, and in 1810 settled with his mother at Irvine. She succeeded to large sums on the death of her brother George and then of her father. The fortune of the Fergusons was increased by the death in 1828 of another uncle, who left 200,000*l.*, and of a third who died in 1842 and left 400,000*l.* These brothers seem to have had no aim in life but to amass money. Ferguson, by his sagacity and knowledge of the money market, increased the fortune, till at his death it amounted to 1,247,514*l.* 14*s.* 5*d.* He was a man of somewhat ordinary character, undecided, was never married, and for the last few years of his life lived in comparative seclusion. After consulting with Mr. John Henderson of Park, a well-known merchant of Glasgow, who was his intimate friend and acted as his private banker, and Mr. Matthew Montgomery of Kelvinside, he devoted the residue of his property, after providing for family legacies and making other provisions, to the objects of what is known as the Ferguson Bequest Fund. The sum available for it was no less than 400,000*l.* The trustees were instructed to devote the interest 'towards the maintenance and promotion of religious ordinances and education and missionary operations: in the first instance in the county of Ayr, stewartry of Kirkcudbright, and counties of Wigton, Lanark, Renfrew, and Dumbarton.' This was to be done by means of payments for the erection and support of churches and schools, other than parish churches and schools, in connection with the quoad sacra churches of the established church of Scotland, the free church, the united presbyterian church, the reformed presbyterian church, and the congregational or independent church, all in Scotland. The administration of this fund was committed to a permanent body of trustees, of whom three were to be of the established church, four of the free, four of the united presbyterian, one of the reformed presbyterian, and one of the independent church. Among the purposes to which the Ferguson trustees devoted another part of Ferguson's estate was the founding of scholarships in connection with the Scottish universities. These are six in number, of the annual value of 80*l.* each, tenable for two years—one for classical, another for mathematical, and the third for philosophical eminence. The scholarships may be competed for by students of any of the Scottish universities who have taken the degree of M.A., or have qualified for that degree within the two years preceding. The administration of the fund is conducted by the permanent trustees under the superintendency of Mr. Matthew S. Tait, by whom an annual report is prepared and submitted to the trustees.

Ferguson signed his will at Glasgow on 22 Sept. 1855, and soon after his health began to fail. It is said that after this he got a friend to make up a statement of his property, and when the amount was stated at nearly a million and a quarter he could not believe it to be so much. He died on 8 Jan. 1856, having nearly completed his sixty-ninth year.

[Report to the Trustees of the Ferguson Bequest Fund, being a Narrative of the Formation and Past Operations of the Trust, with a Sketch of Mr. Ferguson's Life and of the Service Family, by M. S. Tait, superintendent of the Fund, Glasgow, 1883.] W. G. B.

FERGUSON, PATRICK (1744–1780), brevet lieutenant-colonel, major 71st Highlanders, inventor of the first breechloading rifle used in the British army, born in 1744, was second son of James Ferguson of Pitfours, Aberdeenshire, a senator of the College of Justice and one of the lords commissioners of justiciary for Scotland, by his wife, Hon. Anne Murray, daughter of Alexander, (fourth) lord Elibank. He was taught fortification, gunnery, &c., in a military academy in London, and on 12 July 1759, before he was

fifteen, was appointed cornet in the royal North British dragoons or Scots greys, with which he made a campaign in Germany. He fell sick soon after, and his friends, against his wish, procured his transfer to the light troop of the regiment at home, thereby preventing his seeing further service in Germany. On 1 Sept. 1768, when senior cornet of the greys, a company was purchased for him in the 70th foot in the West Indies, with which regiment he served during the repression of a negro rising in Tobago. At the commencement of the American war of independence the boasted skill of the American marksmen directed his attention to the improvement of military firearms, and he devised certain plans of breechloading and other improvements, for which he obtained a patent (Patent 1139, 2 Dec. 1776). The printed specification, which can be seen at the office of the commissioners of patents, describes them as 'various improvements upon firearms whereby they are loaded with more ease, safety, and expedition, fire with more certainty, and possess other advantages.' It is admitted that some of the principles had been suggested before, but 'had never been seriously applied to purposes of public utility.' The patent covers several forms of breech-action. In the first, which Ferguson appears to have adopted, the breech is closed by a vertical screw-plug, which is lowered to admit of the introduction of the ball, followed by the cartridge or charge. Special arrangements are provided against the fouling of the screw-plug and accumulation of gas in the breech. A second plan, said to be particularly suitable for artillery, was to close the breech with 'a perpendicular or horizontal turnplate.' A third provided for the closing of the breech with a sliding transverse-bar. The use of sliding backsights adjustable to any range was included in the patent, and likewise a peculiar mode of rifling, in which the grooves were to be made of exaggerated width as compared with the 'lands' between them, the idea being that fouling of the bore and 'stripping' of the bullet in its passage would thereby be prevented. Ferguson made some experiments at Woolwich in June 1776 before a number of distinguished officers, when, we are told, 'under the disadvantages of a heavy rain and a high wind, he did the four following things, none of which had ever before been accomplished with any kind of smallarms, viz., 1. He fired during four or five minutes, at a target 200 yards distant, at the rate of four shots a minute; 2. He fired six shots in one minute; 3. He fired four shots a minute, advancing at the same time at the rate of four miles an hour; 4. He poured a bottle of water into the pan and barrel of the piece when loaded, so as to wet every grain of powder, and in less than half a minute fired as well as ever with her without extracting the ball. He also hit the target at 100 yards lying on his back on the ground, and notwithstanding the unequalness of the wind and the wetness of the weather, only missed the target three times during the whole course of the experiments' (*Ann. Reg.* 1776, xix. 1148). According to Ferguson's biographer the experiments were also tried by some trained men of the guards before the king at Windsor, but the soldiers were nervous and less successful than Ferguson. Ferguson was sent back to America—his regiment was then at Halifax, U.S.—and he was permitted to form a corps of riflemen out of volunteers from regiments in America. This corps was armed with breechloading rifled carbines, with screw-plug breech action, and sighted for one hundred to three hundred yards. One of these rifled carbines is figured, from an American source, in Greener's 'The Gun and its Development' (London, 1881), fig. 74, p. 89. Ferguson's corps of riflemen, extended in front and supported by a corps of rangers, did good service in covering General Knyphausen's advance at the battle of Brandywine, 11 Sept. 1777, when Ferguson received a severe wound, which deprived him of the use of one arm. Sir William Howe, then commander-in-chief at New York, is said to have taken umbrage at the formation of the rifle corps without his having been previously consulted, and, taking advantage of Ferguson's prolonged absence through his wound, broke up the corps, sending the men to the light companies of their regiments and returning the breechloading rifles into store. After Ferguson's recovery he was sent in command of a detachment of three hundred men embarked in the Zebra, Vigilant, and Manchester, under Captain Collins, royal navy, to root out a nest of privateers from Little Egg harbour in the Jerseys, the results of which were notified in the 'London Gazette,' 1 Dec. 1778. Next year he was sent with a small force to dislodge the enemy from Stonyport and Verpank's Neck. From Stonyport he was ordered to Georgia with the troops under Major-general Pattison, royal artillery, which penetrated into South Carolina, where he was employed under Tarleton at the siege of Charleston. On 26 Oct. 1779 Ferguson was appointed major in one of the battalions of the old 71st highlanders, which corps was then serving in America and was disbanded in 1783. After the siege of Charleston Ferguson was actively employed in organising and training the loyal militia of South

Carolina, in whose fighting powers he appears to have had over-confidence (Ross, *Cornwallis Correspondence*, i. 59). With about a thousand of these men he accompanied Lord Cornwallis in his march through the Carolinas, during which he was severely wounded in his sound arm. Ferguson, whose recent promotion to the brevet rank of lieutenant-colonel appears not to have been known in America at the time, was surprised and killed at King's Mountain, N.C., during the operations there on 9 Oct. 1780. Cornwallis says: 'Major Ferguson had taken infinite pains with the militia of Ninety-six (a frontier post), and had obtained my permission to make an excursion into Tryon county, whilst the sickness of my army prevented my moving. As he had only militia and the small remains of his own corps, without baggage or artillery, and as he promised to come back if he heard of any superior forces, I thought he could do no harm, and might help to keep alive the spirits of our friends in North Carolina, which might be depressed by the slowness of our movements. The event proved unfortunate, without any fault of Major Ferguson. A numerous and unexpected army came from the mountains, and as they had good horses their movements were rapid. Major Ferguson was tempted to stay near them longer than he had intended, in the hope of cutting off Colonel Clarke on his return from Georgia. He was not aware that the enemy was so near him, and in endeavouring to execute my orders of passing the Catawba and joining me at Charlottetown he was attacked by a very superior force and totally defeated at King's Mountain' (*ib.* i. 496–8). This disaster was a heavy blow to the royal cause. Tarleton appears to have blamed Cornwallis for not supporting Ferguson, which Cornwallis declares to be 'a most malicious and false attack' (*ib.* i. 59). Ferguson is allowed by all to have been a generous, chivalrous soldier, but the partisan warfare in which he was engaged gave rise to rancorous feelings on both sides. It is alleged that indignities were offered to his mangled corpse and great barbarities practised on the wretched militiamen under him who were taken prisoners (comp. *Cornwallis Corresp.* i. 67, and Bancroft, *Hist. U. S.* vi. 292–3). Unable to show other marks of respect to his memory, Ferguson's brother officers published a notice of him in the form of a monumental epitaph in the 'New York Gazette,' 14 Feb. 1781.

[A memoir of Ferguson was written by his kinsman, Dr. Adam Ferguson [q. v.], for the first edit. of Encycl. Brit. (British Encyclopædia), but as it was considered too long, and Dr. Ferguson refused to abridge it, it was omitted and afterwards published separately. Two copies will be found in British Museum under title 'Sketch of a Memoir of Lieut.-Colonel Patrick Ferguson. By Adam Ferguson, LL.D.' (London, 1817). Besides this work reference may be made to Ross's Cornwallis Correspondence (London, 1869, 3 vols.), i. 10, 59, 67, 70, 303–41, 486, 496–7; Banastre Tarleton's Hist. Campaigns, 1780–1 (London, 1787), pp. 164–5; Drake's Am. Biog.; Bancroft's Hist. United States, vi. 155, 270–1, 287–289, 292–3; Two Scottish Soldiers, by James Ferguson of Kinmundy, Aberdeen, 1888.]

H. M. C.

FERGUSON, ROBERT (*d.* 1714), surnamed the 'Plotter,' was the eldest son of William Ferguson of Badifurrow, Aberdeenshire. Before he left Scotland he had received a 'liberal education,' possibly at Aberdeen University, where the name 'Robertus Fergusone Aberdonensis' appears in the rolls of 1650. He was resident in England from about 1655, and at the Restoration held the living of Godmersham, Kent. Being expelled by the Act of Uniformity in 1662, he supported himself by 'teaching boys grammar and university learning at Islington, near London' (*Athenæ Oxon.* iv. 106; Calamy, *Account*, ii. 327). On 16 Jan. 1662–3 a warrant was issued against him for being concerned in raising money in support of ejected ministers, and for other treasonable practices, and on the 21st he was committed a prisoner to the Gatehouse, not receiving his liberty till 12 May, when he and two others entered into a bond of 300*l.* for his good behaviour. He next came into prominence as a religious controversialist. In 1668 he published 'Justification onely upon a Satisfaction; or the Necessity and Verity of the Satisfaction of Christ as the only ground of Remission of Sin, asserted and opened against the Socinians.' It is an exposition of the usual Calvinistic doctrines, displaying a facile if somewhat superficial eloquence, but characterised by no special argumentative ability. This work, according to Wodrow, 'did much to ingratiate him with Dr. Owen' (*Analecta*, ii. 271), with whom 'he frequently preached,' having now 'renounced his communion with the church of Scotland.' According to Wodrow, though in a coffee-house he had 'one of the glibest tongues in England upon all subjects, yet when in the pulpit he was exceedingly dry and straitened. He used his papers, and inclined to make extemporary flights, but frequently faltered' (*ib.*) In his next treatise, 'A Sober Enquiry into the Nature, Measure, and Principle of Moral Virtue,' 1673, he characteristically alludes to Dr. Owen as that 'great and incomparable

man.' The treatise shows him to be an adept in popular exposition and appeal. In 1675 he published the last of his books strictly relating to religion, viz. 'The Interest of Reason in Religion, with the Import and Use of Scripture Metaphors, and the nature of the Union betwixt Christ and Believers, with Reflections on a Discourse by Mr. Sherlock.' Ferguson's skill as a religious controversialist, and his influence with the dissenters, strongly recommended him to the party of Shaftesbury, and he now came forward as the champion, against the government, of the cause of protestantism. His first political pamphlet, entitled 'A Letter to a Person of Honour concerning the "Black Box,"' was published anonymously with the date London, 15 May 1680. It had reference to a missing 'Black Box,' reported to contain proofs of the king's marriage to Lucy Walters, the mother of the Duke of Monmouth. The position taken up by Ferguson was that the whole story of the 'Black Box' was a fiction invented by those who wished to discredit the Duke of Monmouth's title to the crown, and to divert attention from the treasonable procedure of the Duke of York. It shows great skill in the means chosen to arouse popular prejudice against the Duke of York. On 2 June Charles disavowed the marriage 'on the faith of a Christian and the word of a king,' and on the 10th Ferguson published 'A Letter to a Person of Honour concerning the King's disavowing his having been married to the Duke of Monmouth's Mother,' in which he hinted that evidence would be forthcoming of the marriage 'when the matter shall come before a competent judicature.' The controversies connected with the exclusion bill occasioned the following pamphlets from his pen: 'Reflections on Addresses,' 'Smith's Narrative,' 'A Vindication of Smith's Narrative,' 'Reflections on the Jesuits who suffered for the Plot,' and 'The Just and Modest Vindication, in answer to King Charles's Declaration on his Dissolving the English Parliament,' republished with additions and alterations under the title 'The Design of Enslaving England Discovered.' After a city of London jury on 24 Nov. 1681 had thrown out a bill indicting Shaftesbury of high treason, a pamphlet appeared entitled 'No Protestant Plot, or the present intended Conspiracy of Protestants against the King and Government discovered to be a Conspiracy of the Papists against the King and his Protestant Subjects.' It was extended into a second and a third part. The authorship of the first two parts has usually been ascribed to Shaftesbury, but Ferguson claims the authorship of the whole three. He is also said to have been the author of the second part to Andrew Marvell's 'Rise and Growth of Popery,' 1678, giving an account of its growth, 1678–82. The pamphlet is stated to be printed at Cologne, 1682, but was really printed at London (Wood, *Athenæ*, iv. 232).

Ferguson has generally been regarded as one of the chief contrivers of the Rye House plot, and even he himself admits, in the words of his apologist, that 'he conducted the communications between Monmouth, Russel, and those who acted with them, and the more ruthless coterie of conspirators' (Ferguson, *Ferguson the Plotter*, p. 64). According to his own narrative, however (*ib.* 409–37), he took charge of the arrangements only the more successfully to frustrate it. The failure of the plot in October 1682 was, according to Ferguson, brought about by his designedly delaying to make arrangements for it till the king had returned from Newmarket. His aim all along, if he is to be believed, was to substitute an insurrection for assassination, and the new project was now prosecuted with the utmost vigour. After several meetings had been held information regarding the movement was conveyed to the government by Colonel Rumsey, who had attended a meeting uninvited. Ferguson made his escape with Shaftesbury to Holland, where, 21 Jan. 1683, he was present at Amsterdam at the death of the earl, who left him a legacy of 40*l.* He was supposed to have written a vindication of the association, which was seized in the hands of his servant as he was going with it to press in the beginning of December 1682 (Wood, *Athenæ*, iv. 80). In February Ferguson returned to London three or four days before the court went to Newmarket. He again, according to his own admission, had a principal share in the arrangements in connection with the second assassination plot, but it also, he asserts, was frustrated simply by his skilful management, and not, as was at the time supposed, by the fact that the king, owing to a fire, left Newmarket sooner than he intended. Had there been no fire, and had the king remained there a month longer, 'he would,' Ferguson asserts, 'have come back in as much security, and as free from danger of being assaulted upon the road, as at the time he did.' Ferguson was undoubtedly morally as well as legally involved in the scheme. After the frustration of this second plot Ferguson became a leading adviser in connection with the insurrection schemes of Argyll and Monmouth. On the failure of the plot he had fled north to Scotland, and afterwards taking ship thence to Hamburg arrived in Holland. There he wrote 'An Enquiry into a Detection of the

Barbarous Murder of the late Earl of Essex, or a Vindication of that Noble Personage from the Guilt and Infamy of having destroyed Himself.' On 4 June sentence of outlawry was passed against him for his connection with the assassination plot. In the proclamation issued 2 Aug. 1683 for Ferguson's apprehension he is described as follows: 'A tall lean man, dark brown hair, a great Roman nose, thin jawed, heat in his face, speaks in the Scotch tone, a sharp piercing eye, stoops a little in the shoulders; he hath a shuffling gait that differs from all men; wears his periwig down almost over his eyes; about 45 or 46 years old.'

Ferguson was one of the eighty-two who sailed from the Texel with Monmouth on his expedition to the west of England, holding the position of chaplain to the army, and acting in the capacity of Monmouth's secretary and adviser. He was the author of the manifesto circulated by Monmouth on his landing, in which King James was denounced as a popish usurper and tyrant, and accused of having contrived not merely the death of the Earl of Essex, but of his brother the late king. Monmouth afterwards asserted that Ferguson drew it up and made him sign it without having read it (Sir John Bramston, *Autobiography*, p. 188). It was generally believed to be on Ferguson's advice that Monmouth assumed the royal title, but Ferguson asserts that he 'disputed against the conveniency of it at that juncture with all the strength and vigour of mind' that he could. After the battle of Sedgmoor Ferguson, with his usual luck or wariness, succeeded, after lying for some time in concealment on the west coast, in reaching Holland in safety. His escapes have been attributed to his having all along been in communication with the government, but this may be regarded as disproved by the fact that he was excepted from the amnesty of 10 March 1686, and also from the general pardon of 1688. In Holland he wrote in January 1688 'A Vindication of Monsr. Fagel's Letter,' in which he asserted that a 'revolution will come with a witness; and its like may come before the Prince of Wales be of age to manage an unruly spirit which I fear will accompany it.' In the expedition of William of Orange there was less scope for Ferguson's abilities in intrigue, and, although he accompanied it, he was probably regarded chiefly as a necessary evil. His services were to some extent utilised in influencing the dissenters, but he does not appear to have ever been taken much into confidence by the counsellors of William. Nevertheless he took up his pen on the prince's behalf, publishing 'An Answer to Mr. Penn's Advice to the Church of England,' and a 'Representation of Threatening Dangers impending over Protestants in Great Britain before the coming of his Highness the Prince of Orange.' At Exeter his chagrin at his subordinate place in the prince's expedition, compared with his dominant influence in Monmouth's counsels, seems to have got the better of his discretion. When Burnet was officiating before the prince in the cathedral, Ferguson asked to preach in the presbyterian church. The keys were refused him, whereupon he resolved, in his own words, to 'take the kingdom of heaven by violence,' and, having broken open the door, ascended the pulpit sword in hand, and preached from the sixteenth verse of the 94th Psalm, 'Who will rise up for me against evildoers?' After the flight of James, Ferguson published 'The Justification of the Prince of Orange his Descent, and for settling the Crown upon him on the foot that King James had abdicated.' The only reward he obtained for such industrious exertions was that of housekeeper at the excise, worth about 400*l.* a year (Luttrell, i. 515). From a pamphlet published at this time, entitled, 'R. Ferguson's Apology for his Transactions the last ten years both in England and Foreign Parts,' in which he lets the world know that his 'more enlightened understanding' had sufficiently convinced him of his 'overhasty and prejudicial censure of the discipline of the church of England as it now stands by law established,' it is not improbable that he was inclined to regard promotion to a bishopric as a fitting reward. In any case his change from fanatical antipathy towards the government of James II to enthusiastic support of the Jacobites was suspiciously sudden. The conversion, if it changed his political sentiments, made no change in his habits and disposition. In the 'History of the Revolution,' published in 1706, he declares his opinion that the revolution, 'instead of being an effort in favour of the protestant religion and civil liberty . . . was a deep and successful design of the Vatican for the advancement of popery throughout the whole of Europe;' but his conscientious objections to the government of William did not prevent him enjoying as long as he was permitted the emoluments he had obtained by his services on its behalf. He was concerned in the Montgomery plot, and was apprehended on suspicion; but, it being impossible to obtain sufficient evidence against him, he was discharged. He then entered into close communication with the court at St. Germain, and became a leading agent in the intrigues for subverting the government of William. On the news reaching the government of the attempted Jacobite

landing in 1692, he was on 5 May seized under a warrant (*ib.* ii. 441), on the 7th committed to Newgate (*ib.* 443), and on the 18th superseded in his post at the excise (*ib.* 494). In connection with the Lancashire plot of 1694 he published 'A Letter to my Lord Chief Justice Holt,' and 'A Letter to Secretary Trenchard' (attributed by Lord Macaulay to Montgomery), containing virulent attacks on the government and the executive. The following year he published 'Whether the preserving the Protestant Religion was the motive unto, or the end that was designed in the late Revolution?' 'Whether the Parliament be not in Law dissolved by the Death of the Princess of Orange?' and 'A brief Account of some of the late Encroachments and Depredations of the Dutch upon the English.' That Ferguson was privy to the plot of Sir George Barclay [q. v.] there can be no doubt. He was the author of 'Advice to the Country in their electing of Members for the ensuing Parliament,' which was circulated in January 1695–6. On suspicion of being concerned in Barclay's plot he was arrested 10 March 1695–6 (*ib.* iv. 27), and he remained in Newgate till 14 Jan. 1696–7, when he was admitted to bail (*ib.* p. 169). He now took up the cudgels on behalf of the Scots in reference to the Darien question, and, having previously published 'A Letter to Robert Harley, Esq., in favour of the Scots Act for an African Company,' he published in 1699 a treatise of some size entitled 'A Just and Modest Vindication of the Scots' Design for having established a Colony at Darien; with a brief display how much it is their interest to apply themselves to trade, and particularly to that which is foreign.' This year his father died, but, as he failed to enter an appearance as heir, his brother, James Ferguson [q. v.], was on 19 June 1700 confirmed in possession of the estate. His name next comes into prominence in connection with the 'Scots Plot,' and it was through his revelations that the machinations of Simon Fraser, twelfth lord Lovat [q. v.], against the Duke of Atholl were frustrated. In connection with this, Ferguson on 24 Dec. 1703 published a declaration in which he solemnly asserted that, 'so far as concerns either my knowledge or my belief, there is not a nonjuror, or one reckoned a Jacobite, engaged in a plot, or that will, against her majesty and the government,' and that his only motive for revealing Fraser's conspiracy against Atholl was 'the preserving the safety and honour of her majesty.' With the knowledge now possessed of the designs then cherished by the Jacobites, it is impossible to regard these statements of Ferguson as anything else than deliberate falsehoods, intended both to aid in overturning Queensberry and the whigs, and to divert suspicion from further projects that the Jacobites might then have in hand. In this he did not altogether succeed. On account of the assertions of Sir Thomas Stewart, which undoubtedly revealed Ferguson's true relation to Fraser and the court of St. Germain, he was brought up for examination, but having answered with great dexterity he was dismissed. By the lords his narrative was declared 'false, scandalous, and seditious,' and he was ordered to be committed to Newgate; but he was admitted to bail, and was never put upon his trial. Besides his 'History of the Revolution,' 1706, 2nd ed. 1717, Ferguson subsequently published, 'Qualifications requisite in a Minister of State,' 1710, and 'An Account of the Obligations the States of Holland have to Great Britain, and the Return they have made both in Europe and the Indies. With Reflections upon the Peace,' 1712. The 'History of all the Mobs, Tumults, and Insurrections in Great Britain, with the tryals of the ringleaders and betrayers counting from William the Conqueror to the present time. Begun by Mr. Ferguson, and continued by an impartial hand,' appeared at London in 1715. He also edited Bishop Guthrie's 'Memoirs,' 1702. His latter years were spent in great poverty, and he died in 1714.

[Luttrell's Short Relation; Wodrow's Analecta; Sir John Bramston's Autobiography (Camden Society); Caldwell Papers (Bannatyne Club); Lockhart Papers; Burnet's Own Time; Calamy's Account of Ejected Ministers; Wood's Athenæ Oxon.; Histories of Oldmixon, Eachard, Ralph, Burton, and Macaulay. The facts of Ferguson's life are introduced into a novel, 'For Liberty's Sake,' by J. B. Marsh, 1873, in which use has been made of letters and other documents relating to Ferguson in the State Paper office, and a vindication of his character attempted. A similarly favourable representation of his career is given in James Ferguson's 'Ferguson the Plotter,' 1887, and, whether the conclusions of the writer be accepted or not, the work is of special value for the letters and other documents printed for the first time.] T. F. H.

**FERGUSON**, ROBERT (1750–1774), Scottish poet. [See FERGUSSON.]

**FERGUSON**, ROBERT, M.D. (1799–1865), physician, son of Robert Ferguson of Glen Islay, Perthshire, and of the Indian civil service, and grand-nephew of Adam Ferguson, the historian, was born in India in 1799. He went to school at Croydon under Dr. Crombie, author of the 'Gymnasium,' and began to study medicine as the pupil of one

of his relatives, a practitioner in Soho, and in attendance at the lectures of the Great Windmill Street school of anatomy. After an interval of general study at Heidelberg, he joined the medical classes at Edinburgh and graduated M.D. in 1823. Through his family connections he became intimate in the circle of Sir Walter Scott, and on proceeding to London brought with him an introduction from Lockhart to Mr. Murray of Albemarle Street, who introduced him to literary circles in the metropolis. For Murray's 'Family Library' he afterwards compiled two volumes, anonymously, on the 'Natural History of Insects,' and for the 'Quarterly Review' he wrote ten articles from 1829 to 1854, most of them medical, and one or two of a philosophico-religious kind. His first publication, dated in 1825 from Baker Street, was a letter to Sir H. Halford proposing a combination of the old inoculation of small-pox with vaccination. After travelling abroad for a time as medical attendant, he took the post of resident medical officer at the Marylebone Infirmary, where he learned from Dr. Hooper 'many of those strange resources and prescriptions on which, to the surprise of many of his contemporaries, he was wont to rely with entire confidence in some of the greatest emergencies of medical practice' (Munk). With the support of Dr. Gooch he entered on special obstetric practice, was appointed physician to the Westminster Lying-in Hospital, and professor of obstetrics at the newly founded King's College in 1831. In 1827 he had been active in founding the 'London Medical Gazette' as an organ of conservative opinion in medical politics and of academical views in medical science. Along with Watson he attended Sir Walter Scott in 1831 when he passed through London in broken health on his way to Naples, and again in 1832 on his way back. He became a fellow of the College of Physicians in 1837, and afterwards councillor and censor. In 1840 he was appointed physician-accoucheur to the queen, in which capacity he attended, along with Sir C. Locock, at the birth of all her majesty's children. About 1857 he gradually withdrew from his extensive obstetric practice, and took the bold step of entering the field as a general medical consultant. In the opinion of Sir T. Watson his success in attaining the first rank was remarkable, considering that he had not served as physician to a large general hospital. Among his patients were distinguished leaders in politics and literature, many of whom became attached to him in private friendship. He had a fine presence and a somewhat imperious will. His professional writings belong to the earlier period of his practice: 'Puerperal Fever,' 1839; 'Diseases of the Uterus and Ovaria,' in Tweedie's 'Library of Medicine;' and an edition of Gooch's papers on the 'Diseases of Women,' with concise introductory essay, for the New Sydenham Society, 1859. He died at his cottage at Winkfield, Berkshire, on 25 June 1865. He married, first, in 1830, a lady of the French family of Labalmondière, and secondly, in 1846, Mary, daughter of Macleod of Dunvegan, by whom he had five children.

[Med. Times and Gaz. 1865, ii. 13; Sir T. Watson's Presidential Address, Coll. of Phys., Lancet, 31 March 1866; Munk's Coll. of Phys. iii. 295; Lockhart's Life of Scott, chaps. lxxxi. and lxxxiii.] C. C.

FERGUSON, Sir RONALD CRAUFURD (1773–1841), general, second son of William Ferguson of Raith, Fifeshire, by Jane, daughter of Ronald Craufurd of Restalrig, sister of Margaret, countess of Dumfries, was born at Edinburgh on 8 Feb. 1773. He entered the army as an ensign in the 53rd regiment on 3 April 1790, and was promoted lieutenant on 24 Jan. 1791. He then paid a long visit to Berlin in order to study the Prussian system of discipline, and on his return he was promoted captain on 19 Feb. 1793. In this year, on the outbreak of the great war with France, Ferguson's regiment, the 53rd, was despatched to Flanders, where it was brigaded with the 14th and 37th regiments under the command of Major-general Ralph Abercromby, who took particular notice of Ferguson, as a young Scotchman of singular bodily strength and activity. Ferguson served throughout the campaign of 1793, at the siege of Valenciennes, and in the battles which led to the Duke of York's retreat from Dunkirk. In October 1793 the 53rd formed part of the garrison of Nieuwpoort, under the command of Lieutenant-general Sir Charles Grey, and during the constant fighting which took place in front of that town the 53rd was much engaged. Ferguson, who was wounded in the knee, was specially praised in despatches. In the following year he left Flanders on being promoted major into the 84th regiment on 31 May 1794, and on 18 Sept. 1794, though only twenty-one, he was promoted lieutenant-colonel and appointed to command the newly raised 2nd battalion of that regiment. He was at once ordered to India, and in 1795 his regiment was one of those which co-operated from India, under Major-general Sir Alured Clarke, in the reduction of the Cape of Good Hope. On his return to India he was stationed at Cawnpore, and there married Jean, natural daughter of General Sir Hector Munro [q. v.], in

1798. This marriage greatly increased his wealth and importance, and Ferguson found no difficulty in getting further employment. On his return to England he was promoted colonel on 1 Jan. 1800, and in that year he held a command in Major-general the Hon. Thomas Maitland's attack on Belle Isle, and in Sir James Pulteney's expedition against Ferrol. He was one of the officers who returned home in disgust at Pulteney's refusal to attack Ferrol. In 1804 Ferguson was appointed brigadier-general commanding the York district, and in the following year he took command of the highland brigade, consisting of the 71st, 72nd, and 93rd highlanders, in the expedition sent under Sir David Baird to recapture the Cape of Good Hope. He performed the difficult task of landing his brigade in the face of the Dutch troops and covering the disembarkation of the rest of the army, and by his conduct in the following engagements he won the repeated thanks of Sir David Baird. He was forced to leave the Cape by severe illness. On his return to England he was elected M.P. for the Kirkcaldy burghs in 1806, a seat which he held for twenty-four years, and on 25 April 1808 he was promoted major-general. In that year he was appointed to command a brigade in the army under Sir Arthur Wellesley, destined for the assistance of the Portuguese, and at the landing of the expedition at the mouth of the Mondego he was placed in command of a brigade consisting of the 42nd and 78th regiments. At the battle of Roliça Ferguson's brigade was employed upon the extreme left, and twice turned Laborde's right, after an advance along a difficult mountain road. At the great battle of Vimeiro it was posted on the left of the English army, and Ferguson had just begun to pursue Junot when he was checked by Sir Harry Burrard [q.v.] Ferguson was spoken of in the highest terms in Sir Arthur Wellesley's despatch, and was thanked in his place in the House of Commons for his services. He also received a gold medal and was gazetted colonel of the Sicilian regiment on 25 Jan. 1809. In the parliamentary session of 1809 he distinguished himself by his speeches against the Duke of York in the debates on the Clarke scandal. In spite of this, and of his advanced liberalism, he was nominated to a command in the force sent under Sir David Baird to join Sir John Moore in the Peninsula, but reached Corunna too late to be of any service. In 1810 he was appointed second in command to the army in Cadiz, but was obliged by illness to return to England in a few months. On 4 June 1813 he was promoted lieutenant-general. In 1814 he acted for a short time as second in command to Sir Thomas Graham in Holland, and in the following year he was made a K.C.B. Ferguson never again saw service, but continued to sit for the Kirkcaldy burghs until 1830, and throughout this period of tory ascendency distinguished himself in the House of Commons by his decided liberalism. He was a consistent supporter of all measures tending to civil and religious liberty, an earnest advocate for catholic emancipation, and both spoke and voted for the ballot and for triennial parliaments. On 24 March 1828 he was transferred to the colonelcy of the 79th Cameron highlanders, on 22 July 1830 he was promoted general, and in 1831 he was made a G.C.B. at the coronation of William IV. In 1830 he was defeated for the representation of the Kirkcaldy burghs by the tory candidate, Lord Loughborough, the eldest son of General the Earl of Rosslyn; but he was immediately elected for Nottingham, for which place he continued to sit until his death, in Bolton Row, London, on 10 April 1841. In the previous December he had succeeded to the family estate of Raith, on the death of his elder brother, Robert Ferguson, who had also for many years been a radical M.P., and he was succeeded in all his Scotch estates by his only son, Colonel Robert Ferguson, who sat for the Kirkcaldy burghs from 1841 to 1862, and took the additional name of Munro on acceding to some of the estates of his grandfather, Sir Hector Munro of Novar, Ross, and Cromarty.

[Foster's Members of Parl. (Scotland); Army Lists; Royal Military Calendar; Hook's Life of Sir David Baird; Napier's Peninsular War; and a long notice, with a portrait, in the Military Panorama for August 1813.] H. M. S.

**FERGUSON, Sir SAMUEL** (1810–1886), poet and antiquary, third son of John Ferguson of Collon House, co. Antrim, was born in Belfast on 10 March 1810. He was educated at the chief public school of Belfast, the Academical Institution, and thence proceeded to Trinity College, Dublin, where he graduated B.A. in 1826, and M.A. in 1832, and was created LL.D. honoris causâ in 1864. In 1838 he was called to the Irish bar, and obtained some practice on the north-east circuit of Ireland. In 1859 he was made a queen's counsel, but in 1867 retired from practice on his appointment as deputy-keeper of the public records of Ireland. He was the first holder of the office, which entailed much investigation and arrangement of documents. Just before Ferguson's appointment one of the chief officials in charge of the records had publicly stated that the Irish

statutes to the reign of Queen Anne were in Norman French, a language never used in Ireland after 1495, so little were the keepers acquainted with the records they kept. He thoroughly organised the department, and on 17 March 1878 was knighted in recognition of his services. From its first appearance in 1833 he was a contributor to the 'Dublin University Magazine.' In it he published in 1834 an English metrical version of the 'Address of O'Byrne's Bard to the Clans of Wicklow,' 'The Lament over the Ruins of Timoleague Abbey,' 'The Fair Hills of Holy Ireland,' and 'The Forester's Complaint;' in 1836 'The Fairy Thorn' and 'Willy Gilliland.' At the same period he published a series of tales in which verse is sometimes mingled with prose, after the manner of Cowley's essays, called 'Hibernian Nights' Entertainments.' These stories have been edited by Lady Ferguson since their author's death, and published in London, in 1887, together with a reprint of his first volume of collected 'Poems' and the 'Remains of Saint Patrick,' a translation into English blank verse of the 'Confessio' and 'Epistle to Coroticcus,' with a dissertation on the life of the saint. He wrote two political satires, 'Inheritor and Economist' and 'Dublin.' Other poems were published by him in 'Blackwood's Magazine,' of which the best known is 'The Forging of the Anchor.' 'The Wet Wooing' was published in the same magazine in 1832, and in May 1838 his amusing satirical dialogue, illustrative of Irish educational schemes then prominent, 'Father Tom and the Pope.' This has been reprinted with other contributions of his in 'Tales from Blackwood,' 1st ser. vols. iii. vii. viii. xii. In 1865 he published a volume of collected poems, 'Lays of the Western Gael,' in 1872 'Congal, an Epic Poem in Five Books,' and in 1880 a third volume of 'Poems,' chiefly on subjects taken from Irish literature. Besides the contents of these three volumes a few separate poems of Ferguson are in print. 'The Elegy on the Death of Thomas Davis' appeared in the 'Ballad Poetry of Ireland,' while the witty song of 'The Loyal Orangeman' was never published, though privately circulated, and often recited in Dublin. Besides these numerous contributions to literature he wrote many essays on Irish antiquities ('Proceedings' and 'Transactions' of Royal Irish Academy, 1834–84), and carried on lengthy investigations in several parts of Ireland. In 1882 he was unanimously elected president of the Royal Irish Academy.

He married, on 16 Aug. 1848, Mary Catharine Guinness, and for many years he and his wife practised an open, generous, and delightful hospitality towards every one in Dublin who cared for literature, music, or art, at their house in North Great George's Street. He died, after an illness of some months, at Strand Lodge, Howth, in the county of Dublin, on 9 Aug. 1886. After a public funeral service in St. Patrick's Cathedral, his body was conveyed to his family burying-place at Donegore, co. Antrim. As an antiquarian Ferguson's most important work was his collection of all the known Ogham inscriptions of Ireland and their publication ('Ogham Inscriptions in Ireland, Wales, and Scotland,' edited by Lady Ferguson, Edinburgh, 1887). He was laborious and accurate, and nearly all he wrote on antiquarian subjects deserves careful study.

As a poet he deserves recollection in Ireland, for he strove hard to create modern poetry from the old Irish tales of heroes and saints and histories of places. Another Irish poet has maintained that the epic poem 'Congal' entitles Ferguson to rank in Ireland as the national poet (*Reflector*, 14 April 1888), and his long metrical versions of Irish sagas are praised by Miss M. Stokes (*Blackwood's Edinburgh Magazine*, November 1886) and by Judge O'Hagan (*Irish Monthly Magazine*, vol. xii.) He was not perfectly acquainted with the Irish language, and perhaps this accounts for the fact that, while sometimes giving the stories more beauties than he takes away, he misses something of the reality of ancient life, and seems to talk of a shadowy scene, and not of the real deeds of men and women. Several of the poems of his own experience are admirable, and will probably have a permanent popularity in Ireland. The 'Elegy on Thomas Davis,' 'Willy Gilliland,' and the 'Lines on the Liffey in Mesgedra' are not faultless, but they are beautiful poems with a true Irish air.

His antiquarian knowledge, his literary ability and attainments made Ferguson's conversation delightful, while his high character and generous disposition endeared him to a large circle of friends.

[Miss Stokes's Memoir in Blackwood's Magazine, November 1886; information supplied by his brother-in-law, the Rev. R. Guinness; On the History, Position, and Treatment of the Public Records of Ireland, by an Irish Archivist, 2nd ed. London, 1864; A. P. Graves's Has Ireland a National Poet?; Reflector, No. 16, 14 April 1888; Lord Plunket's Parting Tribute to the Memory of Sir S. Ferguson, 1886; Athenæum, 14 Aug. 1886; O'Hagan's Poetry of Sir S. Ferguson, 1887.] N. M.

**FERGUSON, WILLIAM (1820–1887)**, botanist and entomologist, entered the Ceylon civil service in 1839, arriving in the island in December of that year. Here he

resided until his death, which occurred on 31 July 1887. He occupied his leisure time in botanical and entomological studies, gaining an intimate knowledge of the flora and insect life of the island, and publishing from time to time the results of his observations and researches in the 'Ceylon Observer' and the 'Tropical Agriculturist.' His work obtained recognition from Dr. Hooker and other eminent biologists. Ferguson also published: 1. 'The Palmyra Palm, *Borassus flabelliformis*. A popular Description of the Palm and its Products, having special reference to Ceylon, with a valuable Appendix, embracing extracts from nearly every Author that has noticed the Tree. Illustrated by wood engravings,' Colombo, 1880, 4to. 2. 'Correspondence with Sir J. Emerson Tennent on the Botany of Ceylon.' 3. 'A Plan of the Summit of Adam's Peak.' 4. 'Scripture Botany of Ceylon.' 5. 'The Timber Trees of Ceylon.' 6. 'The Reptile Fauna of Ceylon.' 7. 'Ceylon Ferns.' He also left materials for a monograph on luminous beetles, including fireflies and glowworms, and a vast mass of miscellaneous notes of a scientific character.

[Athenæum, 1887, ii. 287; Times, 30 Aug. 1887.] J. M. R.

FERGUSON, WILLIAM GOUW (1633?–1690?), painter of still life, a native of Scotland, is stated to have first studied art in his own country, and then travelled in France and Italy. In 1660 he was residing at the Hague, where he hired a house, and in 1668 he was still there. Part of the contract for his house consisted in a promise to paint a picture every year for the proprietor of the house. In 1681 he was residing in the Batavier Graat, Amsterdam, and on 28 June he was betrothed to Sara van Someren of Stockholm (*Oud Holland*, 1885, p. 143). He acquired a good reputation in painting dead game and still life. There are good examples of his paintings in this style in the Ryks-Museum at Amsterdam and in the Berlin Gallery. He also painted pictures introducing ruins and fragments of sculpture, with figures in the Italian style, under strong effects of light and shade. An example of this style is in the National Gallery of Scotland. He is stated to have returned and to have died in London, but this does not appear certain; 1695 is stated to be the latest date upon his pictures, but this is doubtful, and the exact date of his death is unknown. His pictures are sometimes attributed to Weenix.

[Redgrave's Dict. of Artists; Bryan's Dict. of Painters and Engravers, ed. Graves; Catalogues of the galleries mentioned above; information from Mr. A. Bredius.] L. C.

FERGUSSON, SIR CHARLES DALRYMPLE (1800–1849), fifth baronet, of Kilkerran, Ayrshire, and eldest son of Sir James, fourth baronet, by Jean, daughter of Sir David Dalrymple, bart. (Lord Hailes) [q. v.], was born at Fort George, Inverness-shire, in August 1800. He was educated at Harrow, and became an advocate in 1822, practising at the Scotch bar until his father's death. He was a member of the Speculative Society, and at its meetings read two essays, one on the 'Origin and Progress of Criminal Jurisprudence,' and the other on the 'History of Painting.' Fergusson was an active promoter of almost every scheme of usefulness throughout Scotland. The county of Ayr, in which his seat was situate, was especially indebted to his active aid in its agricultural, charitable, and religious institutions. He was the originator of the Ayrshire Educational Association, and at his own expense built many schools and churches. He was returned to the general assembly of the church of Scotland as a lay representative for Ayr. He did much towards extending the usefulness and efficiency of the church, and in the sittings of its legislative body his counsels had great weight. A decided conservative in his political principles, both in church and state, Fergusson was yet strongly averse to the strife and turmoil of political life, and was remarkably tolerant in his sentiments. Though repeatedly urged by his friends, he could never be induced to seek election for his native county. To the last he was an able and zealous supporter of the cause of protection. Himself a colonial proprietor, he severely condemned the free trade legislation of Sir Robert Peel, which he believed must have an injurious effect upon the British colonies. In 1837 Fergusson succeeded to the estates of his grandfather, Lord Hailes, in East and Mid Lothian, and in 1838 to those of his father in Ayrshire, on which he constantly resided. Fergusson married Helen, daughter of the Right Hon. David Boyle, lord-justice-general of Scotland, by whom he had eight children. He died at Inveresk 18 March 1849. His Ayrshire tenants raised a monument to his memory. Fergusson's estate of Hailes in Haddingtonshire and Mid Lothian descended to his second son, Charles, who assumed the name of Dalrymple, as representing his great-grandfather, Sir David Dalrymple, bart. (Lord Hailes), but the baronetcy of Hailes was extinct. In the title and estates of Fergusson of Kilkerran Fergusson was succeeded by his eldest son,

Sir James Fergusson (1832–1907), sometime governor, successively, of South Australia, New Zealand, and Bombay, undersecretary of state for foreign affairs 1886–1891, postmaster-general 1891–2, who was killed by an earthquake while on a visit to Kingston, Jamaica, 14 Jan. 1907.

[Anderson's Scottish Nation; Ayr Observer and Ayr Advertiser, March 1849.] G. B. S.

**FERGUSSON, DAVID** (*d.* 1598), minister of Dunfermline. [See FERGUSON.]

**FERGUSSON, GEORGE, LORD HERMAND** (*d.* 1827), Scotch judge, was the eighth son of Sir James Fergusson of Kilkerran, bart., by his wife Jean Maitland, only child of James, viscount Maitland, and granddaughter of John, fifth earl of Lauderdale. He was admitted a member of the Faculty of Advocates on 17 Dec. 1765. He practised at the bar for thirty-four years with considerable success. On the death of Robert Macqueen of Braxfield, Fergusson was made an ordinary lord of session, and took his seat on the bench as Lord Hermand on 11 July 1799. He was also appointed a lord justiciary on 4 Aug. 1808, in the place of Sir William Nairne of Dunsinnam. He resigned both these offices in 1826, and died at Hermand, in the parish of West Calder, on 9 Aug. 1827, upwards of eighty years of age. Hermand was almost the last of the old school of Scottish advocates, and was a man of many peculiarities. The intensity of his temperament was so great that repose, except in bed, was utterly contemptible to him. Though often impatient in temper and sarcastic in his remarks while on the bench, he was very popular with the bar. A characteristic instance of the little respect which he had for conventionality and decorum is related in 'Peter's Letters to his Kinsfolk,' ii. 121–2: 'When "Guy Mannering" came out, the judge was so much delighted with the picture of the life of the old Scottish lawyers in that most charming novel, that he could talk of nothing else but Pleydell, Dandie, and the High Jinks for many weeks. He usually carried one volume of the book about with him, and one morning, on the bench, his love for it so completely got the better of him that he lugged in the subject, head and shoulders, into the midst of a speech about some moot dry point of law—nay, getting warmer every moment he spoke of it, he at last fairly plucked the volume from his pocket, and, in spite of all the remonstrances of his brethren, insisted upon reading aloud the whole passage for their edification. . . . During the whole scene Mr. Walter Scott was present, seated, indeed, in his official capacity, close under the judge.' Hermand had great compassion for those who were unable to indulge in the pleasures of an old Scotch drinking, and an equal contempt for those who could but would not. In his eyes drinking was a virtue, and productive of virtuous actions. In a certain case where he considered discredit had been brought on the cause of drinking, Hermand, who was vehement for transportation, is said to have delivered himself thus: 'We are told that there was no malice, and that the prisoner must have been in liquor. In liquor! Why, he was drunk! and yet he murdered the very man who had been drinking with him! They had been carousing the whole night; and yet he stabbed him! after drinking a whole bottle of rum with him! Good God, my laards, if he will do this when he's drunk, what will he not do when he's sober?' (COCKBURN, *Memorials*, p. 140). Hermand married Graham, daughter of William McDowall of Garthland, who survived him several years. There were no children of the marriage. An etching of Hermand by Kay will be found in the first volume of 'Original Portraits' (No. 156). His portrait also appears along with those of the other judges in the 'Last Sitting of the Old Court of Session, 11 July 1808' (vol. ii. No. 300).

[Kay's Original Portraits and Caricature Etchings (1877), i. 392–6; Cockburn's Memorials of his Time (1856), pp. 130–41; Peter's Letters to his Kinsfolk (1819), ii. 117–24; Brunton and Haig's Senators of the College of Justice (1832), p. 544; Anderson's Scottish Nation (1863), ii. 196; Foster's Baronetage (1880), p. 205; Gent. Mag. 1827, xcvii. pt. ii. 189.] G. F. R. B.

**FERGUSSON, SIR JAMES, LORD KILKERRAN** (1688–1759), Scotch judge, eldest son of Sir John Fergusson, first baronet, of Kilkerran (whom he succeeded in 1729), was born in 1688. He studied law possibly at Leyden (*Index of Leyden Students*, p. 35), and was admitted advocate 1711, was elected as member for Sutherlandshire 1734, and sat for that county till made lord of session, 7 Nov. 1735, when he took the courtesy title of Lord Kilkerran. He was made lord of justiciary 3 April 1749. He died at his residence near Edinburgh 20 Jan. 1759. Fergusson was married and had a large family, many of whom with his wife survived him. He collected and digested in the form of a dictionary the decisions of the court of session from 1738 to 1752. To these are added 'a few decisions given in the years 1736 and 1737' (advertisement). This was published by his son (Edinburgh, 1775).

In Tytler's 'Life of Lord Kames' (2nd ed. Edinb., 1814, i. 52–3) Fergusson is estimated

as 'undoubtedly one of the ablest lawyers of his time. His knowledge was founded on a thorough acquaintance with the Roman jurisprudence, imbibed from the best commentators of the pandects, and with the recondite learning of Craig, who has laid open the fountains of the Scottish law in all that regards the system of feudalism. . . . The decisions which he has recorded during the period when he sat as a judge of the supreme court exhibit the clearest comprehension and the soundest views of jurisprudence, and will for ever serve as a model for the most useful form of law reports.'

[Brunton and Haig's Senators of the College of Justice, p. 505; Anderson's Scottish Nation, ii. 195; Foster's Collectanea Genealogica; Members of Parliament (Scotland), p. 135; see also Foster's Baronetage and Burke's Peerage and Baronetage.] F. W–T.

**FERGUSSON, JAMES** (1769–1842), Scotch legal writer, eldest son of James Fergusson of Bank, afterwards of Monkwood, Ayrshire, was born in 1769; studied at the university of Edinburgh; became a member of the Speculative Society 9 Dec. 1788; was admitted member of the Faculty of Advocates 1791; was successively appointed one of the four judges of the consistorial court, one of the principal clerks of session, and keeper of the general record of entails for Scotland. Fergusson was married and had issue. He sold the estate of Monkwood to his brother, John H. Fergusson of Trochraigue. He died in 1842.

Fergusson wrote: 1. 'Letters upon the Establishment of the Volunteer Corps and Domestic Military Arrangement of Great Britain,' Edinburgh, 1806. 2. 'Observations upon the proposed Reform in the Administration of Civil Justice in Scotland,' Edinburgh, 1807 (regarding the introduction of trial by jury). 3. 'Reports of some recent Decisions by the Consistorial Courts of Scotland in Actions of Divorce,' Edinburgh, 1817. These decisions illustrated the power of the Scotch court to dissolve marriage for adultery, which power the English court did not then possess, and the 'alarming collision between the respective jurisdictions of the two countries in the same island and state' which had arisen therefrom. 4. 'Observations upon the Provisions of the Bill presented to Parliament relative to the trial in a separate tribunal of issues of fact arising in actions instituted before the Supreme Civil Court of Scotland,' Edinburgh, 1824. 5. 'A Treatise on the present state of the Consistorial Law in Scotland, with reports of decided cases,' Edinburgh, 1829. 6. 'Observations on Entails and Entries of Heir-Apparent, *cum beneficio inventarii*, with an index of the registers of tailzies from A.D. 1685 to 1830,' Edinburgh, 1830. 7. 'Additional Observations on Entails,' Edinburgh, 1831.

[Paterson's Hist. of the County of Ayr, vol. ii. pt. iv. p. 371 (Edinburgh, 1852); Hist. of the Speculative Society, p. 187 (Edinburgh, 1845); Anderson's Scottish Nation, ii. 196; Cat. of Advocates' Library; Brit. Mus. Cat.] F. W–T.

**FERGUSSON, SIR JAMES** (1787–1865), general, son of Charles Fergusson by his cousin, daughter of Alexander Fergusson of Craigdarroch in Dumfriesshire, was born, according to the inscription on his monument in Locksbrook cemetery, Bath, on 17 March 1787. He entered the army as an ensign in the 18th royal Irish regiment on 20 Aug. 1801. From the 18th he was soon transferred to the 43rd Monmouthshire light infantry, which was at this time in training under the superintendence of Sir John Moore at Shorncliffe with the 52nd and 95th. These regiments formed the light division in the Peninsular war. Under the patronage of Moore, Fergusson was promoted lieutenant on 9 Feb. 1804 and captain on 1 Dec. 1806, and in 1808 accompanied his regiment in the expedition under Sir Arthur Wellesley to Portugal. He was at Roliça, at Vimeiro, where he was wounded, and in the retreat of Sir John Moore to Corunna, where the 43rd was in the reserve division. Fergusson next served in the Walcheren expedition in 1809. In March 1810 he again arrived with his regiment in Portugal, and served through the whole Peninsular war without once taking leave of absence, except for wounds. He was with the 43rd, and shared in the famous forced march before Talavera, in Craufurd's action on the Coa, at the battle of Busaco, in the retreat before Masséna, in the pursuit after Masséna, including the engagements of Pombal Redinha, Foz d'Arouce, and Sabugal, and at the battle of Fuentes de Onoro. In the two assaults on Badajoz and the assault on Ciudad Rodrigo Fergusson accompanied the storming parties of the 43rd as a volunteer, and was wounded at both places. Napier says (*History of the Peninsular War*, vol. iv. bk. xvi. ch. v.): 'Who can sufficiently honour the hardihood of Fergusson of the 43rd, who having in former assaults received two deep wounds, was here, his former hurts still open, leading the stormers of his regiment; the third time a volunteer, the third time wounded?' He received a gold medal for the capture of Badajoz as senior surviving officer of the light division storming party, and after being present at the battle of Salamanca, he was for his gallantry promoted major without purchase into the 79th regiment on 3 Dec. 1812. He at once

exchanged into the 85th regiment, and served in the 4th division in the passage of the Bidassoa, the battles of the Nivelle and the Nive, and the investment of Bayonne. On 16 May 1814 he was promoted without purchase lieutenant-colonel of the 2nd battalion of the 3rd regiment, the Buffs, but his battalion was reduced in 1816, and he had to go on half-pay, but obtained leave to study at the Royal Military College at Farnham for three years. In 1819 he was appointed lieutenant-colonel of the 88th regiment, from which he was removed in 1825 to the 52nd, one of the old light division regiments. He remained at the head of this battalion for thirteen years, until 1839, commanding it in England, Ireland, Nova Scotia, Gibraltar, and the West Indies, and 'his retirement from the 52nd was deeply regretted by all who had served under his command' (Moorsom, *Historical Record of the Fifty-second Light Infantry*, p. 305). While with the 52nd Fergusson was appointed an aide-de-camp to William IV, promoted colonel on 22 July 1830, made a C.B. in 1831, and on 23 Nov. 1841, two years after his retirement from it, was promoted major-general. His health suffered from the wounds received in the Peninsula, which prevented him from accepting any command abroad, but he was colonel of the 62nd foot from 9 March to 26 March 1850, of the 43rd from 26 March 1850, and lieutenant-general from 11 May 1851. In 1853 he accepted the post of general commanding the troops at Malta, not, as has been stated, of governor of Malta, and for his services in this capacity in passing on the troops sent to the East during the first year of the Crimean war, his zeal in forwarding medical comforts, and his kindness in receiving invalided officers and soldiers, he was publicly thanked by the Duke of Newcastle, the secretary of state, and made a K.C.B. on 5 July 1855. On 28 Aug. 1855 he was appointed governor and commander-in-chief at Gibraltar, which post he resigned in 1859. He was promoted general 21 Feb. 1860, and made a G.C.B. on 21 May in that year. He took up his residence at Macaulay Buildings, Bath, where he died on 4 Sept. 1865, and was buried in Locksbrook cemetery, Bath, where a handsome monument has been erected to his memory.

[Levinge's Historical Record of the 43rd Monmouthshire Light Infantry; Hart's Army Lists; Napier's Peninsular War; Gent. Mag. December 1865.] H. M. S.

FERGUSSON, JAMES (1808–1886), writer upon architecture, born at Ayr on 22 Jan. 1808, was the second son of Dr. William Fergusson (1773–1846) [q. v.] He was educated first at the Edinburgh High School, and afterwards at a private school at Hounslow to prepare him for a place in the firm of Fairlie, Fergusson, & Company, merchants, Calcutta, in which his elder brother was a partner, and with which his family had long been connected. Soon after his arrival in India at an early age he started an indigo factory on his own account, and as he fortunately left the parent firm before its failure he was able in about ten years' time to retire from business with a moderate competency, and to carry out an early resolution of devoting himself to archæological studies. He settled in London, and built for himself the house 20 Langham Place, W., in which he spent the remainder of his life; but his fortune was impaired by responsibility for the ultimate losses of the Calcutta firm, in which he had imprudently allowed his name to remain. His antiquarian zeal was unbounded, and he was a skilled draughtsman with the *camera lucida*. His last visit to India was in 1845, but already, chiefly between 1835 and 1842, he had made with remarkable energy the lengthened tours in that country which are shown in the map in his 'Picturesque Illustrations of Ancient Architecture in Hindustan,' and in the course of which he prepared the laborious and accurate measurements and drawings of Indian buildings which formed the material of his best-known works. In 1840 he was elected a member of the Royal Asiatic Society, to which, towards the close of 1843, he read a paper on 'The Rock-cut Temples of India,' published in its 'Journal,' vol. viii. He remained through life an active contributor to the 'Proceedings' of this society, of which at his death he was one of the vice-presidents. The paper in question led to the presentation of a memorial from the council of the society to the court of directors of the East India Company, in consequence of which, much to Fergusson's satisfaction, instructions were sent for the measurement and drawing of the antiquities in the different presidencies of the country. In 1848 he read a paper on 'The Ancient Buddhist Architecture of India' to the Royal Institute of British Architects, the first of a number of papers of great value, which were afterwards published in the 'Transactions' of that body, chief among which were, in 1849, on 'The History of the Pointed Arch;' in 1850 on 'The Architecture of Southern Italy;' in 1851 on 'The Architecture of Nineveh;' in 1851 on 'The Architectural Splendour of the City of Bijapur,' and 'The Great Dome of Muhammad's Tomb, Bijapur.' In 1849 he published 'An Historical Enquiry into the

True Principles of Beauty in Art, more especially with reference to Architecture,' 8vo, London, a work which he himself described at the close of his days as his best, but of which he at the same time averred he had only sold four copies. He gave many away, however, and the book is now extremely rare. It contains the earliest exposition of many of his favourite theories, particularly that regarding the mode in which the ancient Greek temples were lighted by means of a triple roof and clerestory. The preface contains some interesting references to his education and early life, and announces the diversion of his attention to a new study. The main feature of his 'Proposed New System of Fortification,' published also in 1849, was the substitution of earthworks for masonry, and although derided at the time has now been universally adopted. The subject was followed up by Fergusson in two pamphlets, one entitled 'The Perils of Portsmouth, or French Fleets and English Forts,' London, 8vo, 1852 (3rd ed. in 1853), and a sequel entitled 'Portsmouth Protected . . . with Notes on Sebastopol and other Sieges during the Present War,' London, 8vo, 1856. Most of his suggestions were appropriated without acknowledgment, but they led to his appointment in 1857 as a member of the royal commission to inquire into the defences of the United Kingdom. Having been, along with Sir A. H. Layard, the adviser of the Crystal Palace Company in regard to the erection of the Assyrian house, afterwards destroyed by fire, he accepted early in 1856 the post of general manager of the company, which he occupied till the middle of 1858. In 1847 Fergusson had published 'An Essay on the Ancient Topography of Jerusalem.' His views are shortly stated in two remarkable articles contributed to Dr. W. Smith's 'Dictionary of the Bible' (vols. i. and ii.) The book attracted no notice at the time; but his contention that the 'Mosque of Omer' is the identical church erected by Constantine the Great over the tomb of our Saviour at Jerusalem, and that it, and not the present Church of the Holy Sepulchre, is the true burial-place of Jesus, afterwards gave rise to an important controversy. It is to his strenuous advocacy of this theory that the Palestine Exploration Fund is said to owe its origin. In 1860 he succeeded in arousing widespread interest in the subject by his 'Notes on the Site of the Holy Sepulchre at Jerusalem,' a pamphlet in which he confidently repeated his contention in reply to an article on 'The Churches of the Holy Land' which had shortly before appeared in the 'Edinburgh Review.' An accurate survey of the Holy City was thereafter carried out by Captain (afterwards Colonel Sir) C. W. Wilson, R.E., at the cost of Baroness (then Miss) Burdett Coutts. The first large map of the Haram area at Jerusalem was prepared at Fergusson's own cost, and he was also ready to bear the expense of excavations, which were not permitted by the sultan. He pursued his inquiries, however, with undiminished energy, and in 1878 developed them still more fully in a large quarto volume on 'The Temples of the Jews and the other Buildings in the Haram Area at Jerusalem,' fully illustrated with plates and woodcuts.

In 1855 Fergusson published 'The Illustrated Handbook of Architecture, being a Concise and Popular Account of the different Styles of Architecture prevailing in all Ages and Countries,' 2 vols. It was followed in 1862 by one entitled 'A History of the Modern Styles of Architecture, being a sequel to the "Handbook of Architecture."' Both were recast and published during 1865–7 in three volumes, entitled 'A History of Architecture in all Countries from the Earliest Times to the Present Day.' This is the work upon which Fergusson's fame must chiefly rest. It is the first and probably the only one of his many publications from which he received pecuniary profit. In its early form it was at once recognised as a useful manual for the student, and the accuracy of its information and the excellent illustrations render it a standard work. In 1876 he published a fourth volume on 'The History of Indian and Eastern Architecture.' In 1867 he was engaged in arranging the collection of photographs and casts for exhibition in the Indian Court of the International Exhibition held that year in Paris, and in the course of his labours came upon a collection of marbles which had been excavated in 1845 from the Amravati Tope in Guntûr, and intended for the Indian Museum, but had been deposited in a disused coachhouse and forgotten. Photographs of them were arranged in the British exhibit, and the knowledge of ancient Indian art and mythology obtained by poring over these photographs suggested a very valuable paper read by him in 1868 to the Royal Asiatic Society on the Amravati Tope, and led also to the preparation by him, under the authority of the secretary of state for India in council, of the large and valuable work entitled 'Fire and Serpent Worship; or Illustrations of Mythology and Art in India in the First and Fourth Centuries after Christ, from the Sculptures of the Buddhist Topes at Sanchi and Amravati,' which was published by the India office in the same year. Fergusson's reputation enabled his friends to succeed in creating a

post for him in the office of public works and buildings, and in 1869 he was appointed secretary to the then first commissioner, Mr. A. H. Layard, on a treasury report that 'the first commissioner required the aid of an officer conversant in a high degree with architecture, in reference to questions connected with existing or contemplated buildings.' His title was shortly afterwards changed to that of 'inspector of public buildings and monuments,' but strange to say his advice on the erection of the most important public building of the time, the new courts of justice, was not asked, and it is said that he was not even allowed to see the designs. Probably professional jealousy set him down as an amateur and a theorist. In any case he took the opportunity of a change of ministry soon afterwards to retire from his office. In 1856 Fergusson was elected by the committee a member of the Athenæum Club, and in 1871 the Institute of British Architects awarded him the royal gold medal for architecture. Wyatt, president of the institute, warmly acknowledged his merits in presenting the medal.

Fergusson's power of laborious research, and of systematising the results of his own accurate observation and the labours of others, enabled him to invest the historical study of architecture, particularly Indian architecture, with a new interest. But he threw light on many other subjects. In 1835, while residing as a planter in Bengal, he had observed the changes, and made a sketch survey, afterwards published, of the Lower Ganges and Brahmaputra, and in 1863 he contributed to the 'Quarterly Journal' of the Geological Society, of which he was for many years an active member of council, a remarkably interesting paper on the 'Recent Changes in the Delta of the Ganges, and the Natural Laws regulating the Courses of Rivers.' He was also an active and most efficient member of the several committees engaged in the decoration of St. Paul's Cathedral. So late as 1883 he once more turned his attention to his favourite theory regarding the lighting of the Greek temples, and having prepared a large model of the Parthenon, he published 'The Parthenon: an Essay on the Mode by which Light was introduced in Greek and Roman Temples.' The subject failed apparently to attract the attention either of critics or practical men. Fergusson fortunately had the opportunity of giving it practical shape in the gallery at Kew in which Miss North's pictures of flowers are exhibited. It is generally admitted to be one of the most successful picture galleries as regards light in the kingdom. In his articles on 'Stonehenge' in the 'Quarterly Review' for July 1860 and on 'Non-historic Times' in the same review for April 1870 he argued that these megalithic remains are of more recent date than is generally supposed; and he afterwards developed his reasons in his 'Rude Stone Monuments in all Countries, their Age and Uses.' Although never a professional architect he was frequently consulted on architectural questions, and to the close of his life his pen was constantly employed on articles for periodicals and letters to the newspapers. His last contribution of this kind was an article in the 'Nineteenth Century' for November 1885 on 'The Restoration of Westminster Hall.' In the following month he was seized with a second attack of paralysis, to which he succumbed on 9 Jan. 1886. To those who knew him in other than an official or controversial capacity he revealed an affectionate and even tender nature. Schliemann dedicated his great work, 'Tiryns,' to Fergusson, as 'the historian of architecture, eminent alike for his knowledge of art and for the original genius which he has applied to the solution of some of its most difficult problems.'

[Times, 11 Jan. 1886; Athenæum, No. 3038, 16 Jan. 1886; Annual Register, 1886; Journal of the Royal Asiatic Soc. 1886, new ser. vol. xviii.]

G. W. B.

FERGUSSON, ROBERT (1750–1774), Scottish poet, was born at Edinburgh 5 Sept. 1750 in a lane somewhere in the course of the modern North Bridge Street. His father, William Fergusson, was at the time clerk to the only haberdasher in the city, having a few years previously left his native Tarland, Aberdeenshire, in search of improved fortune. His mother was the youngest daughter of John Forbes, a man of agricultural position in Aberdeenshire, and a cadet of the house of Tolquhon. Their family probably numbered five in all, and Robert was the third son. Both parents were upright and persevering, and the father pushed forward till he held, at his death in 1767, the position of managing clerk in the linen department of the British Linen Company, Edinburgh. Fergusson's mother had taught him carefully, and although a very delicate boy, he passed through a preparatory school with distinction, and entered the high school at an unusually early age. When he had been four years here, on the advice of his uncle, John Forbes, farmer and factor in Aberdeenshire, and through the influence of Lord Finlater, chancellor of Scotland, he secured a Fergusson bursary, which implied preparatory study at the grammar school, Dundee, and a four years' curriculum at St. Andrews University. He matriculated at St. Andrews in

February 1765, intending to study for the church.

Fergusson at St. Andrews was brilliant and attractive, being generally popular with his fellow-students and professors. His distinction as a student would seem to have been scientific rather than literary. Dr. David Gregory [q. v.], professor of mathematics in the university, died in the course of Fergusson's first year, and it is more than probable that he wrote immediately afterwards (in a stanza favoured by Burns) the clever but irreverent 'Elegy on the Death of Mr. David Gregory.' He soon became known as a youthful poet of unusual promise. The elegy just mentioned, and perhaps one or two more, have alone survived, and the 'dramatic fragments,' given by some of the poet's biographers as specimens of his more ambitious attempts while a student, are of no importance. He owed not a little to the influence of Wilkie of the 'Epigoniad,' the eccentric professor of natural philosophy, who fully recognised his merits. Fergusson's high spirits and impulsive temper got him into occasional difficulties with the authorities, but he left St. Andrews respected by all who had known him best. Having finished the four years' curriculum he returned to his widowed mother in 1768, resolved not to study for the church.

In 1769 Fergusson paid a visit to his uncle, John Forbes, at Round Lichnot, Aberdeenshire. While there Lord Finlater one day dined with Forbes, who was naturally anxious to introduce his nephew to his patron. Fergusson presented himself in so untidy a dress that the uncle rebuked and refused to present him. Fergusson left the house at once, and made his way to Edinburgh in spite of entreaties to return. There seems to be no foundation for the stories told by biographers, which represent the uncle as brutal, and Fergusson as retorting by a severe epistle addressed from the nearest public-house. Nor does it seem possible to connect with the episode the two poems, 'Decay of Friendship' and 'Against Repining at Fortune,' which did not appear till about three years later. While at Round Lichnot Fergusson was in the habit of assembling the servants on Sundays, and preaching to them 'from the mouth of the peat-stack' with such impressive fervour as to leave them 'bathed in tears.'

Fergusson declined to study medicine. His sensitive nature shrank from the proposal, and he said that he seemed to have in his own person symptoms of every disease to which he gave special attention. He presently found a situation as extracting clerk in the commissary clerk's office, which he held to the end of his life, with the exception of a few months in the sheriff clerk's office, from which he was glad to retreat owing to his pain in connection with the enforcing of executions. Fergusson probably despised the drudgery of law. In any case he found that he could write poetry, and became well known in Edinburgh society. Apparently he was a satisfactory copying-clerk, but it was a genuine relief to him when, as early as 1769, he 'formed an acquaintance with several players and musicians.' Among these were Woods the actor, and the famous singer Tenducci, for whom he wrote three songs to be sung in the opera 'Artaxerxes.' These songs, set to three familiar Scottish airs, while not specially striking either in sentiment or structure, are important as early illustrations of Fergusson's efforts in verse. They occupy the first place among his 'English Poems' in the works as published by Fullarton & Co., the most satisfactory edition.

In 1771 Fergusson became a regular contributor to Ruddiman's 'Weekly Magazine, or Edinburgh Amusement.' He began with 'Pastorals,' according to the orthodox method of the eighteenth century. Presently, however, by the contribution of several Scottish poems, he was hailed as the direct successor to Allan Ramsay. From all parts of the country his fame began to be sounded, and before the end of 1772 he was the intimate friend of many of the most important and the most gifted men of Scotland. He was invited by country gentlemen to spend holidays at their residences. He seems to have been a witty and entertaining companion. By the end of 1772 he began to suffer from want of sufficient self-restraint. In October of that year he joined the 'Cape Club,' which included David Herd, the editor of 'Scots Songs and Ballads,' Runciman the printer, and other prominent Edinburgh citizens. The club was a somewhat exclusive and well-conducted debating society. But unfortunately he frequented other haunts at times, and his only defence was the pathetic exclamation, 'Oh, sir, anything to forget my poor mother and these aching fingers!'

In 1773 Fergusson collected his contributions to the magazine, and published through the Ruddimans a 12mo volume under the general title 'Poems by R. Fergusson.' He made some money by the publication, and he speedily produced other pieces that added to his fame, including the 'Address to the Tron Kirk Bell,' 'Caller Water,' the 'Rising' and the 'Sitting of the Session,' the 'Odes to the Bee and Gowdspink,' and the 'Farmer's Ingle,' the prototype of the 'Cottar's Saturday Night.' The poet, meanwhile, became hopeless over his prospects, and thought of

going to sea like his elder brother Henry, who had been away for several years. Ultimately he returned to his desk, and resumed his former habits. He would still sing his Scottish songs, and indulge in an occasional frolic, but his strength gradually gave way. A chance interview with the Rev. John Brown of Haddington startled him into a sense of his spiritual position. He burned various unpublished manuscripts, and would study nothing but his bible. A fall down a staircase brought on an illness that ended in insanity. He had to be confined in the public asylum, where he died, a few hours after a pathetic interview with his mother and his sister, on 16 Oct. 1774. He was buried in the Canongate churchyard, and a plain gravestone with a poetical epitaph was placed at his head in 1789 by Burns, who did not scruple to own his indebtedness to Fergusson. When Fergusson reaches his highest level, as he does in his 'Farmer's Ingle,' 'Leith Races,' the poems on the session, 'Caller Oysters,' and 'Braid Claith,' his work presents the rare qualities of keen observation, subtle and suggestive humour, epigrammatic felicity, quick flashes of dramatic delineation, and quaintly pathetic touches of sentiment, all indicative of unusual genius.

The principal editions of Fergusson's poems are: 'Poems,' 1773; 'Poems on Various Subjects,' with a short life by T. Ruddiman, 1779; 'Poems on Various Subjects,' in two parts, Perth, 1789; 'Works of Robert Fergusson,' with life by D. Irving, and three engravings, Glasgow, 1800; 'Works,' with longer biography, by A. Peterkin, London, 1807; 'Poems of Robert Fergusson,' with a sketch of the author's life and cursory view of his writings, by J. Bannington, London, 1809; an edition in two volumes, printed at Alnwick in 1814, with engravings by Bewick; an edition printed in Edinburgh in 1821, with life by James Gray of the high school; one edited by Robert Chambers in 1840, with life and footnotes; and 'The Works of Robert Fergusson,' with life and essay on poetical genius, by A. B. G[rosart], 1851.

[The editions of the Poems, with prefixed biographies; Alex. Campbell's Introduction to the History of Poetry in Scotland; Irving's Lives of the Scottish Poets; Sommers's Life of Robert Fergusson; Chambers's Eminent Scotsmen; Chambers's Life and Works of Burns.] T. B.

FERGUSSON, ROBERT CUTLAR (1768–1838), judge advocate-general, eldest son of Alexander Fergusson of Craigdarrock, Dumfriesshire, was born in 1768. He was well educated, and received in 1793 the commendation of Mrs. Riddell of Glen Riddell (the friend of Burns) as seeming 'everything that is elegant and accomplished.' He had already published an able and moderately reasoned tract, 'The Proposed Reform of the Counties of Scotland impartially Examined, with Observations on the Conduct of the Delegates,' Edinburgh, 1792. This was in favour of a widening of the representation. Fergusson now studied English law, entered at Lincoln's Inn, and was called to the bar 4 July 1797 by that society. His intimate acquaintance with the reformers was shown in his employment as counsel to defend John Allen, a personal friend of his own, who, along with James O'Coigly, Arthur O'Connor, and others, was tried on a charge of high treason at Maidstone, 21 and 22 May 1798. The trial was remarkable from the fact that a great body of the leading whigs, Erskine, Charles James Fox, Sheridan, the Duke of Norfolk, Lord John Russell, and others, came forward as witnesses for O'Connor. The jury retired at fifty minutes after midnight, and returned at 1.25. They found O'Coigly guilty, and the others not guilty. Towards the end of the trial it became known that some Bow Street runners were in court with a warrant to re-arrest O'Connor on another charge of high treason in case of acquittal. Immediately after Mr. Justice Buller had sentenced O'Coigly, and before he had formally discharged the others, O'Connor stepped out of the dock and made for the door. A scene of great confusion followed. The officers pressed forward to seize their man. By accident or design they were impeded by the friends of the prisoners. Lights were overthrown, sticks were brandished, and something like a free fight ensued. O'Connor was, however, seized and brought back and quietness restored.

Fergusson, along with the Earl of Thanet and others, was tried for his alleged share in this riot and attempted rescue, at the bar of the king's bench, 25 April 1799. Though the evidence was by no means strong against him, he was found guilty, was fined 100*l.*, ordered to be imprisoned for a year, and to find sureties for his good behaviour for seven years. He published the same year an account of the proceedings with observations of his own ('The whole Proceedings upon an Information exhibited ex officio by the King's Attorney-General against the Right Hon. Sackville, Earl of Thanet, Robert Fergusson, Esquire, and others,' &c.)

Fergusson soon after his release emigrated to Calcutta, where he practised as a barrister. He acted from 1813 to 1818 as standing counsel to the government and from 1818 to 1825 as king's advocate, and in twenty years acquired a large fortune. He then returned

home in 1826, stood in the liberal interest for the stewartry of Kirkcudbright against General Dunlop of Dunlop, and was successful by a majority of one. He vigorously supported all liberal measures, and advocated with eloquence and energy the cause of Poland. In 1834 he was made judge advocate-general, and on 16 July was sworn of the privy council. He went out of office and returned with Lord Melbourne. He was director of the East India Company 1830–5. Fergusson died at Paris 16 Nov. 1838, and was interred at the family vault, Craigdarrock. He married, 17 May 1832, a French lady, named Marie Joséphine Auger, who survived him with two children.

[Gent. Mag. January 1839, p. 94; Anderson's Scottish Nation, ii. 197; Foster's Collectanea Genealogica; Members of Parliament, Scotland, p. 135; State Trials, vols. xxvi. and xxvii.; Mrs. Riddell's letters in Kerr's Life of Smellie, vol. ii. (Edinburgh, 1811).] F. W–r.

FERGUSSON, WILLIAM, M.D. (1773–1846), inspector-general of military hospitals, was born at Ayr 19 June 1773, of a family of note in the borough. From the Ayr academy he went to attend the medical classes at Edinburgh, where he graduated M.D., afterwards attending the London hospitals. In 1794 he became assistant-surgeon in the army, and served in Holland, the West Indies, the Baltic, the Peninsula, and in the expedition against Guadeloupe in 1815. Having retired from the service in 1817, he settled in practice at Edinburgh, but removed four years after to Windsor on the invitation of the Duke of Gloucester, on whose staff he had been for twenty years. He acquired a lucrative practice both in the town and country around, which he carried on till 1843, when he was disabled by paralysis. He died in January 1846. His 'Notes and Recollections of a Professional Life,' a collection of his papers on various subjects, was brought out after his death by his son, James Fergusson (1808–1886) [q. v.]. The papers are not all strictly medical, one considerable section of the book being on military tactics. There is a valuable essay on syphilis in Portugal, as affecting the British troops and the natives respectively (*Med.-Chir. Trans.*, 1813); but the most important essay, for which Fergusson will be remembered, is that on the marsh poison, reprinted from the 'Transactions of the Royal Society of Edinburgh,' January 1820. He was probably the first to do justice, in a professional sense, to the now familiar fact that malarial fevers often occur on dry and barren soils, either sandy plains or rocky uplands, where rotting vegetation is out of the question, his own experience having been gained with the troops in Holland, Portugal, and the West Indies. This was an important step towards widening and rationalising the doctrine of malaria.

[Biographical preface by his son to Notes and Recollections.] C. C.

FERGUSSON, Sir WILLIAM (1808–1877), surgeon, son of James Fergusson of Lochmaben, Dumfriesshire, was born at Prestonpans on 20 March 1808, and was educated first at Lochmaben and afterwards at the high school and university of Edinburgh. At the age of fifteen he was placed by his own desire in a lawyer's office, but the work proved uncongenial, and at seventeen he exchanged law for medicine, in accordance with his father's original wishes. He became an assiduous pupil of Dr. Robert Knox the anatomist [q. v.], who was much pleased with a piece of mechanism which Fergusson constructed, and appointed him at the age of twenty demonstrator to his class of four hundred pupils. In 1828 Fergusson became a licentiate, and in 1829 a fellow of the Edinburgh College of Surgeons. He continued zealous in anatomy, often spending from twelve to sixteen hours a day in the dissecting-room. Two of his preparations, admirably dissected, are still preserved in the museum of the Edinburgh College of Surgeons. Soon after qualifying Fergusson began to deliver a portion of the lectures on general anatomy, in association with Knox, and to demonstrate surgical anatomy. In 1831 he was elected surgeon to the Edinburgh Royal Dispensary, and in that year tied the subclavian artery, which had then been done in Scotland only twice. On 10 Oct. 1833 he married Miss Helen Hamilton Ranken, daughter and heiress of William Ranken of Spittlehaugh, Peeblesshire. This marriage placed him in easy circumstances, but he did not relax his efforts after success in operative surgery, and by 1836, when he was elected surgeon to the Royal Infirmary and fellow of the Royal Society of Edinburgh, he shared with Syme the best surgical practice in Scotland.

In 1840 Fergusson accepted the professorship of surgery at King's College, London, with the surgeoncy to King's College Hospital, and established himself at Dover Street, Piccadilly, whence he removed in 1847 to George Street, Hanover Square. He became M.R.C.S. Engl. in 1840, and fellow in 1844. His practice grew rapidly, and the fame of his operative skill brought many students and visitors to King's College Hospital. In

1849 he was appointed surgeon in ordinary to the prince consort, and in 1855 surgeon extraordinary, and in 1867 sergeant-surgeon to the queen. For many years Fergusson was the leading operator in London. He was elected to the council of the College of Surgeons in 1861, examiner in 1867, and was president of the college in 1870. As professor of human anatomy and surgery he delivered two courses of lectures before the College of Surgeons in 1864 and 1865, which were afterwards published. He was president of the Pathological Society in 1859–60, and of the British Medical Association in 1873. In 1875 he received the honorary degree of LL.D. from Edinburgh University. He resigned the professorship of surgery at King's College in 1870, but until his death was clinical professor of surgery and senior surgeon to King's College Hospital. He was also a fellow of the Royal Society. He was created a baronet on 23 Jan. 1866, an honour which led to his receiving a presentation from three hundred old pupils, consisting of a silver dessert service worth 400*l.*, at the annual dinner of old King's College men on 21 June 1866. He died in London after an exhausting illness, of Bright's disease, on 10 Feb. 1877, and was buried at West Linton, Peeblesshire, where his wife had been buried in 1860. He was succeeded by his son, Sir James Ranken Fergusson; a younger son, Charles Hamilton, is a major in the army; he left besides three daughters. A portrait of him by Lehmann, painted by subscription, was presented to the London College of Surgeons in 1874, and a replica is in the Edinburgh College of Surgeons.

Fergusson's reputation is that of a brilliant operator and a great 'conservative' surgeon. The term conservative surgery, first applied by Fergusson in 1852 to operations for the preservation of parts of the body which would otherwise have been sacrificed, does not denote merely operations which he originated or improved, for James Syme [q. v.] had already been very successful in this line of procedure. But Fergusson extended the principle from the operation of excision of the elbow joint to many others. No portion of the body which could be usefully preserved was too small for him to make efforts to save. Among operations with which his name is specially identified are those for harelip and cleft palate, and operations on the jaws, the excision of joints, notably the hip, knee, and elbow, lithotomy and lithotrity, and amputations of limbs. His skill in dissection, and his careful study of the actions of the muscles which he had to cut through, were of essential importance to his success. In his lectures at the College of Surgeons he was able to speak of three hundred successful operations of his own for harelip. The operation for cleft palate had been largely abandoned till he took it up anew. His manipulative and mechanical skill was shown both in his modes of operating, and in the new instruments he devised. The bulldog forceps, the mouth-gag for cleft palate, and various bent knives attest his ingenuity. A still higher mark of his ability consisted in his perfect planning of every detail of an operation beforehand; no emergency was unprovided for. Thus, when an operation had begun, he proceeded with remarkable speed and silence till the end, himself applying every bandage and plaster, and leaving, as far as possible, no traces of his operation. So silently were most of his operations conducted, that he was often imagined to be on bad terms with his assistants. His punctuality and his hatred of unnecessary waste of time were very marked.

As a lecturer, out of the operating theatre, Fergusson did not shine, owing to his reticence and his imperfect command of abstract subjects; although on points of practice he gave excellent instruction. In the operating theatre his remarks on the cases before him were valuable and instructive. To students he was most kind and generous. He had to sustain much opposition, especially from Syme, but he did not imitate his opponent's mode of controversy; and if on any occasion he imagined he had said or done something to hurt another's feelings, he never rested till he had made reparation in some form.

Fergusson was an excellent carpenter, rivalling skilled artisans. When a student he made himself a brass-bound dissecting case, and in 1834 completed a lithotrite, with a novel rack and pinion, which he used throughout life. He was a good violinist, an expert fly-fisher, and very fond of the drama. His endurance was remarkable; he never seemed tired, and scarcely had a day's illness till attacked by Bright's disease. He was tall, dignified, and of good presence, of genial though keen expression, fond of a joke, and very hospitable. He rendered gratuitous aid to large numbers of clergymen, actors, authors, and governesses. He helped many of his pupils in starting in life, a large number of whom attained eminence as surgeons. He never forgot the face of a pupil.

In some expressions of opinion Fergusson was ill-advised, especially in matters requiring more knowledge of physiology and hygiene than he possessed. His evidence before the royal commission on vivisection, and his relations with homœopathic practitioners, which he was led to modify, are

instances of this. But his faults were faults of sympathy, not of self-conceit or intolerance of criticism.

Fergusson's principal work is his 'System of Practical Surgery,' London, 1842; 5th ed. 1870. He also wrote 'Lectures on the Progress of Anatomy and Surgery during the Present Century,' 1867 (also in *Lancet*, 1864–1867); and the following papers and pamphlets: 'On Lithotrity,' in 'Edinburgh Medical and Surgical Journal,' vol. xliv.; 'Account of the Dissection of a Patient in whom the Subclavian Artery had been Tied for Axillary Aneurism,' in 'London and Edinburgh Monthly Journal of Medical Science,' September 1841; 'Case of Aneurism of the Innominata, treated by Ligature of the Right Carotid Artery,' *ib.* November 1841; 'Introductory Lecture at King's College, London,' 1848; 'Hunterian Oration,' 1871; 'Observations on Cleft Palate and on Staphyloraphy,' 'Med.-Chir. Trans.,' vol. xxviii.; 'Case of Excision of the Upper End of the Femur,' *ib.* xxviii.; 'Case of Resection of the Scapula,' *ib.* xxxi.; 'On the Treatment of Aneurism by Manipulation,' *ib.* xl.; see also 'Lancet' during many years for reports of cases under his care.

[H. Smith's Sir W. Fergusson, a Biographical Sketch, 1877, enlarged from Lancet, 17 Feb. 1877, pp. 255–8; Medical Times, 17 Feb. 1877, pp. 186–9; Brit. Med. Journ. 24 Feb. 1877, pp. 240–2, with portrait; Lonsdale's Life of R. Knox, 1870.] G. T. B.

**FERIA**, Duchess of (1538–1612). [See Dormer, Jane.]

**FERINGS, RICHARD de** (*d.* 1306), archbishop of Dublin, was official of Canterbury, in which capacity he won the friendship of Archbishop Peckham (*Reg. Peckham*, i. 88). In 1279 he was present at the council of Reading (*ib.* i. 46). In 1280 he was also for a short time official of Winchester, having been appointed by Peckham during a vacancy of the bishopric; but before long Peckham found him so indispensable that he brought him back to Canterbury, and put Adam of Hales into the post at Winchester (*ib.* i. 98). Next year Peckham made him archdeacon of Canterbury, and in 1284 gave him the rectory of Tunstall, near Sittingbourne, to be held *in commendam* with the archdeaconry (*ib.* i. 267, iii. 1007). Ferings remained archdeacon until 1299, when he was appointed by Pope Boniface VIII to the archbishopric of Dublin. The feuds of the two rival chapters had long made the elections to that see constant subjects of disputes. In 1297 William of Hothum, himself a nominee of the pope after a contested election, died soon after his consecration. Early in 1298 Christ Church elected Adam of Belsham, and St. Patrick's chose their dean, Thomas of Chadsworth, for whom the canons had previously tried to secure the archbishopric. In their hurry neither body had secured the royal license to elect. Both were accordingly summoned to answer for the contempt, and the temporalities of Christ Church were for a time seized by King Edward (*Rot. Parl.* i. 152 *b*). Ferings's appointment by the pope was consequently not opposed by the king. His consecration was probably abroad, as it is not noticed in the English authorities, though the date is given as 1299 in the 'Annals of Ireland' published with the 'Chartulary of St. Mary's Abbey, Dublin' (ii. 291, Rolls Ser.) It was not, however, until June 1300 that Ferings received from the crown the temporalities of his see, after a renunciation of all the words in the bull of appointment which were prejudicial to the royal authority (*Calendar of Documents, Ireland*, 1293–1301, Nos. 746, 751. Either these or No. 633 must be misdated a year).

Ferings spent little of his time in Ireland. His conciliatory temper led him to several attempts to make peace with disappointed candidates and angry chapters. Even before his consecration he had appointed his old rival, Thomas of Chadsworth, his vicar, though he subsequently feared lest the infirmities of age made him unfit for the post, and urged the canons of St. Patrick's and Chadsworth himself to recommend a fit substitute if he were incapable (Mason, *Hist. St. Patrick's*, p. 115; Prynne, *Records*, iii. 943). In 1300 he succeeded in persuading the canons of St Patrick's and the monks of Christ Church to agree to a 'final and full concord,' which, while recognising that both churches were of metropolitical and cathedral rank, gave Christ Church, as the elder foundation, a certain honorary precedence. (The composition is printed in Mason's 'St. Patrick's,' App. vi.) It was perhaps to conciliate the wounded pride of St. Patrick's that he continued to make Chadsworth his vicar-general during his frequent absences abroad. In 1303 he also endowed St. Patrick's with the new prebends of Stagonil and Tipperkevin, the latter of which supported two prebendaries, and in 1304 he exempted the prebendal churches from the visitations of dean and archdeacon (Mason, *St. Patrick's*, App. iii. sec. vi.) In the same year he also confirmed the arrangements of his predecessors in reference to St. Patrick's (*Hist. MSS. Comm.* 10th Rep. pt. v. p. 217). In 1302 he resigned to Edmund Butler the manor of Hollywood, near Dublin, which had for some time been in the possession of the see (*Chart. St. Mary's Abbey*,

ii. 330). In 1303 Ferings was summoned to the English parliament in his capacity of archbishop of Dublin (*Parl. Writs*, i. 574). There are other precedents for this somewhat unusual course. His absence from Ireland was so far recognised by the king that he gave Ferings special permission to have the revenues of his see sent to England for his support (*Cal. Doc. Ireland*, 1293–1301, No. 838), and in letters of protection granted to him Edward speaks of his being in England 'by the king's order' (*ib.* No. 848). During his archbishopric the great valuation of the Irish churches was gradually taken (summarised in *Cal. Doc. Ireland*, 1302–7). He died on 17 Oct. 1306 (*Ann. Ireland* in *Chart. St. Mary's*, ii. 334).

[Registrum Epistolarum J. Peckham (Rolls Ser.); Calendar of Documents relating to Ireland; Chartularies, &c. of St. Mary's Abbey, Dublin (Rolls Ser.); Rolls of Parliament, vol. i.; Prynne's Records, vol. iii.; Ware's Works concerning Ireland, ed. Harris, i. 327–8; D'Alton's Memoirs of the Archbishops of Dublin, pp. 114–20; Mason's Hist. of St. Patrick's.] T. F. T.

**FERM, FERME, FARHOLME, or FAIRHOLM, CHARLES** (1566–1617), principal of Fraserburgh University, was born in Edinburgh of obscure parentage. His name is spelled in divers ways; he signs himself 'Carolus Pharum' (after 1588), and 'Chairlis Ferm' (21 Feb. 1605). Calderwood spells the name 'Farholme.' Adamson latinises it 'Fermæus.' He was brought up in the family of Alexander Guthrie, and entered the university of Edinburgh in 1584. In 1588 he graduated M.A., and in October of that year was an unsuccessful candidate for a regency. On 13 Dec. 1589 he was authorised by the presbytery to preach, when necessary, in the second charge of the High Kirk, Edinburgh. He studied Hebrew and theology, and was elected regent in 1590, in which capacity he graduated a class of nineteen on 12 Aug. 1593, and another of thirty-five on 30 July 1597. Among his pupils were John Adamson (*d.* 1653) [q. v.], Edward Brice [q. v.], David Calderwood [q. v.], Oliver Colt, professor of Latin at Saumur, and William Craig, professor of theology there.

In 1596 and again in 1597 'Mr. Charles Fairme' was called to the proposed second charge at Haddington, but he preferred his college work. On 12 Sept. 1598 'Mr. Charles Ferume' preached in the High Kirk of Edinburgh, later in the same year he was reported as 'gane to the north parts.' He accepted the charge of Philorth, Aberdeenshire, incorporated in 1613 under the name of Fraserburgh, the intention of the patron, Sir Alexander Fraser (*d.* 1623) [q.v.], being that Ferm should be the head of a university which he was proposing to establish. Fraser obtained a royal grant (1 July 1592), confirming his possession of the lands of Philorth, and giving him powers to erect and endow a college and university. A 'spacious quadrangular building' was erected, of which Lewis traces the remains at the west end of Fraserburgh. In 1594 the project was approved by parliament, which on 13 Dec. 1597 endowed the university with the revenues of the parishes of 'Phillorthe, Tyrie, Kremound, and Rathyn.' The general assembly in 1597 sanctioned the appointment of Ferm as principal; but it appears that he expected to resign his pastoral charge. On 21 March 1600, Fraser having 'refusit to intertaine a Pastour . . . vnlesse he vndertake both the said charges,' the assembly enjoined Ferm to fill both offices.

Ferm's robust presbyterianism got him into trouble on the reconstitution of episcopacy. In October 1600 Peter Blackburn was appointed bishop of Aberdeen, with a seat in parliament. Ferm denounced this innovation. In February 1605 he appeared before the privy council with John Forbes, to justify their excommunication of the Earl of Huntly. He was a member of the general assembly which met at Aberdeen on 2 July, and was about to hold proceedings, contrary to the king's injunction. For this irregularity he was imprisoned (3 Oct.) in Doune Castle, Perthshire, at his own expenses. On 24 Oct. he was summoned to appear before the privy council, but would not own its authority in causes spiritual, and made his escape. He was again cited for 24 Feb. 1607, appeared before the council on 20 May, and again escaped, hiding himself for four days in Edinburgh. After incarceration at Stirling, and again at Doune, he was 'confynned in the Hielands,' namely, in the island of Bute, and spent nearly three years in prison. He appears to have received the stipend of Philorth (82*l.* 17*s.* 9*d.*) in 1607, but not in 1608, in which year he suffered much privation. After 1609 he was restored to his parish and college, and the university maintained an existence till his death. He died on 24 Sept. 1617, aged 51, and was buried in his church.

Ferm published nothing, but after his death two of his manuscripts were given to Adamson by a pupil, William Rires. Adamson intended to publish them both, but the 'Lectiones in Esterem' were not published, and are lost. The 'Analysis Logica in Epistolam Apostoli Pauli ad Romanos,' &c., Edinburgh, 1651, 8vo, is all that remains of Ferm's class work at Fraserburgh. A translation, by William Skae, was issued by the Wodrow Society, 1850, 8vo.

[Adamson's brief sketch prefixed to Analysis, 1651; Alexander's Life, prefixed to a Logical Analysis, 1850; Hew Scott's Fasti Eccles. Scotic. 1866 i. 25, 1871 vi. 626; Calderwood's Hist. Kirk of Scotl., 1845, vi. 292, 342, 445, vii. 21; M'Crie's Life of Melville, 1824, ii. 400; Peterkin's Booke of the Universale Kirk of Scotl., 1839, p. 486; Lewis's Topogr. Dict. of Scotl., 1851, i. 471 sq.; Grub's Eccl. Hist. of Scotl., 1861, ii. 278; Grant's Story of the University of Edinburgh, 1884; Notes and Queries, 7th ser. ii. (1886), 190.] A. G.

**FERMANAGH**, third Viscount (1712?–1791). [See Verney, Ralph.]

**FERMANAGH**, Lord of (*d.* 1600). [See Maguire, Hugh.]

**FERMOR, HENRIETTA LOUISA**, Countess of Pomfret (*d.* 1761), letter-writer, was the only surviving child of John, second baron Jeffreys of Wem, Shropshire, by his wife Lady Charlotte Herbert, daughter and heiress of Philip, earl of Pembroke and Montgomery. On 14 July 1720 she was married to Thomas Fermor, second baron Leominster, who in the following year was created Earl of Pomfret, or Pontefract, Yorkshire. He was afterwards elected a K.B., and in September 1727 was appointed master of the horse to Queen Caroline, to whom also Lady Pomfret was one of the ladies of the bedchamber. On the death of the queen in November 1737 Lady Pomfret, with her friend Frances, countess of Hertford, retired from court. In September 1738 she and her husband made a three years' tour in France and Italy. At Florence, where they arrived on 20 Dec. 1739, they were visited by Horace Walpole and Lady M. W. Montagu. They soon afterwards returned to England by way of Bologna, Venice, Augsburg, Frankfort, and Brussels, reaching home in October 1741. At the Duchess of Norfolk's masquerade in the following February the pair 'trudged in like pilgrims, with vast staffs in their hands!' (Walpole, *Letters*, ed. Cunningham, i. 132). Lord Pomfret died 8 July 1753, and was succeeded by his eldest son, George. The son's extravagance obliged him to sell the furniture of his seat at Easton Neston, Northamptonshire. His statues, which had been part of the Arundelian collection, and had been purchased by his grandfather, were bought by his mother for presentation to the university of Oxford (*ib.* ii. 428). A letter of thanks, enclosed in a silver box, was presented to her by the university, 25 Feb. 1755 (*London Mag.* xxiv. 131, 137), and a poem in her honour was published at Oxford in the following year. Lady Pomfret died on the road to Bath 15 Dec. 1761, leaving a family of four sons and six daughters. She was buried at Easton Neston, but a neat cenotaph was afterwards erected to her memory in St. Mary's Church, Oxford. An excellent wife and mother, Lady Pomfret exposed herself to constant ridicule by wishing to pass for a learned woman. Walpole, who is never weary of laughing at her 'paltry air of significant learning and absurdity,' adds that she was so utterly destitute of humour that 'she repined when she should laugh and reasoned when she should be diverted.' She considered 'that Swift would have written better if he had never written ludicrously' (Walpole, *Letters*, i. 91, 180, 181). Another satirical friend, Lady M. W. Montagu, found in Lady Pomfret's letters (which were as dull and affected as her conversation) all the pleasure of an agreeable author (*Letters*, ed. Wharncliffe and Thomas, ii. 31–2). Lady Bute, into whose possession these letters afterwards came, did not think them worth publishing. Three volumes of 'Correspondence between Frances Countess of Hartford (afterwards Duchess of Somerset), and Henrietta Louisa, Countess of Pomfret, between . . . 1738 and 1741,' were published at London in 1805, and again in 1806, by William Bingley, at the desire of Mrs. Burslem of Imber House, Wiltshire, to whom the originals belonged. Prefixed to vol. i. is an engraved portrait of Lady Pomfret from the original picture in crayons by Caroline Watson.

[Bingley's Memoir in Correspondence, i. xviii–xxvii.; Walpole's Royal and Noble Authors (Park), iv. 244–7; Burke's Extinct Peerage, 1883, pp. 298, 608; Collins's Peerage (Brydges), iv. 206; Walpole's Letters (Cunningham), vols. i. ii. iii.; Bridges's Northamptonshire, i. 289, 291; Lady M. W. Montagu's Letters (Wharncliffe and Thomas), ii. 24; Evans's Cat. of Engraved Portraits, i. 275.] G. G.

**FERMOR or FERMOUR, RICHARD** (*d.* 1552), merchant, of Welsh descent, was son and heir of Thomas Ricards, *alias* Fermor (*d.* 1485), by Emmotte, daughter and heiress of Simkin Hervey of Herefordshire, and widow of Henry Wenman. As a merchant of the staple of Calais he successfully and extensively engaged in commerce. He is generally described as a grocer, but he traded in silks, wheat, and all kinds of commodities. Early in 1513 he was granted by Margaret of Savoy, at Henry VIII's request, a passport, enabling him to export duty free from Flanders 36,000 rasières, i.e. 144,000 bushels of wheat (*Letters and Papers of Henry VIII*, i. 472). On 5 Feb. in the same year, and again on 27 April 1515, he received from the English government licenses to export six hundred sacks of wool. On 22 July

1515 a ship, the Crist—Strype calls it 'the Cast'—of which Fermor was chief owner, laden with wool for Italy, was driven on to the Zeeland coast, and some of the sailors were taken by Moorish pirates. On 1 Feb. 1520–1521 Fermor was stated to be 1,100*l.* in debt to the crown, and in 1523 400*l.* In December 1524 he seems to have visited Florence, and was of much financial assistance to John Clerk, Wolsey's agent, who was negotiating in Italy for Wolsey's election to the papacy. Fermor was one of the executors of Sir John Skevington, alderman of London (31 Dec. 1524). On 13 Oct. 1529 Wolsey owed 124*l.* 8*s.* 9*d.* to Fermor for silks supplied him. In November 1532 and November 1533 Fermor was on the roll of sheriffs for Bedfordshire and Buckinghamshire.

Fermor amassed vast landed property. As early as 10 July 1512 he was granted several manors in Norfolk and Suffolk, lately the property of Edmund de la Pole, earl of Suffolk. Subsequently he obtained the manor of Easton Neston, Northamptonshire, where he took up his residence, and many estates in neighbouring counties. In April 1533 he, his brother William, and another were granted the next presentation to the living of Bradninch, Devonshire. His zeal as a Roman catholic combined with his wealth to bring upon him the animosity of the minister Cromwell. His confessor, Nicholas Thayne, was imprisoned at Buckingham in 1540. Fermor paid him a visit and gave him 8*d.* and two shirts. On 29 May (according to Stow) proceedings were taken against Fermor for this action under the statute of præmunire; he was committed to the Marshalsea prison, and after trial in Westminster Hall was stripped of all his property. He was soon allowed to retire to Wapenham, in the neighbourhood of Easton Neston, and lived in the parsonage there, the advowson of which had belonged to him. It is stated that Will Somers, the jester, had been in Fermor's service before he was transferred to the royal household. Somers deplored his former master's misfortunes, and mentioned the matter to Henry VIII. The king is said to have expressed regret and to have directed some reparation. In 1550, two years after Henry's death, Fermor was restored to his property. He died suddenly at Easton Neston 17 Nov. 1552, and was buried in the church there. He married Anne, daughter of Sir William Brown, lord mayor of London, by whom he had five sons and five daughters. His second and third sons, William and George, died in infancy. His fourth son, Thomas, succeeded to the property of William, his father's brother, at Somerton. Sir John Fermor, his eldest son, knighted 2 Oct. 1553, was elected M.P. for Northamptonshire 11 Sept. 1553 and 26 Sept. 1555, sheriff of the county 1557, and died 12 Dec. 1571. He married Maud, daughter of Nicholas, lord Vaux of Harrowden, Northamptonshire, by whom he had (with other issue) a son, George, who distinguished himself in the Low Countries, was knighted by Leicester in 1586, was sheriff of Northamptonshire in 1589, travelled in Italy, entertained James I and Queen Anne at Easton Neston 11 June 1603. Sir George married Mary Curson, and his heir, Sir Hatton, was father of Sir William Fermor [q. v.]

[Collins's Peerage, ed. Brydges, iv. 198 et seq.; Letters and Papers of Henry VIII, ed. Brewer and Gairdner, 1512–35; Stow's Chronicle, 1614, p. 580; Hall's Chronicle, p. 142; Bridges's Northamptonshire, i. 292; Strype's Memorials, I. i. 7.] S. L.

**FERMOR, THOMAS WILLIAM,** fourth Earl of Pomfret (1770–1833), general, second son of George, second earl of Pomfret, by Miss Anna Maria Drayton of Sunbury, Middlesex, was born 22 Nov. 1770. Early in 1791 he was appointed to an ensigncy in the 3rd guards. He served in Flanders in 1793, and was present at the battle of Famars, the sieges of Valenciennes and Dunkirk, and the battle of Lincelles. In 1794 he was promoted to a lieutenancy. He served in Ireland during the rebellion, and in the expedition to the Helder, where he took part in the several actions. On 16 March 1800 he was appointed to a company, with the rank of lieutenant-colonel. He served with the guards in the Peninsula until his promotion to the rank of major-general, 4 June 1813. For the battle of Salamanca he received a medal; and he was also a knight of the Portuguese order of the Tower and Sword, which he obtained permission to accept 11 May 1813. His last commission as lieutenant-general bore date 27 May 1825. He succeeded his brother George as fourth earl 7 April 1830. Pomfret, who was F.R.S. and F.S.A., died 29 June 1833. He married, 13 Jan. 1823, Amabel Elizabeth, eldest daughter of Sir Richard Borough, bart., by whom he left issue two sons and two daughters. Lady Pomfret married, secondly, in May 1834, William Thorpe, D.D., of Belgrave Chapel, Pimlico (*Gent. Mag.* new ser. ii. 101). He was succeeded by his eldest son, George William Richard, fifth earl, who died unmarried on 8 June 1867 (*ib.* 4th ser. iv. 105), when the earldom, barony, and baronetcy became extinct.

[Gent. Mag. vol. ciii. pt. ii. pp. 78–9; Collins's Peerage (Brydges), iv. 207; Burke's Extinct Peerage, 1883, p. 603.] G. G.

**FERMOR, FARMER, or FERMOUR,** SIR WILLIAM (1623?–1661), royalist, was the eldest son of Sir Hatton Fermor, knt., of Easton Neston, Northamptonshire, by his second wife, Anna, daughter of Sir William Cokayne [q. v.], lord mayor of London. Sir Hatton Fermor, the great-grandson of Richard Fermor [q. v.], was knighted by James I in 1603, and died in 1640, when Dame Anna applied for the wardship of her son, who was under age (*State Papers*, Dom. Charles I, 1640–1, p. 218). In the following year William was created a baronet, 6 Sept. (BURKE, *Dorm. and Ext. Peerage*, p. 608), by the king, who also gave him the command of a troop of horse, and afterwards made him a privy councillor to Prince Charles. Fermor lived peaceably, though with greatly diminished means, at Easton Neston during the Commonwealth. He had to compound for his estates to the amount of 1,400*l.*, being allowed, however, to collect his own rents on condition of paying them in to the use of the government (DRING, *Cat. and R. Comp. Papers*, 1st ser. xxvi. f. 51). In 1651, the authorities having discovered that Fermor had four or five years before married Mary, daughter of Hugh Perry of London, and widow of Henry Noel, second son of Viscount Camden, who brought him an estate of 300*l.*, they obliged him to compound for that also (*ib.* f. 51). Probably from a private grudge, efforts were made by two Northamptonshire gentlemen, Willoughby and Digby, on different occasions, to ruin his character with the government. Fermor was summoned before the council, but it having been proved that the reports against him were slanderous, and that Willoughby and Digby had each challenged him to fight a duel, they were sent to the Tower and forced to apologise to Fermor, while he was commended for his behaviour 'as a man of honour' (*State Papers*, Dom. 1653, p. 477, 1644, pp. 203, 219, 220, 224, 226, 287). In 1655 a further charge was brought against Fermor of destroying the Protector's deer and encouraging deer-stealers, but, though summoned again before the council, no punishment is recorded (*ib.* 1655, p. 254). A Major Farmer was sent in 1659 with a troop of horse to secure Carlisle for Monck, but failed in the attempt, Elton, who commanded in the city, inducing the soldiers to keep him out (BAKER, *Chronicle*, 1679, p. 665). At the Restoration Fermor's fortunes revived. In May 1660 he took his seat on the privy council (see warrant signed by him, 31 May, *Eg. MS.* 2542, f. 361); and on 2 April following was returned M.P. for Brackley (*Parl. Blue Book*, i. 625), being also deputy-lieutenant for Northamptonshire (*State Papers*, Dom. Charles II, 1661, p. 47). On 18 April he was created a knight of the Bath, and on the 23rd took part in the coronation, his last appearance in public. He died three weeks afterwards, 14 May, a few days after the meeting of the Cavalier parliament, having been too ill to take his seat. Collins ascribes his death to small-pox, caught while assisting in the ceremonies of the knights of the Bath at the coronation; but there is no other authority for this statement, which may have arisen from the fact that Lady Fermor's first husband died of that disease (funeral sermon on 'Lady Mary Farmer' by John Dobson). Sir William was buried at Easton Neston. His wife, by whom he had five sons and two daughters, survived him ten years (*d.* 1670). The eldest son, William, was raised to the peerage by the title of Lord Leominster or Lempster in 1692, and is noticed below [see also FERMOR, HENRIETTA LOUISA].

[Collins's Peerage (ed. 1812), iv. 214, 215; Bridges's Northamptonshire, i. 144, 276; Northamptonshire Notes and Queries, vol. iii. pt. xix. pp. 78–80.] E. T. B.

**FERMOR, WILLIAM,** BARON LEOMINSTER (*d.* 1711), connoisseur, was the eldest son of Sir William Fermor, bart., of Easton Neston, Northamptonshire [q. v.], by Mary, daughter of Hugh Perry of London and widow of Henry Noel, second son of Edward, viscount Campden. He succeeded as second baronet in 1671, was elected M.P. for Northampton in 1671 and again in 1679, and was elevated to the peerage, 12 April 1692, by the title of Baron Leominster of Leominster, Herefordshire. He was thrice married: first to Jane, daughter of Andrew Barker of Fairford, Gloucestershire, by whom he had a daughter, Elizabeth, who died unmarried in March 1705; secondly, to the Hon. Katherine Poulett, daughter of John, first lord Poulett, by whom he had Mary, married to Sir John Wodehouse, fourth baronet, of Kimberley, Norfolk; and, thirdly, to Lady Sophia Osborne, daughter of Thomas, first duke of Leeds, and widow of Donogh, lord Ibrackan, grandson and heir of Henry, seventh earl of Thomond. By this lady, who survived until 8 Dec. 1746, he had a son, Thomas, and four daughters. Leominster built the house and planned the gardens and plantations at Easton Neston. The house was completed by Nicholas Hawksmoor in 1702, about twenty years after the erection of the wings by Sir Christopher Wren. He adorned the whole with part of the Arundel marbles which he had purchased and which his son had actually the temerity to attempt to restore with

the assistance of one Giovanni Battista Guelfi, 'a scholar of Camillo Rusconi.' The collection was afterwards greatly neglected. 'Coming back,' writes Walpole to Montagu on 20 May 1736, 'we saw Easton Neston, where in an old greenhouse is a wonderful fine statue of Tully haranguing a numerous assembly of decayed emperors, vestal virgins with new noses, Colossus's, Venus's, headless carcases, and carcaseless heads, pieces of tombs, and hieroglyphics' (*Letters*, ed. Cunningham, i. 6). The marbles were presented in 1755 to the university of Oxford by Henrietta Louisa, countess of Pomfret [q. v.] A description of Easton Neston and its art treasures is included in the 'Catalogue of the Duke of Buckingham's Pictures,' 4to, London, 1758 (pp. 53–66). Leominster died 7 Dec. 1711, and was succeeded by his only son, Thomas [see Fermor, Henrietta Louisa].

[Collins's Peerage (Brydges), iv. 205–6; Bridges's Northamptonshire, i. 289.] G. G.

**FERMOY**, seventh Viscount (1573 ?–1635). [See Roche, David.]

**FERNE**, HENRY (1602–1662), bishop of Chester, eighth and youngest son of the antiquary, Sir John Ferne [q. v.], was born at York in 1602, while his father was secretary to the council of the north. After Sir John's death (about 1610) Lady Ferne married Sir Thomas Nevill of Holt, Leicestershire, by whose care Henry was educated at the free school of Uppingham, Rutlandshire. According to Wood (*Athenæ*, iii. 533, ed. Bliss), Ferne entered St. Mary Hall, Oxford, as a commoner, in 1618, where he remained two years under the tuition of a noted tutor; but there is no mention of his matriculation in Clark's 'Registers.' A George Ferne of Cambridge was incorporated M.A. at Oxford 21 Feb. 1617–18. In 1620 Henry was admitted pensioner, and was afterwards fellow of Trinity College, Cambridge. Soon after taking his B.D. (1633) he became domestic chaplain to Morton, bishop of Durham, who in about a year made him rector of Masham, Yorkshire. He was afterwards presented by his step-brother, Henry Nevill, to the living of Medbourne, Leicestershire, holding also from 1641 the archdeaconry of Leicester, to which post he was presented by the Bishop of Lincoln. In 1642 he went to Cambridge to take the degree of D.D., and spoke in answer to the Divinity Act at the Commencement. Returning to his living he first came under the king's notice by a sermon he preached before him at Leicester in July, when Charles marched through on his way to Nottingham. There also Ferne, who seems to have joined the royal forces, again preached, and so pleased the king that he made him his chaplain extraordinary, till an ordinary chaplaincy should fall vacant, which happening the next year Ferne received the promised post. Meantime he returned to Medbourne, and in the autumn published his first work, which was also the first pamphlet openly on the king's side, entitled 'The Resolving of Conscience upon this question: Whether upon such a supposition or case as is now usually made (viz. the king will not discharge his trust, but is bent or seduced to un-bend religion), subjects may take arms and resist? and Whether that case is now?' Cambridge, 1642, 4to (2nd ed. Oxford, 1643), 'with an epistle to all the misse-led people of this land.' Having thus declared himself, Ferne was obliged to abandon his living, and retire to Oxford for safety. Here in 1643 he took the degree of D.D., and employed himself by preaching constantly 'gratis' at St. Aldgate's Church, and also in writing pamphlets in reply to the storm of controversial literature which his first book had aroused: 'Conscience Satisfied, by H. Ferne, D.D., by way of reply unto severall answers made to a treatise formerly published for the resolving of conscience . . . especially unto that which is entitled a Fuller Answer,' Oxford, 18 April 1643, 4to; and 'A Reply unto severall treatises pleading for the armes now taken up by subjects in the pretended defence of Religion and Liberty. By H. Ferne, D.D.,' Oxford, 1643, 4to (*Brit. Mus.* and *Bodl. Catalogues*). As a further proof of royal favour, on a rumour reaching Oxford that the headship of Trinity, Cambridge, was vacant by the death of the master, Charles would have promoted Ferne to the post, but the news proving false he gave him a patent for it, 'when it should prove void.' Ferne was summoned, according to Walker, before parliament as a delinquent. In 1644 he took part in the negotiations at Uxbridge as chaplain to one of the lords commissioners, and there spoke by request upon the difference between episcopacy and presbyterianism, publishing his views upon the subject under the title of 'Episcopacy and Presbytery considered; according to the severall respects we may commend a church government, and oblige good Christians to it,' Oxford, 1644, 4to (Bodl. copy; 2nd ed. 1647, Brit. Mus.) A few months after his return to Oxford he accompanied the king to the siege of Leicester, probably hoping in the event of success to return to Medbourne; but when the defeat of Naseby (14 June 1645) shattered the royalist cause, Ferne slipped away from the battle-field to Newark, where he remained preaching to the garrison till the royal command came to them to sur-

render. He retired to some relatives in Yorkshire, where he remained till summoned to Carisbrooke by his royal master. Here he preached the last sermon Charles heard before he went up to London for his trial and execution, afterwards published: 'A Sermon on Habak. ii. 3, preached before his Majesty at Newport, in the Isle of Wight, 29 Nov. 1648, being the fast day,' London, 1648–9, 4to. Ferne was deprived of his living and again withdrew to Yorkshire (probably to Sandbeck, whence his will was dated in 1659). There he lived quietly upon his private means till the Restoration, publishing between 1647 and 1660 a series of theological pamphlets, chiefly in defence of the reformed church against the Roman catholic: 'Of the Division between the English and Romish Churches upon the Reformation by way of answer to the seemingly plausible pretences of the Romish party,' London, 20 July 1652; 'Certain Considerations of Present Concernment touching this Reformed Church of England, with a particular examination of Anthony Champneys, Dr. of the Sorbonne,' London, 1653, 12mo; 'A Compendious Discourse upon the case as it stands between the Church of England and of Rome on the one hand, and again between the same Church of England and those Congregationalists which have divided from it on the other hand,' London, 1655, 8vo, 2nd ed. Bodl.; 'A Brief Survey of Antiquity for the Trial of the Romish Church;' 'An Enlarged Answer to Mr. Spencer's book, entitled "Scripture Mistaken,"' London, 8vo, 1660.

In 1656 Ferne dared to censure 'Oceana,' a copy having been sent him by Harrington's sister, whereupon the author published the correspondence that passed between them, under the title of 'Pian Piano; or intercourse between H. F., D.D., and J. Harrington, Esq., upon occasion of the Dr.'s censure of the Commonwealth of Oceana,' 1656 (Bodl.) At the Restoration Charles II at once confirmed his father's patent to Ferne of the mastership of Trinity College, Cambridge, and during the eighteen months of his headship he was twice made vice-chancellor (1660 and 1661). He showed his moderation by readmitting all who had been made fellows of Trinity under the Commonwealth, and his consistency by only suffering those divines who were conformable and had renounced presbyterianism to preach at St. Mary's. Early in 1661 Ferne also received the deanery of Ely, promised to him by a royal warrant from Brussels in 1659 (White Kennett, *History*, p. 644). He was installed 12 March 1660–1, and was twice prolocutor of the lower house of convocation during that year. In 1662 he resigned his mastership, deanery, and Medbourne (to which living he had been restored at the Restoration), on being promoted to the see of Chester, where he succeeded Dr. Walton, whom he is said to have helped in his Polyglot Bible. Ferne was consecrated bishop of Chester on Shrove Sunday (9 Feb. 1661–2), but died exactly five weeks afterwards (Sunday, 16 March) in the house of his kinsman, Mr. Nevill, in St. Paul's Churchyard. He was buried 25 March in St. Edmund's Chapel, Westminster Abbey, where he lies under a brass with his arms and a Latin inscription, which records that he attended Charles I during his imprisonments almost to the last. Two heralds, in token of royal respect, attended his funeral. A curious proof of his conscientiousness is given in his will: a bequest of 10*l.* to Trinity College, 'by way of restitution, fearing that I did not discharge those petty stewardships (which I sometime bore there) so faithfully as I should.' He left money to the poor of three Yorkshire parishes, and four 'poor ministers,' while his 'beloved brother-in-law, Clement Nevill,' at whose house he died, received his library (*ib.* p. 644). Wood and Kennett both give him an excellent character, not only for devotion and piety, but for a sweet temper under all his trials. 'One who knew him from his youth' told Wood that 'his only fault was that he could not be angry' (*Athenæ*, ed. Bliss, viii. 534). Besides the works given above he published 'A Sermon on Judges v. 15, preached at the publique faste 12 April 1644, at St. Marie's, Oxford, before the members of the hon. House of Commons there assembled,' Oxford, 1644, 4to; 'An Appeal to Scripture and Antiquity on the Questions of the Worship and Invocation of Saints and Angels, &c., against the Romanists,' London, 1665, 12mo.

[Brit. Mus. Cat. of Printed Books; Bodl. Cat.; Walker's Sufferings of the Clergy, pt. ii. p. 43; Nichols's Leicestershire, ii. 723; Chalmers's Biog. Dict.; Chester's Westminster Abbey Reg.]

E. T. B.

FERNE, Sir JOHN (*d.* 1609), writer on heraldry, was the son of William Ferne of Temple Belwood in the isle of Axholme, Lincolnshire, who came originally from Doncaster, Yorkshire, by his wife Ann, daughter and heiress of John Sheffield of Beltoft, Lincolnshire. When about seventeen years of age he was sent to Oxford, and placed, as Wood conceives, either at St. Mary's Hall or at University College; but, leaving the university without a degree, he entered himself a student of the Inner Temple in November 1576 (*Students admitted to the Inner Temple*, 1547–1660, ed. W. H. Cooke, p. 82,

where Ferne is described as of Uttoxeter, the 'second son of Sir John Ferne of Temple Belwood'). In 1586 he published at London a learned work in quarto entitled 'The Blazon of Gentrie: deuided into two parts. The first named, the Glorie of Generositie; the second, Lacye's Nobilitie. Comprehending Discourses of Armes and of Gentry; Wherein is treated of the Beginning, Parts, and Degrees of Gentlenesse, with her Lawes: Of the Bearing and Blazon of Cote-Armors, of the Lawes of Armes and of Combats. Compiled by John Ferne, Gentleman, for the Instruction of all Gentlemen bearers of Armes, whome and none other this worke concerneth.' Although tedious and pedantic the treatise is full of curious information, and far above the level of the early heraldic writers. It is written in the form of a dialogue, alternately supported by six interlocutors, representing a herald, a knight, a divine, a lawyer, an antiquary, and a ploughman. The dialogue is not without dramatic spirit, particularly that assigned to Collumell, the ploughman, who speaks freely both the language and opinions of the yeomanry at that time on several points, but especially on the reformation; nor are the strong prejudices of Paradinus, the herald, and Torquatus, the knight, described with less force. The first part was written when Ferne was beginning his legal studies. His work lay by him in manuscript, and its publication arose out of a curious incident. In 1583 a foreigner, who called himself Albertus à Lasco, count-palatine of Syradia in Poland, came to England, was received with great honours at the court and university, and disappeared after four months, leaving his bills unpaid. Ferne, who made his acquaintance, told him (if he did not know it already) that a distinguished English family was named Lacy, and Lasco claimed to be descended from it. He engaged Ferne to write a treatise on the descent of the Lacys. When the imposture was discovered reports prejudicial to Ferne were circulated, and he thought it necessary to publish what he had communicated to à Lasco. If he delivered nothing to à Lasco but what appears in the second part of his book, he was not guilty of genealogical flattery. It is a very faithful investigation of the descent of that house, and fatal to à Lasco's claims. Many woodcuts of the arms, quarterings, and impalements of the Earls of Lincoln are introduced in this latter treatise. On 13 Aug. 1595 Ferne was appointed by the queen deputy-secretary of the council of the north at York, in succession to Ralph Rokeby, junior, deceased (*Cal. State Papers*, Dom. 1595–7, p. 93). He proved himself a hard-working official, persecuted the Roman catholics with cheerful alacrity, and amassed considerable wealth. By 7 June 1604 he was knighted, and received from the king, along with Sir William Gee, the office of secretary and keeper of the signet in the north (*ib.* 1603–10, p. 118). He was M.P. for Boroughbridge 1604–9, and died before 14 Dec. 1609, when his successor was elected. Another John Ferne, son of William Ferne, died 26 Aug. 1615, and was buried in Belton Church (Stonehouse, *Hist. of the Isle of Axholme*, p. 324). Ferne married Elizabeth, fourth daughter of John Nedham of Wymondley Priory, Hertfordshire (Clutterbuck, *Hertfordshire*, ii. 550). By this lady, who remarried Sir Thomas Smith, called Nevill, of Holt, Leicestershire (Le Neve, *Knights*, Harl. Soc. p. 375), he had several sons, of whom Henry Ferne [q. v.], the youngest, was afterwards bishop of Chester.

[Wood's Athenæ Oxon. (Bliss), ii. 85–6; Moule's Bibliotheca Heraldica, pp. 31–3; Chalmers's Biog. Dict. xiv. 211–12; Stonehouse's Hist. of the Isle of Axholme, pp. 345–51; Gent. Mag. vol. lxii.; Hunter's Doncaster, vol. i.; Cal. State Papers, Dom. 1595–1610.] G. G.

FERNELEY, JOHN (1782–1860), animal painter, born at Thrussington, Leicestershire, on 18 May 1782, was the son of a wheelwright, and was apprenticed to his father's trade. He, however, soon showed a taste for painting, and used to copy pictures which were lent to him, besides painting the fore-boards of wagons with colours prepared by himself, and obtained from the town of Leicester during his free Saturday afternoons. At the age of twenty-one, in 1803, he was sent by his father to London to study under Ben Marshall, the best known painter of horses at that time, and remained about a year under his tuition, spending an interval of six months at Dover, where he painted pictures for the officers of the Leicestershire militia, then stationed at Dover Castle. In 1806 Mr. Assheton Smith [q. v.], who had just purchased the Quorn hounds, sent for Ferneley to Quorndon, and had some large hunting pictures painted by him. These, and some similar pictures painted for Lord Tamworth at Stanton Harold, gained him a reputation, and established for him a practice, in which, though not one of the higher branches of the art, he became almost unrivalled, and enjoyed an unlimited patronage for about fifty years. In 1809–10 and 1812 Ferneley was in Ireland, painting pictures for the Earl of Belmore, Lord Lismore, Lord Rossmore, and many others. He re-

turned to his native country, married, and in 1814 established himself at Melton Mowbray, where he resided until his death, only leaving it for professional visits. He painted innumerable portraits of hunting scenes, and of the noblemen and gentry who were the chief patrons of the sport. Though not a great painter or a finished artist, he possessed industry and the art of pleasing his patrons, with most of whom he was on terms of personal friendship, becoming by degrees one of the best-known characters in Melton Mowbray society. There is hardly a house in the district inhabited by sportsmen that does not boast some specimen of Ferneley's work. He occasionally painted turf, coaching, and other sporting subjects, but the chase was his speciality, and brought out his best work. Ferneley died 3 June 1860, and was buried at Thrussington. He married, first, Miss Sally Kettle (*d.* 1836), by whom he had seven children, of whom two followed his profession: John (1815–1862), who resided chiefly in Yorkshire, painting hunting and military pictures, and Claude Loraine, still living, a landscape and animal painter. Ferneley married, secondly, Miss Ann Allan (*d.* 1853), by whom he had one son. Ferneley was a frequent exhibitor and visitor at the London exhibitions; many of his pictures have been engraved in the 'Sporting Magazine' and other similar works.

[New Sporting Magazine, July 1860; Leicestershire Mercury, 9 June 1860; Royal Academy Catalogues; private information.] L. C.

FERRABEE, GEORGE (*fl.* 1613), composer. [See FEREBE.]

FERRABOSCO or FERABOSCO, ALFONSO (*fl.* 1544–87), musical composer, contributed madrigals and motets to the set of each collected by Cipriano di Rore and published by Gardano in Venice in 1544. He seems to have settled in England, possibly at Greenwich, some time before 1567, when a pension was conferred upon him by Queen Elizabeth. In a letter written by him to Cecil, 10 Sept. 1567 (*State Papers*, Eliz. Dom. Ser. vol. xliv. No. 4), he says that he has heard of the queen's intention from 'the Sigr. Conte di Laester' (Leicester), and that, being unable to ride through indisposition, he writes to ask that the patent may be continued to his heirs after his death. The mention of his heirs makes it at least probable that his son Alfonso (*d.* 1628) [q. v.] was already born at this time. During his residence in England he became intimate with William Byrd, with whom he had 'a vertuous contention in loue made vpon the plainsong of Miserere,' which contention is subsequently explained to have been the composition of forty different settings of the plainsong, not, as stated in Grove's 'Dictionary' and elsewhere, one composition in forty parts. Their productions were afterwards published by East, under the title of 'Medulla Musicke,' in 1603 (see MORLEY, *Introduction to Practicall Musicke*, p. 115; also BYRD, WILLIAM, and EAST, THOMAS). 'Alphonso,' as he was usually called, attained to great reputation in England, and Peacham, in his 'Compleat Gentleman' (ed. 1661, p. 102), says: 'Alphonso Ferabosco the father, while he lived, for judgement and depth of skill (as also his son yet living), was inferiour unto none; what he did was most elaborate and profound, and pleasing enough in Aire, though Master Thomas Morley censureth him otherwise. That of his "I saw my Lady weeping" and "The Nightingale" (upon which Ditty Master Bird and he in a friendly æmulation exercised their invention) cannot be bettered for sweetnesse of Ayre or depth of judgement.' Morley's censure, it may be observed, is not to be found, but he recommends him to the student as an example of 'deep skill' (*Introd.* p. 180). 'The Nightingale' here noticed was not composed to the English words, but was adapted by Nicholas Yonge for his 'Musica Transalpina' from an early composition of Ferrabosco's. The 'friendly æmulation' is probably another version of the story told by Morley as to the plainsong 'Miserere.' The writer has been misled by the fact that Byrd also set the words 'The Nightingale, so pleasant and so gay.' Peacham's authority being thus doubtful, we may surmise that for 'son' we should read 'grandson.' In the latter part of his life Ferrabosco returned to Italy, and published his 'second' book of madrigals in Venice (Gardano) in 1587 (possibly the contributions to Cipriano di Rore's collection ranked as his first set). From the title-page and preface we gather that he had taken service at the ducal court of Savoy. He calls himself 'gentil'huomo dell' Altezza di Savoia,' and the madrigals are dedicated to Catherine of Austria, infanta of Spain and duchess of Savoy. The preface is dated 'Venetia, il dì 4. Settembrio. 1587.' There is no evidence as to his having come back to England; indeed, had it been so, his compositions could hardly with justice have been included in Yonge's 'Musica Transalpina,' which consisted exclusively of works by foreign composers, with the single exception of Byrd, mentioned on the title-page. Besides the printed part-books in which his compositions are contained, and which are, of course, of extreme rarity, madrigals by him are included in many of the modern collections, and manu-

script copies are to be found in the Fitzwilliam Museum, Cambridge, and elsewhere. Sir William Leighton's 'Tears and Lamentacions of a sorrowfull Soule' (1614) contains three motets by him.

[Grove's Dict. i. 512, iii. 159; documents and authorities quoted above.] J. A. F. M.

FERRABOSCO or FERABOSCO, ALFONSO (*d.* 1628), lutenist and composer, is said to have been 'born at Greenwich of Italian parents' (Wood, *MS. Notes*, in Bodleian). If so he must have been born some time before 1587, possibly as early as 1567 [see Ferrabosco, Alfonso, *fl.* 1544–1587]. Dowland, in his 'Varietie of Lute Lessons,' 1610, calls him 'the most Artificiall and famous Alfonso Ferrabosco of Bologna.' This would imply that he was taken to Italy by his father, and that he studied music and lute-playing at Bologna. A Domenico Maria Ferrabosco was 'maestro di cappella' of S. Petronio in Bologna in the sixteenth century (Paloschi, *Annuario Musicale*, index). The gift of music seems to have been diffused through this family to a degree that is comparatively rare in musical history. In Bull's 'Virginal Music' (Addit. MS. 23623) there is an arrangement of a 'Toccata di Roma, sexti toni,' by Hieronimo Ferabosco, whose music may very possibly have been introduced to Bull by the elder Alfonso. From the internal evidence of the second Alfonso's music it is clear that he imbibed none of his father's 'deep skill,' and that he attached himself definitely to the new school of music which sprang up in Italy at the beginning of the seventeenth century. It is not known whether he was actually one of the musical revolutionaries who met at the house of Giovanni Bardi in Florence, and who ultimately changed the massive polyphony which had been the chief glory of the previous century to the slight and easy monody, which gave free scope for the portrayal of dramatic situations. It is certain, however, that he was one of the first who brought the new music into England. His migration must have taken place very early in the century, for on 22 March 1605 he received the appointment of extraordinary groom of the privy chamber and musical instructor to Prince Henry, with a pension of 50*l.* per annum. In 1609 his 'Ayres' were published by Snodham, and were dedicated to his royal pupil. The composer in the dedication calls the work his 'Firstfruits,' so that we may take it for granted that the publication of the songs preceded that of the 'Lessons' for viols, which were issued in the same year. To the 'Ayres' are prefixed complimentary sonnets by Ben Jonson, Campion, and N. Tomkins. The accompaniments to the songs, the words of many of which are from Ben Jonson's masques, &c., are in lute tablature. Three of the songs are printed by Burney, who, however, expresses anything but admiration for the composer's style. Like all the productions of the early monodists, the melodies seem extraordinarily harsh, crude, and uninteresting. The volume of lessons for one, two, and three viols contains poems by Ben Jonson and 'Gual: Quin,' the latter in Italian. From the preface we learn that the pieces had already obtained a certain reputation, having been circulated in incorrect copies. Anthony à Wood (*MS. Notes*) says that 'divers Fantazies or Fancies for 5 and 6 parts' were 'played to the great admiration of many, but I think few or none of them are yet extant. Some of his compositions are in the Musick School at Oxford.' In 1610 a 'Fantasie' and 'Pavin' by him appeared in Dowland's 'Varietie of Lute Lessons,' and similar compositions, some in four parts, are to be found in manuscript collections in the British Museum (e.g. Add. MSS. 29427, 29996) and elsewhere. In some of these he is called 'the elder,' as being the elder of the two lutenists of the name, and it is this which has given rise to the supposition that there were only two Ferraboscos, the elder of whom is accredited, not merely with having died at a distance of eighty-five years from the date of his first publication, but with having composed at one time of his life madrigals of the most flowing and graceful kind, and at another songs in the harshest style of monody. Mr. Peter Cunningham quotes, but without giving his authority, a document which shows that Ferrabosco held his court appointments throughout his life. On 5 Dec. 1623 a warrant for 20*l.* is granted to him as 'one of his Maties. Musicons' for a 'New lyra and vall de gambo by him bought.' At the accession of Charles I his name appears in a list of those whose salaries or pensions were in arrear; one quarter's payment (12*l.* 10*s.*) is owing to him (*State Papers*, Dom. Chas. I, vol. i. No. 117). In 1626 (7 July) he was appointed to succeed Coperario [q. v.] as composer in ordinary. On 19 March 1627–8 his son, the third of the name, was sworn as 'a musician to His Majesty for the Viols and Wind Instruments in the place of his father, Alfonso Ferrabosco, deceased. On the 28th of the same month a similar entry is found in the State Papers, in which the names of Alfonso and Henry Ferrabosco are found together as taking their father's place as musician.

[Rymer's Fœdera, ed. 1715, xvi. 611; Burney's History, iii. 138, 346; Grove's Dict. i. 512;

works of Ferrabosco, printed and manuscript, quoted above; Cal. State Papers, Dom. Charles I, App. 7 July 1626, 1627–8, xcviii. p. 44; Notes and Queries, 3rd ser. iv. 450.] J. A. F. M.

**FERRABOSCO, ALFONSO** (*d.* 1661), son of Alfonso Ferrabosco (*d.* 1628) [q. v.], was probably the 'Master Alphonso Ferrabosco' who sang in 'a Hymenœi' on Twelfth Night 1606, on the occasion of the marriage of Robert, earl of Essex, with Lady Frances, daughter of the Earl of Suffolk. He succeeded his father as one of the 'viols' in the king's band in March 1627–8, and, together with his brother Henry, was appointed to the place of musician in ordinary. The two brothers probably held jointly the post of composer in ordinary (see below). Four pieces for viols by him, some of which are called 'In nomine,' are preserved in Addit. MS. 29427, where he is distinguished from his father by the addition of 'junior.' Among the manuscripts in Ely Cathedral is an anthem, 'Let God arise,' the 'full' part of which is attributed to Alfonso Ferrabosco, and the 'verse' portions to Lawes. The third Ferrabosco is the one who stands nearest in point of time to Lawes, and we may therefore conclude that in this anthem we have a work by him. No other composition of his is known. From various entries in the State Papers, Alfonso seems to have survived his brother, but only by a short term; in 1661 the place as musician was filled by Th. Bates, who seems to have gained by the division of labour practised by his predecessors, as he is given '50*l.* and 40*l.* yearly.' The brothers were succeeded in the post of composer in ordinary by Dr. William Child, who was appointed on 4 July 1661 'in the roome of Alfonso Ferrabosco and Henry Fferrabosco, deceased;' he, however, only received a grant of 40*l.* a year.

JOHN FERRABOSCO, who was organist of Ely Cathedral from 1662 until his death in 1682, was probably a son of either Alfonso or Henry. In 1671 he took the degree of Mus.B. at Cambridge, 'per literas regias.' It has been suggested that he may have introduced into the cathedral the 'Chanting Service' as it is called, in which the verses are set alternately in a florid motet style and in a simple chant form. This is said to have been a not unusual practice in certain Italian churches, and it is supposed that he may have adopted the plan from the land of his family's origin. The manuscript collection at Ely contains eleven anthems by him, as well as many services, one of which, in B flat, is given by Tudway, who wrongly ascribes it to Alfonso Ferrabosco; it is also contained in other manuscript collections, as at Peterborough, and in Sir F. A. Gore Ouseley's collection.

[Cal. State Papers, Dom. Ser. Charles II, 1661–2, xxxix. p. 32, xlv. p. 180, lv. p. 386; Docquet Book, 4 July 1661; authorities quoted above; Somerset House Gazette, i. 101 (1824); Grove's Dict. i. 512; Dickson's Cat. of Music MSS. in Ely Cathedral.] J. A. F. M.

**FERRAR, NICHOLAS** (1592–1637), theologian, was the third son of Nicholas Ferrar, a London merchant, by his wife Mary, daughter of Laurence Wodenoth of Savington Hall, Cheshire. His father ranked high among the merchants of London, and was interested in the adventures of Hawkins, Drake, and Raleigh; his mother was a woman of fervent piety, who regulated her household well, and undertook the education of her children. He was brought up to read the Bible and 'Foxe's Book of Martyrs,' and from the age of five gave signs of a deeply religious disposition. At the age of six he was sent to the school of one Mr. Brooks, at Enborne, near Newbury, Berkshire, whence at the age of fourteen he proceeded to Clare Hall, Cambridge. His tutor, Augustine Lindsell, was a man of a refined and pious mind, whose influence contributed much towards fortifying Ferrar's character. In 1610 he took the degree of B.A., and was elected fellow of his college, the subject which he was chosen especially to study being medicine. His residence at Cambridge was made the more agreeable to him as his favourite sister was married to a country gentleman named Collet, who lived at Bourn, near Cambridge.

Ferrar's health, however, was so bad that he needed all his own medical knowledge and his sister's care. He suffered from ague, and in 1612 was advised to travel. The new master of Clare Hall, Dr. Robert Scot, was the king's sub-almoner, and introduced Ferrar to James I's daughter Elizabeth, who had just begun her luckless career by marrying the elector palatine. In attendance upon her Ferrar set out for Holland in April 1613, having previously received from his university the degree of M.A., though he was not yet of the requisite standing. At Amsterdam he parted from the suite of the elector, preferring to visit North Germany, where he passed from Hamburg to Leipzig, and thence to Prague, studying the literature and history of Germany. He next visited Italy, where Venice was his headquarters, though he went as far as Rome. At Marseilles he nearly died from a severe fever (April 1616), and after his recovery set out for Spain, which he traversed mostly on foot. He returned to England in 1618.

His travels had so far established his health that he was now able to turn to business. His own desire was to return to Cambridge, but his father was old, and the business concerns of the firm were more than his elder brother could manage by himself. The Ferrar family was closely connected with the business of the Virginia Company, to which Nicholas now devoted himself. His reputation was so great as a man of science that in 1619 he was offered the post of reader of geometry at Gresham College, which he declined. The affairs of the Virginia Company gave him sufficient employment, as its patent was threatened by the king, and frequent attempts were made by the council to override it. Ferrar was the chief adviser of the Earl of Southampton and Sir Edwin Sandys in withstanding these attempts; but his efforts were in vain, and the company was deprived of its patent in 1623.

Ferrar was now a well-known man in political circles. He was elected to parliament in 1624, and took part in the impeachment of the lord treasurer, the Earl of Middlesex, who had been foremost in the dissolution of the Virginia Company. But this was the last act of Ferrar's public life. He had seen enough of the world and its ways. He shrank from the struggle which he saw would soon break out between Charles I and parliament, and fell back upon an old design of spending his days in religious retirement and in the practices of devotion. He had been offered one of the greatest heiresses in London for his wife, but declined, saying that he had determined to lead a single life. The animosities of public life caused him remorseful feelings, and he set to work to wind up his business concerns that he might withdraw from London. In this intention he was warmly seconded by his mother; and as his father had died in 1620 there was nothing to prevent him from carrying out his wishes.

First he looked out for a suitable place, and was attracted by Little Gidding in Huntingdonshire, of which the manor was for sale. Mrs. Ferrar bought it in 1624, and next year the outbreak of a plague in London hastened the preparations for the departure of the family. The village of Little Gidding had shrunk into one shepherd's hut, a ruined manorhouse, and a church which was used as a barn. When Mrs. Ferrar arrived and found workmen engaged in preparing the house for her use, she refused to enter till the church had been cleansed from its desecration. The church was soon repaired, and a neighbouring priest was employed to say daily service. On Trinity Sunday 1626 Ferrar was ordained deacon by Bishop Laud, and returned to Little Gidding, which he never again quitted.

As soon as it was known that Ferrar had taken orders he was offered preferment by many of his influential friends. But this was far from his mind, nor would he ever consent to proceed to priest's orders. His object was to lead a religious life in accordance with the principles of the Anglican church, and the other members of his family joined in his plan with astonishing unanimity. His brother John and his brother-in-law, John Collet, transferred their families to Little Gidding. As the Collet family numbered fourteen children, and John Ferrar had at least three children, the entire household comprised some thirty persons. For them Nicholas Ferrar laid down a rule of daily devotion, and himself acted as chaplain of a religious community. The church was restored, and was provided with everything necessary for that decency of divine worship which Laud was striving to introduce into the English church. Matins and evensong were said in the church; the rest of the canonical hours were said in the house. Two of the number watched and prayed the first half of the night, when they were succeeded by two others, so that the voice of prayer and praise might never be silent. The children of the two families were carefully educated, and the neighbouring children were welcomed to share in their instruction. Little Gidding was the school, the dispensary and infirmary of the district round about. On Sunday mornings the rustic children were invited to Little Gidding Church, and received each a penny and their Sunday dinner if they could repeat one of the psalms by heart. Within the house itself everything was arranged by rule, and there was a definite occupation for every hour. It was one of Ferrar's principles that every one should learn a trade, and the trade practised at Little Gidding was that of bookbinding. 'An ingenious bookbinder was entertained to instruct the whole family in the art of binding, gilding, lettering, and pasting-printing by the use of the rolling-press.' Visitors were welcomed if they chose to come, but nothing was allowed to interrupt the regular course of daily life within the house itself.

Naturally such an institution caused many comments, and the rising puritanism looked scornfully on this 'protestant nunnery.' But Bishop Williams of Lincoln found nothing to object to. There was no rule of celibacy or any attempt to bring it about; of the eight daughters of Mrs. Collet, six married and left Gidding. Many who were at first scandalised changed their opinion after a visit:

'I find them full of humanity and humility' is the testimony of one who was not disposed in their favour to begin with. To a visitor, Edward Lenton, Ferrar gave a reason for his retirement: 'They had found divers perplexities, distractions, and almost utter ruin in their callings: if others knew what comfort God had ministered to them since their sequestration, they might take the like course' (Mayor, Letter of Lenton, xxix.) In fact the institution at Little Gidding did not profess to be the beginning of an order; it aimed at nothing but the organisation of a family life on the basis of putting devotion in the first place among practical duties. Ferrar had no special mission to mankind, nor passion for influencing others. He was not even desirous of doing much literary work, but contented himself with framing a harmony of the gospels and of the history of the Books of Kings and Chronicles. Besides this he translated the 'Divine Considerations' of Valdez and Lessio 'On Temperance,' works which he submitted to his friend George Herbert for approval and amendment.

The quiet life at Little Gidding continued without any greater interruption than a visit from Bishop Williams or from Charles I in 1633 (Rushworth, ii. 178), or the questionings of a scandalised protestant, or the request of Charles I for a copy of Ferrar's 'Concordance,' till the beginning of November 1637, when Ferrar's feeble constitution began to give way before the austerities of his life. He gradually grew weaker, and died on 4 Dec. His death did not break up the community established at Little Gidding, where John Ferrar and his son Nicholas continued to live according to the same rule. But the increase of religious differences which preceded the outbreak of the civil war brought Little Gidding into greater prominence, and in 1641 a pamphlet was issued, addressed to parliament, 'The Arminian Nunnery, or a Brief Description and Relation of the newly erected Monasticall Place called the Arminian Nunnery at Little Gidding' (reprinted by Hearne; appendix to pref. to Peter Langtoft, cxxv, &c.) This pamphlet was a defamatory garbling of a letter written in 1634 by Edward Lenton of Notley, near Thame, to Sir Thomas Hatley; and Lenton, when his attention was called to the pamphlet, indignantly protested against the construction put upon his letter (Mayor, pref. xxiii, &c., from Hearne, *Caii Vindiciæ*, ii. 702, &c.) In 1640 young Nicholas Ferrar died at the early age of twenty-one, and the life of the inmates of Little Gidding was disturbed by the increase of civil strife. In 1642 Charles I solaced himself by a hurried visit to the settlement, and said, 'Truly, this is worthy of the sight. I did not think to have seen a thing in this kind that so well pleaseth me. God's blessing be upon the founders of it.'

In 1647 the house and church of Little Gidding were spoiled by some adherents of the parliament, and the little community was broken up. In 1853 the church of Little Gidding was carefully restored, and some of the furniture placed there by Ferrar has been recovered. Many elaborate volumes—'harmonies' of scripture—prepared by members of the Gidding household, and elaborately bound in leather or velvet, are still extant. Two harmonies of the gospels made by Ferrar himself are in the British Museum, Bibl. Reg. C. 23, e 3, 4, one dated 1635 having been made for the king; there is also in the same collection a 'History of the Israelites,' by Ferrar, presented to the king in 1637. Another copy of Ferrar's 'Harmony of the Gospels,' illustrated throughout, belongs to Captain Acland Troyte of Huntsham Court, Bampton, Devonshire; a fourth copy, made by Ferrar's nieces (1640), is the property of Miss Heming, Hillingdon Hill, Uxbridge; a fifth, illustrated throughout, is the property of Lord Arthur Hervey, bishop of Bath and Wells; a sixth, entitled 'Monotessaron,' belongs to Lord Normanton; and a seventh, bound in purple velvet and stamped gold, to Lord Salisbury. A harmony of the Mosaic Law, made for Archbishop Laud, is among the manuscripts of St. John's College, Oxford. A splendidly bound copy of the Pentateuch belongs to Captain Gaussen, Brookman's Park, Hatfield. A portrait of Nicholas Ferrar, by Janssen, is in the master's lodge, Magdalene College, Cambridge.

[The Life of Nicholas Ferrar was written by his brother John, perhaps in more than one form. The manuscript passed into the hands of the Rev. Peter Peckard, master of Magdalene College, Cambridge, by whom it was lost, but not before the publication of Memoirs of the Life of Mr. Nicholas Ferrar, by G. P. Peckard, Cambridge, 1790. It was clear that Peckard had taken liberties with his original, and his text was edited, with notes and omissions, by Wordsworth, Ecclesiastical Biography, vol. iv. There was another reprint, A Life of Nicholas Ferrar, London, 1852; but a new edition was given by Mayor, Nicholas Ferrar, Two Lives, Cambridge, 1855, from the Baker MS. in the Cambridge University Library; Baker had transcribed in full all that related to the settlement at Little Gidding, and summarised the earlier part. The second Life, which in many parts is identical with that written by John Ferrar, was attributed to Turner, bishop of Ely, and was first published in extracts in the Christian Magazine (1761), afterwards as Brief Memoirs of Nicholas Ferrar, collected from a narrative by Right Rev.

Dr. Turner, formerly bishop of Ely, Bristol, 1829, and afterwards edited by Macdonogh, London, 1837. This also has been re-edited by Mayor in his Two Lives, from a manuscript in which it is headed Life of Nicholas Ferrar, by Dr. Jebb. See also The Story-books of Little Gidding, ed. E. C. Sharland, 1899; Carter's Nicholas Ferrar, his household and friends, 1892; Emma Marshall's Haunt of Ancient Peace, 1897. Mentions of Ferrar are in Oley's preface to Herbert's Country Parson, Hacket's Life of Williams, Hearne's Caii Vindiciæ. ii. 684, &c.; Gardiner's History. In Archæologia, 2nd ser. 1888, i. 188–204, Captain Acland Troyte has collected much information respecting Ferrar's harmonies and bookbinding work.] M. C.

**FERRAR, ROBERT** (*d.* 1555), bishop of St. David's, was born during the reign of Henry VII. He was of a Yorkshire family, and is generally said to have been born at Ewood in Midgley in the parish of Halifax, where a Henry Farrer certainly had a seat in 1572 (*Addit. MS.* 6416, f. 65); but there are other traditions (*Dodsworth MSS.* vol. cxxxv. f. 76 *b*; cf. *Gent. Mag.* new ser. xxix. 480), and Fuller (*Worthies*, ii. 580, ed. Nichols) is ignorant of the place of his birth. Ferrar is said to have studied at Cambridge, whence he proceeded to Oxford and became a canon regular of the order of St. Augustine and a member of the priory of St. Mary's within that town. He then fell under the influence of Thomas Gerard [q. v.] and other early reformers, was supplied by them with Lutheran books, and in 1528 was compelled to recant and carry a faggot with Dalaber and his other companions in heresy (Foxe, v. 428). He remained at Oxford, and in May 1533 supplicated for the degree of B.D., to which he proceeded on 14 Oct. (Wood, *Fasti*, i. 96; Boase, *Reg. Univ. Oxford*, p. 174, Oxford Hist. Soc.) In 1535 he accompanied William Barlow (*d.* 1568) [q. v.], also an Austin canon, on his embassy to Scotland, and in February 1536 Barlow exerted himself to obtain for Ferrar a general license to preach from Cromwell (Gairdner, *Letters and Papers of Henry VIII*, vol. x. No. 227). Ferrar was next appointed prior of St. Oswald's at Nostell, near Pontefract, but it must have been after the date of the above letter, in which Barlow intercedes for 'some relaxation to the prior of St. Oswald's' in terms that obviously make him to be another person than Ferrar. Probably he was only appointed to make the surrender of the house to the crown. This was finally effected on 20 Nov. 1540, when Ferrar was rewarded for his complaisance by a pension of 80*l.* a year (*Fœdera*, xiv. 668; Dugdale, *Monasticon*, vi. 91, 95; but cf. Wright, *Suppression of the Monasteries*, p. 166, Camden Soc.) He also lost at the same time the prebend of Bramham in York Minster, hitherto annexed to the priory, and now sharing its fate (Le Neve, iii. 178, ed. Hardy). Little is heard of Ferrar during the latter years of the reign of Henry VIII. He must then have proceeded doctor of divinity, and it is said that he had become a chaplain of Cranmer's, whose example he followed by marrying. It is also said that he was appointed bishop of Sodor and Man, and the Manx historians refer to him as subscribing a document as bishop in 1545 (*Church Notes, Diocese Sodor and Man*, p. 63; Sacheverell, *Survey of Man*, pp. 90 *n.*, 107; both in Manx Soc. publications), but they only refer to a passage in Baker's 'Chronicle' (p. 321, ed. 1730), which describes Ferrar as bishop of Man at the time of his death. The mistake probably arose from an ignorant misreading of 'Men.,' the contraction for 'Menevensis,' i.e. St. David's. The same authorities assert that Ferrar was 'translated' to St. David's in 1546, on 22 Jan. of which year Henry Man was appointed by Henry VIII to the bishopric of Sodor and Man, 'sometime vacant through the decease of the last bishop' (Oliver, *Monumenta de Insula Manniæ*, iii. 38, Manx Society). This statement, though ignoring the claims of the contumacious Bishop Stanley to the see, seems decisive as excluding any real appointment of Ferrar.

The accession of Edward VI and the supremacy of Somerset were quickly followed by Ferrar's appointment as one of the royal visitors with a general license to preach, issued by the council, which overrode mere diocesan licenses (Dixon, *Hist. of Reformation*, iii. 325; Strype, *Cranmer*, 8vo, pp. 209, 262). In this capacity he visited the dioceses of Llandaff and St. David's. He also became a chaplain to Somerset, whose favour elevated him to the see of St. David's after the translation of his old patron, Barlow, to Bath and Wells. This was the first case of a new bishop appointed by royal letters patent, without even the form of capitular election. His temporalities were restored to him on 31 July 1548 (*Fœdera*, xv. 173), and he was consecrated by Cranmer at the archbishop's house at Chertsey on 9 Sept. The service was a novel one, and mainly in English (Strype, *Cranmer*, 8vo, p. 261). Ferrar also took a new oath, 'very full and large,' of renunciation of the pope and acknowledgment of the royal supremacy (*ib.* pp. 187–9). He remained in London, where he had a house in Gracechurch Street, until April 1549, detained by his parliamentary duties and by his position on the commission appointed to examine and reform the offices of the church (Burnet, *Hist. of Reformation*, ii. 127, ed.

N. Pocock). On St. Martin's day (11 Nov.) 1548 he preached a sermon at Paul's Cross which gave great scandal to old-fashioned people. He was clothed, 'not as a bishop, but like a priest,' and 'spoke all manner of things against the church and the sacrament of the altar, and against vestments, copes, altars, and all other things' (*Greyfriars Chronicle*, p. 48, Camden Soc.) He thus became widely known as a gospeller, and a little later was selected to help Cranmer in disputing against Heath and Thirlby for three whole days (*Zurich Letters*, 3rd ser. p. 645, Parker Soc.) But on some later occasion his unwillingness to conform to ecclesiastical propriety caused Cranmer to 'labour in vain with him,' and he was not brought to reason until the council 'took him in hand.' Hooper regarded him as one of the six or seven bishops who 'entertained right opinions on the matter of the eucharist' and were in general agreement with the Helvetic churches. Nothing but 'fear for their property' prevented such bishops from fully 'reforming their churches' (*ib.* pp. 72, 76; BURNET, iii. 350; cf. v. 197–205 for his opinions on 'some abuses of the mass'). Ferrar was one of the bishops who protested against the act of November 1549 for making a new body of church laws (BURNET, iii. 362).

On arriving in his diocese, Ferrar encountered most serious difficulties. His greedy and turbulent chapter had already waged furious war against Barlow. They at once resisted the commission of Edmond Farlee, whom Ferrar had despatched to visit and reform them. They discovered technical errors in the wording of the commission, and maintained that the bishop by 'omitting the king's authority,' and grounding his appointment on 'foreign usurped laws,' had incurred the penalties of præmunire. Ferrar's ignorance or carelessness of law gave them an advantage which they employed to the utmost against him. In vain he sought to propitiate them by abandoning Farlee, and transferring the commission to the precentor Young, head of the chapter. Though Ferrar held as bishop the position of dean, the chapter under Young [see YOUNG, THOMAS, archbishop of York] and Rowland Meyrick refused all acknowledgment of his authority, and factiously opposed him in everything. They did their best to make his position impossible. Hot protestants complained that Ferrar did not preach or study enough, and that he sanctioned superstitious practices. His tact in conciliating sympathy was denounced as treasonable, and he was accused of stirring up envy between the Welsh and English. A reference to Merlin became an 'encouragement of vain prophecies.' He was accused of covetousness, and had given proof of folly by boasting that he would go to London on foot, and trying to explain the scarcity of fish. 'He daily useth whistling to his son, and said he understood him when only three days old.' 'He said that by his whistling he made a seal tarry a whole hour.' After the fall of his patron Somerset, fifty-six formal articles, embodying such complaints, were presented against Ferrar to the privy council by Hugh Rawlins, a disreputable Welsh preacher, and Thomas Lee, a broken-down merchant, brother-in-law of George Constantine [q.v.] Early in 1551 a commission was issued, and 127 witnesses were examined. Ferrar had been kept in London until the examination had been completed, but in July he returned to his diocese, only to be compelled to attend twice at Carmarthen to answer at the great sessions the charges of præmunire preferred against him. He was kept in prison until the accession of Queen Mary. The unsubstantial and factious character of the accusations hardly needs his own elaborate answers. There is even little to justify the contention of Willis 'that he was a most miserable dilapidator.' His opposition to their shamefaced robberies combined the reformers and the adherents of the old faith in their opposition.

After Mary's accession Ferrar was shut up in the Queen's Bench prison in Southwark, where he was ultimately joined by John Bradford (1510?–1555) [q. v.] and other protestants. He had consented to receive the communion in one kind on Easter-day 1554, when the arrival of Bradford turned him back to sterner protestant principles (FOXE, vii. 146). Ferrar was forced to obtain from Bradford a share in the alms sent by Lady Vane (BRADFORD, *Works*, ii. 96, Parker Soc.) Ferrar was, however, able to see his friends, and draw up with his fellow-prisoners important documents. In May 1554 they signed a refusal to take part in a proposed conference at Cambridge, on the ground that the question was prejudged, and that they had no means of study or composition.

In March 1554 Ferrar was deprived of his bishopric (*Fœdera*, xv. 370; MACHYN, *Diary*, p. 58, Camden Soc.) But it was not until 4 Feb. 1555 that he was brought before Bishop Gardiner and the commissioners sitting in St. Mary Overies, Southwark. He was remanded until 14 Feb., and was then roughly examined by Gardiner, who charged him specially with the violation of his monastic vow of chastity. He was now sent down to Wales, where on 26 Feb. he was arraigned before his successor Bishop Morgan and his old

enemy Constantine in Carmarthen Church. He was required to answer whether he believed in the lawfulness of clerical matrimony and in transubstantiation. For some time Ferrar refused to answer. At another sitting Morgan pronounced him contumacious, and condemned him; but on 4 March Ferrar offered to answer the articles within a competent time. On 7 March at another session Ferrar refused subscription to articles 'invented and excogitated by man.' At last on 13 March, after Ferrar had appealed from Morgan to Archbishop Pole, final sentence was passed upon him, and, the appeal being disregarded, he was handed over to the secular arm. On 30 March he was burnt 'on the south side of the market cross,' probably in the open space now called Nott Square. He endured his sufferings with great fortitude, and told a bystander that 'if he saw him once to stir in the pains of his burning he should then give no credit to his doctrine.' He never moved, but 'even as he stood (holding up his stumps) so he continued, till one Richard Gravell, with a staff dashed him upon the head and so struck him down.'

Ferrar's son, Samuel, obtained preferment in the diocese of St. David's. His daughter married Lewis Williams, rector of Narberth.

[Foxe's Acts and Monuments, ed. Townsend, v. 428, vi. 146, 222, 553, 664, 705, vii. 1–28; the full depositions of the 127 witnesses are preserved with other matter in Harl. MS. 420, f. 80 sq., some of the documents being printed in Foxe; Wood's Athenæ Oxon. ed. Bliss, ii. 759–61; Cooper's Athenæ Cantabr. i. 125–6; Burnet's Hist. of the Reformation, ed. Pocock, ii. 127, iii. 350, 362, v. 197–205; Bradford's Writings, i. 305, 374, 493, ii. 96, 169–71 (Parker Soc.); Parker Correspondence, pp. 267, 287 (Parker Soc.); Robinson's Zurich Letters, 3rd series, pp. 72, 76, 645 (Parker Soc.); Rymer's Fœdera, vol. xv.; Strype's Cranmer, pp. 187, 209, 261, 262, 442, 489–90, 495; Eccl. Memorials, vol. i. pt. i. p. 569, vol. iii. pt. i. pp. 127, 423–31, and vol. iii. pt. ii. pp. 355–61; Gent. Mag. new ser. xxix. 245–7, 360, 480.] T. F. T.

FERRARD, Baron (1663–1731). [See under Tichborne, Sir Henry, 1581?–1667.]

FERRARS, first Baron de (1755–1811). [See Townshend, George.]

FERRERS, ninth Baron. [See Devereux, Walter, *d.* 1558.]

FERRERS, Baron of Groby. [See Grey, Sir John, *d.* 1461.]

FERRERS, fourth Earl (1720–1760). [See Shirley, Laurence.]

FERRERS, BENJAMIN (*d.* 1732), portrait-painter, was deaf and dumb from his birth, and appears to have resided in Westminster. He painted a portrait of William Beveridge, bishop of St. Asaph, who was his kinsman, taken from the dead body of the bishop, who died at Westminster 5 March 1706–7; the portrait is in the Bodleian Library at Oxford, and was engraved by W. Sherwin, both in mezzotint and line, by Michael van der Gucht, as a frontispiece to his works, and by Trotter. Ferrers also painted a picture of the court of chancery under Lord-chancellor Macclesfield, with numerous portraits. This picture was in the possession of Dr. Lort of Cambridge, who gave it to the Earl of Hardwicke, and at the sale of the Wimpole pictures in 1888 it was purchased by the trustees of the National Portrait Gallery. Ferrers died in 1732, and a Latin panegyric on him was written by his friend, Vincent Bourne [q. v.], of Westminster School.

[Redgrave's Dict. of Artists; Walpole's Anecdotes of Painting; Vincent Bourne's Poematia; Norris's Catalogue of the Pictures in the Bodleian Library, Oxford.] L. C.

FERRERS, EDWARD (*d.* 1564), is described by Wood as a distinguished dramatist of the reign of Edward VI. Wood suggests, without advancing any proof, that he was educated at Oxford. His name does not appear on the register. We know that one Edward Ferrers of Baddesley Clinton, Warwickshire, died 11 Aug. 1564. He was the son of Henry Ferrers (*d.* 1526), married in 1548 Bridget, daughter of William, lord Windsor, and was father of Henry Ferrers [q. v.] the antiquary. He was buried in Tarbick Church, Worcestershire (Dugdale, *Warwickshire*, 1730, ii. 971–3). Another Edward Ferrers was one of the band of gentlemen pensioners at Elizabeth's court on 1 June 1565, when he was assessed in a subsidy roll as owner of forty shillings worth of land in the parish of St. Dunstan and ward of Farringdon, London. But there is no evidence that either of these men was a dramatist. Wood was clearly misled by the mistakes of Puttenham in his 'Arte of English Poesie,' 1589, and of Meres in his 'Palladis Tamia,' 1598, who both attributed to an Edward Ferrers or Ferris literary work which should have been placed to the credit of George Ferrers [q. v.] Ritson, while correcting Wood's chief errors, nevertheless maintained that there was probably a dramatist named Edward Ferrers as well as the poet George Ferrers; but Puttenham and Meres are clearly guilty of misprinting 'Edward' for 'George' Ferrers, and there is no evidence outside their testimony to show that Edward Ferrers as an author had any existence.

[Art. George Ferrers, infra; Wood's Athenæ Oxon., ed. Bliss; Warton's Hist. of English Poetry,

iv. 164–5; Ritson's English Poets; Hunter's Chorus Vatum in Addit. MS. 24491, p. 376.]

S. L.

**FERRERS, GEORGE** (1500?–1579), poet and politician, was son of Thomas Ferrers of St. Albans, Hertfordshire, where he was born at the beginning of the sixteenth century. He took the degree of bachelor of canon law at Cambridge in 1531, and is said without authority to have studied at Oxford. In 1534 he published an English translation of the Magna Charta and of other important statutes. He became a member of Lincoln's Inn, and his oratory gained him a high reputation at the bar (Leland). Thomas Cromwell favourably noticed him, and obtained for him an office at court. In 1535 he was granted by the crown the manor of Flamstead, Hertfordshire, and in 1542 was elected M.P. for Plymouth. In March of the same year he was arrested on his way to the House of Commons by one White, and sent to the Compter in Bread Street. White had lent a man named Weldon of Salisbury two hundred marks, and Ferrers had become surety for its repayment. When the news of Ferrers's arrest reached the commons, they directed the sergeant-at-arms to demand his release. The sheriffs of London and their officers declined to accede to the sergeant's request. The commons laid the matter before the lords and the judges. The former offered, through the lord chancellor, to issue a writ of privilege for Ferrers's discharge, but the commons refused the offer on the ground that they had adequate authority to deal with the case. Finally, Ferrers was released, and the sheriffs of London, with their officers and White, were sent to the Tower on the charge of committing a breach of the privileges of parliament (28 March). They were released two days later, after making submission and paying 20*l.* costs (Wriothesley, *Chron.* i. 135). The king commended the action of the commons, but added, as if to check their confidence, that Ferrers held the office of page of his chamber, and was on that ground privileged from arrest. The story, which is related at length by Holinshed, is quoted as a precedent for parliamentary privilege by writers on constitutional history (Holinshed, *Chron.* pp. 955–6; Hatsell, *Precedents*, i. 53; Hallam, *Constit. Hist.* i. 261–89). Ferrers was re-elected M.P. for Plymouth early in 1545, and for a third time in 1553. In 1547 he negotiated for the purchase of the site and demesnes of the priory of Markgate, Bedfordshire, of the yearly value of 21*l.* 4*s.* 8*d.*, with other property of the priory of the yearly value of 6*l.* 8*s.* 11½*d.* The king allowed an abatement of 5*l.* per annum when the amount of the purchase-money was determined, in consideration of Ferrers's good service. The grant was formally completed in 1549.

Ferrers is said to have served in the wars against Scotland and France. He most probably attended Henry VIII in some civil capacity in his military expeditions. Henry marked his attachment for him by leaving him one hundred marks by will. 'As a gentleman of my lord protector's, and one of the commissioners of carriages in the army,' he was in Scotland early in Edward VI's reign with the Duke of Somerset, and the contemporary historian of the expedition charges him with cruelly smothering some Scots who were hiding in a cave near Leith (Patten, *Expedicion into Scotlande*, 1548, p. 44). The original manuscript of another contemporary account of the war by Le Sieur Berteville (first printed by the Bannatyne Club in 1825) was presented by the author to Edward VI, and by the king to Ferrers. The manuscript, which is extant in Cottonian Library, Cleop. A. xi., is headed 'Liber Georgii fferrers ex dono Regis Edouardi.'

At Christmas 1551 Ferrers was directed to prepare a series of pageants and pastimes on a very gorgeous scale to distract the young king, who was reported to be sorrowing over the execution of his uncle Somerset (Grafton). Instead of the ordinary title of lord of misrule borne by the director of the court festivities, Ferrers was given the superior designation of 'master of the king's pastimes.' The performances took place at Greenwich. Sir Thomas Cawarden, master of the revels, was directed to supply Ferrers with large sums of money and much rich apparel. A train of officers and servants was enrolled in his service. Among his eight councillors were Sir Robert Stafford and Sir Thomas Windsor. His 'fool attendant' was John Smyth, a player of the king's household. A masque entitled 'The Triumph of Venus and Mars' was devised by him, together with masques of apes, of the Greek worthies, and of 'medyoxes . . . double-visaged, th' one syde lyke a man, th' other lyke death.' For twelve days such devices were produced at frequent intervals, and on 18 March the Duke of Northumberland gave Ferrers 50*l.* with his own hands. While holding his office at court he was entertained with much solemnity by the lord mayor. Ferrers was reinstated in office at Christmas 1552, and William Baldwin [q. v.] assisted him in his preparations (see Baldwin, *Beware the Cat*, 1561). John Smyth was again his fool and 'heir-apparent,' and among his other 'sons' was one Elderton, perhaps William Elderton [q. v.] Mr. Windham was his admiral. Sir George Howard was the

author of 'The Triumph of Cupid,' a masque, produced by Ferrers. In a letter to Cawarden, describing the requirements of his office, Ferrers wrote that he stood in need of 'a divine, a philosopher, an astronomer, a poet, a phisician, a potecarie, a master of requests, a civilian, a disard, a clown, two gentlemen ushers, besides juglers, tumblers, fools, friars, and such other' (*Loseley MSS.* 31–5). Ferrers's extant letters to Cawarden show that he was busily engaged in preparing masques till February, when the first signs of the king's fatal illness put an end to the festivities. At the following Christmas of 1553 Queen Mary retained the services of Ferrers as lord of misrule, and rich raiment was provided for him and his attendants. There can be little doubt that Ferrers himself wrote masques for these entertainments, but none of his own contributions have survived.

Although a protestant, Ferrers was ready to take service under Queen Mary. He assisted in repressing Wyatt's rebellion, and was ordered a reward of 100*l.* (cf. Underhill, Autobiography in *Narratives of the Reformation*, pp. 163–6; *Chron. of Queen Jane*, p. 187). He represented Brackley in the parliaments of 1554 and 1555, and was once fined for absenting himself from the house without leave. Under Elizabeth Ferrers took little open part in politics. He served the office of escheator for the counties of Essex and Hertford in 1567, and was elected M.P. for St. Albans in 1571. But beyond being mentioned as the member of a committee to consider a proposed subsidy, his name does not appear in the 'Journals.' There is, however, reason to believe that outside parliament Ferrers was intriguing in behalf of Mary Queen of Scots. He was on friendly terms with Mary's envoy, the Bishop of Ross, and Ross believed that Ferrers was concerned in the authorship of a Latin unpublished work advocating Queen Mary's claim to succeed Elizabeth. The bishop positively declared that throughout the parliament of 1571 Ferrers supplied him with much political information (Murdin, *State Papers*, 20, 30, 43, 46, 51).

Ferrers died in January 1578–9, and was buried at Flamstead 11 Jan. Administration of his effects was granted by the prerogative court of Canterbury 18 May 1579. He had a wife Jane, by whom he had a son, Julius Ferrers of Markgate, who was buried at Flamstead 30 Sept. 1596.

As early as 1534 Ferrers published 'The Boke of Magna Carta with divers other Statutes . . . translated into Englyshe,' London (by R. Redman). The same publisher reissued the book without date about 1541, and Thomas Petyt produced a new edition in 1542. According to Stow, Ferrers 'collected the whole history of Queen Mary as the same is set down under the name of Richard Grafton' (Stow, 1631, p. 632). Grafton denied the statement, but Stow insisted on its truth. At the request of his friend, Thomas Phaer, Ferrers wrote the epitaph on Phaer's tomb in Kilgerran Church, Pembrokeshire (1560) (*Shakespeare Soc. Papers*, iv. 1–5). But his chief claim to literary distinction lies in the fact that he shared with Baldwin the honour of having invented the series of historical poems entitled 'Mirror for Magistrates.' To the earliest volume, issued by Baldwin in 1559, Ferrers contributed the opening poem, on the fall of Robert Tresilian, and two others, dealing respectively with the murder of Thomas of Woodstock and the death of Richard II. Baldwin, in his preface, writes that Ferrers suggested the whole design after studying Lydgate's 'Fall of Princes.' In the next volume, issued under Baldwin's editorship in 1563, Baldwin states that Ferrers's official engagements prevented his continuance of the work, and that he had handed over his materials to himself. Ferrers's sole contribution to the 1563 volume is the 'Tragedye of Edmund, Duke of Somerset.' The edition of 1578, which combines the contents of the earlier volumes, was, it has been suggested, edited by Ferrers. There first appeared in this edition, besides Ferrers's older contributions, two additional poems by him treating of the punishment of Eleanor Cobham, duchess of Gloucester, and the death of her husband, Duke Humphrey. In George Gascoigne's account of Leicester's entertainment of the queen at Kenilworth in 1575 ('The Princely Pleasures at the Courte at Kenelworth') verses by Ferrers welcoming Elizabeth are placed in the mouth of 'the Ladie of the Lake.'

That Ferrers was highly esteemed in his own time is undoubted. But his reputation has somewhat suffered through a mistake of Puttenham and Meres, who, writing of him at the close of the sixteenth century, wrongly designated him Edward Ferrers or Ferris. 'But the principal man,' writes Puttenham, in his 'Arte of English Poesie,' 1589 (ed. Arber, pp. 74–5), 'in this profession [i.e. poetry] at the same time [i.e. Edward VI's reign] was Master Edward Ferrys, a man of no less mirth and felicity that way [than Sternhold and Heywood], but of much more magnificence in his metre, and therefore wrote for the most part to the stage in tragedy and sometimes in comedy or interlude, wherewith he gave the king so much good recreation as he had thereby many good rewards.' Again, Puttenham writes, p. 77: 'For tragedy the lord of

Buckhurst and Master Edward Ferrys, for such doings as I have seen of theirs, do deserve the highest prize.' There can be no question that in the first passage Puttenham refers to George Ferrers's court masques, and in the second to Ferrers's share in the 'Mirror for Magistrates.' Meres, in his 'Palladis Tamia,' 1598, enumerates 'among our best for tragedy' 'Master Edward Ferris,' and this name is immediately followed by the words 'the author of the "Mirror for Magistrates,"' positive proof that Meres was writing of George Ferrers. Wood in the first edition of his 'Athenæ' depended literally on Puttenham and Meres, and gave brief memoirs of both Edward and George Ferrers, ascribing to the former the share in the 'Mirror for Magistrates' which undoubtedly belongs to the latter. He identified his Edward Ferrers with a member of the Baddesley Clinton family of Warwickshire, of whom he knew nothing beyond the name [see FERRERS, EDWARD]. In the second edition Wood corrected some errors in his accounts of Edward and George Ferrers, but insisted that Puttenham and Meres made it plain that George Ferrers had a contemporary named Edward who excelled as a dramatist. Warton, however, after much hesitation, came to the conclusion that the only author of Edward VI's time bearing the surname of Ferrers was George Ferrers, and that the existence of Edward Ferrers as a dramatic author was due to Puttenham's and Meres's errors. Ritson contested this conclusion, but Joseph Hunter and Philip Bliss support Warton. The only alleged piece of evidence which has come to light since Warton wrote proves very delusive. In 1820 there was printed 'Masques performed before Queen Elizabeth, from a coeval copy in a volume of MS. Collections by Henry Ferrers, esq., of Baddesley Clinton, in the co. of Warwick, in the possession of William Hamper, esq.' There are three masques here, only one of which was printed before (in the 'Phœnix Nest,' 1593, and in Nichols's 'Progresses,' vol. iii.) The 'British Museum Catalogue' boldly ascribes them all to George Ferrers. But Henry Ferrers, to whose library the manuscripts are said to have belonged, was son of that Edward Ferrers of Baddesley Clinton upon whom Wood foists the designation of dramatist, and hence it might appear that William Hamper's volume supplies masques that may be attributable to the disputed Edward Ferrers. Internal evidence shows, however, that the three masques were written about 1591. George Ferrers had then been dead twelve years, and Edward Ferrers of Baddesley Clinton twenty-seven years. The authorship of the masques cannot therefore be assigned to either of them. There is better reason for assigning them to Henry Ferrers himself [q.v.], who is credited by Wood with poetical proclivities in youth.

[Cooper's Athenæ Cantabr. i. 386, 566; Literary Remains of Edw. VI (Roxburghe Club), clxxii–vi. 218, 382–3; Biog. Brit.; Collier's Annals of the Stage; Machyn's Diary (Camd. Soc.), pp. 327–8; Hall's Chronicle; Grafton's Chronicle; Mirror of Magistrates, ed. Haslewood, 1815; Returns of Members of Parliament, pt. i. Appendix xxx. xxxiii.; Wood's Athenæ Oxon., ed. Bliss, i. 443; Chronicle of Queen Jane and Queen Mary, (Camden Soc.), pp. 135, 188; Collier's Hist. English Dramatic Poetry, i. 146, 149; Warton's Hist. English Poetry (1871), iv. 164 et seq., 195, 214, 218; Ritson's English Poets; Hunter's Manuscript Chorus Vatum in Addit. MS. 24491, f. 377.] S. L.

FERRERS, HENRY DE (*fl.* 1086), Domesday commissioner, was the son of Walkelin, lord of Ferrières St.-Hilaire in Normandy, who was slain during the minority of William the Conqueror. Wace makes him, as 'Henri le Sire de Ferriers,' present at the battle of Hastings. He is found in 'Domesday' (1086) in possession of estates in fourteen counties, his chief possessions being in Derbyshire, where he held a hundred and fourteen manors. His principal seat was Tutbury Castle, Staffordshire, which had been previously held by Hugh d'Avranches, earl of Chester (ORD. VIT. ii. 222). He also had a grant of the lands of Godric, sheriff of Berkshire (*Domesday Book*). He is found acting in Worcestershire as one of the Domesday commissioners (HEMING, fol. 135). Shortly afterwards he founded, in conjunction with his wife Bertha, Tutbury Priory (*Mon. Angl.* iii. 391).

[Domesday Book (Record Commission); Heming's Cartulary of Worcester, ed. Hearne; Ordericus Vitalis (Société de l'Histoire de France); Monasticon Anglicanum, new ed.; Freeman's Norman Conquest, vol. iv.] J. H. R.

FERRERS, HENRY (1549–1633), antiquary, son and heir of Edward Ferrers [q.v.] of Baddesley Clinton, Warwickshire, by Bridget, daughter and heiress of William, lord Windsor, was born in that county on 26 Jan. 1549. He became a student at Oxford, probably as a member of Hart Hall, in the beginning of Queen Elizabeth's reign, but it is not known whether he took a degree. Afterwards he retired to his patrimony, and devoted himself to the study of heraldry, genealogy, and antiquities. He was the earliest collector of materials for the history of his county, with the exception of John Rous, and he intended to publish a 'Perambulation of Warwick-

shire' on the model of Lambarde's 'Perambulation of Kent,' but did not carry the design into effect. Camden says that he was 'a man both for parentage and for knowledge of antiquity, very commendable and my special friend; who ... hath at all times courteously shewed me the right way when I was out, and from his candle, as it were, hath lighted mine' (*Britannia*, ed. Gough, ii. 331). Dugdale, who in writing the 'Antiquities of Warwickshire' made extensive use of Ferrers's manuscript collections, describes him as an eminent antiquary and 'a man of distinguished worth, reflecting lustre on the ancient and noble family to which he belonged.' Guillim writes that Ferrers was 'a man very judicious in matters of honour.' Some of his manuscripts are preserved at the College of Arms, others in the Ashmolean Museum, Oxford, and the British Museum (*Lansd. MS.* 860 *a* and *b*; cf. COLVILE, *Worthies of Warwickshire*, p. 282). 'He had also in his younger days,' says Wood, 'a good faculty in poetry, some of which I have seen scattered in divers books printed in the reign of qu. Elizabeth' (*Athenæ Oxon.* ed. Bliss, ii. 572; see FERRERS, GEORGE). Ferrers was apparently the M.P. for Callington in 1597. He was an adherent of the Roman catholic church (DODD, *Church Hist.* iii. 74). He died on 10 Oct. 1633, and was buried in the church of Baddesley Clinton. He married, in October 1582, Jane, daughter and coheiress of Henry White, esq., of South Warnborough, Hampshire, son of Sir Thomas White, knight, and by her (who died 7 Sept. 1586, aged 23) he had a son Edward and a daughter Mary.

The writer of the introduction to the 'Archæologia' conjectured that Ferrers was the author of 'A Motion for erecting an Academy Royal, or Colledge of King James,' manuscript written in 1617, but the real author was Edmund Bolton [q. v.]

[Dugdale's Warwickshire, p. 710; Dugdale's Life and Diary (Hamper), p. 265; Burke's Landed Gentry, 1868, p. 470; Shirley's Noble and Gentle Men of England, p. 261; Harl. MSS. 374, art. 17, 539, art. 3, 2161, p. 228; Gillow's Bibl. Dict.; Hannett's Forest of Arden, pp. 144, 145, 204, 209, 212; Ashmol. MSS. 789 f. 113 *b*, 799 f. 32, 1107 f. 219; Macray's Cat. of the Rawlinson MSS. ii. 698; Camden's Visitation of Warwickshire in 1619 (Harl. Soc.), p. 5; Hunter's MS. Chorus Vatum v., in Brit. Mus. Addit. MS. 23491, p. 421.] T. C.

**FERRERS, JOSEPH** (1725–1797), Carmelite friar, born in 1725, was probably descended from a younger branch of the family of that name seated at Baddesley Clinton in Warwickshire. He was professed in one of the foreign convents in 1745, and ordained priest in 1749, after which he came on the English mission. He became provincial of the English Carmelites, and died in London 29 Aug. 1797, aged 72. He published 'A Discourse pronounced ... in the Chapel of his Excellency the Neapolitan Ambassador, in the Solemn Service celebrated 9 Feb. 1793 for Louis XVI, late King of France. In French and English,' 8vo, London, 1793.

[Gillow's Bibl. Dict. of the English Catholics, ii. 252–3.] G. G.

**FERRERS, RICHARD** (*fl.* 1590), adventurer. [See FERRIS.]

**FERRERS, ROBERT DE** (*d.* 1139), warrior, was the son and heir of Henry de Ferrers [q.v.], the founder of the family. He succeeded his father under Henry I, and is first mentioned in the record of a suit between the abbot of Burton and himself (*Burton Cartulary*, pp. 19, 49, &c.) In 1130 he is found leasing the lead mines at Wirksworth (*Rot. Pip.* 31 Hen. I). He was one of the witnesses to Stephen's charter in 1136 (*Select Charters*, p. 115), and two years later was a leader of the English at the battle of the Standard (RIC. HEXHAM, p. 162). In this same year (1138) he was created an earl by Stephen (*ib.* p. 165; ORD. VIT. xiii. 37), on whose behalf he addressed himself to his son-in-law, Walkelin Maminot, and induced him to return to his allegiance (*ib.*) The earl died in 1139 (RIC. HEXHAM, p. 178).

[Pipe Roll 31 Hen. I (Record Commission); Burton Cartulary (Historical Collections, Staffordshire, v. 1); Ordericus Vitalis; Richard of Hexham (Rolls Ser.); Stubbs's Select Charters.] J. H. R.

**FERRERS, ROBERT, EARL OF DERBY** or FERRERS (1240?–1279?), son of William Ferrers, earl of Derby, and of his wife Margaret, daughter and one of the coheiresses of Roger de Quincy, earl of Winchester, was born about 1240. When quite a child his father arranged with Henry III for his marriage with Isabella, one of the daughters of the eldest of the king's half-brothers, Hugh XI of Lusignan, count of La Marche (VINCENT, *Discoverie of Errours in Brooke's Catalogue of Nobility*, p. 208, from Close Rolls of 33 H. III, i.e. 1248–9). On her early death her sister Mary, a girl of seven years of age, was married at Westminster to the bridegroom of nine during 1249 (*Ann. de Burton.* p. 285). This marriage was part of Henry's policy for providing for his needy Poitevin relatives. On 24 or 28 March (*ib.* p. 317; MATT. PARIS, *Hist. Major*, v. 431) Robert's father died, and he became the king's ward. Henry granted the custody of his estates to a William de Wynton

(*Excerpta e Rot. Finium*, ii. 183), but soon transferred the lucrative charge to his eldest son, Edward (*Ann. Dunst.* p. 194). In 1257, however, the queen and Peter of Savoy gave the king six thousand marks to obtain the custody of Ferrers's estates (*Cal. Rot. Pat.* 41 H. III, m. 9). In 1260 he performed homage and took possession of his lands (*Burton.* p. 491). He is then said to have 'destroyed the priory of Tutbury' (*ib.*), a family foundation at the chief residence of his house; but he ultimately issued charters confirming the grants of his predecessors to that church, and even made it an additional small grant of five marks of silver from his mills at Tutbury (Dugdale, *Monasticon*, iii. 388). He soon entered into public life as a champion of the baronial cause against Henry III. The king regarded with peculiar dislike his niece's husband, whose marriage connections should have brought him into the court party (Rishanger, p. 49, Rolls Ser.; *Chron. de Melsa*, ii. 132). On the outbreak of civil war in 1263 Ferrers took three castles from Edward, the king's son (*Dunst.* p. 224). On 19 Feb. he captured Worcester after a long siege and several attacks (*Ann. Worcester*, p. 448). He showed much violence to the conquered city, destroying the Jewry, spoiling religious and seculars alike, and devastating the king's parks (Rishanger, p. 13). By a subsequent march to Gloucester Ferrers saved the sons of Leicester from a formidable attack of Edward, captured Edward, and detained him in prison for a short time (*Dunst.* p. 228). In the spring of 1264 he was one of the confederate barons who refused to obey the king's writ of summons (*Worcester*, p. 450). He took arms and marched to Chester, where he gained a decided victory over a royalist army of Welsh and English (*Dunst.* p. 235); but his old opponent Edward mercilessly devastated his lands in Derbyshire and Staffordshire, and destroyed his castle of Tutbury. On 23 Aug. he was assigned with Leicester to treat of certain arduous business of state (*Fœdera*, i. 445), and he was one of the five earls who received summonses to the famous parliament of 20 Jan. 1265 (*Liber de Ant. Leg.* p. 71). He was here accused of violence and robbery after the peace, and attacked so violently by the king that Montfort to save his life shut him up in the Tower (*Waverley*, p. 358; Robert of Gloucester, ii. 550, ed. Hearne). It was, however, suspected by many that Ferrers had joined the Earl of Gloucester in his opposition to Montfort, and that his arrest was designed to weaken the aristocratic party that distrusted Montfort's ambition (Wykes, p. 160, holds strongly this view, which is, however, discredited by Henry's hostility). His lands were seized, he was brought to trial, and only avoided judicial condemnation by a complete submission (*Cal. Rot. Pat.* 49 H. III, mm. 18, 22). The fall of Montfort brought him no relief (Wykes, p. 175), and he does not seem to have been released from prison before the spring of 1266. He now, however, put himself at the head of the 'disinherited' whom the harsh treatment of the victors had driven into revolt, and gathered an army in his own district in Derbyshire. On 15 May he was with his troops at Chesterfield when he was surprised by Henry of Almayn, and, after a complete defeat, was himself taken prisoner as he lay helpless with gout, from which he suffered like his father and grandfather (Wykes, pp. 188–9; *Cont.* Flor. Wig. ii. 197; *Lib. de Ant. Leg.* p. 86; Robert of Gloucester, ii. 564; cf. *Archæologia*, ii. 276–85). He was loaded with chains and confined a prisoner in Windsor Castle. In the 'Dictum de Kenilworth' (29 Nov. 1266) he was, with the sons of Montfort, specially exempted from the general composition, and was required to redeem his lands by the exceptionally heavy fine of seven years' rent. On 5 Aug., however, Henry had granted his estates to his own son, Edmund of Lancaster (*Cal. Rot. Pat.* 50 H. III, m. 9). On 1 May 1269 Ferrers pledged himself in his prison at Chippenham to pay Edmund the enormous sum of 50,000*l.* on one day for his interest in his estates (Dugdale, i. 264; Knighton, c. 2438; *Chron. de Melsa*, ii. 132). This, however, he failed to do, so that the great mass of the Derby estates passed permanently to the house of Lancaster, as the suits which Ferrers and his widow after him brought against Earl Edmund failed to dislodge him from his possessions (see summary of the pleadings in Dugdale, *Baronage*, i. 264–5; and *Abbreviatio Placitorum*, p. 187). Ferrers took no further part in public life, though about June 1269 he was released from his prison at Wallingford by the forbearance of Edward (Dugdale, i. 264; cf. *Cal. Rot. Pat.* 53 H. III, m. 16) and received restitution of part of his property. His violence and want of settled policy had ruined his career, and he had long been equally distrusted by both sides (Rishanger, p. 13). Though still occasionally spoken of as earl (e.g. *Cal. Genealog.* p. 243 in the 4 E. I) he had practically lost that position, and his descendants were never able to win back the title now that the estates were gone to a more powerful house. He died before 20 Nov. 1279 (*ib.* p. 302). He directed his body to be buried at the priory of St. Thomas-by-Stafford, to the

canons of which church he gave lands at Chartley and the advowson of Stow, near Chartley (DUGDALE, *Monasticon*, vi. 472). By his second wife, Eleanor, said to have been daughter of Ralph, lord Basset (VINCENT, p. 207), he left a son JOHN, born in June 1271 at Cardiff, who succeeded to his grandmother Margaret's share of the Winchester estates (*Cal. Genealogicum*, pp. 464, 762), and, after joining Bohun and Bigod in the struggle for the charters, was summoned to parliament in 1299 and died in 1324. He was the ancestor of the Lords Ferrers of Chartley. A daughter of Robert Ferrers married as her second husband Davydd ab Gruffudd [q. v.]

[Annales Monastici, Rishanger's Chronicle, Chronicon de Melsa (all in Rolls Series); Liber de Antiquis Legibus, Rishanger de Bello (Camden Soc.); Continuation of Florence of Worcester (Engl. Hist. Soc.); Robert of Gloucester's Metrical Chronicle, ed. Hearne; Knighton in Twysden, Decem Scriptores; Rymer's Fœdera, vol. i.; Calendarium Rotulorum Patentium, Excerpta e Rotulis Finium, and Calendarium Genealogicum, ed. Record Commission; Dugdale's Baronage, i. 262–5; Doyle's Official Baronage, i. 549.] T. F. T.

**FERREY, BENJAMIN** (1810–1880), architect, was born at Christchurch, Hampshire, on 1 April 1810. He was the youngest son of a gentleman of Huguenot extraction, whose family settled in England on the revocation of the edict of Nantes. He early evinced a taste for drawing and a love of sketching old buildings, and at the age of thirteen made very correct drawings of the interior of the fine old priory church of his native place. While at the grammar school of Wimborne in Dorsetshire, where he received his early education, he used to spend hours drawing in the ancient minster, and he eventually became, indeed, one of the best architectural draughtsmen of his day. At an early age he was placed by his father with the elder Pugin. He accompanied his master on many excursions for the purpose of measuring and drawing mediæval buildings in England and Normandy, while as an inmate of Pugin's house he benefited by a discipline somewhat rigorously enforced by Mrs. Pugin, and humorously described in the 'Recollections' of the elder and younger Pugins afterwards published by him. Many of the drawings published by the elder Pugin were executed by his pupils, and a large proportion of those in his 'Ornamental Bargeboards' and his 'Gothic Ornaments' bear the signature of Ferrey. After several years spent in this excellent school of practice Ferrey entered the office of Wilkins, who employed him upon the detail drawings of the National Gallery; and being thus fortunately brought under the influence of the classic school he was effectually weaned from a bigoted attachment to the Gothic revival, in which he had been an early worker. In 1834 he brought out, in conjunction with Edward Wedlake Brayley [q. v.], his 'Antiquities of the Priory Church of Christchurch, Hants,' and soon afterwards commenced business as an architect in Great Russell Street, Bloomsbury, on a site now occupied by the British Museum. His first important commission was the laying out of the estate of Sir George Gervis at Bournemouth. The oldest part of the present town on the east cliff, including the Bath Hotel, opened in 1838, and adjacent villas, was designed by and erected under the superintendence of Ferrey. Another of his earliest clients was the Rev. Thomas Thurlow, nephew of Lord-chancellor Thurlow, to whose old Tudor mansion of Baynard's Park in Surrey he made extensive additions. In 1836 he married his first wife, the daughter of Mr. Lucas of Stapleton Hall, Hornsey. In 1839 he carried out a portion of the County Hospital, Dorchester, and in 1841 he was appointed hon. diocesan architect of Bath and Wells, a post which he held till his death. In 1842 he superintended the restoration of the nave, transepts, and Lady Chapel of Wells Cathedral, and about that time obtained through influential friends considerable professional employment in the county of Dorset. His work at the bishop's palace and chapel at Wells is much admired. In 1843 he designed the costly church of St. James, Morpeth, a successful adaptation of the grander features of the Norman style. In 1845 he designed for the Baroness (then Miss) Burdett Coutts the church of St. Stephen, Rochester Row, Westminster, and the handsome schools and vicarage also erected by her about the same time in what was then a poor neighbourhood. During the next twenty years he was one of the best employed and best liked architects of his day. His professional skill and reputation gained him many clients whom his winning manners and the evenness of his temper enabled him to retain as friends. His practice probably lay most largely in ecclesiastical architecture, mainly Gothic. He was one of the consulting architects of the Incorporated Church Building Society. A very full list of his works will be found in the 'Builder,' cited below. During the latter years of his practice he was associated with his son, Edward Benjamin Ferrey, who succeeded him in business. His last work was the Duke of Connaught's mansion at Bagshot Park, commenced in 1877. In the same year he had a slight attack of

paralysis, and died at Inverness Terrace, London, 22 Aug. 1880. Ferrey was one of the original members of the Architectural Society, and took an interested part in the formation of the Royal Architectural Museum. In 1839 he became a fellow of the Royal Institute of British Architects, of which he was twice vice-president, and at his death one of the oldest members. He contributed many papers to its proceedings, and in 1870 was recommended as the recipient of the royal gold medal. He acted as secretary to the committee of architects in the competition for the houses of parliament, and himself contributed a design. In 1863 he was elected a fellow of the Society of Antiquaries. His only literary production is his 'Recollections of A. N. Welby Pugin and his father, Augustus Pugin,' a work which modesty induced him to defer publishing until 1861. It gives a faithful and interesting account of the lives of the Pugins, father and son, and presents a valuable history of the 'Gothic revival in English architecture.' Ferrey was particularly severe in his denunciation of the increasingly prevalent union of the work of the contractor with the profession of architect. In the 'Builder' is published an interesting letter from him, deprecating in pithy terms the evils of the system. His favourite relaxation was music. While in the full tide of professional employment he invented and patented an effective and cheap mode of stamping plaster, which was used in several of the churches erected by him. In private life his good temper and genial humour were conspicuous. With young architects he was always popular. He was survived by a second wife, whom he married in 1872. By his first wife he had two daughters and a son. They also survived him.

[Builder, 4 Sept. 1880, xxxix. 281; Recollections of A. N. Welby Pugin, &c., with Notices of their Works, by Benjamin Ferrey, Architect, F.R.I.B.A., London, 1861; Antiquities of the Priory Church of Christchurch, Hants, &c., by B. Ferrey, the literary part by E. W. Brayley, London, 1834.] G. W. B.

FERRIAR, JOHN (1761–1815), physician, son of the Rev. Alexander Ferriar or Ferrier, and his wife Mary Burn, was born at Oxnam, near Jedburgh, Roxburghshire, on 21 Nov. 1761. After his father's death in 1764 he was taken to the neighbourhood of Alnwick, where his mother married her second husband, Thomas Ilderton. Ferriar studied medicine at Edinburgh, and took his M.D. degree in 1781, the subject of his graduation thesis being 'De Variola.' On his marriage to Barbara Gair at Alnwick in 1782, he entered on the practice of his profession at Stockton-on-Tees, but about 1785 removed to Manchester, where he was soon brought into contact with the founders of the Literary and Philosophical Society of that town. The first paper he wrote for the society was 'Of Popular Illusions, and more particularly of Modern Demonology.' This was read in 1786, and was followed by an 'Essay on the Dramatic Works of Massinger,' which brought him into wide repute, and was afterwards reprinted by Gifford in his edition of 'Massinger's Works' (1805). In 1787 he wrote for the society 'Observations on the Vital Principle,' and subsequently contributed an 'Account of an Ancient Monument in Hulne Abbey, Northumberland,' illustrated by himself; 'An Argument against the Doctrine of Materialism;' 'Comments on Sterne;' and 'Conjectures on the Use of the Ancient Terrassed Works at Orton Scarr.' Some points in his paper on 'Materialism' were assailed by Dr. William Tattersall of Liverpool, to whom Ferriar rejoined in a bantering tone. In 1788 he wrote 'The Puppet Shew: a Didactic Poem,' and published 'The Prince of Angola, a Tragedy altered from the play of Oroonoko (by T. Southern), and adapted to the circumstances of the Present Times' (Manchester, 8vo).

On 8 Oct. 1789 he was appointed to the post of a physician of the Manchester Infirmary. An epidemic fever in the town was the means of drawing public notice to the wretched condition of the dwellings of the working classes, and led Ferriar to take an active and important part in causing the local authorities to pay more attention to sanitary laws. He urged especially the establishment of baths, the shortening of the protracted hours of labour of the factory children, and the closing or cleansing of insanitary dwellings. He was a principal worker in connection with the Manchester board of health, and with the establishment of fever-wards at Stockport.

The first volume of his 'Medical Histories and Reflections' was published in 1792, the second in 1795, and the third in 1798. They contained in a clear and simple style valuable discussions of sanitary matters and of cases and observations derived from his hospital practice. A second edition, with additions and omissions, came out in four volumes in 1810–13; and an American reprint was published at Philadelphia in 1816. In the second edition is 'An Essay on the Medical Properties of the Foxglove,' which was first issued separately in 1799. He is believed to have aided William Simmons in an acrimonious medical controversy with Dr. Hull in 1798–9, and to have helped Sir G. Philips in

his pamphlet on 'Reform in Parliament' (1792).

Ferriar's best-known work is his 'Illustrations of Sterne; with other Essays and Verses, printed at Manchester in 1798. The second edition (Warrington, 1812, 2 vols.) contains some additional pieces, but one of those given in the earlier collection and called 'Knaster, an Elegy,' is omitted. Sterne's obligations to the old French novelists and to Burton's 'Anatomy of Melancholy' are skilfully traced in this criticism, but Ferriar's intention was rather to illustrate his author than to convict him of plagiarism. One of the pieces in the second edition is an entertaining poem entitled 'The Bibliomania, an Epistle to Richard Heber, Esq.,' originally published in a shorter version at Warrington in 1809 (4to, 14 pp.) It was reprinted in the 'Palatine Note-book,' vol. ii. 1882. His last work was 'An Essay towards a Theory of Apparitions,' 1813, containing ingenious views on mental hallucinations.

He died at Manchester on 4 Feb. 1815, aged 53, and was buried at St. Mary's Church. His portrait, engraved by G. Bartolozzi, after a drawing by T. Stothard, was published shortly after his death. Two of his sons distinguished themselves by their bravery as members of the British Legion in Venezuela.

[Memoir by J. E. Bailey in Palatine Note-book, ii. 65, 100; see also ibid. i. 178, ii. 45, 80, 127, 129, 192, 225, iv. 174; R. Angus Smith's Centenary of Science in Manchester, 1883; Edinb. Med. and Surg. Journal, 1815, xi. 268; Index Cat. of Libr. of Surgeon-General's Office, U.S. Army, iv. 659; Evans's Cat. of Engr. Portraits, ii. 151.] C. W. S.

FERRIER, JAMES FREDERICK (1808–1864), metaphysician, born in Edinburgh 16 June 1808, was the son of John Ferrier, writer to the signet. His mother was the sister of John Wilson ('Christopher North'), and his father's sister was Susan Edmonstone Ferrier [q. v.] James Frederick Ferrier was educated by the Rev. H. Duncan, at the manse of Ruthwell, Dumfriesshire; and afterwards at the Edinburgh High School, and under Dr. Charles Parr Burney, son of Dr. Charles Burney (1757–1817) [q. v.], at Greenwich. He was at the university of Edinburgh in the sessions 1825–6 and 1826–7, and then became a fellow-commoner of Magdalen College, Oxford, where he graduated B.A. in 1831. He formed in the same year the acquaintance of Sir William Hamilton, whose influence upon him was very great, and for whose personal character and services to speculation he expresses the highest reverence. For years together he was almost daily in Hamilton's company for hours (*Remains*, i. 488). In 1832 he became an advocate, but apparently never practised. His metaphysical tastes, stimulated by Hamilton's influence, led him to spend some months at Heidelberg in 1834, in order to study German philosophy. He was on very intimate terms with his aunt, Miss Ferrier, and his uncle, John Wilson, and in 1837 married his cousin, Margaret Anne, eldest daughter of John Wilson. He became a contributor to 'Blackwood's Magazine.' He there wrote a remarkable article upon Coleridge's plagiarisms in 1840. His first metaphysical publication was a series of papers, reprinted in his 'Remains,' called 'An Introduction to the Philosophy of Consciousness,' in 'Blackwood's Magazine' for 1838 and 1839.

In 1842 he was appointed professor of civil history in the university of Edinburgh; and in 1844–5 he lectured as Sir W. Hamilton's substitute. In 1845 he was elected professor of moral philosophy and political economy at St. Andrews. He was a candidate for the professorship of moral philosophy, resigned by Wilson in 1852, and for the professorship of logic and metaphysics vacated by Hamilton's death in 1856; but he was unsuccessful on both occasions, and continued at St. Andrews until his death. His chief work, the 'Institutes of Metaphysic,' was published in 1854. The theory which it upholds had been already expounded to his class. It reached a second edition in 1856. In the same year he replied to his critics in a vigorous pamphlet called 'Scottish Philosophy, the Old and New,' which, with certain omissions, is published as an 'Appendix to the Institutes' in his 'Remains.' He thought that the misunderstandings of his previous exposition had told against his candidature for the chair of metaphysics. Ferrier devoted himself to his professorial duties at St. Andrews; wrote and carefully rewrote his lectures, and excited the devoted sympathy of his pupils. He lived chiefly in his study, and could seldom be persuaded to leave St. Andrews even for a brief excursion. An attack of angina pectoris in November 1861 weakened him permanently, though he continued to labour, and gave lectures in his own house. Renewed attacks followed in 1863, and he died at St. Andrews 11 June 1864. He had five children: Jane Margaret (Mrs. Rhoades), Susan (widow of Sir Alexander Grant [q. v.]), Elizabeth Anne, John, and James Walter (deceased).

Ferrier is described by his friends and colleagues as a man of singular personal charm. A manner of much dignity was combined with fine literary taste, wide culture, and thorough gentleness and kindness of heart.

He was a man of finely strung nerves, and could be combative in defence of his opinions, but of a tolerant and chivalrous nature. His style is admirably clear and direct. He was a keen metaphysician, and comparatively indifferent to ethical and other applications of his doctrine. His whole aim was to establish his theory of knowing and being. He says that his 'philosophy is Scottish to the very core.' He was well acquainted with Spinoza, Kant, and the later German philosophy, and greatly admired Hegel; but he differed radically from the applications made by his friend Sir William Hamilton. He was profoundly influenced by Berkeley, and his theory seems to be a development of Berkeley in the light of later discussions. In a letter to De Quincey (*Remains*, i. 481–5) he sums up his teaching by saying that the 'only knowable' is object plus subject; that 'the mind by its very law and nature must know the thing . . . along with *itself* knowing it;' that our ignorance of 'matter *per se*' does not represent a limitation, but a perfection of our cognitive faculties; and that the only knowable is either that which we know or 'object plus subject,' or that which we are ignorant of, which must again be 'object plus subject.' Though he has had few followers, he certainly showed remarkable vigour and independence of thought.

His 'Lectures on Greek Philosophy and other Philosophical Remains,' in 2 vols., were edited in 1866 by his son-in-law, Sir Alexander Grant, and Professor Lushington. The second volume contains philosophical papers from 'Blackwood's Magazine.' His philosophical works, in 3 vols., including the above, were published in 1875. Ferrier contributed some lives to the 'Imperial Dictionary of Biography,' some of which are used in the 'Remains.'

[Life prefixed to Lectures, &c., as above. A good description by Mr. Skelton is in Fraser's Magazine for July 1864.] L. S.

FERRIER, SUSAN EDMONSTONE (1782–1854), novelist, born at Edinburgh 7 Sept. 1782, was the youngest of ten children (six sons and four daughters) of James Ferrier, writer to the signet, by his wife, Helen (Coutts), daughter of a farmer in Kincardineshire. James Ferrier (*b.* 1744) managed various great estates, especially those of the Argyll family. He became a friend of John, fifth duke of Argyll, through whose influence he was appointed a principal clerk of session. Scott was one of his colleagues in this office, and he knew all the leaders of the literary society of Edinburgh. His daughter came to know the same circle as she grew up, and frequent visits with her father to Inverary Castle enabled her to see something of the fashionable world. She was a good French scholar, and her favourite French author was La Bruyère. She undertook a novel, ultimately called 'Marriage,' in co-operation with her friend Miss Clavering, a niece of the Duke of Argyll, whom she had met at Inverary. Miss Clavering only contributed a few pages (the 'History of Mrs. Douglas') to the story, which was written as early as 1810, and read with admiration by many friends. Miss Ferrier was not persuaded to publish it until 1818, nor would she then give her name. Blackwood paid her 150*l.* for it. The appreciation of her private audience was no doubt quickened by the portraits of known persons. Lady MacLaughlan represents in dress Mrs. Seymour Damer [q. v.], and in manners Lady Frederick Campbell, widow of the Lord Ferrers who was hanged in 1760. Mrs. Marslake was a Mrs. Davidson, sister of the notorious Lord Braxfield. The three spinster aunts were the Misses Edmonstone, and Mrs. Fox was Mary, lady Clerk, a well-known Edinburgh character. The novel succeeded, and was translated into French. Miss Ferrier's next story, 'The Inheritance,' appeared in 1824. Blackwood, encouraged no doubt by the success of 'Marriage,' gave her 1,000*l.* 'Uncle Adam' in this novel represents her father. The originals of characters are doubtful. The last novel, 'Destiny,' appeared in 1831. It was dedicated to Scott, who recommended it to Cadell, and in consequence of his judicious bargaining Miss Ferrier received 1,700*l.*

Miss Ferrier's mother died in 1797. Her three sisters married, and she kept house for her father, who died in January 1829. She led a quiet life between Morningside House and Edinburgh, with occasional visits to her sisters. She visited Scott at Ashestiel in 1811 and at Abbotsford in 1829 and 1831. Lockhart describes the delicacy with which she helped him over the gaps in talk caused by his failing memory, without apparent consciousness of the cause. A description by herself of these visits appeared in the 'Temple Bar Magazine' for February 1874, and is republished in her 'Works' (1881, i. 39–51). Brougham is said to have been an 'old schoolfellow,' and received her courteously when he made a tour in Scotland as lord chancellor in 1834. Among other admirers were Joanna Baillie, Sydney Smith, Macaulay, and Sir James Mackintosh. Leyden addressed verses to her in her early life, and Curran, known to her at the same period, civilly apologised for the backwardness of his muse on a similar occasion. She remarks that 'none but a pen of

fire could tell his [Curran's] character, or record the charms of his conversation. . . . I'll certainly live seven years longer for having seen him.' Scott complimented her in the notice appended to the 'Tales of my Landlord,' and Wilson in the 'Noctes.' In his diary Scott calls her 'simple, full of humour, and exceedingly ready at repartee, and all this without the least affectation of the blue-stocking.' She had been intimate from early life with Lady Charlotte Bury [q. v.], daughter of the Duke of Argyll, who consulted her in various literary matters. She made a final visit to London in 1830, when she consulted an oculist, without much advantage. Her eyesight failed, and she had to pass most of her time in a darkened room, receiving a few friends at tea in the evening, but leading a very retired life. She sold the copyright of her novels to Bentley, who brought out an edition, corrected by herself, in 1841. He pressed her to write another story so late as 1850. She declined, and always shrank from the publicity of acknowledged authorship. She allowed her name to be prefixed to an edition in 1850. The last edition was published in 1881. She died at Edinburgh 5 Nov. 1854, at the house of her brother, Mr. Walter Ferrier, and was buried in St. Cuthbert's churchyard. Her modesty had made her insist upon the destruction of a correspondence with a sister which contained much biographical matter, and few records of her quiet life have been preserved. A miniature of Miss Ferrier was painted by Mr. Thorburn, who when a lad of seventeen studied art in Edinburgh, and became known to her. She had a very high opinion of his talents and helped him in his career. A marble bust was taken after death. Miss Ferrier's novels show keen powers of observation, and are brightly and clearly written. They are chiefly satirical sketches of character in the upper classes of Scottish society. They belong to the same school as Miss Edgeworth's stories, and are marked by the same rather stiff didacticism. The favourable reception of the last edition shows that in spite of their old-fashioned character they still have attraction due to genuine wit and vivacity.

[Information from John Ferrier, esq.; Life (by the same) prefixed to the edition of 1881, and previously in Temple Bar for November 1878.] L. S.

FERRIS. [See also FERRERS.]

FERRIS, RICHARD (*fl.* 1590), adventurer, was one of the five ordinary messengers attached to Queen Elizabeth's household. A subpœna was issued for him to give evidence in a suit in the court of the Archbishop of Canterbury on 7 Nov. 1580 (*Archæologia*, 1729, p. 234). In July 1606 he was still filling the office of royal messenger (DEVON, *Issues of the Exchequer*, Jac. I, p. 44). Although 'never trayned upon the water,' he resolved in 1590 to accomplish the daring feat of rowing in an open boat from London to Bristol. He embarked in a 'new built' wherry on Midsummer day at Tower Wharf, with two friends, Andrew Hill and William Thomas. At Greenwich they landed, and were entertained at court. Afterwards their journey began in earnest, and although they usually anchored in safe harbours at night, and were well received by the townspeople of the southern seaports, they ran some risks, and did not reach Bristol till 3 Aug. The mayor and aldermen gave them a triumphal welcome. They returned to London on 8 Aug., and wherever they showed themselves were enthusiastically received. The exploit excited the admiration of all classes from the court downwards. On 7 Aug. 1590—only four days after the voyage was finished—'a ballad of Richard Fferrys comінge to Bristowe' was 'licensed to Edward White on 10 Aug.' Another ballad of 'the ioyfull entertainement of the wherry and iij wherrymen, viz., Richard Fferrys, Andrewe Hilles, and William Thomas by the maiour, aldermen, and citizens of Bristoll, 4to Augusti, 1590,' was licensed to Henry Carre (ARBER, *Registers*, ii. 557–8). In the same year John Wolfe printed for Edward White 'The most dangerous and memorable Adventure of Richard Ferris.' On the title-page appear the words, 'Published for the sayd Richard Ferris,' and a dedication to Sir Thomas Heneage, the queen's treasurer, follows. At the close of the tract is 'a new sonnet' celebrating Ferris's arrival at Bristol, by James Sargent. A copy of this rare work is in the Bodleian Library. None is in the British Museum. It was reprinted in J. P. Collier's 'Illustrations of Early English Literature,' vol. ii. No. 5 (1864), and in Professor Arber's 'English Garner,' vol. vi. Warton asserted that Ferrers was the author's correct name.

[J. P. Collier's reprint as above; Warton's Hist. of English Poetry.] S. L.

FESTING, SIR FRANCIS WORGAN (1833–1886), colonel, second son of Captain Benjamin Morton Festing, R.N., K.H., by Caroline Jane, only daughter of F. B. Wright of Hinton Blewett, Somersetshire, was born at High Littleton, Somersetshire, 24 July 1833. He was educated at the Royal Naval College, New Cross, at the age of sixteen entered the royal marines as a cadet,

and was gazetted second lieutenant 3 July 1850. In 1854 he served with the Baltic expedition, obtaining a medal. He commanded a mortar in the flotilla employed against Sebastopol from June 1855 until the fall of that fortress, and was also at the bombardment and surrender of Kinburn. For these services he received a medal with clasp, was made a knight of the Legion of Honour, and had the Turkish medal bestowed on him. His next war services were with the China expedition 1857–9 as adjutant of the artillery, when he assisted in the blockade of the Canton river and in the bombardment and storming of the city, and was rewarded with a medal and clasp and his brevet of major. He served throughout the Ashantee war during 1873–4, and when the Ashantee army under Amanquatia threatened Cape Coast Castle, he was selected to command the detachment of marines sent to the Gold Coast in May 1873 to assist in repelling the Ashantee army, which was then encamped at Mampom, between Abrakampa and the river Prah, and within nine miles of Cape Coast Castle. The chiefs of Ehina were asked to lay down their arms, and on their refusal their town was attacked on 13 June. Festing commanded the forces in the two engagements fought on that day, when the natives were defeated and their town burnt. On the arrival of Sir Garnet Wolseley, Festing was placed in command at Cape Coast, and charged with the measures for the defence of the place. He was taken on Sir Garnet's list of special service officers on 20 Oct., and took the command of the native camp at Dunquah and of the advanced posts. He commanded the forces at the engagements near Dunquah on 27 Oct., when he was slightly wounded, and on 3 Nov., when he was severely wounded while trying to rescue Lieutenant Eardley Wilmot of the royal artillery, who had fallen mortally wounded (*Graphic*, 2 May 1874, p. 420, with woodcut). He was afterwards placed in charge of the camp at Prahsu. He held a dormant commission to administer the government of the Gold Coast while commanding the regular troops, and was of the executive council. He was specially allowed to retain the rank of colonel (brevet-colonel, 7 Jan. 1874) in the army for his distinguished services in the field at the conclusion of the war, and was nominated C.B. 31 March 1874, and K.C.M.G. 8 May 1874, and received the thanks of both houses of parliament 30 March 1874 (*Hansard*, 1874, ccxviii. 383, 412). Festing was appointed assistant adjutant-general of the royal marines in August 1876, made an aide-de-camp to the queen 7 July 1879, and gazetted colonel commandant of the royal marine artillery 3 Sept. 1886. He died at Donnington Lodge, Newbury, 21 Nov. 1886, and was buried with military honours at Eastney cemetery, Portsmouth, 26 Nov. He had been married three times, first, in 1862, to Margaret Elizabeth, daughter of A. Hall of Watergate, Sussex; she died at Hayling Island 3 June 1864; secondly, in 1869, to Charlotte Letitia, daughter of R. J. Todd; she died in 1871; thirdly, in 1876, to Selina Emily Mary, only daughter of Leycester William Carbonell.

[Times, 22 Nov. 1866, p. 6, and 27 Nov. p. 6; Ann. Reg. 1873, p. 103, &c.; Illustr. London News, 25 April 1874, p. 384, with portrait, and p. 386; Graphic, 2 May 1874, pp. 413, 415; Hart's Army List, October 1886, pp. 397, 401 *a*; Maurice's Ashantee War (1874), p. 3, &c.; Brackenbury's Ashantee War (1874), i. 72–100.]

G. C. B.

FESTING, MICHAEL CHRISTIAN (*d.* 1752), violinist and composer, was at first a pupil of Richard Jones, who succeeded Carbonelli as leader of the orchestra of Drury Lane Theatre. He subsequently studied with Geminiani, and in or about 1727 became a member of the band at the King's Theatre in the Haymarket. He had made his first appearance in public in a concerto and solo of his own composition as early as 1724. He belonged to the king's private band, and in 1737 was appointed director of the Italian opera. From 1739 onwards he directed the subscription concerts at Hickford's room, and the Swan and Castle concerts in the city were for many years under his direction. An amateur society which met at the Crown and Anchor Tavern in the Strand, and was called the 'Philharmonic Society,' as well as many benefit concerts, &c., were directed by him, and on the opening of Ranelagh in 1742 he was appointed leader of the band and director of the music. Burney's very poor opinion of his powers as a violinist was probably not far wrong, although allowance must be made for Burney's well-known antipathy to English musicians. Festing seems to have become the fashion, and must have had very little time for study. From about 1730, too, he was more or less constantly engaged in composition. His works for stringed instruments include some twenty concertos in seven parts, eighteen sonatas in three parts, and fourteen solos with figured bass. Among his vocal works are mentioned a paraphrase of a passage from Habakkuk, Addison's 'Ode for St. Cecilia's Day,' Milton's song on May morning, an ode on the return of the Duke of Cumberland after the rising in 1745, a cantata, 'Sylvia,' and many songs. The best action of Festing's life was the initiation of

the Royal Society of Musicians. Festing, Weidemann, the king's flute-master, and Vincent, the oboist, standing at the door of the Orange coffee-house in the Haymarket, saw two children driving milch asses. They turned out to be the children of a German oboe-player named Kytch, who after some temporary success had died in extreme poverty. The musicians, after consulting with Dr. Maurice Greene, an intimate friend of Festing's, started a subscription, by means of which the Royal Society of Musicians was established, on 19 April 1738, for the relief of indigent musicians and their families. The list of original members includes the names of all the notable musicians of the day, among others that of Handel, whose 'Messiah' is still annually performed for the benefit of the institution. From Festing's generosity on this occasion, from the fact that he published his compositions on his own account (Hawkins, *History*, ed. 1853, p. 801), and still more from his having discharged without any remuneration the duties of secretary to the society he had helped to found, it is fairly certain that he was in easy circumstances. He had a brother, John, an oboe-player, who amassed some 8,000*l.*, chiefly by teaching. According to one account the oboe-player was the original of Hogarth's 'Enraged Musician' (*ib.* p. 892). Festing died on 24 July 1752, leaving a son, the Rev. Michael Festing, who married the only daughter of Dr. Greene. He was rector of Wyke Regis, Dorsetshire. Festing's musical property was sold two months after his death. Burney says that 'with a feeble hand, little genius for composition, and but a shallow knowledge in counterpoint, by good sense, probity, prudent conduct, and a gentlemanlike behaviour [Festing] acquired a weight and influence in his profession, at which had hardly any musician of his class ever arrived;' and John Potter, in his 'Observations upon the Present State of Music,' 1762, says that he 'deserves praise and esteem as a composer of great merit.'

[Grove's Dict. i. 515; Pohl's Mozart in London; Potter's Observations, &c., p. 59; Hawkins's History, quoted above; Burney, iv. 649, 663, 668; John Parry's Account of the Royal Society of Musicians, prefixed to a programme of the 'Messiah,' for a performance in 1853; Gent. Mag. xxii. 337; Somerset House Gazette (1824), i. 84.] J. A. F. M.

FETHERSTON, RICHARD (*d.* 1540), catholic martyr, was chaplain to Queen Catherine of Arragon, and schoolmaster to her daughter Mary, afterwards queen. Pits styles him 'sacræ theologiæ doctor,' but there is no record of his having taken a degree, either in Wood's 'Athenæ Oxonienses' or in Cooper's 'Athenæ Cantabrigienses.' He sat in the convocation which commenced in April 1529, and was one of the small minority who refused to sign the declaration that Henry VIII's marriage with Catherine was illegal, on the ground that the pope had no power of dispensation in such a case. After the passing of the Act of Supremacy he refused to take the oath enjoined thereby, and was in consequence committed to the Tower on 13 Dec. 1534. On 30 July 1540 he was hanged, headed, and quartered at Smithfield, together with Dr. Barnes, Garret, Jerome, Powell, and Abel. He wrote a treatise, 'Contra divortium Henrici et Catherinæ.'

[Cal. State Papers, Hen. VIII, vi. 311, 1199, vii. 214 *n.*, viii. 666, 1001; Foxe, v. 438; Pits, p. 729; Tanner's Bibl. Brit.-Hib. p. 278; Grafton's Chronicle, i. 474; Wriothesley's Chronicle, i. 120, 121.] C. T. M.

FETHERSTONHAUGH, Sir TIMOTHY (*d.* 1651), royalist, was son of Henry Fetherstonhaugh of Kirkoswald, Cumberland, high sheriff of that county 10 James I, who was second son of Albany Fetherstonhaugh of Fetherstonhaugh, Northumberland, by his wife Lucy, daughter of Edmund Dudley of Yanwath, Westmoreland. His mother was Dorothy, daughter of Thomas Wybergh of Clifton, Westmoreland (Pedigrees in Hutchinson, *Cumberland*, i. 207; Burke, *Landed Gentry*, 7th edit., i. 633). In 1620 he was admitted a member of Gray's Inn (*Harl. MS.* 1912, f. 31). He was knighted at Whitehall 1 April 1628. During the civil war he liberally contributed money to the royal cause, raised troops at his own expense, and served in the field. In 1642 he marched with Sir William Hudleston to Charles at York, having under him three hundred foot. In February 1644 he left Oxford with introductions from the king and Lord Digby for Ireland, where he applied to Ormonde to send troops for the relief of Cumberland (Carte, *Ormonde* (1851), v. 12, vi. 248). At the battle of Wigan Lane, Lancashire, 26 Aug. 1651, he was taken prisoner, and after trial by court-martial at Chester he was beheaded in that city, 22 Oct., despite his plea that he had quarter for life given him (Carte, *Hist. of England*, iv. 652). He married Bridget, daughter of Thomas Patrickson of Caswell-How in Ennerdale, Cumberland. Two of his sons were slain at the battle of Worcester 3 Sept. 1651; the elder, Henry, had been knighted on the field there. The family's losses amounted, it is said, to 10,000*l.* In June 1661 two other sons, Philip and John, were obliged to petition for places as pages to the queen 'to lessen the charges of their

mother, who was brought very low by the late times' (*Cal. State Papers*, Dom. 1661–2, p. 1). The petition was granted. These appointments and the present of a portrait of Charles I are said to have been the only recompense the family received. In the chancel of Kirkoswald Church is a monument to the memory of Sir Timothy erected by his grandson Thomas. His portrait is given in the frontispiece of Winstanley's 'The Loyall Martyrology,' 1665, from which an enlarged engraving was published in octavo.

[Hutchinson's Cumberland, i. 205, 206, 207; Lloyd's Memoirs, p. 559; Collins's Baronetage, vol. iii. pt. i. pp. 186–7; Cal. State Papers, Dom. 1651, 1665–6, p. 146; Gillow's Dict. of English Catholics, ii. 255; Le Neve's Knights (Harl. Soc.), p. 2; Hist. MSS. Com., 7th Rep., pt. i. 95; Samuel Jefferson's Cumberland, i. 287, 291, 472–3, ii. 418; Nicolson and Burn's Westmoreland and Cumberland; Lysons's Magna Britannia, vol. iv. 'Cumberland,' p. 129; Cobbett's State Trials; Life of Sir Philip Musgrave (Carlisle Tracts); Will of Albany Fetherstonhaugh, P. C. C. 37, Nabbs; Will of Sir T. Fetherstonhaugh, P. C. C. December 1660.] G. G.

**FETTES, Sir WILLIAM** (1750–1836), founder of Fettes College, Edinburgh, born in Edinburgh on 25 June 1750, was the son of William Fettes, merchant there. After attending some classes in the high school he commenced business, at the age of eighteen, as a wine and tea merchant in Smith's Land, High Street, combining this business with that of an underwriter, and being also connected with trading establishments in Newcastle, Durham, and Leeds. He was also for many years a contractor for military stores, was very successful in business, and accumulated, for those times, a large amount of money. Entering the town council of Edinburgh he filled in 1785 the office of fourth, and in 1799 of first, bailie. In 1800 he was chosen lord provost, and in 1805 he was elected a second time to that office. In 1804 he was created a baronet. In 1787 he married a daughter of Dr. Malcolm of Ayr. Of this marriage there was but one child, William, who was called to the bar in 1810, but died at Berlin in 1815.

Fettes retired from business in 1800, and devoted himself to the management of various landed estates which he had purchased. In 1830 he executed a trust disposition, in which, after making some minor provisions, he devoted the residue of his estate to form an endowment 'for the maintenance, education, and outfit of young people whose parents have either died without leaving sufficient funds for that purpose, or who from innocent misfortune during their own lives are unable to give suitable education to their own children.' The trustees were invested with very ample powers as to the administration of the estate. At the time of Fettes's death (27 May 1836) the trust funds amounted to 166,000*l.* They were allowed by the trustees to accumulate till they reached an amount sufficient to carry the object of the bequest into effect in a satisfactory manner. In 1864 a very handsome building was begun on one of the estates that had belonged to Fettes (Comely Bank, near Edinburgh), according to a design of David Bryce [q. v.], R.S.A., architect. The college was opened in October 1870. The trustees determined that on the foundation of the institution a number of boys, not exceeding fifty, should receive their board and education free, while other boys should be eligible for admission on payment. On the appointment of the Educational Endowments (Scotland) Commission considerable dissatisfaction was expressed by several citizens of Edinburgh at the way in which the trust had been administered, on the ground that the number of beneficiaries was very small in proportion to the resources of the trust, and also that the class was not that which the founder had intended to benefit. The commission in their scheme of administration, while making some changes on various matters of detail, did not propose any essential change on the plan which the trustees had carried out. Besides the college building, with chapel and head-master's house attached, forming the most conspicuous architectural feature in the northern suburbs of Edinburgh, there are now four boarding-houses, each accommodating a number of boys, ranging from eleven to fifty-five. There are fifty foundationers who reside in the college building, and to this number other twelve are about to be added. The total number runs from 180 to 207. There are several scholarships awarded by competition, from 20*l.* to 60*l.* per annum, amounting to 300*l.* in all. Besides the head-master there are eleven assistant-masters. The education and administration are similar to those of English public schools.

[Statement regarding the Fettes Endowment with Biographical Notice of Sir W. Fettes, issued by the Trustees in 1868; another Statement, 1881; Scheme for the Administration of the Fettes Endowment, approved by order of her Majesty in Council, 3 April 1886; Prospectus of Fettes College, 1887; Oliver and Boyd's Edinburgh Almanac.] W. G. B.

**FEUCHÈRES, Baronne de** (1790–1840). [See Dawes, Sophia.]

**FEVERSHAM, Earls of.** [See Sondes, Sir George, first Earl, 1600–1677; Duras, Louis, second Earl, 1640 ?–1709.]

**FFENNELL, WILLIAM JOSHUA** (1799–1867), fishery reformer, eldest son and second of sixteen children of Joshua William and Elizabeth Ffennell, was born 16 Aug. 1799, at Ballybrado, three miles below Cahir on the river Suir. The family had been devoted members of the Society of Friends almost from the time of George Fox, but Ffennell's father, a hospitable country gentleman, was excluded from the society on account of undue conformity to the world. William Joshua resented this sentence (which was afterwards reversed), and with his five brothers joined the established church. He had a desultory education, and spent much time in hunting, shooting, and fishing. He became especially expert in angling for salmon; and his attention was drawn to the decay of the fishing in the Suir and other rivers. In 1824 he took a lease of Carrigataha, which adjoins Ballybrado on the Suir. After carefully studying the habits of the fish and making himself acquainted with the old acts of parliament, he endeavoured to rouse public attention, with a view to legislative reform. He had difficulties with the poachers in the upper waters, and with the proprietors of the 'stake weirs' in the tideway. An act passed in 1826 had forbidden the constabulary to interfere for the protection of salmon. In 1834 he was appointed to the commission of the peace, and by firmness and tact obtained the full confidence of the people in spite of his tory politics. He thus managed to improve the state of the Suir and to obtain the support of public opinion. In 1837 a petition upon the Irish fisheries was presented to parliament by the Earl of Glengall, a friend and neighbour of Ffennell, who spoke upon the subject in the House of Lords (19 June). Lord Glengall and Ffennell became chairman and secretary of the Suir Preservation Society, founded in the same year. It was due to their exertions that an act was passed in 1842, embodying many of Ffennell's proposals, but unfortunately giving privileges to the stake weirs, which long hindered the development of the fishery. In 1844 an act was passed authorising police protection for the rivers; and in 1845 another salmon act was passed, and Ffennell was appointed fishery inspector under the board of works. His office included the inspection of sea fisheries, and during the potato famine he visited Scotland, examined the process of fish-curing, and tried to introduce it among the starving population of the west coast of Ireland. In 1848 the act commonly called 'Ffennell's Act' was passed. This is the initial act of modern salmon legislation, which provides funds and machinery for carrying the law into practice, by making the local administration of the salmon acts self-supporting. He now became a commissioner at the board of public works for the superintendence of the newly formed fishery districts. In 1853 he exhibited working models of salmon passes at the Dublin exhibition of that year, which attracted general attention. His advice was frequently sought in England and Scotland; and in 1860 he was appointed one of the royal commissioners to examine the salmon fisheries of England and Wales. Their report led to an act passed in 1861, under which Ffennell was appointed inspector of salmon fisheries for England and Wales. In 1862 he was appointed commissioner of fisheries for Scotland. In 1863 a salmon act for Ireland was passed, which at last got rid of the stake weirs. A pamphlet written by him contributed to securing this measure. A similar act was passed for England in 1865. In 1866 he started 'Land and Water,' in conjunction with his friend Francis T. Buckland [q. v.], with a special eye to the fisheries. He died in London 12 March 1867. In 1830 Ffennell married Margaret Catherine, youngest daughter of Robert Prendergast of Greenmount, co. Tipperary, by whom he had nine children. He wrote a few pamphlets and lectures upon the fishery question. His chief power lay in his practical knowledge of the salmon fishery question in its minutest details, and his singularly clear and effective method of bringing forward the subject at public meetings.

[Information from Mr. Mark Heron, who is preparing a life; Parliamentary Papers and Reports: Herbert Hore's Salmon and Sea Fisheries of Ireland, 1850; Longfield's Salmon Fisheries of Ireland, 1865; notices in Land and Water, Field, &c.]

**FFRAID, I. D.** (1814–1875), Welsh poet. [See EVANS, JOHN.]

**FIACRE or FIACHRACH, SAINT** (*d.* 670?), was a native of Ireland, and of noble birth. Desirous of leading a solitary life he proceeded to France with some companions. From the entry in the 'Martyrology of Donegal,' 'Fiachrach an Eremite, and he blessed *also* in France,' it would appear that he had a previous career in Ireland, of which no record remains. Arriving at Meaux, near Paris, he visited Faro, bishop of that place, and sought from him 'a little place in the woods remote from human converse' to settle in. The bishop, learning that he was from 'Ireland, the country of the Scots,' granted his request, for he bore in memory a visit paid to his father by the famous Irish missionary, Columbanus, and was well dis-

posed towards his countrymen. Fiachrach then proceeded to clear a spot at the place, Brodilium or Brogilium, now Breuil, where he erected a monastery, building a small house near, for the reception of guests and as a dwelling for himself. Here he was visited by a fellow-countryman named Cillen, who was on his way back from a pilgrimage to Rome. One of the rules of his monastery forbade women to enter it, and this having been kept up in after times when its origin was forgotten, a legend grew up as to its cause. The saint, it was said, wanted ground for a garden, and having asked St. Faro for it he consented to give him as much as he could enclose in one day by a trench dug with his own hands. Fiachrach drew his crozier along the ground and the earth opened before it, but a woman who saw him hastened to tell the bishop how his stipulation was evaded, in consequence of which the saint prayed that any woman who entered his monastery might be divinely punished. The rule, however, was evidently framed in accordance with the practice of the second order of Irish saints, who 'refused the services of women and separated them from their monasteries' (Todd). It was so strictly observed that Anne of Austria, when she visited Fiachrach's tomb in 1641 to pray there, did not venture to infringe it.

As far back as the ninth century his fame as a worker of miracles was widespread. He was believed to have effected cures by the mere laying on of his hands, and pilgrims from every quarter crowded to his shrine to invoke his aid. He was chiefly celebrated for the cure of a tumour since known as 'le fic de St. Fiacre.' He died on 18 Aug., but the year is not known. It was probably about 670. His festival is kept on 30 Aug. in the numerous oratories and churches dedicated to him throughout France. In 1234 his remains were placed in a shrine by Peter, bishop of Meaux, his arm being placed in a separate reliquary to be carried about and exhibited to the people, in the same manner no doubt as the arm of St. Lachtin, lately acquired by the government and deposited in the museum of the Royal Irish Academy. In 1479 the remains of saints Fiachrach and Cillen, enclosed in their wooden cases, were placed in a silver shrine. But in 1568 it was deemed advisable, in consequence of the religious troubles, to remove them from Breuil to the cathedral of Meaux. In 1617 the shrine was opened by the bishop of Meaux, and part of the body was given to the king of Etruria; and lastly, in 1637 it was again opened, and part of the vertebræ given to Cardinal Richelieu.

Fiachrach's name is perpetuated in France in connection with the hackney-carriage called fiacre, which derived its name from the circumstance that the proprietor of the Hôtel de St. Fiacre, in the Rue St. Martin, in 1640 kept carriages on hire. Over the doorway was an image of the saint, and in course of time the carriages came to be called by the name of the saint who presided over the establishment.

[Bollandists' Act. Sanct. August, vi. 598 seq.; Dr. Todd's Life of St. Patrick, p. 90; Mart. Donegal, p. 229; Ussher's Works, vi. 511–12; Littré's French Dictionary, s. v. 'Fiacre;' Lanigan's Eccl. Hist. ii. 446–8.] T. O.

**FICH, FYCH, or FYCHE, THOMAS** (*d.* 1517), ecclesiastic and compiler, was a native of Ireland. He studied at Oxford, became a canon regular, and was appointed sub-prior of the convent of the Holy Trinity at Dublin, now the cathedral of Christ Church. Of that establishment Fich compiled a meagre necrology in Latin, styled 'Mortilogium' or 'Obitarium.' He was also the compiler or transcriber of a collection of memoranda, chiefly on ecclesiastical matters, known as the 'White Book of Christ Church, Dublin,' still preserved in that cathedral. The necrology was printed at Dublin by the Irish Archæological Society in 1844, with an introduction by James H. Todd, D.D. A reproduction of a page of the 'White Book of Christ Church' was given on plate i. of part iii. of 'Facsimiles of National MSS. of Ireland,' published in 1879. Fich died at Dublin in 1517, and was interred in Christ Church there, to which he had been a considerable benefactor. He would appear to have been related to Geoffrey Fych, dean of St. Patrick's, Dublin, 1529–37. In that cathedral is still extant a brass plate bearing the effigy of Geoffrey Fych and a monumental inscription.

[Ware, De Scriptoribus Hiberniæ, 1639; Archives of Christ Church, Dublin; Wood's Athenæ Oxon.; Mason's Hist. of St. Patrick's, Dublin, 1820.] J. T. G.

**FIDDES, RICHARD** (1671–1725), divine and historian, the eldest son of John Fiddes, was born in 1671 at Hunmanby, near Scarborough, but was brought up by an uncle who was vicar of Brightwell, Oxfordshire. By him he was educated at a school at Wickham, near Scarborough. In October 1687 he entered as a commoner at Corpus Christi College, Oxford, but for some reason unknown transferred himself in March 1690 to University College, where he took the degree of B.A. in 1691. In 1693 he returned to Yorkshire, and married Mrs. Jane Anderson, who is said to have been a 'gentlewoman well descended and of a good fortune.' Next year he took holy

orders, and in 1696 was presented by Ralph Rand of Skirlaw to the rectory of Halsham in Holderness (POULSON, *Hist. of Holderness*, ii. 383). The parish was small, and Fiddes had leisure for study. He suffered from an affection of the throat, which impaired his voice, so that he could scarcely articulate distinctly, except occasionally, when he was stimulated by society and a few glasses of wine. On this ground he obtained from Archbishop Sharp leave of non-residence, and removed from Halsham, first to Wickham, but in 1712 took up his residence in London to pursue the career of a man of letters. His reason for so doing was a plea of poverty and the burden of a large family. It would seem, however, that Fiddes's poverty was the result of domestic mismanagement, for the rectorial tithes of Halsham are commuted at 760*l.*, and if Mrs. Fiddes had a 'good fortune,' there seems to be no reason why the household should not have been adequately maintained. However, Fiddes seems always to have represented himself as struggling against money difficulties, and soon after his arrival in London he managed to interest Swift in his favour. Kennett, in a diary of 1713 (SWIFT, *Works*, ed. Scott, xvi. 99), writes of Swift: 'He was soliciting the Earl of Arran to speak to his brother, the Duke of Ormonde, to get a chaplain's place established in the garrison of Hull for Mr. Fiddes, a clergyman in that neighbourhood, who had lately been in jail, and published sermons to pay fees.' Whether or no Fiddes had really been in gaol for debt we do not know; but he had certainly begun to publish sermons, which were neither better nor worse than the generality of those of his day. But Fiddes had a reputation for learning, and was recommended to Swift by George Smallridge, afterwards bishop of Bristol, who reminded Swift of Fiddes's presence at a dinner at Sherlock's (*ib.* 84). The chaplaincy at Hull was accordingly given to him, and he further received from his university the degree of B.D. by diploma. He was made chaplain to the Earl of Oxford, and seemed to be now in a good position. With the change of ministry in 1714 his fortunes fell also, and he was deprived of his chaplaincy at Hull. In 1714 he took advantage of the stir caused by Pope's plan of his translation of the 'Iliad' to publish 'A Prefatory Epistle concerning some remarks to be published in Homer's "Iliad."' In this he declared his willingness to write a book which should (1) examine the 'Iliad' by the rules of epic poetry, (2) consider the objections raised against it by former writers, (3) defend Homer against Plato and Scaliger. It is perhaps scarcely strange that the demand for such a work was not large enough to encourage Fiddes to proceed. He accordingly turned to theology, and published by subscription, in 1718, 'Theologia Speculativa, or the first part of a Body of Divinity.' This work had some success as a compendium of current theology, and procured for its author the degree of D.D. from the university of Oxford. It was followed in 1720 by a second part, 'Theologia Practica,' which dealt with Christian ethics in the same way as the first part had dealt with Christian doctrine.

More important than his theology was a little book in which Fiddes interposed in the controversy between Shaftesbury and Mandeville, 'A General Treatise of Morality, formed upon the Principles of Natural Reason only,' 1724. In this he attacks Mandeville, and defines moral truth as consisting 'in the contemplation of the moral perfections of the divine nature, the rule and model of perfection to all other intelligent beings' (FOWLER, *Shaftesbury and Hutchinson*, 142–3). In the same year was published, again by subscription, the work of Fiddes which attracted most attention in his own day, and was longest remembered in English literature, viz. 'A Life of Cardinal Wolsey.' The noticeable features of this work are that it attempted to vindicate Wolsey's memory from the obloquy which had persistently pursued it, and also that it took a view of the Reformation less unfavourable to the mediæval church than that of most protestant writers. Fiddes was immediately attacked both by the press and in the pulpit. He had been faithful to the Earl of Oxford after his fall, and had frequently visited him in prison; further, in the preface to the 'Life of Wolsey,' he said that Atterbury had offered him the opportunity of writing it in his house, and he paid a warm tribute to Atterbury's abilities. It therefore suited Atterbury's assailants to accuse Fiddes of popery, and represent him as employed by Atterbury to write his work. An attack in the 'London Journal' led to a pamphlet by Fiddes in his own defence, 'An Answer to Britannicus, compiler of the "London Journal"' (1725), in which he cleared himself from the charge of popery, and maintained his impartiality. At the same time Dr. Knight, prebendary of Ely, in a sermon denounced Fiddes as 'throwing dirt upon the happy reformation of religion among us,' and after Fiddes's death returned to the charge in the preface to his 'Life of Erasmus.'

Fiddes next issued a prospectus for a volume containing the lives of More and Fisher, and had written a good deal of the work when his health broke down, and he died, in 1725, at Putney, in the house of his friend

John Anstis, and was buried in Fulham churchyard. The manuscript of his life of More was lost.

Besides the works mentioned, Fiddes published many sermons, most of which were collected into a volume, 'Fifty-two Practical Discourses,' 1720; also 'A Letter in Answer to a Freethinker, occasioned by the late Duke of Buckingham's Epitaph,' 1721. Birch, in 'General Dictionary,' p. 244, prints a letter of Fiddes to a protestant lady to dissuade her from turning Roman catholic.

Fiddes's 'Life of Wolsey' was a considerable work, and was founded upon real research; the documents appended still make the book valuable. The view of Wolsey which Fiddes took is in its general outline the same as that taken by Brewer in his 'History of Henry VIII,' though Fiddes regarded Wolsey rather as a patron of letters and a benefactor of the university of Oxford than as a great statesman engaged in foreign affairs. Fiddes's style is not happy, being involved and lumbering; but his 'Life of Wolsey' marked a real advance in historical insight.

Fiddes had all a student's heedlessness of ordinary prudence. He was continually in money difficulties, and left a wife and six children ill provided for. He was so forgetful of common things when absorbed in study that one night he was lost, and was discovered locked up in the Bodleian Library. He had a very retentive memory, which made his erudition seem greater than it really was. In spite of his physical infirmity he was valued in society and had many friends, both in Oxford and London.

[The only material for a life of Fiddes is the article by Thomas Birch in the General Dictionary, Critical and Historical, v. 238, &c. Birch wrote in 1736, from information supplied by Fiddes's family. All subsequent notices of Fiddes have been repetitions of this. Birch's dates are not accurate, nor is his account of Halsham, which he describes as being in a marsh, and affecting Fiddes's throat by its dampness. The information about Fiddes's literary life is gathered from the prefaces and dedications of his various works.]

M. C.

**FIELD, BARRON** (1786–1846), lawyer and miscellaneous writer, second son of Henry Field [q. v.], treasurer to the Apothecaries' Company, by his wife, Esther, daughter of John Barron, was born 23 Oct. 1786. Through his father's intimate connection with Christ's Hospital, and through the fact that his brother Francis John Field was a clerk in the India Office, he became acquainted with Charles Lamb, had a large share in his affections, and was admitted a member of that distinguished cluster of literary men which included Coleridge, Wordsworth, Hazlitt, and Leigh Hunt. He was entered on the books of the Inner Temple on 20 June 1809, and was called on 23 June 1814. At this period of his life he supported himself by literature. He contributed several essays to Leigh Hunt's 'Reflector' (1811), and among his compilations was an analysis of Blackstone's 'Commentaries.' His most lucrative engagement was that of theatrical critic to the 'Times.' He had sufficient influence with the proprietors to procure the place of parliamentary reporter for Thomas Barnes [q. v.], and the recruit ultimately obtained the position of editor. Field appreciated English poetry, both ancient and modern; his fondness for Wordsworth's writings was especially marked, and Mr. J. Dykes Campbell possessed a copy of Wordsworth's poems (1815–20, in 3 vols.) which contains Field's book-plate and elaborate variorum readings in his handwriting. He contributed to the 'Quarterly Review' for 1810 an article on Dr. Nott's edition of Herrick, and he made a close study of the dramatic works of Heywood. When he had realised the precarious character of literary work and his want of success in the law in England, he secured for himself the post of advocate-fiscal at Ceylon, and then of judge of the supreme court of New South Wales and its dependencies. He embarked at Gravesend on 28 Aug. 1816, with his wife, whom he had just married, and anchored in Sydney harbour on 24 Feb. 1817. His stay in the colony lasted for nearly seven years. He took ship for England on 4 Feb. 1824, and landed at Portsmouth on 18 June. Several articles, including narratives of the incidents on these voyages, were contributed by him to the 'London Magazine' (1822–5), and the journals of his voyages were subsequently included in the appendix to the 'Geographical Memoirs on New South Wales.' His discharge of his legal duties in New South Wales was marred by some drawbacks. His diligence and professional skill were generally recognised, but he was paid by fees, and this exposed him to the charge, an unjust charge as is acknowledged, of encouraging litigation to augment his income. A more serious error appeared in his readiness to embark in the party squabbles of the colony, which exposed him to the obloquy of his opponents; and when he retired from the presidency of the supreme court the complimentary address of the lawyers did not represent every shade of public opinion. An address which Field delivered to the Agricultural Society of New South Wales, as its president, on 3 July 1823, provoked a printed letter 'in refutation of the groundless assertions put forth by him to

the prejudice of Van Diemen's Land,' by a colonist named Thomas Kent, who claimed a residence of ten years in the latter colony. Field's intimacy with Charles Lamb is twice shown in the 'Essays of Elia.' He was the friend with the initials of 'B. F.' who accompanied Lamb and his sister on their visit to 'Mackery End in Hertfordshire,' and to him when resident at Sydney was addressed under his initials the essay entitled 'Distant Correspondents.' Field returned 'plump and friendly,' and he resumed his practice at the bar, but was again driven through want of business into applying for a legal position in the colonies. His next appointment was to the chief-justiceship at Gibraltar, where Benjamin Disraeli called on him in 1830, and has left a disparaging account of his manners. He is pronounced 'a bore and vulgar, a Storks without breeding; consequently I gave him a lecture on canes which made him stare, and he has avoided me ever since . . . a noisy, obtrusive, jargonic judge, ever illustrating the obvious, explaining the evident, and expatiating on the commonplace;' but these harsh expressions of the young man of fashion must be contrasted with the liking of friends, like Crabb Robinson, who had seen many classes of men. Some years later Field returned home and withdrew from the active duties of his profession. He died without issue at Meadfoot House, Torquay, on 11 April 1846. His widow, Jane, daughter of Mr. Cairncross, died at Wimbledon in 1878, aged 86. In Lamb's opinion she was 'really a very superior woman,' and on her return from Gibraltar he honoured her with an acrostic. Field's analysis of Blackstone's 'Commentaries,' which was published in 1811, was frequently reprinted, and so lately as 1878 was included (ii. 653–709) in an edition of Blackstone which was published by George Sharswood at Philadelphia. The year after he was called to the bar he issued, under the disguise of 'by a barrister,' a little pamphlet of 'Hints to Witnesses in Courts of Justice,' 1815, which contained some practical advice on the advantages of answering clearly and directly the questions of counsel. His 'First Fruits of Australian Poetry,' consisting of two pieces entitled 'Botany Bay Flowers' and 'The Kangaroo,' was printed for private distribution in 1819 during his residence at Sydney, and was reviewed by Charles Lamb in Leigh Hunt's 'Examiner' for 16 Jan. 1820, the review being reprinted in R. H. Shepherd's 'Complete Works in Prose and Verse of Lamb' (1875), pp. 768–9, and in 'Mrs. Leicester's School,' &c. (Canon Ainger's ed.), pp. 235–7. On his return to England in 1825 he edited a volume of 'Geographical Memoirs on New South Wales, by various hands.' In the main portion of this work were comprised two articles by him (1) 'On the Aborigines of New Holland and Van Diemen's Land,' pp. 195–229; (2) 'On the Rivers of New South Wales,' pp. 299–312, but the appendix contained six more of his papers, including the narratives of his voyages and the 'First Fruits of Australian Poetry,' the latter being slightly augmented since their first appearance. His prose passed muster, but his verses did little credit to his literary abilities, and exposed him to an epigram with the obvious taunt that they were the products of a 'barren field.' Another legal tract of his composition was passed through the press in 1828; it was called 'A Vindication of the practice of not allowing the Counsel for Prisoners accused of Felony to make Speeches for them.' After his final settlement in England he edited for the Shakspere Society (1) The 'First and Second Parts of King Edward IV Histories,' by Thomas Heywood, 1842; (2) 'The True Tragedy of Richard the Third, to which is appended the Latin play of "Richardus Tertius," by Dr. Thomas Legge,' 1844; (3) 'The Fair-Maid of the Exchange, a Comedy,' by Thomas Heywood; and 'Fortune by Land and Sea, a Tragi-Comedy,' by Thomas Heywood and William Rowley, 1846. The study of Heywood's writings was Field's chief pleasure, and it was his intention to have completed the publication of all his works and to have written his memoir. He prefixed an introduction signed 'B. F.' to the 'Memoirs of James Hardy Vaux, a Swindler and Thief, now transported to New South Wales for the second time and for life,' which originally appeared in 1819, was included in Hunt & Clarke's series of autobiographies (vol. xiii. for 1827), and was reissued in 1830. Field wrote in the 'Reflector' numerous pieces (signed with three daggers), of which the most remarkable are the communications from a 'Student of the Inner Temple,' consisting of anecdotes on bench and bar; he contributed a short but excellent memoir of Charles Lamb to the 'Annual Biography and Obituary' of 1836, and he wished to undertake a life of Wordsworth, but the poet begged him to refrain. Three letters to him are among Lamb's correspondence; one from him to Leigh Hunt is printed in the latter's correspondence, and he is occasionally mentioned in Crabb Robinson's 'Diary,' which also contains (iii. 246–8) one of his letters to Robinson, written from Torquay in 1844.

[Cussan's Hertfordshire, I. pt. i. 88, II. pt. ii. 239; Gent. Mag. 1846, pt. i. 646; Lamb's Life,

Letters, &c. (Fitzgerald's ed.), i. 74, 215, iii. 14–18, 121–3, vi. 225–7, 334; Collier's Old Man's Diary, pt. ii. 14–15; Notes and Queries, 1st ser. x. 27 (1854); Waylen's House of Cromwell, p. 48; Home Letters of Lord Beaconsfield, p. 27; Leigh Hunt's Corresp. i. 28–9, 250; Therry's Reminiscences of Residence in N. S. Wales, pp. 331–2; Essays of Elia (Ainger's ed.), pp. 402–3; Lamb's Letters (Ainger's ed.), ii. 4–5, 45–7, 108, 121, 184–185, 223, 305, 320.] W. P. C.

FIELD, EDWIN WILKINS (1804–1871), law reformer and amateur artist, eldest son of William Field [q. v.], was born at Leam, near Warwick, on 12 Oct. 1804. He was educated at his father's school, and on 19 March 1821 was articled to the firm of Taylor & Roscoe, solicitors, of King's Bench Walk, Temple. For some years after coming to London he lived in the family of the junior partner, Robert Roscoe, to the influence of whose fine tastes he attributed 'much of the pleasures' of his subsequent life. Edgar Taylor (*d.* 1839), the senior partner, was not only a solicitor of the first rank, but a remarkably accomplished scholar. At Michaelmas term, 1826, Field was admitted attorney and solicitor. He had thoughts of beginning business in Warwick, but remained in London on the advice of James Booth (1796–1880) [q. v.], joining his fellow-clerk, William Sharpe (1804–1870), to form the firm of Sharpe & Field, in Bread Street, Cheapside. Henry Ellwood was their first clerk. In 1835 Taylor, who was then alone, took Sharpe and Field into partnership with him. The office of the firm was long in Bedford Row, afterwards in Lincoln's Inn Fields.

In 1840 Field came forward as an advocate of chancery reform. His 'Observations of a Solicitor' attracted much attention. In 1841 two of his suggestions were carried out, by the abolition of the court of exchequer as a court of equity, and the appointment of two additional vice-chancellors. The energy with which he continued to press his views had much to do with the passing of the act of 1842, by which the 'six clerks' and 'sworn clerks' were abolished, and the path was opened for further improvements in the efficiency and economy of chancery proceedings. In 1844 Field was in communication with the board of trade on the subject of a winding-up act for joint-stock companies. The act of 1848 substantially embodied the proposals contained in a draft bill laid before the legal adviser of the board of trade on 27 April 1846, by Field and his friend Rigge, who had formerly been in his office. As early as 1846 Field took up the question of reform in the system of legal remuneration, advocating an *ad valorem* system, with the option of special contract. He had the support of Lord Langdale, then master of the rolls, and pressed the matter on various legal societies, giving evidence on the subject in July 1851 before a committee of the House of Lords. Lord Westbury's bill of 1865, on which Field was consulted, was not passed; but the act of 1870 gave effect to his views so far as regards the option of contract. In 1861 he was appointed on a royal commission to report on the accountant-general's department of the court of chancery. The acts of 1865 for the concentration of the law courts were largely promoted by his exertions. He was secretary to the royal commission appointed in that year to prepare a plan for the new courts, and declined any remuneration for his services.

As a unitarian dissenter, Field was naturally interested in the decisions (in the Hewley and other cases) which invalidated the title of unitarians to any trust property created before 1813, the date of their legal toleration. Field suggested the remedy of an act of parliament, and was the mainspring of the agitation which secured the passing of the Dissenters' Chapels Act in 1844; making the legal toleration of unitarian opinion retrospective; and, in the case of all dissenting trusts not in favour of specific doctrines, legalising the usage of twenty-five years. His co-religionists raised a sum of 530*l.* in acknowledgment of Field's unpaid services; he applied it towards the rebuilding of his father's meeting-house at Kenilworth. A further memorial of the passing of the act was the building of University Hall, Gordon Square (opened 16 Oct. 1849), towards which Field himself collected much money. In 1847 he was consulted by Robert Hibbert [q. v.] about a trust which he was proposing to create, with the aim of securing a higher culture in the ministry of his denomination. The provisions of the trust-deed (executed 19 July) were mainly due to Field's suggestions. He induced Hibbert to modify his original plan in favour of what has become practically an endowment for research, and has produced (since 1878) the annual series of Hibbert Lectures.

From 1857 Field exerted himself in procuring a measure for establishing artistic copyright. He worked hard for the act of 1862, though it did not do all he desired. In reply to the thanks of the Society of Arts, he wrote that no labour he could ever give would repay his obligations to art and artists.

Field's maxim was, 'Have one horse, and one hobby.' The beginning of his love for art he traced to a Warwickshire artist, William Ryder. Early in his professional life

he introduced a drawing class at the Harp Alley school, and taught it once a week. Forced to rusticate at Ventnor by a broken leg, he spent a long vacation in sketching. From this period art was the perpetual joy of his busy life. He taught it to working men; cultivated it in the 'conversation society' founded at his residence, Squire's Mount, Hampstead; and pursued it in successive long vacations on the Thames, at Mill House, Cleve, near Goring, Oxfordshire. His original sketches fill many folios. He greatly assisted Henry Crabb Robinson in forming the Flaxman Gallery at University College, London. In 1862 he was a member of the committee of the fine art section of the International Exhibition. In 1868 he took a leading part in framing the scheme for the Slade School of Art (opened 1871) in connection with University College. Few things gratified him more than the token of regard presented to him in 1863 by his artist friends of the Old Water-colour Society, in the shape of a portfolio of their original drawings.

Field's character impressed even casual acquaintances, and accounted for the warmth and range of his friendships. All his ideals were high; and his pace and force were tremendous. His convictions were strong; equally strong was his love of independence in others. 'Do you believe that heresy is the salt of the earth?' was a characteristic question of his. A certain bluffness of manner expressed the rapidity of his mind, without veiling his robust goodness of heart.

His end was tragical. By the capsizing of a boat on 30 July 1871 he was drowned in the Thames, in company with Henry Ellwood, his old clerk, both good swimmers. Their strength had been exhausted in supporting another clerk, who could not swim, and was saved. On 4 Aug. he was buried at the Highgate cemetery, in a vault next to that of his friend Robinson. He was twice married: first, in 1830, to Mary, daughter of Sutton Sharpe, who died at Leamington in 1831, soon after the birth of her son Rogers, named after his great-uncle, the poet; secondly, in 1833, to Letitia, daughter of Robert Kinder, by whom he had seven children; his sons Basil and Allen followed the legal profession; Walter devoted himself to art.

Field's portrait, by Sir John Watson Gordon, was painted in 1858, subscribed for by a hundred of his former clerks and pupils; it has been engraved. An admirable likeness is presented in a river-piece by his son Walter, which has been reproduced by photography. Another is among the fresco-portraits in the dining hall of University Hall, Gordon Square. The best portrait of his mind is drawn by his own hand, in the letter to the 'hundred clerks' in 1858.

Sadler gives a list of nineteen of his publications, of which the following may be mentioned: 1. 'Memoir of Edgar Taylor' (reprinted for private circulation from 'Legal Observer,' 28 Sept. 1839). 2. 'Observations of a Solicitor on Defects in the . . . System . . . of the Equity Courts' (28 Feb.) 1840, 8vo. 3. 'Observations of a Solicitor on . . . Liability Partnerships,' &c., 1854, 8vo. 4. 'Correspondence on the present relations between Great Britain and the United States,' &c., Boston, Mass., 1862, 8vo (between Field and C. G. Loring).

[Sadler's Memorial Sketch, 1872; Murch's Memoir of R. Hibbert, 1874, p. 65 sq.; Clayden's Samuel Sharpe, 1883, p. 40; private information.] A. G.

FIELD, FREDERICK (1801–1885), divine, born in London 20 July 1801, was the son of Henry Field [q. v.], an apothecary, and brother of Barron Field [q. v.], chief justice of Gibraltar. He was proud of being a direct descendant of Oliver Cromwell; his grandfather, John Field (who was also an apothecary), having married Anne Cromwell, a great-granddaughter of Henry Cromwell, the lord deputy of Ireland. His father was medical officer to Christ's Hospital, to which he was sent when he was only six years old as a private pupil of the head-master. Here he remained till 1819, and then went on to Trinity College, Cambridge. In 1823 he was tenth wrangler, chancellor's classical medallist, and Tyrwhitt's Hebrew scholar, and in 1824 he was elected fellow of his college, in company with T. B. Macaulay, Henry Malden, and G. B. Airy. Owing probably to some degree of deafness (which began early in life, and which in his later years became so aggravated as to make him avoid all society), he took no part in the public tuition of his college, though he was examiner for the classical tripos in 1833 and 1837. He read with private pupils (among whom was F. D. Maurice), and having been ordained by Kaye, bishop of Lincoln, in 1828, he thenceforth devoted himself almost entirely to biblical and patristical studies. His name is inseparably connected with Chrysostom and Origen. He first undertook Chrysostom's homilies on St. Matthew, which were printed and published at Cambridge in 1839 in three volumes, with an improved Greek text, various readings, and explanatory notes. He shortly after ceased to reside in Cambridge, and for the next twenty-four years combined parochial work with his literary labours. For

three years he had charge of the small parish of Great Saxham in Suffolk, and in 1842 he was presented by his college to the rectory of Reepham in Norfolk, with a population of five or six hundred, and with an income of 700*l.* or 800*l.* per annum. Here he lived an honoured and useful life for twenty-one years, dividing his time between his pastoral duties (latterly with the assistance of a curate) and various theological works. He was of simple, inexpensive habits, and unmarried; and during his incumbency he enlarged and improved the chancel of his church, and built a school, which was maintained chiefly at his expense, besides leaving behind him other memorials of his interest in his parish. His chief literary work while he was at Reepham was his edition of Chrysostom's 'Homilies on St. Paul's Epistles,' executed on the same plan as the 'Homilies on St. Matthew,' and published in seven volumes, between 1849 and 1862, in the Oxford 'Library of the Fathers.' He next undertook a new edition of the fragments of Origen's 'Hexapla.' As he was well aware that this design would require the whole of his time and attention for many years, he resigned his living in 1863, and removed to Norwich, where he continued to reside till his death. His wish was to utilise and embody in Montfaucon's edition the large mass of materials that had been brought to light since its publication in 1713; especially those derived from the Oxford edition of the Septuagint by Holmes and Parsons (1798–1827), and those from the Syro-hexaplar version, which had been partly published in fragments by various foreign scholars. These two chief sources of improvement had (as he himself expressly states) been sagaciously pointed out by J. G. Eichhorn in his 'Introduction to the Old Testament.' Accordingly in August 1864 he printed for private circulation a thin 4to pamphlet, entitled 'Otium Norvicense,' containing specimens of the kind and amount of assistance to be expected from the Syro-hexaplar version; and he also issued 'Proposals' for publishing the work by subscription, in five parts, price 12*s.* each, with the promise of sending the work to press as soon as two hundred copies were subscribed for. The number of subscribers, however, did not by the end of the following year amount to much more than one half of what was required, and the whole scheme would probably have been abandoned if Dr. Robert Scott, the Greek lexicographer, had not induced the delegates of the Oxford Clarendon Press (of which he was one) to take upon themselves the cost of the publication. It was accordingly issued in parts, and finished in 1874, in two large, handsome 4to volumes, with 101 pages of 'Prolegomena' full of information respecting the different versions and other critical matter, and seventy-six pages of auctarium and indices. The work, if not remunerative to the delegates in point of money, added much to their reputation for judicious liberality; for it was at once recognised as one of the most important contributions to patristic theology that had anywhere appeared for more than a century. He was immediately made an LL.D of Cambridge, and an honorary fellow of his college; the degree of D.C.L. was offered him by the university of Oxford, but declined, because on account of his age and deafness he shrank from the necessary formality of a personal attendance. He had been appointed in 1870 an original member of the Old Testament revision company. His age and his deafness prevented his attending any of their meetings, but he constantly sent written notes and suggestions, and in this way was one of their most useful colleagues. He lived to see the work practically finished, but died 19 April 1885, a few weeks before it was published.

At the end of the preface to his 'Origen' he gives a short account of his life and labours, written with dignified simplicity, and without any word of complaint at having been passed over in the distribution of ecclesiastical honours. He speaks of himself as holding firmly the catholic faith as set forth by the reformed church of England; as having avoided the errors both of (so-called) evangelicals, and of rationalists, and (which is the last ulcer) of ritualists and romanisers (*Papizantium*); and of having devoted his life to study without patronage, gain, or honour; and as ready, above all things, in his old age to assist younger students. In his own line of learning he was certainly not surpassed by any scholar of his age; and it was by a happy phrase that the Bishop of Lincoln (Christopher Wordsworth) designated him as 'the Jerome of the Anglican church.' The unusual combination of Greek with oriental scholarship made his opinion specially valuable. It is only due to his memory to state that 'his estimate of the claims of the revised version [of the New Testament] as aiming to take the place of the authorised version was decidedly unfavourable;' his objections being grounded partly on the great number of needless verbal alterations, and partly on the reconstruction of the Greek text by too exclusively relying on the 'ancient authorities,' without sufficiently taking into consideration in each case 'the internal evidence of the good sense and propriety of the passage itself.' On this

subject he printed for private circulation (1881) 'A Letter to the Rev. Philip Schaff, D.D., President of the American Committee on Revision.'

Field collected a very valuable library of books connected with biblical, classical, and general literature, which were sold by auction at Norwich for a very inadequate sum. It is believed that he left behind him no manuscripts of importance. A brass tablet to his memory was put up by his only surviving sister in Reepham Church, and another in the chapel of Trinity College, Cambridge; the Latin inscription on the latter was written by the master, Dr. William H. Thompson.

Field's other works (printed at his own expense but not published) were a volume of thirty-two sermons, 1878; a second part of the 'Otium Norvicense,' 1876, containing critical observations on some of the words in Dr. Payne Smith's 'Thesaurus Syriacus;' and a third part, 1881, containing 'Notes on Select Passages of the Greek Testament, chiefly with reference to recent English Versions.' All of these are favourable specimens of his learning and critical acumen, even if they are not all equally convincing; but one deserves especial notice. He claims to have been the first person to revive (in 1839) the ancient explanation of the true reading in St. Mark's Gospel, vii. 19, *καθαρίζων* for *καθαρίζον*, which, after remaining almost unnoticed for about forty years, was adopted without even any marginal variation in the revised version of 1881. This third part of the 'Otium Norvicense' is about to be published shortly at the Oxford Clarendon Press. He edited for the Christian Knowledge Society Barrow's 'Treatise on the Pope's Supremacy,' 1851; a Greek Psalter, 1857; and the Septuagint, 1879, not a critical edition, nor on his own plan, but a revision of Grabe's text, with the order of the books changed in accordance with the English Bible, and with the apocryphal books separated from the canonical.

[Autobiography in Preface to Origen; F. Bateman in the Eastern Daily Press, 23 April 1885; W. Aldis Wright in the Cambridge Review, 6 May 1885; private information.] W. A. G.

FIELD, FREDERICK (1826–1885), chemist, born in Lambeth on 2 Aug. 1826, was the second son, by his second wife, of Charles Field, of the firm of J. C. & J. Field, candle-manufacturers, &c. Educated at Denmark Hill grammar school and at Mr. Long's school at Stockwell (where he was a schoolfellow of Professor Odling), Field showed so strong a liking for chemistry that on leaving school in 1843 he was placed in the laboratory of the Polytechnic Institution, then conducted by Dr. Ryan. On leaving the Polytechnic, Field entered into partnership with a chemist named Mitchell as an assayer and consulting chemist, but finding the need of further training spent some time as a student under Dr. Hoffmann in the Royal College of Chemistry in Oxford Street.

Field was one of the original members of the Chemical Society of London, started in 1846, and he read his first paper to that society in the following year (*Memoirs Chem. Soc.* iii. 404–11). In 1848 he accepted the post of chemist to some copper-smelting works at Coquimbo in Chili. Some account of his work there is contained in his papers in the 'Journal of the Chemical Society' for 1850, 'On the Examination of some Slags from Copper-smelting Furnaces,' and 'On the Ashes of the Cactus-plant,' from which large quantities of carbonate of soda were obtained. In 1851 Field described a natural alloy of silver and copper, which had the appearance of nearly pure silver, and also discovered that a certain ore which occurred in large quantities near Coquimbo was in reality pure lapis lazuli, the first found in South America.

In 1852 Field was appointed manager of his company's works at Caldera, a new port to the north of Coquimbo. Before assuming this position he visited England and married a sister of (Sir) Frederick Abel, returning to Caldera in 1853, of which he was now appointed vice-consul. The post involved many responsibilities in a land subject to revolutions. During the Russian war Field also acted as the representative of France in that district.

In 1856 Field became chemist and submanager to the smelting works then established by Señor Urmeneta at Guayacan, which have since become one of the largest copper-smelting works in the world. In 1859 a revolution broke out in Chili. Field sent his wife and family to England, but himself remained and succeeded in preserving the establishment from injury. In September 1859 he finally quitted Chili for England. Soon after his arrival in London he was appointed lecturer on chemistry to St. Mary's Hospital (1860), and in 1862 became professor of chemistry in the London Institution. In the same year he was appointed chemist to the aniline colour works of Simpson, Maule, & Nicholson, a post which he held till 1866, when he became a partner in the old firm of his family—Messrs. J. C. & J. Field—in which he remained and of which he was senior partner at the time of his death. In 1876 Field's health began to fail, and after a long illness he died on 3 April 1885.

Field wrote forty-three papers on scien-

tific subjects for various periodicals, in addition to one written in conjunction with his brother-in-law, Sir F. A. Abel. Among them are: 'On the Solvent Power exercised by Hyposulphite of Soda on many Salts insoluble in Water' ('Journ. Chem. Soc.' 1863); 'On the Solubility of the Halogen Salts of Silver in certain Solutions' ('Chemical News,' 1861); 'On the Existence of Silver in Seawater' ('Proc. of the Royal Soc.' vol. viii. 1856–7); 'Artificial Formation of Atacamite' ('Revue Universelle,' 1859); on 'Ludlamite, a new Mineral;' and on 'The General Distribution of Bismuth in Copper Minerals' ('Journ. Chem. Soc.' 1862).

[Journ. Chem. Soc. 1886, xlix. 347; Nature, 9 April 1885; Royal Society's Cat. of Scientific Papers, 1868.] W. J. H.

FIELD, GEORGE (1777?–1854), chemist, was born in or about 1777 at Berkhampstead, Hertfordshire, of a family long settled in that town, and was educated at St. Peter's school there. When about eighteen years of age he came to London to seek a profession. He thought he saw an opening in the careful application of chemistry to pigments and dyes. War on the continent, by stopping the supply of madder from Holland, threatened to impede his progress. This obstacle, however, led him to consider the nature of its cultivation, and with a well-devised project he waited on Sir Joseph Banks for his advice, and, as he hoped, his co-operation. Sir Joseph, after unsuccessfully attempting to cultivate madder in Essex, had made up his mind that it could not be done in England. Field then commenced the cultivation in his own garden, and from roots of his own growth produced beautiful specimens of colouring matter. A contrivance, both mechanical and chemical, was still wanted to reduce the liquor to its finest consistence. His invention of the 'physeter' or percolator by atmospheric pressure admirably accomplished this purpose. He exhibited his percolator, together with an improved drying stove and press, before the Society of Arts, and was awarded their gold Isis medal in 1816 'for his apparatus for preparing coloured lakes.' Both apparatus are figured and described by him in the society's 'Transactions,' xxxiv. 87–94. Oddly enough the percolator was patented by others several years after, and applied to the clearing of sugar. Field continued his application of science to the purposes of the artist with good effect; his dexterity and care in the preparation of delicate colours set all competition at defiance. Among his other inventions may be mentioned his metrochrome and his conical lenses, which produced a continuous rainbow with varied effects of refractions. Field died at Syon Hill Park Cottage, Isleworth, Middlesex, on 28 Sept. 1854, aged 77. He bequeathed to the Royal Institute of British Architects six architectural drawings by J. L. Bond; to the Hanwell Lunatic Asylum 'The Maniac,' by R. Dawes, R.A.; while to the library of London University he gave a portrait of Dr. William Harvey, by Mirevelt (*Gent. Mag.* new ser. xlii. 596).

Field's reputation as an author rests on his 'Chromatography; or, a Treatise on Colours and Pigments, and of their Powers in Painting,' &c., 4to, London, 1835, of which a new edition, 'revised, rewritten, and brought down to the present time,' by T. W. Salter, appeared in 1869, and a third, 'modernised' by J. S. Taylor on the basis of Salter's revision, in 1885. Another valuable professional treatise, his 'Rudiments of the Painter's Art; or, a Grammar of Colouring,' 12mo, London, 1850, was 'revised and in part rewritten' by R. Mallet in 1870, and again in 1875 by E. A. Davidson, who has added sections on painting in sepia, water-colours, and oils. Field's other writings are: 1. 'Τριτογενεα; or, A brief Outline of the Universal System,' in vol. ix. of 'The Pamphleteer,' 8vo, London, 1813–26; 3rd edit., 8vo, London, 1846. 2. 'Διανοια. The third Organon attempted; or, Elements of Logic and Subjective Philosophy,' in vol. xii. of the same. 3. 'The Analogy of the Physical Sciences indicated,' in vol. xv. of the same. 4. 'Æsthetics; or, the Analogy of the Sensible Sciences indicated, with an appendix on light and colours,' in vol. xvii. of the same. 5. 'Ethics; or, the Analogy of the Moral Sciences indicated,' in vol. xxiii. of the same. 6. 'Outlines of Analogical Philosophy, being a primary view of the principles, relations, and purposes of Nature, Science, and Art,' 2 vols. 8vo, London, 1839.

[Builder, cited in Gent. Mag. new ser. xlii. 524–5; Brit. Mus. Cat.] G. G.

FIELD, HENRY (1755–1837), apothecary, descended from a family seated for several generations at Cockenhoe, Hertfordshire, born on 29 Sept. 1755, was the eldest son of John Field, an apothecary in extensive practice in Newgate Street, London, by his wife, Anne, daughter of Thomas Cromwell, grocer, who was a grandson of Henry Cromwell, lord deputy of Ireland, younger son of the Protector. He succeeded his father in his profession, and in 1807 was elected apothecary to Christ's Hospital, a post which he continued to fill until within a short time of his death. As a member of the Society of Apothecaries he promoted its interests by giving,

in conjunction with Joseph Hurlock, gratuitous courses of lectures on materia medica at their hall to the apprentices and students, which resulted in the regular establishment of lectures by the society; and in 1815, by his exertions towards obtaining the act of parliament which enforced an efficient examination into the education and professional attainments of every candidate for practising as an apothecary in England and Wales. He also filled for a long period the office of deputy-treasurer, and latterly of treasurer, of that branch of the affairs of the Society of Apothecaries originally instituted for the supply of the members of their own body with genuine drugs and medicines, but which ultimately extended to the service of the navy, the East India Company, and the public generally. In 1831 Field was nominated by Sir Henry Halford, on the part of the general board of health, as one of the medical officers attached to the city of London board of health for the adoption of precautions against the threatened visitation of the cholera to the metropolis. In common with his colleagues Field afterwards received the thanks of the corporation and a piece of plate. He was also for many years the treasurer of the London Annuity Society for the benefit of the widows of apothecaries, in Chatham Place, Blackfriars, of which institution his father was the founder in 1765. Field died at Woodford, Essex, on 19 Dec. 1837. He married, 2 Sept. 1784, Esther, daughter of John Barron of Woolacre House, near Deptford, and by this lady, who died 16 Jan. 1834, he left six sons [see FIELD, BARRON, and FIELD, FREDERICK, 1801–1885] and two daughters. His portrait, by Pickersgill, is at Apothecaries' Hall; another, by Samuel Lane, was painted for the London Annuity Society. Besides contributing professional remarks to medical journals, Field wrote 'Memoirs, historical and illustrative, of the Botanick Garden at Chelsea, belonging to the Society of Apothecaries of London,' 8vo, London, 1820, which was printed at the expense of the society, to whom the manuscript had been presented. A new edition of this interesting little work, 'revised, corrected, and continued to the present time by R. H. Semple,' was issued in 1878. His introductory address, delivered on 11 Feb. 1835 at the first of the society's evening meetings for scientific purposes, was also printed by his colleagues.

[Gent. Mag. new ser. ix. 212–13.] G. G.

FIELD, HENRY IBBOT (1797–1848), pianist, born at Bath on 6 Dec. 1797, was the son of Thomas Field, for many years the organist at Bath Abbey, by his wife, Mary Harvey, who died 15 June 1815. The father died 21 Dec. 1831. Henry was the eldest of a family of seven children. He was educated first at Holdstock's academy, and afterwards at the Bath grammar school. At a very early age he showed his aptitude for music. He was taught by his father, and afterwards by James Morris Coombs, the organist of Chippenham. In 1807, being then just ten years of age, he performed for the first time in public, in a duet with his father. On 15 June 1830 he divided the honours of a duet with Johann Hummel, in their performance of that composer's grand sonata, œuvre 92. He was a singularly brilliant executant, and greatly esteemed throughout his career as a musical instructor. He was very popular in his native city, and generally known as 'Field of Bath.' He was a good scholar in French, Italian, Spanish, and German. While professionally in attendance as teacher of music at Prior Park College, Field in 1835 was converted to catholicism by the Rev. Dr. Gentili. He was formally received into that church by Bishop Baines during the winter of that year. He gave his last concert, in association with his sister, Mrs. Belville Penley, on 13 May 1848, in the Bath Assembly Rooms. While in the act of playing Wallace's 'Cracovienne' he was suddenly struck down by a paralytic seizure. He died on 19 May 1848, aged 50, at the house of his brother Frederick, the surgeon, in Northumberland Buildings.

[Information from Henry Field's niece, Mrs. Lansdowne; Bath Herald, 20 May 1848; Bath and Cheltenham Gazette, 24 May 1848; Athenæum, 27 May 1848, p. 540; Gent. Mag. new ser. xxx. 107; Grove's Dictionary of Music and Musicians, i. 519; Rev. James Shepherd's Reminiscences of Prior Park College, 1886, p. 9.] C. K.

FIELD or FEILD, JOHN (1520–1587), 'proto-Copernican' of England, son of Richard Field (*d.* 1542), was born at East Ardsley, in the West Riding of Yorkshire, about 1520. He received a liberal education, and Mr. Joseph Hunter, his descendant, conjectures that part of it was gained under the patronage of Alured Comyn, prior of St. Oswald's, from which house the cell of Woodkirk, near Ardsley, depended. Anthony à Wood believes that he studied at Oxford.

He published: 1. 'Ephemeris anni 1557 currentis juxta Copernici et Reinholdi canones . . . per J. Feild . . . ad Meridianum Londinensem . . . supputata. Adjecta est Epistola J. Dee, qua vulgares istos Ephemeridum fictores reprehendit,' London, 1556, 4to. 2. 'Ephemerides trium annorum, an. 1558, 59 et 60 . . . ex Erasmi Reinoldi tabulis

accuratissimè ad Meridianum Civitatis Londinensis supputatæ,' London, 1558, 4to. To the latter work the following are added: 'Canon Ascensionum Obliquarum cujusvis stellæ non excedentis 8 gradus Latitudinis confectus,' and 'Tabula Stellarum Fixarum insigniorum,' &c. These works were the first in England in which the principles of the Copernican philosophy were recognised and asserted.

He lived in London at the date of his first 'Ephemeris,' and appears, from a remark in a manuscript in the Lambeth Library, to have been a public instructor in science. On 4 Sept. 1558 he received a confirmation of arms and the grant of a crest allusive to his attainments in astronomical science, viz. the device of a red arm issuing from the clouds and presenting a golden orrery.

He married, about 1560, Jane (*d.* 1609), daughter of John Amyas, a Kentish gentleman, and some time between that date and 1577, settled down at Ardsley, where he continued till his death, his position being that of a gentleman held in esteem among the better class of his neighbours. In the Yorkshire visitation of 1585 he recorded his arms and crest and the names of his wife and nine children. In his will, dated 28 Dec. 1586, he describes himself as a 'fermer sometyme student in the mathymathicke sciences.' He died soon after the date of this will, the administration of his estate being granted to his widow on 3 May 1587. His library passed into the hands of William Coley of York, who afterwards returned it to the family.

[Joseph Hunter's Gens Sylvestrina, 1846, pp. 77–80; Wood's Athenæ Oxon. ed. Bliss, i. 300; Glover's Visitation of Yorkshire, ed. Foster, 1875, p. 317; Yorkshire Archæological Journal, xiv.; Foster's York. Pedigrees, West Riding, 1874.] C. W. S.

FIELD, JOHN (1782–1837), composer, was the son of a violinist employed in a theatre in Dublin, where he was born on 26 July 1782. His grandfather, an organist, taught him the rudiments of music. His father and grandfather were determined to make an infant prodigy of him, and so great were the hardships he experienced in the process, that he made an abortive attempt to run away from home. This must have been at an extremely early age, for he was only twelve years old when he made his first appearance as a London performer. His father had procured an engagement at Bath and subsequently at the Haymarket Theatre; and, apparently soon after his arrival in London, the boy was placed under Clementi's tuition, perhaps as an articled pupil. In 1794 or 1795 he played at a public concert, appearing in concertos by Dussek and Clementi. He was advertised as being only ten years of age. In 1799 he performed a concerto of his own composition at a concert given for the benefit of the younger Pinto, and again at a concert of the New Musical Fund. This concerto attained considerable popularity, and he was engaged to play it at a concert given at Covent Garden Theatre on 20 Feb. 1801, when Mozart's 'Requiem' and Handel's 'L'Allegro' were also given. The 'Morning Post' of a day or two after the concert called him (wrongly, of course) 'the late pupil of Clementi,' and his concerto 'the celebrated one composed by himself.' Parke, in his 'Musical Memoirs,' is less flattering: 'Mr. Field (pupil of Clementi) played a concerto on the pianoforte, which was more remarkable for rapidity than expression;' but Parke also calls Mozart's 'Requiem' 'a composition of infinite science and dulness.' In 1802 Clementi took him, by way of Paris and Vienna, to St. Petersburg, where Clementi established a branch of his pianoforte business, and where Field was apprenticed to him as a salesman, whose duties consisted largely in showing off the pianofortes to intending purchasers. The statement, commonly made, that he had been apprenticed to the firm established by Clementi in London, turns out to be unsupported. At the concerts given by the master and pupil Field was received with great favour. Although the Russian tour was so successful, the avarice which was the chief defect of Clementi's character showed itself in his treatment of Field, who was at one time nearly perished with cold for want of proper clothing. In December 1802 Spohr was taken by Clementi to hear Field play in his warehouse. He gives in his autobiography a graphic account of the awkward English youth, knowing no language but his own, and grown out of his clothes to such an extent that when he sat down to play his arms were bare nearly to the elbows. His grotesque appearance was completely forgotten when he began to play. Then, says Spohr, 'man war nur ein Ohr!' Field had made enough of a position by 1804 to warrant his staying in Russia after Clementi had left the country. In that year he gave a concert with Madame Mara in St. Petersburg, and for some years after this he had continued success as a teacher. In 1812 and 1823 he visited Moscow and was well received. His music, with that of Hummel and Rossini, is spoken of as 'the rage' in St. Petersburg. At some time between 1824 and 1828 he settled in Moscow. In the latter year he formed the intention of returning to England, but aban-

doned it, probably on the occasion of his marriage with a Mlle. Charpentier, from whom he was soon afterwards separated. A son, the issue of the marriage, subsequently sang at the opera at St. Petersburg, under the name of Leonoff. In 1831 a report of Field's death was circulated, and it was contradicted in the 'Harmonicon' for that year (p. 157). His 'love of retirement' is alluded to; hopes are held out of his ultimately resolving to journey westward. In 1832 he came to England, and on 29 March he attended Clementi's funeral; on 27 Feb. he played his concerto in E flat at the Philharmonic Society's concert; he shortly afterwards went to Paris. It is not impossible that the article on 'The Present State of Music in St. Petersburg,' inserted in the 'Harmonicon' for 1832, p. 56, may have been written by Field. In the following year he made his way, through Belgium and Switzerland, to Italy, where he was less successful. It is difficult to separate cause from effect, but it is certain that simultaneously with this reverse of fortune, habits of laziness and intemperance increased upon him, and for nine months he lay in a hospital in Naples. He suffered from fistula, which was aggravated by his intemperance. A Russian family named Raemanow pitied him, and took him back to Moscow. On the way they visited Vienna, where his playing, especially of his own 'Nocturnes,' was greatly admired. Soon after his arrival in Moscow, on 11 Jan. 1837, he died.

His 'Nocturnes'—there are twenty works usually, though probably wrongly, so designated—and some of his seven concertos have an individuality and charm which can never lose its freshness. His music is romantic in a very high degree, and there can be no doubt that Chopin's 'Nocturnes' owe much both of their form and spirit to Field. As a criticism of the character of his works, Liszt's introduction to his edition of the 'Nocturnes' (Schuberth) may be consulted, though for all biographical purposes it is worthless. Besides the works mentioned the published compositions include two divertimenti for piano, strings, and flute; a quintet and a rondo for piano and strings; variations on a Russian theme, and grande valse, for piano, four hands; four sonatas for piano solo, three of which are dedicated to Clementi; Marche Triomphale, Grande Pastorale, airs en Rondeau, airs with variations, Rondeau Ecossais, Polonaise, rondo, 'Twelve o'clock,' and a few songs.

[Grove's Dict. i. 373, 519; Parke's Musical Memoirs, i. 290; Pohl's Mozart in London, p. 144; Pohl's Haydn in London, p. 234; Fétis's Biographie Universelle des Musiciens; Spohr's Selbstbiog. i. 43; Harmonicon, 1828, p. 141, and other passages referred to above; Brit. Mus. Cat.; information from J. P. Theobald, esq.]

J. A. F. M.

FIELD, JOSHUA (1787 ?–1863), civil engineer, born about 1787, was of the firm of Messrs. Maudslay, Sons, & Field of Lambeth [see MAUDSLAY, HENRY]. Field had closely studied the marine engine and steam navigation since 1816, when Maudslay & Co. made a pair of combined engines, each fourteen horse-power, applying the power to the paddle-wheel shaft by the crank instead of by cog-wheels, according to the previous mode. Messrs. Maudslay & Field undertook to construct engines of adequate power to propel a vessel, with sufficient storage for fuel, across the Atlantic, at a time when many of the constructors of the day declined to attempt an apparently impracticable feat. The engines were completed and fitted on board the Great Western in March 1838, and shortly afterwards the vessel started on her first voyage from Bristol, reaching New York, a distance of three thousand miles, in thirteen days and ten hours.

Field was one of six young men who, towards the end of 1817, founded the Institution of Civil Engineers. He was one of its earliest vice-presidents, and he continued to hold that office until elected president on 18 Jan. 1848, being the first president selected from the class of purely mechanical engineers. In his inaugural address, delivered on 1 Feb., he alluded particularly to the changes which had then been introduced into steam navigation, and to some of the more marked improvements, both in the engines and the vessels, by which they had been adapted for carrying cargo and fuel for long voyages, and for attaining great speed on short voyages. This office he filled for two years, the period permitted by the regulations. On 3 March 1836 he became a fellow of the Royal Society, and was also a member of the Society of Arts. Field died at his residence, Balham Hill House, Surrey, on 11 Aug. 1863, aged 76.

[Builder, cited in Gent. Mag. 3rd ser. xv. 379–80; Lists of Fellows of the Royal Society.]

G. G.

FIELD, NATHANIEL (1587–1633), actor and dramatist, born in the parish of St. Giles, Cripplegate, was the son of the Rev. John Field (buried 26 March 1587–8), author of 'A Godly Exhortation by occasion of the late Iudgement of God shewed at Paris Garden 13 Jan. 1583,' a violent attack upon theatrical entertainments. He was baptised 17 Oct. 1587, under the name Nathan, an

elder brother, registered 13 June 1581 as Nathaniel Field, having died. Another brother was Theophilus Field [q. v.], bishop of Hereford. Nat. Field, as he was generally called, Sal. Pavy, Thomas Day, John Underwood, Robert Baxter, and John Frost were the six principal comedians of the Children of the Queen's Revels, as the children of the Chapel Royal were at one time called, by whom in 1600 Ben Jonson's 'Cynthia's Revels' was performed. Field acted in the following year in the 'Poetaster' of the same author. His first recorded part is Chapman's Bussy d'Ambois (published 1607). In 1609 he played in Jonson's 'Epicene.' In Jonson's 'Bartholomew Fair' (1614) (act v. sc. 3) Cokes asks, concerning the performers in a puppet-show, 'Which is your best actor, your Field?' and pays Field a still higher compliment in connecting him with Burbage. Richard Flecknoe, fifty years later, confirms this association, saying in the 'Short Discourse of the English Stage,' printed at the end of his 'Love's Kingdom' (1664): 'In this time were poets and actors in their greatest flourish; Jonson and Shakespeare, with Beaumont and Fletcher, their poets, and Field and Burbage their actors.' Malone, who doubts whether the actor and the dramatist are the same, says that Field played Bussy d'Ambois 'when he became too manly to represent the characters of women' (Supplement to Malone's *Shakespeare*), a supposition which Collier, with some show of reason, rebuts. At some period after 1614, Collier thinks 1616, Field, who seems to have been with the king's players in 1613, permanently joined them, playing with Burbage in 'The Knight of Malta' and other plays of Beaumont and Fletcher. His name appears for the first time in 1619 in a patent, and stands seventeenth on the list of twenty-six players, prefixed as 'The Names of the Principall Actors in all these Playes' to the 1623 folio 'Shakespeare.'

According to the registers of the parishes of St. Anne, Blackfriars, and St. Andrew-by-the-Wardrobe, several children of Nathan Field and Anne Field, his wife, were christened from 1619 to 1627. The burial of Field himself, who is believed to have retired from the stage somewhere near 1623, appears in the same registers under the date 20 Feb. 1632–3. Field's married life seems to have been disturbed by jealousy. Among the Heber MSS. is an epigram, quoted in Collier's 'Annals of the Stage,' iii. 437, calling him the true 'Othello' for his jealousy of his wife.

Field's first appearance as a dramatist was made with his 'A Woman is a Weathercock,' 4to, 1612, which, according to the title, was 'acted before the king at Whitehall, and divers times privately at the Whitefriars by the children of Her Majesty's Revels.' This was followed by 'Amends for Ladies,' 4to, 1618 and 1639. The performance of the latter play could not have been much later than 1610, since in 1611 an allusion to it is found in a work of Anthony Stafford (Collier, *Annals of the Stage*, iii. 104). It was acted at the Blackfriars theatre, 'when it was employed by the actors of Prince Henry and of the Princess Elizabeth, as well as by the king's players' (*ib.* iii. 429). That Field played in his own pieces is probable but uncertain. These plays, one of which, as a satire upon women, was dedicated 'to any woman that hath been no weathercock,' i.e. to nobody, while the second, as its title implies, was intended as a species of apology for the former, are included in Collier's and in Mr. W. C. Hazlitt's editions of Dodsley's 'Old Plays.' They are excellent comedies in their class. The comic scenes are above the level of Massinger and Shirley, and the serious passages need not shame those poets. The relative shares of Field and Massinger in 'The Fatal Dowry,' 4to, 1632, published under their joint names, have not been conclusively established. That 'A Woman's a Weathercock' and 'Amends for Ladies' were written about the same time seems proved by Field's dedication of the earlier work, in which, after saying that he cares not for forty shillings—supposed to be the ordinary price for a dedication, words which have been held to establish that his finances were at that time flourishing—he urges his imaginary patroness to remain constant 'till my next play be printed, wherein she shall see what amends I have made to her and all the sex.' Field's share in a tripartite appeal, his partners in which were Massinger and Daborne, to Henslowe, preserved in Dulwich College, puts, however, a different aspect upon Field's financial position. It is an earnest appeal for five out of ten pounds said to be owing for a play, without which they 'cannot be bayled.' A second document, at Dulwich, shows Field 'unluckily taken on an execution of 30*l.*' and begging from his 'Father Hinchlow,' (Henslowe) for a loan of x*l.*, which with x*l.* lent by a friend, will procure his discharge. At Dulwich are also a third letter to 'Hinchlow' concerning a play on which 'Mr. Dawborne' and himself 'have spent a great deale of time in conference, some articles concerning a company of players,' and a portrait of Field 'in his shirt,' a portion of the Cartwright bequest preserved in the master's house (reproduced in Lee's *Life of Shakespeare*, illustr. edit. 1899).

Under the initials N.F. in a later edition,

filled out, Field contributed six stanzas in praise of Fletcher's 'Faithful Shepherdess,' prefixed to the first edition of that play. Before his own first play appear ten lines by George Chapman, addressed 'To his loved son, Nat. Field, and his Weathercock Woman.' A joke concerning 'Master Field, the player,' preserved in subsequent jest-books, appears in the 'Wit and Mirth' of Taylor, the Water Poet. A punning epigram entitled 'Field, the Player, on his Mistress, the Lady May,' is found in a manuscript in the Ashmolean Museum, and in other commonplace books of the reign of James I and Charles I (COLLIER, *Annals of the Stage*, iii. 434).

[The chief information concerning Field is derived from Payne Collier's researches in Dulwich College, embodied in his Life of Field, contained in his History of English Dramatic Poetry and Annals of the Stage, his prefaces to his reprints of Field's plays (Dodsley's Old Plays), his Memoirs of Alleyn, and his Alleyn Papers, contributed to the Shakspere Society. It is, of course, subject to the reservations always to be made in the case of his labours. For his conclusions concerning Field see Mr. Warner's Catalogue of Manuscripts &c. at Dulwich College, pp. 37, 241, and Joseph Hunter's Chorus Vatum Anglicanorum, Brit. Mus. Addit. MS. 24490, f. 58. Other sources of information are Genest's Account of the English Stage; Baker, Reed, and Jones's Biographia Dramatica; Langbaine's English Dramatic Poets; Malone's Supplement; Cunningham's Handbook to London; Massinger, by Gifford, ed. 1813; Ben Jonson, by Gifford, 1816, &c.] J. K.

**FIELD or DE LA FIELD, RICHARD** (1554?–1606), jesuit, son of the Lord of Corduff, born about 1554 in the county of Dublin, studied at Douay, entered the Society of Jesus about 1582, and became a professed father. In April 1599 he was sent from Flanders to Fathers Fitzsimon and Archer in his native country, and he was superior of the Irish jesuit mission till 1640, displaying remarkable prudence and mildness in his office. There are still extant several of his letters which abound with interesting details of the catholic affairs of Ireland. He died in Dublin on 21 Feb. 1605-6.

[Hogan's Ibernia Ignatiana, i. 202; Hogan's Cat. of the Irish Province S. J., p. 7; Oliver's Jesuit Collections, p. 244; Foley's Records, vii. 252.] T. C.

**FIELD, RICHARD, D.D.** (1561–1616), divine, was born 15 Oct. 1561, at Hemel Hempstead in Hertfordshire, of an old and reputable family. 'His ancestors,' says his son and biographer, 'were blessed with length of days.' The estate which he inherited from his father and grandfather had been in the hands of only three owners in 160 years. He was educated at Berkhampstead school, and matriculated at the age of sixteen (1577) as of Magdalen College, Oxford, where he remained till he took his B.A. degree, 18 Nov. 1581, when he removed to Magdalen Hall. Here he took his master's degree, 2 June 1584, and was appointed to the 'Catechism Lecture,' which, though in reality a private lecture for that house, was made by him so interesting that it drew hearers from the whole university, among whom, it is said, was Dr. Rainolds (or Reynolds), the well-known president of Corpus Christi College. He was now famous for his knowledge of school divinity, and esteemed one of the best disputants in the university. His father, it would appear, had at this time provided a match for him as his eldest son, but his not taking orders was made an indispensable condition; upon which he returned to Oxford, and after a residence of seven years, till he took his degree of B.D. 14 Jan. 1592, he was made divinity reader in Winchester Cathedral. He appears then to have left Oxford, but his character as an indefatigable student lived in the university long after his departure, and 'Dr. Field's rooms' were shown as an object of interest. In 1594 he was chosen divinity lecturer to the Hon. Society of Lincoln's Inn, and soon after presented by Mr. Richard Kingsmill, a bencher of the inn, to the rectory of Burghclere, Hampshire. Mr. Kingsmill resided at Highclere, close by, and his brother, Sir William Kingsmill, at Sydmonton Court, not far off, and both families were constant attendants at Burghclere church. Field was offered the more valuable living of St. Andrew's, Holborn, which he declined, preferring the leisure and quiet of Burghclere, where he passed the greater part of his time till his death. On 9 April 1594 he married Elizabeth, daughter of the Rev. Richard Harris, sometime fellow of New College and rector of Hardwick, Buckinghamshire. On 7 Dec. 1596 he proceeded to the degree of D.D., being at that time of Queen's College, and described as 'sometimes of Magdalen Hall.' In September 1598 he received a letter from Lord Hunsdon, dated 'from the court at Greenwich,' desiring him to come and preach before the queen (Elizabeth) on the 23rd of that month a probationary sermon, upon which he was appointed one of her majesty's chaplains in ordinary, and received a grant of the next vacant prebend at Windsor. This grant is dated 30 March 1602, and he succeeded to the vacancy, and was installed 3 Aug. 1604. He was joined in a special commission with William, marquis of Winchester, Thomas Bilson, bishop of Winton,

and others, for ecclesiastical causes within the diocese of Winchester, and in another to exercise all spiritual jurisdiction in the said diocese with Whitgift, archbishop of Canterbury, Thomas, bishop of Winton, and others, by James I, 1603, to whom he was also chaplain, and by whom he was sent to the Hampton Court conference, 14 Jan. 1603.

When King James came to Oxford in 1605, Field was sent for to take part in the Divinity Act. Sir Nathaniel Brent, then one of the proctors, and afterwards vicar-general and warden of Merton, declared that the disputation between Doctors Field and Aglionby before the king, on the question 'Whether saints and angels know the hearts of men,' was the best he ever heard. In 1609 he was made dean of Gloucester, but never resided much, preaching rarely above four or five times a year, but always commanding a great audience. He chiefly resided at Burghclere and Windsor, and when in residence in the cloisters at the latter place during the winter months his house was the resort of many eminent men, who came to enjoy his learned conversation. He was on intimate terms with Sir Henry Savile, the provost of Eton, and Sir Henry Nevill, who had been Queen Elizabeth's ambassador to France, and lived near to Windsor. He often preached before the king, who, upon the first occasion that he heard him, exclaimed 'Is his name Field? This is a *field* for God to dwell in.' Similarly Fuller, years afterwards, styled him 'that learned divine, whose memory smelleth like a *field* which the Lord hath blessed.' The king took singular pleasure in discussing with him nice and curious points of divinity, and had designed to send him to Germany to compose the differences between the Lutherans and Calvinists, but for some reason not known the project was dropped. His majesty also wished to bestow on him the bishopric of Salisbury, but it seems the solicitations of his courtiers were powerful enough to procure it for another person. It is certain, however, from a letter from Sir George Villiers, afterwards Duke of Buckingham, dated 'from the court at Wansted 11 July 1616,' that the revision of the see of Oxford, upon its next avoidance, was proposed to him. Bishop Hall, who became dean of Worcester the month after Field's death, mentions that that deanery was designed for him, and laments that so learned a man did not live to fill it. On 14 Oct. 1614 he lost his wife, who left him six sons and a daughter. 'He continued a widower about two years, when he was persuaded by his friends to marry again, and they recommended to him, for a religious, wise, understanding woman, the widow of Dr. John Spencer, sometime president of Corpus Christi College, Oxford, of whose birth and education Mr. Izaak Walton gives us a very good character in the life of Mr. Hooker.' Dr. Spencer's widow was Dorothy, daughter of Thomas Cranmer, the archbishop's nephew, and Izaak Walton's aunt. Field, however, survived his second marriage little more than a month. On 15 Nov. 1616 he was seized with a fit of apoplexy and died on 21 Nov. He was buried in the outer chapel of St. George's, Windsor, below the choir. A black marble slab, with his figure in brass, was laid over his grave, and an inscription, also on brass, recording his death and that of his first wife, Elizabeth Harris.

His great work was first published in 1606. The title is 'Of the Church Five Bookes, by Richard Field, Doctor of Divinity; at London imprinted by Humfrey Lownes for Simon Waterson, 1606.' This is a 4to volume. There are in reality only four books. In 1610 was printed 'The Fifth Booke of the Church, together with an appendix containing a defence of such passages of the former books that have been excepted against, or wrested to the maintenance of Romish errors, by Richard Field, Doctour of Divinity; London, printed by Nicholas Okes for Simon Waterson,' 1610, 4to. It has been discovered that there was another impression of the volume of 1606, in which the errata were corrected. Both have the same date and the same number of pages, but no two pages in the two books agree in all particulars, and Lownes's name does not appear in the title of the second impression. These are Field's own editions, and are dedicated to the Archbishop of Canterbury (Bancroft). A second edition of the whole 'Of the Church Five Bookes, by Richard Field, D.D., and sometimes Dean of Glocester. The second edition, very much enlarged in the third booke, and the appendix to the same; at Oxford, imprinted by William Turner, printer to the famous University, 1628,' folio, was edited by Nathaniel Field, the author's son, and dedicated to Villiers, duke of Buckingham. This edition is charged by the Scots in their 'Canterburian's Self-conviction,' 1641, 4to, with additions made by Archbishop Laud. The third edition was printed 'by William Turner, printer to the famous Vniversitie, 1635,' folio. Modern editions are those by the Ecclesiastical History Society, Cambridge, 1847–52, 4 vols. 8vo, reissued with new title, London, 1853, and an edition edited by the Rev. J. S. Brewer, London, 1843, of which the first volume only was published. It is needless to speak of a work which has long taken its

stand by the side of Hooker among the grandest monuments of polemical divinity in the language. Anthony Wood's description of Field's personal character, his vast learning and astonishing memory, his peaceable disposition and amiable qualities, will be found in the 'Athenæ.' It is well known that Field and Hooker were on terms of the greatest friendship, which was probably brought about by Dr. Spencer, their common friend, for Hooker was older than Field by eight years, and had left the university before Field came there. Dr. Spencer was the dear friend and fellow-pupil of Hooker, and edited his works.

In 1604 Field published a sermon on St. Jude v. 3, preached before the king at Windsor, and shortly before his death had written a great part of a work entitled 'A View of the Controversies in Religion, which in these last times have caused the Lamentable Divisions in the Christian World.' This was never completed, but the preface is printed in his 'Life,' by his son, Nathaniel Field, rector of Stourton, Wiltshire, and published by John Le Neve, author of the 'Fasti Ecclesiæ Anglicanæ,' in 1716. From a copy of this life, interleaved with manuscript additions from the author's rough draft by the editor (Le Neve), and some notes by Bishop White Kennett (which copy is now in the British Museum), Gough drew up the 'Life of Field,' which was printed in vol. vi. pt. i. of the new edition of the 'Biographia Britannica.' Of that volume a manuscript note in the Bodleian copy says, 'Of this part I know but of one copy existing.' Chalmers, in his 'Biographical Dictionary,' transcribed the article.

We have little to add but that King James, with his own hand, inserted Field's name as one of the fellows of Chelsea College, and on hearing of his death, expressed his regret in the words, 'I should have done more for that man.' Of Field's sons, Nathaniel was prebendary of Chichester and rector of Stourton. Richard was M.D. and died single, and was buried in St. Bride's Church, 1696. Giles died in 1629, aged 21, and is buried in New College Chapel.

[Wood's Athenæ Oxon. (Bliss), ii. 181–6; Life, edited by Le Neve; Gough's Life in Biog. Brit.] R. H–E.

FIELD, RICHARD (*fl.* 1579–1624), printer and stationer, was the son of 'Henry ffeilde of Stratford uppon Aven in the countye of Warwick, tanner' (ARBER, *Transcript*, *ii.* 93), whose goods and chattels John Shakespeare, the father of the poet, was employed with two others to value on 21 Aug. 1592 (*Shakespeare*, ed. J. P. Collier, 1858, i. 112–13). Field was apprenticed to George Bishop, stationer and printer, for seven years from 29 Sept. 1579. The first six years were to be served with Thomas Vautrollier, and the seventh with Bishop (*Transcript*, ii. 93). The term of apprenticeship expired in 1586. He was made free of the Stationers' Company on 6 Feb. 1586–7, and in 1588 married, says Ames, 'Jakin [Jacqueline], the daughter of Vautrollier' (*Typographical Antiquities*, ed. Herbert, ii. 1252), whom he succeeded in his house 'in the Black Friers, neer Ludgate,' using the same devices and sometimes printing the same copies. Collier quotes the marriage register as 'R. Field to Jacklin Vautrillian,' 12 Jan. 1588 (*Memoirs of Actors in Shakespeare's Plays*, 1846, p. 223). It is stated, however, in a list of master printers included in the 'Stationers' Registers' (*Transcript*, iii. 702), that Field married the widow of Vautrollier and succeeded him in 1590. He took his first apprentice on 3 Nov. 1589, followed by others, among them his younger brother, Jasper (*ib.* ii. 165, 179, 199, 230). The first entry to him in the 'Registers' is for 'a booke in French, intitled: "Le politique reformé"' (*sic*) (*ib.* ii. 511), on 24 Dec. 1588, of which he also issued an English translation. In 1589 he printed Puttenham's 'Arte of English Poesie' and a handsome edition, in a 'neat brevier Italic,' of 'P. Ovidii Nasonis Metamorphoseon libri xv.,' 'impensis Johannis Harrisoni,' a bookseller with whom he had many subsequent transactions. He was fined 10*s.* on 12 May for printing a book contrary to order, and on 3 Nov. 1589 for keeping an apprentice unpresented (*ib.* ii. 860–1). Sole license for the first edition of Harington's translation of 'Orlando Furioso' was granted to him on 6 Feb. 1592 (*Cal. State Papers*, Eliz. 1591–4, p. 179). In 1595 he produced his fine edition of North's 'Plutarch,' reprinted by him in 1603 and 1610–12. He came on the livery of the Stationers' Company on 1 July 1598. From an entry in the 'Registers' on 4 June 1599 he seems to have been at that time among the unprivileged printers (*Transcript*, iii. 678). He was chosen renter on 26 March 1604, and on 17 June 1605 paid 40*l.* instead of serving the office. On 11 June 1604 he was called to be assistant (*ib.* ii. 837, 840, iv. 29). He was several times warden and master in 1620. Two presses were worked by him on 9 May 1615 (*ib.* iii. 699).

The last book known to bear his imprint is Camden's 'Annales, traduites en langue françoise par P. de Bellegent,' 1624, 4to. On some Spanish books his name appears as Ricardo del Campo. During thirty-six years Field printed many important books, but he is chiefly interesting as the fellow-townsman

and most probably the personal friend of Shakespeare. He was the printer of the first (1593), the second (1594), and the third (1596) editions of Shakespeare's 'Venus and Adonis,' as well as of the first (1594) edition of his 'Lucrece,' all for John Harrison. Not one of the quarto plays, however, came from Field's press. 'In the production of "Venus and Adonis,"' says Mr. Halliwell-Phillipps, 'it is only reasonable to infer that the author had a control over the typographical arrangements. The purity of the text and the nature of the dedication may be thought to strengthen this opinion, and, although poems were not then generally introduced to the public in the same glowing terms usually accorded to dramatic pieces, the singularly brief and anonymous title-page does not bear the appearance of a publisher's handiwork' (*Outlines of Life of Shakespeare*, 7th ed. 1887, i. 101–4). Mr. Blades suggests that when Shakespeare first came to London he visited his friend Field and was introduced to Vautrollier, in whose employment as press-reader or shopman he may have acquired that practical knowledge of the art of printing shown in his writings (*Shakspere and Typography*, 1872, p. 26, &c.) Collier was unable to trace 'any relationship between Nathan Field, the actor, and Richard Field, the printer, but they were neighbours, living in the same liberty of the Black Friars' (*Memoirs of Actors*, 1846, p. 223).

[Cat. of Books in Brit. Mus. printed in England before 1640, 1884, 3 vols.; Shakespeare Soc. Papers, iv. 36–8; Bibliographer, i. 173; Notes and Queries, 2nd ser. xii. 243, 411; Fleay's Chronicle Hist. of Shakespeare, 1886, pp. 112, 116.] H. R. T.

FIELD, THEOPHILUS (1574–1636), bishop of Hereford, eldest son of the Rev. John Field (1519?–1588), was born in the parish of St. Giles's, Cripplegate, London, and baptised there 22 Jan. 1574. He was brother of Nathaniel Field, the actor [q. v.] He was educated at Pembroke Hall, Cambridge, of which he was elected a fellow on 9 Oct. 1598. In 1599 he proceeded M.A., and was incorporated at Oxford 16 July 1600 (Wood, *Athenæ Oxon.*, ed. Bliss, i. 536, ii. 882; *Fasti Oxon.* i. 288). He subsequently became B.D. and D.D. In 1610 he was 'vicar of Mashfield, Sussex' (Mayfield vicarage or Maresfield rectory may be meant); he was also rector of Cotton, Suffolk, and became vicar of Lydd, Kent, in 1611 (Hasted, *Kent*, fol. edit. iii. 517). The king appointed him one of his chaplains, and he acted in the same capacity to Bacon when lord chancellor (*Cal. State Papers*, Dom. 1619–23, p. 238). John Chamberlain, in a letter to Carleton, dated 2 June 1619, describes Field as 'a sort of broker' for the chancellor in his peculations (*ib.* Dom. 1619–23, p. 260). It is evident that he took no very exalted view of his profession, nor ever troubled himself much about its duties. By the interest of the Duke of Buckingham he was consecrated bishop of Llandaff on 10 Oct. 1619 (Le Neve, *Fasti*, ed. Hardy, ii. 253), but being dissatisfied with the smallness of the revenue he pestered the duke with letters, urging his poverty, his having a wife and six children to maintain, and vowing to spend his blood for him if he would get him a better bishopric, such as Hereford (Willis, *Survey of Cathedrals*, ii. 526–7). In 1621 Field was impeached by the commons for brocage and bribery before his promotion, on the accusation of one Edward Egerton. His defence as regards the charge of bribery was deemed satisfactory by the lords, 'but as it was not a fitting thing for a clergyman to be concerned in a brocage of such a nature, the house,' says Carte, 'required the Archbishop of Canterbury to give him an admonition as doctor Field, not as bishop of Llandaff, in the Convocation house, which was done accordingly' (*Hist. of England*, iv. 77–8). Despite this check Field still persevered in his suit to Buckingham, and as the result of a letter written in August 1627 (*Cal. State Papers*, Dom. 1627–8, p. 326) he was translated to the see of St. David's in the following September (Le Neve, i. 302–3). Though his income was thus quadrupled, he found the air of his new diocese to disagree with him. When asked by the king why he lingered on at Broad Sanctuary, Westminster, he gave as the reasons 'want of health and means of recovery in that desolate place, his diocese, where there is not so much as a leech to cure a sick horse' (Letter to Endymion Porter, dated 31 Oct. 1629, in *Cal. State Papers*, Dom. 1629–31, p. 84). However, in 1630 he managed to hold a visitation of the chapter, in which he solemnly confirmed the acts and statutes of his predecessors, and then, in due form, by and with the consent of the chapter, decreed that his cathedral should be whitewashed (Jones and Freeman, *History of St. David's*, p. 171). On 15 Dec. 1635 Field reached the summit of his ambition by being elected bishop of Hereford (Le Neve, i. 471). He died on 2 June 1636, and was buried at the east end of the north aisle in Hereford Cathedral. Against the north wall, under a canopy lined with ermine, and supported by two angels, is a bust of him in his pontificals, and in the attitude of preaching (Duncumb, *Herefordshire*, i. 574–5). His will, bearing date

31 July 1635, was proved on 26 July 1636 by his widow, Alice (registered in P. C. C. 82, Pile). He wrote, says Wood, 'A Christian Preparation to the Lord's Supper,' 8vo, 1624, 'besides several sermons and other things' (*Fasti*, i. 288–9). He contributed to and apparently edited 'An Italian's dead bodie stucke with English Flowers. Elegies on the death of Sir Oratio Pallavicino,' London, 1600. Poor commendatory verses by him are prefixed to Sir John Stradling's 'Divine Poemes,' 1625 (Wood, *Athenæ Oxon.* ii. 397).

[Authorities cited above; State Trials (Cobbett), vol. ii.; Gent. Mag. 1851, pt. i. 237.] G. G.

FIELD, THOMAS (1546?–1625), jesuit, son of William Field, a medical practitioner of Limerick, by his wife Janet Creagh, was born in Limerick in 1546 or 1549. He studied humanity at Paris and Douay, and philosophy at Louvain, where he took the degree of M.A. He entered the novitiate of the Society of Jesus in Rome, 6 Oct. 1574, and was made a spiritual coadjutor. Proceeding to Brazil he spent many years with Joseph Anchietta, the apostle of that country. Thence he was ordered into Paraguay. In 1586 he was captured by English pirates, and put into an open boat, without rudder or oars, in which he drifted to Buenos Ayres. He died at the Assumption Settlement in 1625.

[Hogan's Ibernia Ignatiana, i. 33*, 60–6, 108; Hogan's Cat. of the Irish Province S. J., p. 5; Oliver's Jesuit Collections, p. 245; Foley's Records, vii. 253; Cordara, Hist. Collegii Germanici, pt. vi. lib. xi. p. 93.] T. C.

FIELD, WILLIAM (1768–1851), unitarian minister, was born at Stoke Newington on 6 Jan. 1768. John Field, his father, a London medical practitioner, and founder of the London Annuity Society, was a man of property, who married Anne, daughter of Thomas Cromwell, and sister of Oliver Cromwell (1742?–1821) [q. v.] Field got a good classical training; while at school he corresponded with his father in Latin. He studied for the ministry first at Homerton, but left that institution for doctrinal reasons soon after the appointment of John Fell (1735–1797) [q. v.] In 1788 he entered Daventry academy under Thomas Belsham [q. v.], and left when Belsham resigned (June 1789).

Field succeeded James Kettle in 1789 as minister of the presbyterian congregation at Warwick, where he was ordained on 12 July 1790. On this occasion Belsham gave the charge, and Priestley preached. Dr. Parr, who then first met Priestley, attended the service and the ordination dinner. Thus began Field's close intimacy with Parr, a connection fostered by their common devotion to classical studies. Field at once (1791) started a Sunday school (the first in Warwick). This led him into a squabble with some local clergy. Field, who was always ready for a pamphlet war, issued the first of many productions of his incisive pen, in which the dignity of style, and the profusion of literary and classical illustration, contrast curiously with the pettiness of the disputes. His meeting-house, rebuilt 1780, was fitted with a sloping floor, to improve the auditorium; Field excited some comment by surmounting the front of the building with a stone cross. About 1830 he undertook the charge of an old presbyterian meeting-house at Kenilworth, conducting afternoon service in addition to his Warwick duties. This meeting-house was rebuilt (1846) by his son Edwin Wilkins Field [q. v.] Field remained in active duty for nearly sixty years. He resigned Warwick in 1843, and was succeeded in 1844 by Henry Ashton Meeson, M.D. At Kenilworth he was succeeded in 1850 by John Gordon.

Field kept a boarding-school for many years at Leam, near Warwick. This led to his publishing some educational manuals, of which the most valuable was his 'Questions on the Gospel History,' recommended in the 'Critical Review' (June 1794) to theological students in the two universities. His history of Warwick and his life of Parr are important works.

He died at Leam on 16 Aug. 1851; a marble slab to his memory was placed in High Street Chapel, Warwick. By his wife, Mary (Wilkins), who died at Liverpool on 2 Oct. 1848, aged 64, he had a numerous family, of whom Edwin Wilkins was the eldest; Horace was an architect. Field was of diminutive stature, with a noble head; his portrait has been engraved. He never forgot the distinction of his Cromwell blood; his extensive correspondence was both erudite and racy; he was a genial host, and his conversation, in spite of his constitutional deafness, was very enjoyable.

Field published a multitude of pamphlets and sermons, from his 1. 'Letter to the Inhabitants of Warwick,' &c., 1791, 8vo, to his 2. 'Letter to the Inhabitants . . . of Kenilworth,' &c., 1848, 12mo. In addition to these his chief publications were: 3. 'A Series of Questions . . . as a Guide to the Critical Study of the Four Gospels,' &c., 1794, 12mo; second edition, printed 1805; copies were issued from time to time for private use (with various title-pages), but it was not published till 1846, 12mo, with large introduction. 4. 'An Historical and Descriptive Account of . . . Warwick and . . . Leam-

ington,' &c., Warwick, 1815, 8vo (anon., 'advertisement' signed W. F.; plates). 5. 'Memoirs of the Rev. Samuel Parr, LL.D.', 1828, 2 vols. 8vo. Field was a frequent contributor of critical and other articles to the 'Monthly Repository' and 'Christian Reformer.'

[Rutt's Mem. of Priestley, 1832, ii. 73 sq.; Christian Reformer, 1846 p. 703, 1848 p. 703, 1851 p. 640; Sibree and Caston's Independency in Warwickshire, 1855, p. 131; Sadler's Memorial Sketch of E. W. Field, 1872, p. 2; Spears's Record of Unit. Worthies, 1877, p. 87 sq.; private information.] A. G.

FIELDEN, JOHN (1784–1849), M.P. for Oldham, was born 17 Jan. 1784 at Lane Side, Todmorden, where his father, originally a yeoman, had about the time of his birth begun cotton-spinning on a very limited scale. As a boy he worked in his father's factory, and in after years often referred to the exhaustion caused by his daily toil. He was educated sufficiently to become at seventeen a teacher in a Sunday school. His father was a quaker and a tory, but Fielden grew up a radical, and ultimately became a unitarian. He was admitted into partnership by his father, after whose death in 1811 he conducted with his brothers the business of the firm of Fielden Brothers, Waterside Mills, Todmorden, which grew to be one of the largest cotton-manufacturing concerns in the United Kingdom. He took an active part in the earlier movement for limiting the hours of factory labour, and in the agitation for parliamentary reform. He was an ardent disciple of Cobbett, specially sympathising with his hostility to paper money, and to the second Sir Robert Peel's currency measure of 1819. When the Reform Bill of 1832 made Oldham a parliamentary borough with two members, he consented to become a candidate, only because he hoped to bring in Cobbett along with him. Both were returned by large majorities, Fielden heading the poll. His first appearance in the parliament of 1833 was as seconder of an amendment moved by Cobbett to the address, and he also seconded Cobbett's resolution for removing Peel from the privy council, which, by order of the House of Commons, was expunged from its journals. In 1835, 1837, and 1841 he was again returned for Oldham. In the House of Commons he did not shine as an orator. His voice was very weak; he spoke with a strong provincial accent, and neither his elaborate industrial statistics nor the minute details of his descriptions of distress in the manufacturing districts were appreciated by the house. His remedy for that distress was a great reduction of national expenditure and the substitution of a property tax for duties on articles of general consumption. To the new poor law he was irreconcilably hostile. He was a strenuous supporter of the Ten Hours Bill, with the conduct of which in the House of Commons Lord Ashley (afterwards Earl of Shaftesbury) was charged in 1833. Fielden's industrial position and early personal experience of factory labour gave great value to his parliamentary support of this measure. He indeed went further than his conservative allies, and demanded an eight hours bill in the interest both of masters and men. He held that a lessened demand for cotton would cause the price to fall. This view, enforced by reasoning drawn from his peculiar opinions on the currency question, he explained episodically in the most striking of his pamphlets, 'The Curse of the Factory System,' 1836. Attention was drawn to the pamphlet in an article on 'The Factory System' in the 'Quarterly Review' for December 1836. On Lord Ashley's temporary withdrawal from the House of Commons in January 1846 the parliamentary conduct of the Ten Hours Bill was entrusted to Fielden, who moved its second reading 29 April 1846. It was rejected by a majority of ten. On 10 Feb. 1847 Fielden again moved the second reading, which was carried by 151 to 88, members of the new whig government voting for it while intimating that in committee they would insist on making the measure an eleven hours bill. This intention, however, they abandoned, and the Ten Hours Bill soon afterwards became law. At the general election of 1847 Fielden's candidature for Oldham was unsuccessful, and he did not attempt to re-enter the House of Commons. He died at Skegness 29 May 1849, and was buried at the unitarian chapel, Todmorden. He was a man of great simplicity and integrity of character. To his sympathisers he was 'honest John Fielden.' Some of those of his own class who disliked the factory legislation which he advocated and his pertinacious advocacy of it called him 'the self-acting mule' (W. Cooke Taylor, *Life and Times of Sir R. Peel*, i. 104). Lord Shaftesbury (*Speeches*, 1868, preface, p. 5) has recorded his sense of the value of the aid, by no means confined to parliament, given him by Fielden, and of the 'weight' which his 'singular experience, zeal, and disinterestedness' bestowed on Fielden's support of the Ten Hours Bill in the House of Commons. In April 1875 a bronze statue of Fielden by Foley was placed on the north side of Todmorden town hall in recognition of his services to factory legislation, the cost being defrayed by subscriptions from the factory operatives of

the United Kingdom (Kelly, *Directory of Lancashire*, 1887, p. 783).

Fielden also wrote: 1. 'The Mischiefs and Iniquities of Paper Money,' 1832, with a preface by Cobbett. 2. 'National Regeneration,' 1834. 3. 'A Selection of Facts and Arguments in favour of the Ten Hours Bill,' 1845. None of these pamphlets are in the British Museum. 4. 'Important Speech on the Sugar Duties, 9 May 1841.'

[Colonel Fishwick's Genealogical Memorial of the Family of Fielden of Todmorden (privately printed), 1844; The History of the Factory Movement by Alfred (i.e. Samuel Kydd), 1857; Illustrated London News, 8 May 1847; Hodder's Life of the Earl of Shaftesbury, 1886; Cobbett's Political Register, vols. lxxvi. and lxxvii.; Hansard's Parliamentary Debates; Catalogue of the Manchester Free Library and communications from its chief librarian, Mr. C. W. Sutton; authorities cited.] F. E.

FIELDING, ANTONY VANDYKE COPLEY (1787–1855), water-colour painter, was the second and most distinguished son of Nathan Theodore Fielding [q. v.] He was born in 1787, and probably received his first instruction in art from his father, but he studied under John Varley, and was one of the young artists who used to meet at Dr. Monro's in the Adelphi. In 1810 he commenced to exhibit at the (now Royal) Society of Painters in Water-colours, and the year afterwards at the Royal Academy. To the exhibitions of the latter he sent only seventeen pictures in all, and though he sent as many as a hundred during his life to the British Institution, it was to the Water-colour Society that he devoted himself. He became a full member of this society in 1813, treasurer in 1817, secretary in 1818, and president from 1831 to his death. He was a constant and very large contributor to its exhibitions. In 1819 he sent seventy-one drawings (in forty-six frames), and in 1820 fifty-three drawings (in forty-three frames), and for many years his contributions averaged between forty and fifty. A good many of these are said to have been drawings executed as lessons for his pupils. He was one of the most fashionable drawing-masters of his day. In 1824 he, as well as Constable and Bonington, was awarded a medal at the Paris Salon. He married a Miss Gisborne, the daughter of Zachariah Gisborne, and sister of Mrs. John Varley. After a life entirely devoted to his profession, he died at Worthing on 3 March 1855, and was buried at Hove. For some years before his death he had spent much of his time at Worthing and Brighton, and it was in painting the Sussex Downs that he achieved perhaps his greatest success as a painter; but he was celebrated also for his storm scenes at sea, and for his drawings of lake and mountain scenery in Scotland, Wales, and the north of England. He also painted a few Italian scenes, but these were from the sketches of others. He never went abroad. He occasionally painted in oil, and one of his oil paintings is in the South Kensington Museum, together with eighteen of his water-colour drawings. He was distinguished by the courtesy of his manners, and his industry and popularity enabled him to amass a considerable fortune.

Fielding was an elegant and original artist, specially skilled in obtaining subtle gradations of tone, and in rendering delicate effects of light and mist. Notwithstanding that a great deal of his work, especially in his later years, was slight and mannered, he holds a distinguished place in the history of the water-colour school.

[Redgrave's Dict. of Artists; Redgraves' Century of Painters; Graves's Dict. of Artists; English Cyclopædia; Chesneau's English School of Painting; Vokins's Loan Collection Cat. 1886.] C. M.

FIELDING, BASIL, second Earl of Denbigh (*d.* 1674). [See Feilding.]

FIELDING, HENRY (1707–1754), novelist, born at Sharpham Park, near Glastonbury, Somersetshire, 22 April 1707, was the son of Edmund Fielding (1676–1741), an officer in the army, by Sarah, daughter of Sir Henry Gould of Sharpham Park, a judge of the king's bench. Edmund Fielding was third son of John Fielding, canon of Salisbury, grandson of George Feilding, earl of Desmond, and great-grandson of William Feilding, first earl of Denbigh [q. v.] The mother of Lady Mary W. Montagu was also a granddaughter of the Earl of Desmond, and Lady Mary was thus Henry Fielding's second cousin. Kippis reports the familiar anecdote that the novelist accounted for the difference between his name and that of the other Feildings by saying that his branch of the family had been the first to learn to spell (Nichols, *Lit. Anecd.* iii. 384). Soon after Edmund Fielding's marriage, Sir Henry Gould made a will (March 1706) leaving 3,000*l.* to be invested in an estate for the sole use of his daughter and her children. Her husband, probably for good reasons, was to have 'nothing to do with it.' Two daughters, Catharine and Ursula, were apparently born at Sharpham. After Gould's death (March 1710) the Edmund Fieldings moved to East Stour (or Stower) in Dorsetshire, where were born Sarah [q. v.], Anne (died young), Beatrice, and Edmund who entered the navy and died without children. The four sisters, all spin-

sters, were known to Richardson. Sarah alone survived her brother. Catharine, Ursula, and Beatrice were all buried in Hammersmith Church—9 July 1750, 12 Nov. 1750, and 24 Feb. 1750–1 respectively. Henry was educated by a Mr. Oliver, curate of Motcombe, said by Murphy to be the original of Trulliber, and at Eton, where he was a contemporary of George Lyttelton, Charles Hanbury (afterwards Williams), and Winnington, his friends in later life, and also of Pitt, Fox, and Charles Pratt (Lord Camden). He had hardly left Eton when he had a stormy love-affair with Sarah, only daughter and heiress of Solomon Andrew, a merchant of Lyme Regis. Her father was dead, and her guardian, Andrew Tucker, complained (in November 1725) that he went in fear of his life from the behaviour of Fielding and his man. Miss Andrew was sent to another guardian, Mr. Rhodes of Modbury in South Devonshire, to whose son she was married soon afterwards (1726) (*Athenæum*, 10 Nov. 1855 and 2 June 1883; extracts from Lyme Regis records). Fielding made a burlesque translation of part of the second satire of Juvenal, afterwards printed in the 'Miscellanies.' This, he says, was the 'only revenge taken by an injured lover' (Preface to *Miscellanies*).

Fielding was a man of great constitutional vigour; over six feet in height, and remarkably powerful and active. He threw himself recklessly into the pleasures of London life, and to supply his wants had to choose (M. W. Montagu, 1837, iii. 93) between the career of a hackney coachman and that of a hackney writer. He began by writing plays, then the most profitable kind of literature. His first performance, 'Love in several Masques'—a comedy of the Congreve school—was brought out at Drury Lane in Feb. 1728. He acknowledges in the preface the kindness of Wilkes and Cibber 'previous to its representation.' The play, though eclipsed by the contemporary 'Beggar's Opera,' was well received.

A sojourn abroad followed Fielding's first theatrical effort. He was admitted a 'Litt. Stud.' (i.e. student of literature) at the university of Leyden, 16 March 1728; he was still there in Feb. 1729 and left before 8 Feb. 1730 (Austin Dobson in *Macmillan's Mag.* April 1907, from an examination of the Leyden registers). He is said to have studied law at Leyden under the 'learned Vitriarius.' A failure of remittances, according to Murphy, caused his return. His father had married a widow, Elizabeth Rasa, by whom he had six sons, including John [q. v.] He nominally allowed Henry 200*l.* a year, but, as the latter used to say (Murphy), 'anybody might pay it that would.' Edmund Fielding became a major-general in 1735 and a lieutenant-general in 1739, and died (aged 65) on 20 June 1741.

Fielding now became a regular playwright, and before the age of thirty produced many comedies, farces, and burlesques. A carefully written comedy, the 'Temple Beau,' was acted in January 1730 at Goodman's Fields. But he usually wrote in haste whatever was likely to catch the public. He had few scruples of delicacy, though he claims a certain moral purpose for sufficiently offensive performances. Even the 'Modern Husband' (1732), one of the coarsest, dedicated to Sir Robert Walpole, and respectfully submitted to Lady Mary Wortley Montagu (as appears from letters published in her life), was intended, according to the prologue, to make 'modern vice detestable.' Two adaptations from Molière, the 'Mock Doctor' (1732), from the 'Médecin malgré lui,' and the 'Miser' (1733), from the 'Avare,' appear to have been among his most successful comedies. His burlesques, however, gave the first intimation of his real genius. The farce of 'Tom Thumb,' acted at the Haymarket in 1730, and with an additional act in 1731, in which he burlesques all the popular playwrights of the day, is still amusing, and long kept the stage in a version by Kane O'Hara (1780). According to Mrs. Pilkington (*Memoirs*, iii. 93), Swift told her that he had only laughed twice in his life, once at Tom Thumb's killing the ghost. She adds that Swift admired Fielding's wit. A contemptuous reference to him in the 'Rhapsody' was afterwards altered by the substitution of 'the Laureate' (Cibber) for Fielding. In spite of the oblivion into which the objects of his satire have fallen, it has not yet lost the claim due to its exuberant fun.

Fielding's plays only filled his pockets for the moment. The anonymous author of 'A Seasonable Reproof' (1735) describes him as appearing one day in the velvet which was in pawn the day before. A burlesque author's will (reprinted from Oldys's 'Universal Spectator' in the 'Gentleman's Magazine,' July 1734) ridicules his taste and carelessness. A story has often been reprinted that Fielding kept a booth at Bartholomew fair in 1733. It is, however, conclusively shown by Mr. F. Latreille (*Notes and Queries*, 5th ser. iii. 502) that the booth was really kept by Timothy Fielding, an actor.

In the autumn of 1733 a revolt, headed by Theophilus Cibber, took away many of the actors from Drury Lane, which was further threatened by the competition of a new theatre in Covent Garden. Fielding thought that Highmore, the patentee at Drury Lane, had been badly treated. He heartily sup-

ported the 'distressed actors' at Drury Lane. Mrs. Clive also stood by them. For her Fielding adapted the 'Intriguing Chambermaid' from Regnard's 'Retour Imprévu' (not from 'Le Dissipateur' by Destouches, as has been erroneously stated). It was acted 15 Jan. 1734, and published with a prefatory epistle, in which Mrs. Clive received very warm and obviously sincere compliments. The 'Author's Farce,' originally produced in 1730, was revived on the same occasion, with additional scenes smartly satirising the Cibbers. From their action on this occasion, and from a natural antipathy to their characters, Fielding henceforward carried on a steady warfare against both father and son. He remodelled a play already begun at Leyden, 'Don Quixote in England,' for the Drury Lane company. It contains some good political satire, but is chiefly remarkable as a proof of Fielding's lifelong admiration of Cervantes. The return of the revolted players to Drury Lane caused its transference to the Haymarket, where it was acted in April 1734. In the beginning of 1735 the farce called finally 'The Virgin Unmasked,' written for Mrs. Clive, and a comedy called 'The Universal Gallant,' and deservedly damned, were acted at Drury Lane.

Meanwhile on 28 Nov. 1734 Fielding married in the church of St. Mary, Charlcombe, a parish a mile and a-half north of Bath, his first wife Charlotte Cradock. In the church register both bride and bridegroom are described as of the parish of St. James in Bath. The lady was one of three sisters living on their own means at Salisbury. Richardson says that she was an illegitimate child (*Correspondence*, iv. 69). Murphy states that she had 1,500*l.*, and that Fielding's 'mother dying about this time' (in reality seventeen years before) he inherited an estate of about 200*l.* a year at Stower in Dorsetshire. His extravagance and conviviality, according to Murphy, 'entirely devoured' his wife's 'little patrimony' 'in less than three years.' The 'costly yellow liveries' of his servants mentioned by Murphy really belonged to Robert Feilding [q. v.] The statement is unsatisfactory, but it is probable that Booth's account in 'Amelia' of his life in the country represents the facts: that Fielding was extravagant, and that the neighbouring squires disliked and misrepresented the Londoner, who certainly had an eye for their foibles. Love poems to 'Celia,' printed in the 'Miscellanies,' show that Fielding must have been already courting Miss Cradock in 1730. The Sophia of 'Tom Jones' clearly represents her person (bk. iv. ch. ii.), and probably her mind. Lady Louisa Stuart, in the anecdotes prefixed to Lady Mary W. Montagu's works, says that she was as beautiful and amiable as the 'Amelia.' Amelia, according to Richardson (*ib.* iv. 60), was his first wife, 'even to her noselessness.' Lady L. Stuart also says that she had really suffered the accident described in the novel, 'a frightful overturn, which destroyed the gristle of her nose.' The husband and wife loved each other passionately, and in spite of the errors of Fielding's earlier life he was always a devoted husband and father.

Fielding was back in London in the beginning of 1736, when he took the little theatre in the Haymarket. He opened it with his 'Pasquin; a Dramatick Satire on the Times,' in which, in a series of scenes on the plan of the 'Rehearsal,' he attacks the political corruption of Walpole's time. Mrs. Charke [q. v.] (*Narrative*, p. 63) acted in this, and made sixty guineas at her benefit. The piece had a run of fifty nights; and he endeavoured to follow it up next year by the 'Historical Register for 1736.' This contains a sharp attack upon Sir Robert Walpole as Quidam (Coxe, *Life of Walpole*). Fielding was a strong whig, but was now joining with most of his distinguished contemporaries of all parties in the opposition to the ministry. Sir John Barnard had already, in 1735, brought in a bill to restrict the license of the stage. It is said (*ib.* i. 516) that Giffard, manager of Goodman's Fields, showed a manuscript farce called 'The Golden Rump' to Walpole. Horace Walpole attributes this to Fielding, and says (*Memoirs of George II*, i. 12) that he found a copy among his father's papers. Sir Robert Walpole bought the copy, and read a selection of objectionable passages to the house (*Rambler's Magazine*, 1787). It is also alleged that Walpole had himself procured it to be written in order to give a pretext for restrictive measures. This is highly improbable. In any case, a bill was introduced in 1737, making a license from the lord chamberlain necessary for all dramatic performances. It was opposed in a famous speech by Lord Chesterfield, who, at the same time, spoke, perhaps ironically, of the excessive license of 'Pasquin.' The bill received the royal assent 21 June 1737, and put an end to Fielding's enterprise. He produced three flimsy pieces in the early part of 1737. Two plays afterwards produced, the 'Wedding Day' (1743) and the posthumous 'Good-natured Man,' had been written long before.

Fielding thus gave up play-writing at the age of thirty, and for the rest of his life laboured hard to retrieve his fortune and maintain his family. He entered the Middle Temple (1 Nov. 1737), when he is described as of 'East Stour.' Murphy says that he stu-

died vigorously, and often left a tavern late at night to abstract the works of 'abstruse authors' for several hours. He was called to the bar 20 June 1740, and joined the western circuit. He is said (Hutchins, *Dorset*) to have regularly attended the Wiltshire sessions; but he did not succeed at the bar. While a student at the Temple he joined with James Ralph [q. v.] in editing a periodical paper called 'The Champion.' Ralph was at this time much employed by the adherents of Frederick, prince of Wales, and especially by Dodington, to whom, in 1741, Fielding addressed a poetical epistle on 'True Greatness.' The 'Champion' is one of the innumerable imitations of the 'Spectator;' and Fielding's essays (signed C. and L.) are attempts to work a nearly exhausted vein. While the 'Champion' was running, Cibber published his 'Apology.' In the eighth chapter there were some irritating references to Fielding as a 'broken wit,' who had sought notoriety by personal scurrility and abuse of the government. Fielding retorted by a vigorous attack in the 'Champion.' The papers were reprinted by Curll in a pamphlet called 'The Tryal of Colley Cibber, Comedian.' An 'Apology for the Life of Mr. The. Cibber, Comedian' (1740), has also been attributed to Fielding, but the internal evidence is conclusive against an attribution which rests upon mere guess.

Richardson's 'Pamela' appeared in November 1740, and at once became popular. Fielding, irresistibly amused by the prudery and sentimentalism of the book, began a parody, in which Pamela's brother was to be tempted by a lady as Pamela is tempted by the squire. The book, called 'The History of the Adventures of Joseph Andrews and his friend Mr. Abraham Adams,' developed as it was written, especially by the introduction of the famous Parson Adams. It is generally admitted that the prototype of Adams was William Young (*d.* 1757), who had many of the parson's oddities, and who in 1752 undertook to co-operate with Fielding in a translation of Lucian, never executed. Fielding speaks of this in the 'Covent Garden Journal,' and remarks that he has 'formed his style upon that very author' (Lucian). Young also co-operated with Fielding in 'Plutus,' a translation from Aristophanes, in 1742. 'Joseph Andrews' professes to be written in imitation of the manner of Cervantes, and resemblances have also been traced to Marivaux' 'Marianne' and to Scarron's 'Roman Comique' (both of whom Fielding quotes), but the substantial originality is undeniable. The book was published in February 1742. The original assignment to Millar, preserved in the Forster collection at South Kensington, shows that Fielding received for it 183*l.* 11*s.* Richardson resented Fielding's attack with a bitterness which finds frequent vent in his correspondence, even with Sarah Fielding, and is not the less offensive because it takes a high moral tone. Citations from some letters to Aaron Hill and his daughters given by Mr. Austin Dobson (pp. 137–40), from the originals in the Forster collection, curiously illustrate a feeling which appears never to have been retorted by Fielding.

The same assignment includes a payment of 5*l.* 5*s.* to Fielding for a 'Vindication' of the Duchess of Marlborough's account of her conduct. Fielding probably received some additional payment from the duchess. Garrick was now making his first appearance in London. Hawkins (*Life of Johnson*, p. 45) says that he gave a private performance of Fielding's 'Mock Doctor' at Cave's rooms in St. John's Gate. He asked Fielding, whose acquaintance he soon made, to provide a part for him. Fielding had two early plays by him, the 'Good-natured Man' and the 'Wedding Day.' He revised the latter, though greatly troubled by a dangerous illness of his wife, and it was produced 17 Feb. 1743. It ran only six nights, and the author made under 50*l.* (Preface to *Miscellanies*). Murphy says that Fielding had refused to alter a dangerous passage, saying 'Damn them [the audience], let them find that out.' When it was actually hissed, he was drinking a bottle of champagne and chewing tobacco (simultaneously, it is suggested) in the green-room. Hearing that the passage had been hissed, he observed, 'Oh, damn them, they have found it out, have they?' The story must be taken for what it is worth, and Fielding's remarks on the failure (*ib.*) show that his insensibility was in any case not permanent. The play was published in February 1743. In 1743 also appeared his three volumes of 'Miscellanies,' which reached a second edition in the same year. The book was published by subscription, and the list mentions over four hundred subscribers, including many 'persons of quality,' lawyers, and actors. His old enemy, Robert Walpole, now Earl of Orford, took ten copies; and Fielding speaks warmly of him in his 'Voyage to Lisbon.' The number of copies subscribed for was 519, which would apparently produce about 450*l.* It includes some previously published pieces and early poems, and miscellaneous essays and plays; but the two most remarkable items are the 'Journey from this World to the Next'—including some clever satire and a passage describing a meeting with a dead child, which was greatly admired by Dickens (*Letters*, i.

394)—and the life of 'Jonathan Wild the Great,' which occupies the whole of the third volume. It is one of Fielding's most powerful pieces of satire, and is scarcely surpassable in its peculiar kind, unless by Thackeray's 'Barry Lyndon.'

Fielding probably lost his wife soon afterwards. In the preface he says he was 'laid up with the gout' in the winter of 1742–3, 'with a favourite child dying in one bed, and my wife in a condition very little better on another, attended with other circumstances' (probably bailiffs), 'which served as very proper decorations to such a scene.' He declared that he has written nothing in any public paper since June 1741, and that he never was or would be 'author of any anonymous scandal on the private history or family of any person whatever.' He solemnly promises that he will never again write anonymously. Other references prove that his wife was still alive and allude to the loss of a daughter, 'one of the very loveliest creatures ever seen' (see Austin Dobson, pp. 107, 108). The wife, whose health had suffered from the struggles which they had to undergo, probably died at the end of 1743. Fielding, as Murphy says, was so broken down by the loss, that his friends feared for his reason. A daughter, Eleanor Harriett, survived and accompanied him on his last voyage to Lisbon. He speaks of a son and daughter in the 'True Patriot' in November 1745, though apparently no son survived his first wife. The burial of a James Fielding, son of Henry Fielding, is recorded on 19 Feb. 1736 in the register of St. Giles-in-the-Fields (*ib.* p. 110).

A preface to the 'David Simple' (1744) of his sister, Sarah Fielding [q. v.], disclaims various anonymous works attributed to him, especially the 'Causidicade,' and complains of the reports as likely to injure him in a profession in which he is entirely absorbed. He renounces all literary ambition, but in the same breath withdraws his promise to write no more. During the rebellion of 1745 he published the 'True Patriot,' a weekly paper in support of the government, and in December 1747 the 'Jacobite's Journal,' continued till November 1748, continuing the same design. A rude woodcut at the head has been attributed to Hogarth, one of the friends whom Fielding never tired of praising. A compliment to 'Clarissa Harlowe' is also noteworthy.

On 27 Nov. 1747 Fielding was married, at St. Benet's, Paul's Wharf, to Mary Daniel (whose name has also been given as MacDaniel and Macdonald). She is described in the register as 'of St. Clement Danes, Middlesex, Spinster.' Their first child was christened three months afterwards. Lady Louisa Stuart reports that the second wife had been the maid of the first wife. She had 'few personal charms,' but had been strongly attached to her mistress, and had sympathised with Fielding's sorrow at her loss. He told his friends that he could not find a better mother for his children or nurse for himself. The result fully justified his opinion. About the time of his marriage Fielding was living at Back Lane, Twickenham, 'a quaint, old-fashioned wooden structure,' demolished between 1872 and 1883 (R. S. Cobbett, *Memorials of Twickenham*, pp. 358–9).

In December 1748 Fielding was appointed a justice of the peace for Westminster. He moved to Bow Street, to a house belonging to the Duke of Bedford (*Bedford Cor.* i. 588, ii. 35). He was afterwards qualified to act for Middlesex. The appointment was due to his old schoolfellow Lyttelton, who had introduced him to the Duke of Bedford (dedication of *Tom Jones*). In the dedication of 'Tom Jones' Fielding says that he 'partly owes his existence to Lyttelton during his composition of the book,' and that it would never have been completed without Lyttelton's help. Sir John Fielding [q. v.] speaks of 'a princely instance of generosity' shown by the Duke of Bedford to his brother, which is also acknowledged in the dedication. Another of Fielding's patrons was Ralph Allen, to whom there is a reference in 'Joseph Andrews.' Allen's name, however, does not appear among the subscribers to the 'Miscellanies.' Derrick says that Allen sent Fielding a present of 200*l.* before making his acquaintance (*Letters*, ii. 93). 'Tom Jones' is said to have been written at Twerton-on-Avon, near Bath, where there is still a house called 'Fielding's Lodge' (*Notes and Queries*, 5th ser. xi. 208). Fielding while at Twerton dined almost daily with Ralph Allen (Kilvert, *Ralph Allen at Prior Park*, 1857). These protectors, whose kindness is warmly acknowledged by Fielding, probably helped him through the years preceding his appointment.

'Tom Jones,' described in the dedication as the 'labour of some years of my life,' appeared on 28 Feb. 1749. Horace Walpole mentions (*Letters*, by Cunningham, ii. 163), in May 1744, that Millar had paid him 600*l.* for the book, and had added 100*l.* upon its success (*Notes and Queries*, 6th ser. viii. 288, 314, ix. 54). Fielding's great novel was popular from the first. It has been translated into French, German, Spanish, Dutch, Russian, and Swedish. It was dramatised at home and abroad. In 1769 Joseph Reed turned it into a comic opera, performed at

Covent Garden; J. H. Steffens made it into a German comedy; and in 1765–6 it was transformed into a comédie lyrique by Poinsinet, of which Mr. Austin Dobson gives an amusing specimen. In 1785 'Tom Jones à Londres,' by a M. Desfarges, was played at the Théâtre Français. The most recent adaptation is 'Sophia,' by Mr. Robert Buchanan (1886), who has since (1888) dramatised 'Joseph Andrews' as 'Joseph's Sweetheart.' 'Amelia' followed 'Tom Jones' on 19 Dec. 1751. Millar is said to have paid 1,000*l.* for the copyright. He adopted some devices in consequence of which a second edition was called for on the day of publication. Johnson 'read it through without stopping' (Boswell, 12 April 1776), and said that the heroine was 'the most pleasing of all the romances;' but he added, 'that vile broken nose, never cured, spoilt the sale of perhaps the only book of which, being printed off betimes one morning, a new edition was called for before night' (Piozzi, *Anecdotes*, p. 221). Yet Johnson preferred Richardson to Fielding, whom he called a 'blockhead,' by which, as he explained, he meant 'a barren rascal' (Boswell, 6 April 1774). The original edition of 'Amelia' contained some curious little puffs of a proposed 'Universal Register Office' or advertising agency, which Fielding with his brother John was endeavouring to start. Fielding's last purely literary performance was the 'Covent Garden Journal,' a bi-weekly paper, from January to November 1752. It brought him various quarrels with Sir John Hill, Smollett, and Bonnell Thornton.

Fielding was meanwhile labouring energetically as a magistrate. A passage in the above-mentioned letter from Walpole describes an intrusion made upon Fielding by Rigby and Peter Bathurst. They found him at supper on some 'cold mutton and a bone of ham, both in one dish, and the dirtiest cloth.' With him were 'a blind man' (clearly his brother, Sir John), 'a whore' (a polite way of describing his wife), and 'three Irishmen.' Rigby, according to Walpole, had often seen him 'beg a guinea of Sir C. Williams,' and he had 'lived for victuals' at Bathurst's father's. The insolence of Fielding's visitors is obvious, and Walpole adds his own colouring. The anecdote shows rather that Fielding's position was despised by Walpole's friends than that there was anything really 'humiliating' (in Scott's phrase) about it. The position, however, of a justice was at that time regarded with suspicion, as appears from references in Fielding's own plays. On 12 May 1749 Fielding was unanimously chosen chairman of quarter sessions at Hicks's Hall, and on 29 June delivered a very careful and serious charge to the Westminster grand jury. He published in the same year a pamphlet, justifying the execution of one Bosavern Penlez, convicted of joining in a riot and the plunder of a house by some sailors. In January 1750 he published an 'Inquiry' into the increase of robbers in London, with suggestions for remedies. It was dedicated to Hardwicke, then lord chancellor, and insists gravely upon the social evils of the time, especially upon the excessive gin-drinking which then caused much alarm, and led to the passage of a restrictive bill that summer. Walpole (*Memoirs of George II*, i. 44) mentions the influence of Fielding's 'admirable treatise.' Hogarth's famous 'Gin Lane,' published in February 1751, contributed to the impression due to his friend's writing. Fielding frequently advertises in the 'Covent Garden Journal' to request that notices of thefts and burglaries may be sent to his house in Bow Street. In 1752 he published and distributed a curious little pamphlet giving accounts of providential detections of murderers. In January 1753 he published a 'proposal for making an effectual provision for the poor,' containing a very elaborate scheme for the erection of a county poor-house. Fielding's remarks upon the operations of the poor laws show both knowledge and intelligent reflection, though he attracted little attention at the time. Later in 1753 he became conspicuous by his connection with the famous case of Elizabeth Canning. He took [see under Canning, Elizabeth] a questionable part in his zeal to protect what he regarded as injured innocence, and defended himself in a pamphlet called 'A Clear Case of the State of Elizabeth Canning.' He was attacked by Sir John Hill, and seems to have taken a rather singular view of his duties. In March 1753 he made a raid upon a gambling-house, where he expected to find certain highwaymen (*Gent. Mag.* March 1753). His health was now rapidly breaking. He was easily persuaded to adopt quack remedies. At the end of 1749 he had a severe attack of fever and gout, and was under the care of Dr. Thomson, who had the credit of killing Pope in 1744 (Carruthers, p. 383) and Winnington in 1746, and was one of Dodington's hangers-on (see Cumberland, *Memoirs*). In 1751 he testifies to the effect of a wonderful spring at Glastonbury, which had been revealed in a dream to a man who was cured of an asthma by its waters. Fielding declares (*London Daily Advertiser*, 31 Aug. 1751; *Gent. Mag.* September 1751) that he had been himself relieved from an illness. In August 1753, after taking 'the Duke of

Portland's medicine' for nearly a year as a remedy for gout, he was ordered to Bath. He was detained in London by a summons from the Duke of Newcastle to give his advice upon a scheme for suppressing robbers. Fielding devised a plan, which consisted in providing informers by a fund supplied for the purpose. He succeeded by great activity in breaking up a gang, and during the following November and December London was free from the usual outrages. His own health was completely ruined. He was harassed by anxiety for his family. The justice was paid partly by fees. By making up quarrels and refusing the last shillings of the poor he reduced '500*l.* a year of the dirtiest money on earth to little more than 300*l.*,' most of which went to his clerk. Something also came from the 'public service money.' Throughout the next summer he was failing. He was desperately ill in March 1754, when a severe winter still lingered, but gained some relief from the treatment of Ward, known for his 'drop.' In May he moved to his little house, Fordhook, at Ealing. Berkeley's 'Siris' put him upon drinking tar-water. He fancied that this, like his other experiments, did him some good, but it became evident that there was no hope of real improvement except in a warmer climate. He sailed for Lisbon with his wife, daughter, and two servants. He embarked at Rotherhithe 26 June 1754. After many delays his ship, the Queen of Portugal, anchored off Ryde on 11 July, and was detained until the 23rd. Lisbon was at last reached. The incidents of his voyage are detailed with great humour and with undiminished interest in life in the posthumously published 'Journal of a Voyage to Lisbon.' Mr. Austin Dobson rightly says that it is one 'of the most unfeigned and touching little tracts in our own or any other literature.' A Margaret Collier (Richardson, *Correspondence*, ii. 77), daughter of Arthur Collier [q. v.] [see Benson, *Collier*, p. 162), apparently went with Fielding to Lisbon, and was supposed to have written the book, because it was so inferior to his other works. The gallant spirit with which Fielding met this trying experience doubtless sustained him to the last. He died at Lisbon, after two months' stay, 8 Oct. 1754. He was buried at the English cemetery. A tomb was erected by the English factory, and was replaced in 1830 by another, erected through the exertions of the British chaplain, the Rev. Christopher Neville. Mrs. Fielding died at Canterbury 11 March 1802. The children were brought up by their uncle, Sir John, and by Ralph Allen, who made them a liberal yearly allowance. These were (1) William, baptised 25 Feb. 1748; (2) Mary Amelia, 6 Jan. 1749 (buried 17 Dec. 1749); (3) Sophia, 21 Jan. 1750; (4) Louisa, 3 Dec. 1752 (buried at Hammersmith 10 May 1753); (5) Allen, 6 April 1754. William Fielding joined the northern circuit, became about 1808 a magistrate for Westminster, and died in October 1820 (*Gent. Mag.* 1820, ii. 373–4). He is said to have inherited his father's conversational powers, but had little business (Lockhart, *Life of Scott*, ch. l.; *Life of Lord Campbell*, i. 197). Southey mentions in a letter to Sir Egerton Brydges in 1830 that he had met Fielding about 1817, when he was a fine old man, 'though visibly shaken by time.' Allen became a clergyman, and at his death in 1823 was vicar of St. Stephen's, Canterbury.

The only authentic portrait of Fielding is from a pen-and-ink sketch by Hogarth, taken from memory, or, according to Murphy, whose account was contradicted by Steevens and Ireland, from a profile cut in paper by a lady. It was engraved by Basire for Murphy's edition of Fielding's works. A miniature occasionally engraved seems to be taken from this. A bust of Fielding has been erected in Taunton shire hall, for which the artist, Miss Margaret Thomas, was guided by Hogarth's drawing. A table, said to have belonged to Fielding at East Stour, was given to the Somersetshire Archæological Society (*Notes and Queries*, 6th ser. vii. 406).

Fielding's library was sold by auction in Feb. 1755 in 653 lots for 364*l.* 7*s.* 1*d.*; learned and legal literature were well represented.

Fielding never learnt to be prudent. Lady M. W. Montagu compares him to Steele, and speaks of the irresistible buoyancy of spirits which survived his money and his constitution (to Lady Bate, 22 Sept. 1755). No estate could have made him rich. He was more generous than just. The story is often repeated (*Gent. Mag.* August 1786) that he gave a sum borrowed from Millar, the bookseller, for taxes, to a poorer friend, and that when the tax-gatherer appeared he said: 'Friendship has called for the money; let the collector call again.' Murphy says that after he became justice he kept an open table for his poorer friends. The plays represent the recklessness of his youth. From the age of thirty he was struggling vigorously to retrieve his position, to support his family, and to do his duty when in office, and to call attention to grave social evils. This is the period of his great novels, which, however wanting in delicacy, show a sturdy moral sense as well as a masculine insight into life and character. He is beyond question the real founder of the English novel as a genuine picture of men and women, and in some respects has never

been surpassed. The famous prophecy of Gibbon, that 'Tom Jones,' 'that exquisite picture of human manners, will survive the palace of the Escurial and the imperial eagle of the house of Austria,' will be found in his Memoirs (*Miscellaneous Works*, i. 415). Coleridge's eulogy upon the 'sunshiny, breezy' spirit of 'Tom Jones,' as contrasted with the 'hot day-dreamy continuity of Richardson and of "Jonathan Wild,"' is in his 'Literary Remains' (1836, ii. 373). Scott has praised him in his 'Life,' and Thackeray in the 'English Humourists.' Other criticisms worth notice are in Hazlitt's 'Comic Writers' (1819), pp. 222–8; Taine's 'English Literature' (by Van Laun), ii. 170–6; Mr. J. R. Lowell's 'Democracy and other Addresses,' 1887, pp. 89–105.

The following is a list of Fielding's plays, with first performances, recorded by Genest: 1. 'Love in Several Masques,' 16 Feb. 1728, Drury Lane. 2. 'The Temple Beau,' 26 Jan. 1730, Goodman's Fields. 3. 'The Author's Farce and the Pleasures of the Town,' March 1730, Haymarket (with additions, 19 Jan. 1734, Drury Lane). 4. 'The Coffee-house Politicians, or the Justice caught in his own Trap,' 4 Dec. 1730, Lincoln's Inn Fields. 5. 'Tom Thumb, a Tragedy,' afterwards 'The Tragedy of Tragedies, or the Life and Death of Tom Thumb the Great,' Haymarket, 1730, and with additional act, 1731. 6. 'The Grub Street Opera' (first called 'The Welsh Opera'), (with this 'The Masquerade, inscribed to C-t H-d-q-r, by Lemuel Gulliver, Poet Laureate to the King of Lilliput,' said to have been originally printed in 1728), July 1731, Haymarket. 7. 'The Letter-writers, or a New Way to Keep a Wife at Home,' 1731, Haymarket. 8. 'The Lottery,' 1 Jan. 1732, Drury Lane. 9. 'The Modern Husband,' 21 Feb. 1732, Drury Lane. 10. 'The Covent Garden Tragedy,' and 11. 'The Debauchees, or the Jesuit Caught,' 1 June 1732, Drury Lane. 12. 'The Mock Doctor, or the Dumb Lady Cured,' 8 Sept. 1732, Drury Lane. 13. 'The Miser,' February 1733, and with 'Deborah, or a Wife for You All' (never printed), 6 April 1733, Drury Lane. 14. 'The Intriguing Chambermaid,' 15 Jan. 1734, Drury Lane. 15. 'Don Quixote in England,' April 1734, Haymarket. 16. 'An Old Man taught Wisdom, or the Virgin Unmasked,' 6 Jan. 1735, Drury Lane. 17. 'The Universal Gallant, or the Different Husbands,' 10 Feb. 1735, Drury Lane. 18. 'Pasquin; a Dramatick Satire on the Times, being the rehearsal of two plays, viz. a comedy called "The Election," and a tragedy called "The Life and Death of Common Sense,"' April 1736, Haymarket. 19. 'The Historical Register for the Year 1736,' May 1737, Haymarket. 20. 'Eurydice,' a farce, 19 May 1737 (printed 'as it was damned at Drury Lane'). 21. 'Eurydice Hissed, or a Word to the Wise,' 1737, Haymarket. 22. 'Tumbledown Dick, or Phæthon in the Suds,' 1737, Haymarket. 23. 'Miss Lucy in Town,' 5 May 1742, Drury Lane (partly by Fielding), 'Letter to a Noble Lord . . . occasioned by representation' of this, 1742. 24. 'The Wedding Day,' 17 Feb. 1743, Drury Lane. A German translation of the 'Wedding Day,' followed by 'Eurydice,' was published at Copenhagen in 1759. A play called 'The Fathers, or the Good-natured Man,' the manuscript of which had been lent to Sir C. Hanbury Williams and lost, was recovered about 1776 by Mr. Johnes, M.P. for Cardigan, and was brought out at Drury Lane 30 Nov. 1798, with a prologue and epilogue by Garrick.

His other works are: 1. The 'Champion' (with Ralph), collected 1741. Fielding contributed articles from 27 Nov. 1739 to 12 June 1740. Τῆς Ὁμήρου ΥΕΡΝΟΝΙΑΔΟΣ ῥαψωδία ἢ γράμμα α′, The Vernoniad, January 1741; 'Of True Greatness,' January 1741 (and in 'Miscellanies'); 'The Opposition: a Vision,' December 1741; 'The Crisis: a Sermon on Rev. xiv. 9, 10, 11' (see Nichols, *Anecd.* viii. 446). 2. 'The History of the Adventures of Joseph Andrews and of his Friend Mr. Abraham Adams,' February 1742. 3. 'A Full Vindication of the Duchess Dowager of Marlborough,' 1742. 4. 'Plutus, the God of Riches' (from Aristophanes), with W. Young, June 1742. 5. 'Miscellanies,' 3 vols. 1743 (early poems, essays, 'Journey from this World to the Next,' and 'The Life of Mr. Jonathan Wild the Great'). 6. Preface to 'David Simple,' 1744 (and in 1747); preface to 'Familiar Letters between the principal characters in David Simple and some others;' 'Proper Answer to a Scurrilous Libel by Editor of "Jacobite's Journal,"' 1747 (defence of Winnington; Lawrence, 225). 7. 'The True Patriot,' a weekly journal, 5 Nov. 1745 to 10 June 1746. 8. 'The Jacobite's Journal,' December 1747 to November 1748. 9. 'The History of Tom Jones, a Foundling,' February 1749. 10. 'A Charge delivered to the Grand Jury . . . of Westminster,' 1749. 11. 'A True State of the Case of Bosavern Penlez,' 1749. 12. 'An Enquiry into the Causes of the late Increase of Robbers, &c., with some Proposals for Remedying this growing Evil,' January 1751. 13. 'Amelia,' December 1751. 14. 'The Covent Garden Journal,' January to November 1752. 15. 'Examples of the Interposition of Providence in the Detection and Punishment of Murder,' April 1752. 16. 'Proposals

for Making an Effectual Provision for the Poor,' January 1753. 17. 'A Clear State of the Case of Elizabeth Canning,' March 1753. 18. 'Journal of a Voyage to Lisbon, by the late Henry Fielding,' with 'Fragment of a Comment on Lord Bolingbroke's Essays,' 1755. The first collective edition, edited by Arthur Murphy, appeared in 1762. A pamphlet called 'The Cudgel, or a Crabtree Lecture to the author of the Dunciad,' a satire called 'The Causidicade,' and an 'Apology for the Life of The. Cibber,' have been erroneously attributed to Fielding. 'Miscellanies and Poems,' edited by J. P. Browne, was published in 1872 (supplementary to the standard editions).

[Essay on Life and Genius of Fielding, by Arthur Murphy, prefixed to Works, 1762 (perfunctory, vague, and inaccurate); Life by Watson, 1807 (no copy in British Museum); Life by Scott in Ballantyne's Novelists' Library, 1821; Life by Roscoe, prefixed to 1840 one vol. edition; Life of Henry Fielding, with Notices of his Writings, his Times, and his Contemporaries, by Frederick Lawrence, 1855 (the first attempt at a thorough account); On the Life and Writings of Henry Fielding, by Thomas Keightley, in Fraser's Magazine for January and February 1858; Henry Fielding, by Austin Dobson, in the Men of Letters Series, 1883 (revised edit. 1900), an exhaustive study which gives the only satisfactory investigation of the materials. Mr. Dobson's Fresh Facts about Fielding (Macmillan's Mag. April 1907) also deserves attention. See also Nichols's Lit. Anecd. iii. 356–85; Biog. Dramatica; Richardson's Correspondence; Hutchins's Dorset, iii. 211 (gives a picture of the house at East Stour); Nichols's Leicestershire, iv. 292, 394 (pedigrees of the Fielding family); Genest's History of the Stage; Cibber's Apology, pp. 231–2; Smith's Nollekens, i. 124–5 (description by Mrs. Hussey); Macklin's Memoirs; Phillimore's Memoirs of Lyttelton (letter to Lyttelton of 29 Aug. 1749); Kilvert's Hurd, p. 45.]

L. S.

**FIELDING, HENRY BORRON** (*d.* 1851), botanist, was the fifth child and only son of Henry Fielding of Myerscough House, near Garstang, Lancashire. Being of a delicate constitution he was shut out from adopting a profession, but devoted himself to the study of plants and the formation of a rich herbarium, which his ample means permitted. In 1836 he bought the herbarium of Dr. Steudel, and the next year the Prescott collection, consisting of twenty-eight thousand plants. In 1842, the dampness of his house at Bolton-in-Furness proving injurious, he removed to a more airy house at Lancaster, where he died 21 Nov. 1851 of a sudden attack of inflammation of the lungs. He bequeathed the whole of his herbarium, with such of his books as were wanting in the Garden Library, to the university of Oxford. He was elected a fellow of the Linnean Society in 1838, but his retiring disposition prevented him from taking a prominent part in scientific pursuits, save that in 1844 he published a volume, 'Sertum Plantarum,' with figures and descriptions of seventy-five new or rare plants. The figures were drawn by Mrs. Fielding, and the descriptions were written by Dr. George Gardner, who at one time had charge of the Fielding herbarium.

[Proc. Linn. Soc. ii. 188; C. Daubeny's Address to the . . . University, 20 May 1853, Oxford (1853). The character and extent of the herbarium are here given.]

B. D. J.

**FIELDING, Sir JOHN** (*d.* 1780), magistrate, was the son of General Fielding by his second wife, and half-brother of Henry Fielding [q. v.] He was blind, apparently from his birth. He was associated with his brother as assisting magistrate for three or four years (*Origin . . . of a Police*, &c.), and the office was given to him upon his brother's death. He carried on the plan for breaking up gangs of robbers introduced by Henry Fielding. In a pamphlet called 'Plan for Preventing Robberies within twenty miles of London' (1755) he gives some details of this. He denies that he or his brother had employed a certain M'Daniel, who was tried in 1755 for trepanning some wretches into a robbery in order to get a reward by informing against them (Howell, *State Trials*, xix. 746–864). In 1758 he published another pamphlet on the same subject called 'An Account of the Origin and Effects of a Police set on foot in 1753 by the Duke of Newcastle on a plan suggested by the late Henry Fielding.' To this is added a plan for rescuing deserted girls. He mentions another scheme which he had started at the end of 1755 for sending 'distressed boys' into the royal navy. Considerable sums were raised for this purpose, which appears to have been successfully carried out; and after the peace he proposed to modify it by finding employment for the boys in the mercantile navy. The accounts were published in 1770. A story of uncertain origin is given by Lawrence (*Life of Fielding*, p. 273) that Sir John knew more than three thousand thieves by their voices. His energy, however, did not protect him from the ordinary imputations upon 'trading magistrates.' In Cole's 'Collections' (*Addit. MS.* 5832, f. 226 *b*) there is a letter from the 'Cambridge Chronicle' of 7 June 1766, in which Fielding thanks some Jews for helping to recover stolen property. Cole observes that 'though stark blind, and of no great reputation as to strict integrity, [Field-

ing] was generally esteemed a very useful member of society.' He is denounced with great bitterness in a pamphlet of 1773 called 'A Letter to Sir John Fielding, occasioned by his extraordinary request to Mr. Garrick for the suppression of the "Beggar's Opera."' A 'letter of reconciliation' to Garrick, referring apparently to this, is in the 'Garrick Correspondence,' ii. 169–70. A later quarrel with Garrick, arising out of the discovery of Henry Fielding's posthumous comedy, is noticed in Forster's 'Oliver Goldsmith' (2nd edit. ii. 56). Miles speaks of Fielding's 'turbulent disposition,' insomuch that he makes money by encouraging and then detecting criminals, and declares that eight out of ten of the persons executed at Tyburn owe their ruin to the 'fatal and numerous examples of vice' collected about Bow Street. He adds that Fielding was wicked enough to admit reporters and supply them with pen and ink, which cruelly exposes the criminals; and further that he receives fifty guineas a year from two papers for procuring them police advertisements. In 'Bedford Correspondence' (iii. 411) Fielding appeals to the Duke of Bedford against some false reports, and it is stated that the duke had considered him 'irresolute' on the occasion of the 'Bloomsbury riots in 1765.' In 1768 he published 'Extracts from such of the Penal Laws as particularly relate to the peace and good order of the Metropolis . . .' (described as a new edition), to which is appended 'A Treatise on the Office of Constable,' completed from papers left by Henry Fielding. Some cautions against common modes of theft appended to a 'Brief Description of the Cities of London and Westminster . . .' (1776) are also attributed to him; but he disclaimed the book (*Public Advertiser*, 6 Jan. 1777). Some 'Regal Tables' and 'Hackney Coach Fares' attributed to him in the British Museum Catalogue are by a bookseller, John Fielding of Paternoster Row, and in no way connected with him.

Fielding was concerned for some years in a 'Universal Register Office.' He seems to have started it with his brother, who added some curious puffs of it (afterwards suppressed) to the first edition of 'Amelia.' A 'plan' was published in 1752, and an eighth edition in 1755. It was intended as a sort of general agency for houses, servants, and various advertising purposes. Fielding was knighted in 1761, and died at Brompton Place 4 Sept. 1780.

A book called 'Sir John Fielding's Jests' (n. d.), published after his death, is a catchpenny production, which seems, however, to imply that he had a reputation for wit.

[Gent. Mag. 1761, p. 475, 1780, p. 1446; Fielding's pamphlets as above; Addit. MS. 5726 (letter of congratulation to Lord Bute, 26 June 1769); Lawrence's Life of Fielding, pp. 368, 372; Austin Dobson's Fielding, p. 194.] L. S.

FIELDING, NATHAN THEODORE (*fl.* 1775–1814), painter, was a native of Yorkshire, and resided near Halifax. He had a considerable local reputation, and was especially noted for his portraits of aged people. These he painted in Denner's well-known style, giving rigid attention to the natural display of every wrinkle of the skin, the glassy expression of the eyes, and other peculiarities. He subsequently came to London, and occasionally exhibited at the exhibitions of the Society of Artists and the British Institution. To the latter he sent in 1812 'The Botanist, with a Nondescript Fern,' and 'A Moonlight Seacoast.' In 1814 he exhibited for the last time, sending 'A Landscape—Morning.' In 1801 he published a print of St. George's Church, Doncaster, which was aquatinted by his son Theodore. He occasionally etched, notably a portrait of Elias Hoyle of Sowerby in Yorkshire, at the age of 113, in 1793. Fielding had five sons, all artists, of whom four, Theodore Henry Adolphus, Antony Vandyke Copley, Thales, and Newton Smith, are separately noticed.

[Dodd's Manuscript Hist. of English Engravers; Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880.] L. C.

FIELDING, NEWTON SMITH (1799–1856), painter and lithographer, born in London in 1799, was the youngest son of Nathan Theodore Fielding [q. v.] He exhibited at the Society of Painters in Water-colours, sending some views in 1815, and cattle pieces in 1818. He is best known for his paintings and engravings of animals. Besides painting in water-colours, he worked also in etching, aquatint, and lithography, and in the last named art he attained great proficiency. He went to Paris, where he resided until his death, on 12 Jan. 1856; he was much esteemed there, and taught the family of Louis-Philippe. In 1836 he published in London a set of 'Subjects after Nature,' and in Paris he published sets of lithographs of animals, and illustrations to various works. He also published: 'Three Hundred Lessons; or, a Year's Instruction in Landscape Drawing, including Marine Subjects, with Hints on Perspective,' 1852; 'Lessons on Fortification, with Plates,' 1853; 'A Dictionary of Colour, containing Seven Hundred and Fifty Tints, to which is prefixed a Grammar of Colour,' 1854; 'What to Sketch with; or, Hints on the Use of Coloured Crayons, Water-

colours, Oil-colours, Black and White Chalks, Black-lead Pencil, and the Author's new Method of Preserving the Lights with Composition,' 1856; and 'How to Sketch from Nature; or, Perspective and its Application,' 2nd edit. 1856.

[Redgrave's Dict. of Artists; Gent. Mag. new ser. (1856), xxv. 321; Beraldi's Graveurs du XIX^me^ Siècle; Brit. Mus. Cat.] L. C.

FIELDING, ROBERT (1651?–1712). [See FEILDING.]

FIELDING, SARAH (1710–1768), novelist, third daughter of Edmund Fielding by his first wife, and sister of Henry Fielding [q. v.], was born at East Stour, Dorsetshire, 8 Nov. 1710. She published her first novel, 'The Adventures of David Simple in search of a Faithful Friend,' in 1744. Her brother contributed a preface in the second edition in the same year, and he wrote another three years later to a collection of 'Familiar Letters between the principal characters in David Simple and some others.' This originally appeared in 1747, and contains five letters by Henry Fielding (pp. 294–351). A third volume was added to 'David Simple' in 1752. She joined with Miss Collier (daughter of Arthur Collier [q. v.]) in 'The Cry, a Dramatic Fable,' Dublin, 1754. She wrote also 'The Governess,' 1749; 'History of the Countess of Dellwyn,' 1759 (see *Notes and Queries*, 6th ser. ix. 54, 77); 'Lives of Cleopatra and Octavia,' 1757; 'History of Ophelia,' 1785; and 'Xenophon's Memoirs of Socrates; with the Defence of Socrates before his Judges,' 1762, translated from the Greek, in which some notes and possibly a revision were contributed by James Harris of Salisbury [q. v.]

Some letters between Miss Collier, Miss Fielding, and Richardson (from 1748 to 1757) are given in Richardson's 'Correspondence' (ii. 59–112), where there are references to the 'Cry' and the 'Governess.' Richardson reports to Miss Fielding in 1756 the remark of a 'critical judge of writing,' that her late brother's knowledge of the human heart was to hers as the knowledge of the outside of a clock to the knowledge of its 'finer springs and movements of the inside.' A similar remark of Johnson's about Richardson and Fielding almost suggests that he may have been the 'critical judge' who afterwards made a new application of his comparison. Fielding himself, in the preface to 'David Simple,' ventures to say 'that some of her touches might have done honour to the pencil of the immortal Shakespeare;' and in his other preface reports the saying of a lady, who, so far from doubting that a woman had written 'David Simple,' was convinced that it could not have been written by a man.

This enthusiasm was not shared even by contemporaries. Miss Fielding appears from Richardson's letters to have been poor. It is said (KILVERT, *Ralph Allen*, p. 21) that Allen allowed her 100*l.* a year. A Mr. Graves, from whom the statement comes, dined with her more than once at Allen's in 1758. She appears to have been living at Ryde during the Richardson correspondence, with Miss M. and Miss J. Collier. In 1754 'the waters' (of Bath?) have cured her as far 'as an old woman can expect.' She was buried in Charlcombe Church, near Bath, on 14 April 1768. John Hoadley [q. v.] erected a monument to her in Bath Abbey Church, with some verses and inaccurate dates.

[Nichols's Anecdotes, iii. 385, ix. 539; Richardson's Correspondence, vol. ii.; Austin Dobson's Fielding, p. 193.] L. S.

FIELDING, THALES (1793–1837), water-colour painter, third son of Nathan Theodore Fielding [q. v.], like his brothers, is chiefly known as a painter in water-colours. He seems to have first exhibited at the British Institution in 1816, sending 'A View of Saddleback, Cumberland,' but there is some difficulty at first in distinguishing his works from those of his elder brother, Theodore H. A. Fielding [q. v.] In 1818 he appears as settled at 26 Newman Street, London, where he resided until his death, which occurred after a few hours' illness on 20 Dec. 1837, at the age of forty-four. He was an excellent artist, and was an associate exhibitor of the Royal Society of Painters in Water-colours. He exhibited numerous landscapes and cattle-pieces, mostly compositions, at the Royal Academy and at the British Institution. His last picture, in 1837, was 'A View of Caerphilly Castle, Glamorganshire.' He also painted portraits. In 1827 he exhibited a portrait of M. Delacroix at the Royal Academy, and a portrait by him of Peter Barlow, F.R.S., was published in lithography by Graf and Soret. He was for some years teacher of drawing at the Royal Military Academy, Woolwich.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Gent. Mag. (1838), p. 217; Examiner, 31 Dec. 1837.] L. C.

FIELDING, THEODORE HENRY ADOLPHUS (1781–1851), painter, engraver, and author, was eldest son of Nathan Theodore Fielding [q. v.] Like his brothers he painted in water-colours, and in 1799 sent to the Royal Academy 'A View of the North Tyne, near Billingham, Northumber-

land.' In 1814 he sent to the British Institution 'A Sleeping Bacchus.' He continued to exhibit at both exhibitions, but it is sometimes difficult to distinguish his works from those of his younger brother, Thales Fielding [q. v.] He was appointed teacher of drawing and perspective at the East India Company's Military College at Addiscombe, and resided at Croydon, in the neighbourhood, until his death, which occurred on 11 July 1851, at the age of seventy. Fielding worked also in stipple and aquatint, and published numerous sets of engravings in the latter style, including a set of views as illustrations to 'Excursion sur les côtes et dans les ports de Normandie,' after Bonington and others; 'Cumberland, Westmoreland, and Lancashire Illustrated' (44 plates, 1822); 'A Series of Views in the West Indies' (1827); 'Ten Aquatint Coloured Engravings from a work containing 48 Subjects of Landscape Scenery, principally Views in or near Bath, painted by Benjamin Barker' (1824); 'British Castles; or, a Compendious History of the Ancient Military Structures of Great Britain' (1825); 'A Picturesque Tour of the River Wye, from its Source to its Junction with the Severn, from Drawings by Copley Fielding.' Fielding also published some important works on the practice of art—viz. 'On Painting in Oil and Water-colours for Landscape or Portraits,' 'Index of Colours and Mixed Tints' (1830), 'On the Theory of Painting' (1836), 'Synopsis of Practical Perspective, lineal and aerial, with Remarks on Sketching from Nature' (1829), 'The Knowledge and Restoration of Oil-paintings, the Modes of Judging between Copies and Originals, and a brief Life of the principal Masters in the different Schools of Painting' (1847), and 'The Art of Engraving, with the various Modes of Operation,' &c. (1844); the last-named work has been for the most part reprinted in Hoe's edition of Maberly's 'Print Collector' (1880).

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Catalogues of the Royal Academy and the British Institution; Gent. Mag. (1851), pt. ii. p. 330; South Kensington Cat. of Works on Art; Brit. Mus. Cat.] L. C.

FIELDING, THOMAS (*fl.* 1780–1790), engraver, is stated to have been born about 1758. He studied under Bartolozzi, but more especially under W. W. Ryland [q. v.], to whom he acted both as pupil and assistant, and was so much engaged on the engravings bearing that artist's name, that few original works of his own exist. After Ryland's disastrous end, Fielding produced some engravings in his own name. Among them were 'The Meeting of Jacob and Rachael,' and 'Moses saved by Pharaoh's Daughter,' after T. Stothard, R.A.; also 'Theseus finding his Father's Sword and Sandals,' and 'The Death of Procris,' after Angelica Kauffmann, R.A. The latter are finely engraved in Ryland's stipple manner, and quite reach the level of that artist's productions. Fielding should be distinguished from an engraver, John Fielding, who preceded him, and about 1750 engraved some prints after Hogarth and others.

[Tuer's Bartolozzi and his Works; Nagler's Künstler-Lexikon; Le Blanc's Manuel de l'Amateur d'Estampes.] L. C.

FIELDING, WILLIAM, first EARL OF DENBIGH (*d.* 1643). [See FEILDING.]

FIENNES or FIENES, ANNE LADY DACRE (*d.* 1595), was daughter of Sir Richard Sackville, treasurer of the exchequer to Elizabeth, and steward of the royal manors in Kent and Sussex, who was the son of Sir John Sackville (*d.* 1557), and Anne, daughter of Sir William Boleyn, uncle to Queen Anne Boleyn. Her mother was Winifred, daughter of Sir John Bridges, lord mayor of London, who after Sir Richard Sackville's death became the second wife of William Paulet, marquis of Winchester. Lady Dacre was sister to Elizabeth's trusted counsellor, Thomas Sackville, lord Buckhurst. She married Gregory Fienes [q. v.], son of Thomas Fienes, lord Dacre [q. v.], executed in 1541, who with his sister Margaret was restored in blood and honours in 1558. By her husband, with whom, according to her epitaph, she lived with much affection, she had no issue. She appears from the State Papers to have been a woman of strong mind and somewhat imperious and exacting disposition. She was at one time at variance with her brother, Lord Buckhurst, at another she addressed a long complaint to Elizabeth against her husband's sister, Margaret Lennard, for raising false reports concerning her, and endeavouring to prejudice her majesty against her. Her husband had incurred debts, for the discharge of which he desired to sell some portions of his estates, which Mrs. Lennard as his next heir sought to prevent, and at the same time desired to have lands settled on herself to her brother's prejudice (*State Papers*, Dom. vol. xxvi. Nos. 37–9). On the death of her mother, the Marchioness of Winchester, she came into possession of Sir Thomas More's house at Chelsea, which after his execution had been granted to William Paulet, marquis of Winchester. Here she and her husband made their home, her brother, Lord Buckhurst, often residing with them. Lord Dacre died at Chelsea on 25 Sept. 1594. She survived him only a few months, dying

in the same house on 14 May 1595. Only a few weeks before her decease she had to defend herself from the charge of wishing to appropriate her husband's estate to herself (*ib.* 9 April 1592, No. 120). She and her husband were buried in the More Chapel in Chelsea Old Church, where, by her desire, a very magnificent marble monument was erected, exhibiting their effigies of full size under a Corinthian canopy, richly adorned with festoons of flowers. Her epitaph describes her in very laudatory terms as

Fœminei lux clara chori, pia, casta, pudica;
Ægris subsidium, pauperibusque decus;
Fida Deo, perchara tuis, constansque, diserta;
Sic patiens morbi, sic pietatis amans.

On the rebuilding of the church in 1667 this monument was removed to the south aisle. By her will, which is a long and very interesting document couched in a deeply religious spirit (*Lansdowne MSS.* lxxvii. Nos. 29, 30), dated 20 Dec. 1594, three months after her husband's decease, Lady Dacre made provision for the erection of an almshouse for twenty poor persons, ten of each sex, and a school for twenty poor children, in pursuance of a plan she and her husband had hoped to complete in their lifetime, the funds for its support being charged on the manor of Brandesburton in Yorkshire. The whole of her manors, lands, and houses at Chelsea, Kensington, and Brompton she bequeathed to Lord Burghley and his heirs. She begged the queen's acceptance of a jewel worth 300*l.*, as 'a poor remembrance of her humble duty for her manifold princely favours to her husband and herself.' To her brother, Lord Buckhurst, she left, with other jewels, her majesty's picture, set round with twenty-six rubies, with a pendent pearl, 'as a special remembrance of her love, being a guifte she very well did know would of all other things be most pleasing and acceptable unto him.' The will contains many bequests to her gentlewomen and servants, not one of whom seems to be forgotten.

[State Papers, Dom.; Collins's Peerage; Lansdowne MSS.; Faulkner's History of Chelsea.]
E. V.

**FIENNES, EDWARD, Earl of Lincoln (1512–1585).** [See Clinton, Edward Fiennes de.]

**FIENNES or FIENES, GREGORY, tenth Baron Dacre of the South (1539–1594)**, the younger son of the unfortunate Thomas Fiennes, lord Dacre [q. v.], executed at Tyburn 1541, and his wife Mary, daughter of George Nevill, lord Abergavenny, was baptised in the parish church of Hurstmonceux, Sussex, 5 June 1539. The death of his elder brother Thomas in 1553 left him heir to his father's honours, to which he and his sister Margaret were restored by act of parliament in 1558, the strictness of the entail having rescued the estates from the courtiers, whose 'greedy gaping after them' was, according to Camden, a chief cause of their father's judicial murder (Camden, *Eliz.* ap. Kennett, ii. 580). In February 1553 the lad, then in his fourteenth year, was a royal ward (*Cal. State Papers*, Edward VI, Dom. sub ann.) He married Anne, daughter of Sir Richard Sackville, but had no children by her. She complained that he was kept in undue subjection by his mother (*ib.* Dom. xxvi. 573). In 1572 Lord Dacre formed one of a great train of noblemen who accompanied Lord Lincoln to the court of Charles IX to ratify the confederacy of Blois, only a few months before the massacre of St. Bartholomew. He is described by Camden as 'a little crack-brained.' He died 25 Sept. 1594, at his wife's house at Chelsea, in the church of which place he was buried beneath a sumptuous monument. His title and entailed estates were successfully claimed by his sister Margaret, the wife of Sampson Lennard, esq., of Chevening, Kent. His wife is noticed above.

[Camden's Eliz. ap. Kennett, ii. 444, 580; Collins's Peerage.]
E. V.

**FIENNES, JAMES, Baron Say (or Saye) and Sele (*d.* 1450)**, was the second son of Sir William de Fiennes and Elizabeth, daughter of William Batisford, a great Sussex heiress. His father died in 1405, and was buried in the parish church of Hurstmonceux, where a fine memorial brass remains bearing his effigies in full armour. Sir William was son of William de Fiennes, who married Joan, daughter and heiress of Lord Say, and died in 1361. Sir William's grandfather, John (*d.* 1351), had married Maud de Monceux, through whom the Hurstmonceux estates passed into the Fiennes family. The Fiennes had come to England with William I, and derived their name from a village in the Boulonnais district. James Fiennes's elder brother, Roger (*d.* 1445 ?), was treasurer to Henry VI.

James began military life at an early age. He was one of Henry V's captains in the French wars, and for his services obtained in 1418 grants of the lordship of De la Court le Comte in the bailiwick of Caux, part of the property of Lord Lymers, and land in the bailiwick of Rouen and Caux which had belonged to Roger Bloset and his wife. Next year he was made governor of Arques, being already bailiff of Caux. In 1430 he attended

Henry VI into France on the occasion of his coronation at Paris. He was created sheriff of Kent in 1437 and sheriff of Surrey and Sussex two years later. In 1440 a grant of 100*l.* yearly pension was made him as esquire of the body to the king, to be paid by the prior of Lewes out of certain rents due to the exchequer, and in 1445 he received a grant of 20*l.* per annum from the Earl of Warwick (Henry Beauchamp) from the manor of Rotherfield, Sussex. On 24 Feb. 1446–7 he was made constable of Dover and warden of the Cinque ports by patent 'to him and his heirs male,' in like manner as his ancestor John de Fienes had received the offices in 1084 from William the Conqueror. This meant that he received the grant of castle-ward service of 200*l.* per annum out of the customs, and 'all forfeitures and wreck of the sea from the east end of the Isle of Thanet to Beaucliffs in Sussex, and the office of admiral within the ports and their members' (Hasted, *Kent*, iv. 60, *n.* i, 73). He succeeded Humphrey, duke of Gloucester, in these important and responsible offices. In 1449 he granted his rights to the Duke of Buckingham. In March 1446–7 he received a summons to the parliament held that year at St. Edmundsbury; and in consideration of his eminent services beyond seas and at home, and because his grandmother Joan was third sister of William de Say and his coheir, was advanced to the dignity of a baron, with the title of Lord Say and Sele. In the following November he received from John, lord Clinton, descendant of Idonea, eldest sister of the above-mentioned Joan and William de Say, a 'full confirmation and quitclaimer' of his title, together with the arms of Say. In June 1447, being lord chamberlain to the king and one of the council, he was granted a yearly pension of one hundred marks, payable from the customs of wool in the port of London, and in August was appointed constable of the Tower during the minority of Henry, son and heir of John, duke of Exeter. Meanwhile, as an adherent of the Duke of Suffolk and member of the court party, Say was becoming very unpopular. The list of his emoluments makes it probable that the charges of extortion and maladministration made against him were well grounded. In Cade's memorial, preserved by Stow, Say's son-in-law, William Crowmer, sheriff of Kent in 1450, is specially named among 'great extortioners and false traitors.' Reasons of another sort for his unpopularity may be gathered from the note of Dr. Gascoigne that 'Lord Say with others would not suffer any one to preach before the king unless they saw his written sermon first, or unless he would swear not to preach against the actions or councils of the ministers of the king.' He was generally accused of complicity in Duke Humphrey's supposed murder, and held mainly responsible for the surrender of Anjou and Maine. The king created him lord treasurer in October 1449, but the adjourned parliament which met the following Easter at Leicester insisted that Henry should punish those who consented to the surrender of the French provinces, and Lord Say was accordingly sequestered from his office of treasurer, but not committed to prison as Henry promised. Suffolk was banished at the same time and murdered while attempting to leave England. Cade's rebellion followed, and when Henry received the news of Sir Humphrey Stafford's defeat and death, he at last sent Lord Say to the Tower, but not till some of the lords had threatened to join Cade. Lord Scales was in charge of the Tower, and on 4 July 1450 handed over Say to Cade, who took him to the Guildhall, and compelled the mayor and judges to arraign him along with other obnoxious persons not in Cade's hands. Say claimed to be tried by his peers, with the only result that he was hurried by Cade's men to the Standard in Cheap (Stow, *Survey*, 1720, iii. 35), and beheaded 'as he were halfe shriven.' His son-in-law, William Crowmer, suffered on the same day in Mile End. Say's body was drawn naked at a horse's tail into Southwark to St. Thomas of Waterings, and there hanged and quartered. His head and Crowmer's were carried on poles through the city. His will bears the date 12 April 1449. His heir, William, by Emoline Cromer, was slain at the battle of Barnet in 1471.

Lord Say is claimed with pride as an ancestor by Gibbon (*Miscellaneous Works*, 1837, p. 4), who dignifies him with the title of 'a patron and martyr of learning.' This mistaken idea is found in Shakespeare's 'Second Part of Henry VI,' iv. 7, where Cade accuses Lord Say of erecting a grammar school, causing printing to be used, and building a paper-mill. Shakespeare's play closely follows the 'First Part of the Contention;' in this passage he adds the anachronism about printing.

[See Cade, John, the rebel; Dugdale's Baronage, ii. 245; Stow's Annales (1615), pp. 387, 390; Fabyan's Chronicle, pp. 622–4; Wyrcester's Annales (Hearne's Liber Niger), p. 471; Holinshed (1587), iii. 571; Sharon Turner's History of England, vi. 90; An English Chronicle (Camden Soc.), lxiv. 62–7, 197; Letters of Margaret of Anjou (Camden Soc.), lxxxvi. 73, 79, 80; Hazlitt's Shakespeare's Library, ii. 1, 500; T. P. Courtenay's Historical Plays of Shakespeare, pp. 285, 306; Doyle's Official Baronage.] R. B.

FIENNES, JOHN (*fl.* 1657), parliamentarian, was the third son of William, first viscount Saye and Sele [q. v.] At the outbreak of the civil war he commanded a troop of horse in the army of the Earl of Essex (PEACOCK, *Army Lists*, p. 55, 2nd ed.) He took part with his brother Nathaniel in the unsuccessful attack on Worcester in September 1642, and in February 1643 was sent with him to garrison Bristol (*A Full Declaration concerning the March of the Forces under Colonel Fiennes*, 1643, p. 1). He was present at the surrender of that city in the following June, defended his brother's conduct in capitulating, and assaulted one of the witnesses against him for impugning it (PRYNNE, *A True Relation of Colonel Fiennes, his Trial, Depositions*, p. 12). Some time during the summer of 1643 he obtained a commission as colonel of a regiment of horse, and is henceforth prominent in the civil war in the district round Oxford. He besieged Banbury from 27 Aug. 1644 to 25 Oct. of the same year, when the siege was raised by the Earl of Northampton and Colonel Gage (SANDERSON, *Charles I*, pp. 729, 730; *Mercurius Aulicus*, 20, 25 Oct. 1644). In April 1645 Fiennes was for a time under the command of Cromwell, who specially commends him in a letter to the committee of both kingdoms, 28 April 1645: 'His diligence is great, and this I must testify, that I find no man more ready to all services than himself. . . . I find him a gentleman of that fidelity to you and so conscientious that he would all his troop were as religious and civil as any, and makes it a great part of his care to get them so' (CARLYLE, *Cromwell*, Appendix, No. 7). At the battle of Naseby he fought on the right wing, under the command of Cromwell, and was entrusted with the duty of conducting the royalist prisoners to London (RUSHWORTH, vi. 32). He was elected M.P. for Morpeth in 1645. In 1657 Fiennes was summoned by Cromwell to his House of Lords. A republican pamphleteer describes him as 'such a one as they call a sectary, but no great stickler,' and adds that he was entirely under the influence of his brother Nathaniel (*Harleian Miscellany*, iii. 486). He survived the Restoration, and escaped all penalties for his political conduct. Fiennes married Susannah, daughter of Thomas Hobbs of Amwell Magna in Hertfordshire. Lawrence, his son by her, became in 1710 fifth Viscount Saye and Sele (COLLINS, *Peerage*, ed. Brydges, vii. 22, 24, 32). Fiennes's wife died at Bath 22 July 1715, aged 58, and was buried at Broughton.

[Authorities above mentioned; also Noble's House of Cromwell, i. 402.] C. H. F.

FIENNES, NATHANIEL (1608?–1669), parliamentarian, second son of William, first viscount Saye and Sele, was born about 1608 at Broughton in Oxfordshire, and educated at Winchester and at New College, Oxford. As founder's kin he was admitted perpetual fellow of New College on entering in 1624, and continued there about five years, but never took a degree (WOOD, *Athenæ Oxonienses*, iii. 877). He then travelled, and, according to Clarendon, 'spent his time abroad in Geneva and amongst the cantons of Switzerland, where he improved his disinclination to the church, with which milk he had been nursed' (*Rebellion*, ed. Macray, iii. 33). He returned home in 1639 through Scotland, in order to establish communication between the discontented in England and the covenanters (CLARENDON, *Rebellion*, i. 166 *n.*) In the parliament called in April 1640, and again in the Long parliament, Fiennes sat as member for Banbury. From the opening of the latter he became prominent in its debates, especially in those on ecclesiastical subjects. On 14 Dec. 1640 he made a long speech against the illegal canons recently imposed by convocation, and on 8 Feb. 1641, on the question of the reception of the London petition, he made a speech against episcopacy, which became famous (RUSHWORTH, iv. 105, 174). He argued in favour of the complete abolition of episcopacy on the ground that the arbitrary power exercised by the bishops was a danger alike to the political constitution of the realm and the religious welfare of the people. His speech was so well received that he was added the next day to the committee appointed for the consideration of church affairs. Fiennes was again conspicuous in the investigation of the army plot, and presented, 8 June 1641, the report of the committee concerning it (*Old Parliamentary History*, ix. 333; *Diurnal Occurrences*, 1641, p. 153). At the close of the first session Fiennes was appointed one of the commissioners to attend the king in his visit to Scotland (20 Aug. 1641), and his nomination as one of the committee of safety (4 July 1642) is a further sign of the high position which he had attained in the parliamentary party. He commanded a troop of horse in the army of the Earl of Essex, and was one of the first to take the field. He was engaged in the unsuccessful attempt to prevent the Earl of Northampton from carrying off the guns sent by Lord Brooke to Banbury (6–8 Aug. 1642), and took part with Hampden in the relief of Coventry, 23 Aug. (*The Proceedings at Banbury since the Ordnance went down*, 4to, 1642; *Old Parliamentary History*, xi. 397). He shared in the action before Worcester

(23 Sept. 1642), and, according to Vicars, distinguished himself by his personal courage in that defeat (*Jehovah-jireh*, p. 164). Fiennes also served at Edgehill in the regiment of Sir William Balfour. He wrote accounts of these two battles, viz. 'True and Exact Relation of both the Battles fought by his Ex. Robert, E. of Essex, and his Forces against the Bloody Cavaliers. The one of the 23rd of Oct. last near Keynton . . . the other at Worcester,' 4to, 1642. 'A Narrative of the Late Battle before Worcester taken by a Gentleman of the Inns of Court from the Mouth of Master Fiennes,' 4to, 1642. In February 1643 the condition of Bristol and the misconduct of the governor, Colonel Essex, demanded immediate action, and Fiennes was ordered to Bristol to prevent his evil designs. Immediately after his arrival he arrested Essex, and disarmed the disaffected among the citizens. On 7 March a rising was to have taken place in the city, and the gates were to have been opened to Prince Rupert, but Fiennes arrested the conspirators two or three hours before the time fixed. The heads of the plot, Robert Yeomans and George Bourchier, were executed by sentence of a court-martial, in spite of the efforts of Rupert to save them (May, *Long Parliament*, ed. 1854, pp. 281–3; Seyer, *Memoirs of Bristol*, pp. 322–400). Fiennes received a commission as governor of Bristol from the Earl of Essex on 1 May 1643. His letters to Essex and to Lord Saye during the spring of 1643 are full of complaints of the necessities of the garrison. He had neither sufficient men to man the walls, nor sufficient money to pay those he had; he wanted officers of experience, and the fortifications of the city were incomplete. When Prince Rupert appeared before Bristol (22 July) the garrison consisted of between two and three thousand men, many of whom were hastily raised volunteers. On 26 July the city was assaulted, a weak point in the fortifications was entered, and Fiennes decided to capitulate rather than expose the city to the risks of street-fighting. He might, no doubt, have held out a few days longer, but the town was entered, the castle was untenable, and relief was hopeless. By the terms of the capitulation the garrison were allowed to march out with the partial loss of their arms. On 5 Aug. 1643 Fiennes delivered to parliament a narrative of the siege and surrender, 'A Relation made in the House of Commons by Col. N. Fiennes concerning the Surrender of the City and Castle of Bristol . . . together with the Transcripts and Extracts of certain Letters wherein his care for the Preservation of the City doth appear,' 4to, 1643. This was at once answered by William Prynne and Clement Walker, who charged Fiennes with treachery and cowardice. Fiennes published an angry reply: 'Col. Fiennes his Reply to a Pamphlet entitled an Answer to Col. Nat. Fiennes' Relation concerning his Surrender of the City of Bristol, by Clement Walker,' and begged the House of Commons that the matter might be remitted to the judgment of the general and council of war. The trial took place at St. Albans (14–23 Dec. 1643), and concluded with the condemnation of Fiennes (29 Dec.), who was sentenced to death (*State Trials*, iv. 105; Prynne, *True and Full Narrative of the Prosecution, &c., of Col. Fiennes by William Prynne and Clement Walker, Esquires*, 4to, 1644). He was, however, condemned simply on the ground of improper surrender, and thus tacitly exonerated from the charges of treachery and cowardice. Fiennes was pardoned, but his military career came to an end, and he seems for a time to have left England. The ease with which the new model captured Bristol produced a change of feeling in his favour. Cromwell, Fairfax, and other chief officers, 'upon a view of the place, comparing the present strength of it with what it was when he delivered it, and other circumstances, freely expressed themselves as men abundantly satisfied concerning the hard misfortune that befell that noble gentleman' (Sprigge, *Anglia Rediviva*, p. 129). They proceeded to sign a certificate exonerating him from all blame (*The Scots' Design discovered*, pp. 61–3).

Fiennes did not reappear in public life till the autumn of 1647. On 23 Sept. 1647 he was added to the committee of the army in place of Glynne, and on 3 Jan. 1648 became a member of the committee of safety, which succeeded the defunct committee of both kingdoms (Rushworth, vii. 819, 953). According to Ludlow, the declaration of the House of Commons showing the grounds of that resolution to make no further addresses to the king (11 Feb. 1648) was drawn up by Fiennes (*Memoirs*, ed. 1751, p. 91). This seems hardly probable, for Fiennes was prominent, in the debates of December following, among those who argued that the king's concessions in the treaty of Newport were sufficient ground for a peace (*Old Parliamentary History*, xviii. 286; *Mercurius Pragmaticus*, 5–12 Dec. 1648). In consequence of this he was one of the members excluded from the house by Pride's Purge, and did not again play any part in politics till after the foundation of the protectorate. On 26 April 1654 he was admitted a member of Cromwell's council of state, and in June

1655 became one of the keepers of the great seal (*Cal. State Papers*, Dom. 1654, p. 119; WHITELOCKE, iv. 206, ed. 1853). His appointment was approved by parliament on 10 Oct. 1656 (*Old Parliamentary History*, xxi. 41). He sat as member for Oxford county in 1654, and for the university in 1656, and was summoned to Cromwell's House of Lords in January 1658 (*ib.* xxi. 12, 167). Fiennes was one of the committee appointed to argue Cromwell into the acceptance of the crown (*ib.* xxi. 65, 83, 103), and made several speeches for that object. At the opening of the second session of Cromwell's last parliament (20 Jan. 1658), and on 2 Jan. 1659, at the opening of Richard Cromwell's parliament, Fiennes, as chief of the commissioners of the great seal, and mouthpiece of the government, delivered important addresses. They are marked by deep religious feeling and special insistence on the religious features of Cromwell's domestic and foreign policy (*ib.* xxi. 175, 269). It was evidently sympathy with this aspect of the protectorate which made Fiennes so staunch a Cromwellian, and this is a sufficient defence against the charge of time-serving which Foss and Noble bring against him. Fiennes appears to have been one of those who counselled Richard Cromwell to dissolve parliament, and to him the Protector's commission for that purpose was addressed (22 April 1659; WHITELOCKE, iv. 343; BURTON, *Diary*, iv. 482). The restored Long parliament appointed new commissioners of the great seal (WHITELOCKE, iv. 346, 351), and the public career of Fiennes came thus to an end. He seems to have taken no part either in forwarding or hindering the Restoration, and escaped unnoticed at the king's return. He died at Newton Tony in Wiltshire, in the sixty-second year of his age, on 16 Dec. 1669, and was buried in the church there (HOARE, *Modern Wilts*, 'Ambresbury,' p. 105). He married, first, Elizabeth, eldest daughter of Sir John Eliot (she was born in 1616), by whom he had a son, William, who became third Viscount Saye and Sele in 1674; secondly, Frances, daughter of Richard Whitehead of Tuderley, Hampshire, who died 17 Oct. 1691, aged 70, by whom he had three daughters (COLLINS, *Peerage*, ed. Brydges, vii. 22, 24).

In addition to the speeches and pamphlets above mentioned Fiennes was the author of 1. 'Speech concerning the proffer of the City of London to disburse 60,000*l.* towards the suppression of the Rebellion in Ireland,' 1641. 2. 'Unparalleled Reasons for Abolishing Episcopacy,' 4to, 1642; this is a reprint of his speech of 8 Feb. 1641 against episcopacy. 3. Walker attributes to Fiennes the compilation of Sprigge's 'Anglia Rediviva,' but gives no proof (*History of Independency*, i. 32). 4. Wood attributes to Fiennes 'Monarchy Asserted,' 1660. An account of the conferences of Cromwell and the committee which urged him to accept the crown, reprinted in the 'Somers Tracts,' ed. Scott, vi. 346. A portrait is in the possession of Lord Saye at Broughton Castle, and is engraved in vol. ii. of Lord Nugent's 'Memorials of Hampden.

[Lives of Fiennes appear in Wood's Athenæ Oxonienses, ed. Bliss, iii. 877; Noble's House of Cromwell, i. 371; Foss's Judges of England. Pedigrees of the family of Fiennes are to be found in Collins's Peerage, ed. Brydges, vol. vii., and Lipscombe's Hist. of Buckinghamshire, ii. 470. For the events connected with the government of Bristol by Fiennes, see Seyer's Memoirs of Bristol, especially the catalogue of pamphlets in ii. 296–9. His character is elaborately sketched by Sanford in his Studies and Illustrations of the Great Rebellion, p. 391. A pamphlet entitled 'The Scots' Design discovered,' 1654, contains a vindication of his military career, and was probably written by his father.] C. H. F.

**FIENNES or FIENES, THOMAS** ninth BARON DACRE (1517–1541), was son of Sir Thomas Fienes, by Joan Sutton, daughter of Edward and sister of John, lord Dudley. Sir Thomas died in the lifetime of his father, Thomas, eighth baron Dacre of the South. The eighth baron married Anne, daughter of Sir Humphrey Bourchier, and granddaughter of John, lord Berners; was engaged in repressing Perkin Warbeck's insurrection 1496–1497, and after much public service died in 1534.

Thomas succeeded his grandfather in 1534–5, aged about 18. With the Duke of Norfolk and Lord Mountjoy he headed the cavalcade of knights and esquires who met Anne of Cleves [q. v.] on Rainham Down on New Year's eve 1539–40 (HOLINSHED, *Chron.* iii. 811). On the night of 30 April 1541 Lord Dacre and a party of youths left his castle of Hurstmonceux for a poaching frolic in the park of Mr. Nicholas Pelham at Laughton. On their way thither the company got divided. One party, not that, it would appear, to which Lord Dacre belonged, fell in with some persons, perhaps some of Pelham's servants, one of whom was mortally wounded in a scuffle. The whole company was indicted on the charge of murder. The innocence of the other party was so clear that the privy council hesitated long before ordering a prosecution, and then probably under pressure from the king (FROUDE, *Hist. of England*, iv. 120). Henry, now nearing his worst, 'cruelly, royally vindictive' (STUBBS, *Lectures*, pp. 200–1), was resolved

that the young man should die, and his 'surpassing self-wilfulness' drove his councillors to a decision, though not without a long and stormy debate. The case was tried in the court of king's bench on 27 June, before the lord chancellor (Lord Audley of Walden), 'sitting that day as high steward of England.' Lord Dacre at first pleaded 'not guilty;' but, 'overpersuaded by the courtiers, who gaped after his estate, to confess the fact' (Camden, *Elizabeth*, ap. Kennett, ii. 580), he pleaded guilty, and 'cast himself on the king's mercy, as the only way to save his own and his servant's life.' A capital conviction necessarily followed. The judges thereupon used their influence with the king to obtain mercy. The king, however, was determined, and Dacre was ordered to be executed next day, 29 June, at 11 A.M., on Tower Hill. The execution was stayed by an order from the king, but carried out the same afternoon at Tyburn. Dacre was buried in St. Sepulchre's Church on Snow Hill. The popular compassion was deeply moved. Seven of his companions besides himself were indicted. Four of them were acquitted, and three shared his fate. The case has ever since been referred to as a notable precedent (Hall, *Pleas of the Crown*, i. 439; second part by Jacob, i. 47). Lord Dacre, by his wife Mary, daughter of George Neville, lord Abergavenny, left two sons, Thomas, who died, aged 15, in 1553, and Gregory [q. v.], who was restored to his honours in 1558, and a daughter, Margaret, who married Sampson Lennard, esq., of Chevening, Kent, and on the death of her brother without issue inherited his entailed estates, and was declared Baroness Dacre in 1604.

[Hall's Chronicle, p. 841; Holinshed's Chronicles, iii. 821; Froude's Hist. of England, iv. 120–2; Camden's Elizabeth, sub anno 1594; Hayley MSS. Brit. Mus. i. 743.] E. V.

**FIENNES, WILLIAM**, first Viscount Saye and Sele (1582–1662), son of Richard Fiennes, lord Saye and Sele, and Constance, daughter of Sir William Kingsmill, was born 28 May 1582, entered at New College as a fellow-commoner in 1596, was admitted a fellow in 1600, and succeeded his father in April 1613 (Doyle, *Official Baronage*, iii. 271; Wood, *Athenæ Oxon.* ed. Bliss, iii. 546). Clarendon characterises Saye as 'a man of a close and reserved nature, of a mean and narrow fortune, of great parts and of the highest ambition, but whose ambition would not be satisfied with offices and preferment without some condescensions and alterations in ecclesiastical matters' (*Rebellion*, iii. 26). During the latter part of James I's reign Saye was one of the most prominent opponents of the court. In 1621 he was active against Bacon, and urged that he should be degraded from the peerage (Gardiner, *Hist. of England*, iv. 102). In 1622 he opposed the benevolence levied by the king, saying that he knew no law besides parliament to persuade men to give away their own goods (*Court and Times of James I*, ii. 312). For this offence he was imprisoned for six months in the Fleet, and confined for some time afterwards to his own house (*Cal. State Papers*, Dom. 1619–23, p. 487, *ib.* 1623–5, pp. 31, 168). When Buckingham returned from Spain and proposed to make himself popular by breaking the Spanish match, 'he resolved to embrace the friendship of the Lord Saye, who was as solicitous to climb by that ladder' (Clarendon, *Rebellion*, vi. 409). The promotion of Saye to the rank of viscount (6 July 1624) may be regarded as the fruit of this temporary friendship. It also helps to account for the extreme bitterness with which Saye prosecuted the attack on Cranfield, urging, for instance, that he should be fined 80,000*l.*, the highest sum suggested during the discussion (*Lords' Debates* during 1624 and 1626, Camden Society, pp. 81–90). In the parliament of 1626 Saye was again in opposition; he defended the privileges of the peerage against the king in the cases of Bristol and Arundel, and intervened on behalf of Digges when Buckingham accused him of speaking treason (*ib.* pp. 127, 135, 139, 197). In the autumn of the same year he was among those who refused to pay the forced loan (*Cal. State Papers*, Dom. 1625–6, p. 485). In the parliament of 1628, during the discussions on the king's claim to commit to prison without showing cause, he proved himself an able debater and skilful tactician, suggesting before the division 'that all of them that would so ignobly stand against the most legal and ancient liberty of the subject should, together with their name, subscribe their reason to the vote, to remain upon record unto posterity, which motion daunted them all with a lively sense of their ignominy' (*Court and Times of Charles I*, i. 349). He employed with great success the right of peers to protest, the value of which as a weapon of parliamentary warfare he seems to have been the first to discover. In the debates on the Petition of Right he opposed the reservations and amendments by which the court party sought to nullify it (Gardiner, *Hist. of England*). During the eleven years' intermission of parliaments Saye devoted his energies to schemes of colonisation partly to better his fortunes, but mainly from religious and political motives. In 1630 he established, in conjunction with Lord

Brooke [see GREVILLE, ROBERT], John Pym, and other puritan notables, a company for the colonisation of Providence Island in north latitude 12° (*Calendar of State Papers*, Col. 1574-1660, pp. xxv, 123). In association again with Lord Brooke and ten others he obtained from Lord Warwick and the New England Company a patent for a large tract of land on the Connecticut River (19 March 1631–2). They appointed John Winthrop the younger to act as governor, established a fort at the mouth of the river, to which they gave the name of Sayebrook, and sent over a shipload of colonists (DOYLE, *English in America ; the Puritan Colonies*, i. 205, 211; WINTHROP, *Hist. of New England*, ed. 1853, i. 115). In 1633 Saye and Brooke also purchased from some Bristol merchants a plantation at Cocheco or Dover, in what is now New Hampshire (DOYLE, i. 277). They both contemplated settling in New England, but demanded as a preliminary the establishment of an hereditary aristocracy, consisting of themselves 'and such other gentlemen of approved sincerity and worth as they, before their personal remove, shall take into their number.' From the ranks of this body alone the governors were hereafter to be chosen. These propositions and the answer of the Massachusetts government are printed in Hutchinson's 'History of Massachusetts' (ed. 1795, i. 430). Displeased by this reception of his offer, and discouraged by the difficulties of American colonisation, Saye concentrated his energies on the settlement of Providence Island. To obtain colonists he and his partners were obliged, says Winthrop, 'to condescend to articles somewhat more suitable to our form of government, although they had formerly declared themselves against it and for a mere aristocracy' (i. § 333). In his eagerness to attract emigrants to Providence Island Saye spread disparaging reports about New England, which brought upon him the reproofs of Winthrop. In his defence Saye not only complained that the climate of New England was cold and the soil barren, but attacked the whole organisation of the colony, both as to church and state. 'No wise man would be so foolish as to live where every man is a master and masters must not correct their servants, where wise men propose and fools deliberate.' Their liberty was not 'the desirable liberty such as wise men would wish to enjoy and live under' (*Massachusetts Historical Collection*, i. 297). With these views it is not surprising that Saye abandoned his enterprises in New England and surrendered his rights there. In 1641 the New Hampshire settlements were made over to Massachusetts, and three years later Seabrook (as Sayebrook is usually termed in American documents) was sold to Connecticut (DOYLE, *Puritan Colonies*, i. 285, 381). On account of this connection with colonisation Saye was one of the commissioners for the government of the plantations appointed on 2 Nov. 1643 (HUSBAND, *Ordinances*, 1646, p. 378).

In the gradually increasing opposition to the government of Charles I Saye took a leading part. 'He was,' says Clarendon, 'the oracle of those who were called puritans in the worst sense, and steered all their counsels and designs' (*Rebellion*, iii. 26). At his house at Broughton, adds Wood, the malcontents used to meet, 'and what embryos were conceived in the country were shaped in Grays-Inn-Lane near London, where the undertakers for the Isle of Providence did meet' (WOOD, *Athenæ*, ed. Bliss, iii. 547). Saye headed the resistance to ship-money in Oxfordshire and in Gloucestershire (*Cal. State Papers*, Dom. 1636–7, pp. 122, 194, 210). In Lincolnshire his goods were distrained, he sued the constable for an illegal distress, and when the constable pleaded the king's writ, demurred that the writ was not a sufficient warrant (*ib.* 1637, pp. 155, 252). The government retaliated by proceeding against him in the Star-chamber for depopulation and conversion of houses and lands (*ib.* p. 248). How these suits ended does not appear. According to Clarendon, Saye refused to acquiesce in the judgment against Hampden, and was so solicitous to have his own case argued that he was very grievous to the judges (*Rebellion*, iii. 26). The Scotch war afforded another opportunity for resistance. Saye reluctantly followed the king to the army, and refused, in company with Lord Brooke, to take the military oath demanded by the king from the English peers. Both were committed to custody, but as no pretext could be found for punishing them, they were simply sent home (*Lismore Papers*, II. iv. 19; *Clarendon State Papers*, ii. 45; *Hist. MSS. Comm.* 4th Rep. p. 23). In the Short parliament Saye was one of the minority of twenty-five peers who sided with the commons in demanding redress of grievances before supply (GARDINER, *History of England*, ix. 109). After the dissolution his study was searched in the hope of finding treasonable documents (*ib.* p. 129). But Saye was much too wary to expose himself to the penalties of high treason, and refused to sign the proposed invitation to the Scots to invade England, though his signature was among those appended by Lord Savile to the forged letter to Johnstone of Warriston (*ib.* p. 179). The court, however, firmly believed

that he had invited the Scots, and Strafford was about to accuse him of treason when he was himself impeached (*ib.* p. 231; CLARENDON, *Rebellion*, iii. 10). At the opening of the Long parliament Saye held a great position in the House of Lords. He had at once, says Clarendon, 'very great authority with the discontented party throughout the kingdom, and a good reputation with many who were not, who believed him to be a wise man, and of a very useful temper in an age of license, and one who would still adhere to the law' (*Rebellion*, iii. 26). The king strove to win him over by office, and appointed him a privy councillor (19 Feb. 1641), master of the court of wards (17 May 1641), and one of the commissioners of the treasury 21 May 1641 (DOYLE, *Official Baronage*, iii. 271). According to Clarendon, Saye, in the hope of obtaining the treasurership, promised the king to save Strafford's life, but Lord Savile appears to have been the person really engaged in this intrigue (*Rebellion*, iii. 193; GARDINER, *History of England*, ix. 345). Saye's zeal did not diminish in consequence of his preferment. On 24 May 1641 he made a long speech in answer to the Bishop of Lincoln on the bill for restraining bishops and persons in holy orders from intermeddling with secular affairs (*Old Parliamentary History*, ix. 314). Another speech, in answer to the charge of being a separatist, is printed in 'Diurnal Occurrences,' 1641, p. 423. During the king's absence in Scotland Saye was one of the commissioners of regency, 9 Aug. to 25 Nov. 1641 (DOYLE, iii. 271). He also signed the protests of 9 Sept., 24 Dec. 1641, and 24 Jan. 1642, and acted throughout in concert with the popular leaders in the commons (ROGERS, *Protests of the Lords*, i. 6, 7, 10). Parliament nominated him lord-lieutenant of Oxfordshire, Cheshire, and Gloucestershire, and he was one of the committee of safety appointed 4 July 1642 (DOYLE; GARDINER, x. 209). His speech to the Londoners after the battle of Edgehill, and his protest against the lenient treatment of delinquent peers, show that the first failures of the war only strengthened his resolution (*Old Parliamentary History*, xi. 484; ROGERS, p. 13). For these reasons he was excepted from pardon by the king's proclamation of 3 Nov. 1642, and Charles refused to receive him as one of the commissioners of the parliament in the treaty of March 1643 (*Old Parliamentary History*, xii. 178, 186). Saye raised a regiment for the parliament, occupied Oxford, and garrisoned his house at Broughton, which surrendered to the king immediately after Edgehill (BEESLEY, *History of Banbury*, p. 326; WHITELOCKE, *Memorials*, f. 63). He sat in the assembly of divines, and was reckoned a supporter of the independents in it (BAILLIE, *Letters*, ii. 146, 240, 344). He was held the only adherent of that party in the House of Lords (CLARENDON, viii. 260). Saye thus formed a link between the popular leaders in the lower house and the lords. On 1 Feb. 1644 he introduced the first ordinance for the establishment of the committee of both kingdoms, and was naturally one of the leading members of that body when it was actually appointed (GARDINER, *History of the Great Civil War*, i. 358). Still more important was Saye's influence in the passing of the self-denying ordinance. He held the proxy of the Earl of Mulgrave, and by its means turned the scale in favour of the measure on two important divisions. Twice also during the debates he used his right to protest against the amendments by which the presbyterians sought to hamper the ordinance (*Old Parliamentary History*, xiii. 424, 433–5, 443). When the parliament finally triumphed the court of wards was abolished, and Saye was granted 10,000*l.* in lieu of the mastership. According to Holles he obtained in satisfaction for 4,000*l.* of that sum Cottington's estate of Hanworth, worth really 14,000*l.* ('Memoirs of Denzil Holles,' MASERES, *Tracts*, i. 269). In the struggle between army and parliament Saye took part with the army, and signed the engagement of 4 Aug. 1647 (RUSHWORTH, vii. 755). From that period he began to change his policy, and became prominent among those who strove to patch up a peace with the king in the summer of 1648. Saye 'had not the least thought of dissolving the monarchy, and less of levelling the ranks and distinctions of men . . . he was as proud of his quality, and of being distinguished from other men by his title, as any man alive,' and he 'well foresaw what would become of his peerage if the treaty proved ineffectual, and the army should make their own model of the government' (CLARENDON, *Rebellion*, vi. 409, xi. 155). An appeal to him to use his influence for peace was published in 1648, entitled 'A Letter from a Nobleman of this Kingdom, now in arms for his King and Country, to the Lord Saye, seriously inviting him to his Allegiance.' As one of the commissioners at the treaty of Newport, Saye, 'with more passion than was natural to his constitution,' urged the king to agree with the parliament (*ib.* xi. 160). On his return to London he seems to have done his best to obtain the acceptance of the king's concessions (WALKER, *History of Independency*, ed. 1661, pt. ii. p. 11).

After the king's death Saye took no part in public affairs. Tradition represents him

as living in retirement in the island of Lundy, which had been held for the king during the war, but was recovered by its owner in 1647 (*A brief Declaration of the Treaty concerning Lundy*, 4to, 1647). He was there in 1651, as a curious letter to him from a royalist privateer who had captured one of his ships proves (*Mercurius Politicus*, 26 June to 3 July 1651, p. 888). About two years later Dorothy Osborne writes to Temple that she is told that Lord Saye 'has writ a romance since his retirement in the Isle of Lundy' (*Letters of Dorothy Osborne*, p. 162, 1st ed.) The references in his pamphlets prove that he lived at Broughton during the latter part of the protectorate. He published two tracts against the quakers entitled: 1. 'Folly and Madness made Manifest: or some things written to show how contrary to the Word of God, &c., the Doctrines and Practices of the Quakers are,' Oxford, 1659. 2. 'The Quaker's Reply Manifested to be Railing;' this is appended to the former. A royalist agent describes Saye in 1658 as favourable to the king, but demanding the confirmation of the articles agreed on at the treaty of Newport (*Clarendon State Papers*, iii. 392). Saye took his seat in the House of Lords at the opening of the Convention parliament on 25 April 1660, was appointed a member of the privy council in June 1660, and, according to Collins, lord privy seal (*Peerage*, vii. 22). He was also one of the council of the colonies, appointed 1 Dec. 1660, and on 10 July 1661 wrote to the governor of Massachusetts expressing his affection for the colony, and saying that he had used his influence both with king and council to advance their interest. 'I was loth to omit writing because it may be my last, my glass being almost run out, and I returning home' (Hutchinson, *History of Massachusetts*, 3rd edit., i. 202). Saye died on 14 April 1662, and was buried at Broughton. He married, about 1602, Elizabeth, daughter of John Temple of Stow, Buckinghamshire, who died in 1648 (Doyle, iii. 272; Beesley, *History of Banbury*, p. 475).

Clarendon gives two long characters of Saye (*Rebellion*, iii. 26, vi. 409); one by Arthur Wilson is contained in his 'History of James I,' 1653, p. 161, and a panegyric in verse is printed in W. Mercer's 'Angliæ Speculum,' 1646. His usual nickname was 'Old Subtlety,' which well expresses his astuteness as a parliamentary tactician and his ability in council.

A portrait of Saye is preserved at Broughton, and numerous engravings are contained in the Sutherland 'Clarendon' in the Bodleian (*Catalogue of the Sutherland Collection*, 1837, ii. 90). Wood attributes either to Saye or to Nathaniel Fiennes a pamphlet published in 1654, entitled 'The Scots' Design discovered,' or 'Vindiciæ Veritatis.' It contains a statement of the case of the parliament against the Scots, written about 1647, and a vindication of the conduct of Nathaniel Fiennes during the war.

[Doyle's Official Baronage, iii. 271; Collins's Peerage, ed. Brydges, vii. 22; Wood's Athenæ Oxon., ed. Bliss, iii. 546; Walpole's Royal and Noble Authors, ed. Park, iii. 69; Lloyd's State Worthies, 1670, p. 972; Clarendon's Hist. of the Rebellion, ed. Macray.] C. H. F.

**FIFE, Earls of.** [See Duff, James, second Earl, 1729–1809; Duff, James, fourth Earl, 1776–1857.]

**FIFE, Thane or Earl of (*fl.* 1056?).** [See Macduff.]

**FIFE, Sir JOHN** (1795–1871), surgeon, was born at Newcastle-on-Tyne in 1795, his father being a medical man of Scotch origin, practising at Newcastle. After qualifying as a member of the London College of Surgeons, he was for a short time an army assistant-surgeon at Woolwich, but returned to Newcastle in 1815, and commenced practice with his father. As a practitioner, and especially as a surgeon, he took a leading position in his town and throughout the northern counties, being remarkable for his punctuality and for the long distances he would ride in all weathers. In 1834 he took an active part in founding the Newcastle School of Medicine, in which he long lectured on surgery, being also surgeon to the Newcastle Infirmary. He was a successful lithotomist and a very cool and confident operator. He became fellow of the College of Surgeons in 1844.

Fife's distinction as a local politician was even greater than his mark as a surgeon. He was an advanced liberal, and in his early days was stigmatised as a chartist. In 1831 he was active in forming the northern political union, which agitated in favour of the Reform Bill. Fife's stirring speeches had a great effect at this time. In 1835 he was elected one of the first members of the new corporation of Newcastle, and was immediately chosen alderman. In 1838–9 he was mayor, and when the chartist outbreak of July 1839 took place he displayed conspicuous courage and good judgment in suppressing it. For this he was knighted in 1840. In 1843 he was again mayor, and presided at a great meeting on 22 Jan. 1843, addressed by Mr. Cobden, in furtherance of the Anti-Cornlaw agitation. He continued a member of the corporation till 1863. He was one of the most influential promoters of the volunteer

movement in Newcastle in 1859, and became lieutenant-colonel of the local regiment, resigning his post in 1868, and receiving a silver centrepiece value 100*l.* as a testimonial from the regiment. He was for some years president of the Newcastle Mechanics' Institution, and supported many educational and other measures for the benefit of the working classes. After a life of great activity, Fife suffered from stone in the bladder, which was removed by Sir W. Fergusson in 1870, but he was compelled to retire from practice. On 15 Jan. 1871 he was attacked by paralysis, and died next day at Reedsmouth, North Tyne, aged 75. He married a Miss Bainbridge, by whom he had several children, including four sons. Personally, Fife was held in warm regard by men of all parties. He was frank, open-hearted, and generous, courtly in manner and neat in person.

[Newcastle Daily Chronicle, 17 Jan. 1871; Lancet, Brit. Med. Journ. 21 Jan. 1871.]

G. T. B.

**FIGG, JAMES** (*d.* 1734), pugilist, was a native of Thame, Oxfordshire. He became a master of the 'noble art' of self-defence, and established an amphitheatre or academy of arms adjoining his house, the sign of the 'City of Oxford,' in Oxford Road, Marylebone Fields, London. There he taught the use of the small- and back-sword, cudgelling, and pugilism to a large number of gentlemen, and his fame as a swordsman became so great that he was praised in the 'Tatler,' 'Guardian,' and 'Craftsman.' Figg frequently displayed his own skill, and at other times made matches between the most eminent professors, both male and female, of the art of defence. On one occasion Mrs. Stokes, the famous city championess, challenged the 'Hibernian heroines' to meet her at Figg's. Sometimes bear-baiting and tiger-baiting were exhibited at the amphitheatre, and once a bull-fight was advertised, though it did not come off. The popularity of these entertainments is evidenced by the fact that the doors were opened three hours before the performance began. Byrom notes in his journal, on 14 April 1725: 'We took coach to Figg's amphitheatre, where Mr. Leycester paid 2*s.* 6*d.* for me. Figg and Sutton fought. Figg had a wound, and bled pretty much; Sutton had a blow with a quarterstaff just upon his knee, which made him lame, so then they gave over' (*Remains*, i. 117). A humorous poem was written by Byrom on this trial of skill (Dodsley, *Collection of Poems*, ed. 1775, vi. 286; Malcolm, *Anecdotes of the Manners and Customs of London*, edit. 1810, ii. 165):

Long was the great Figg by the prize-fighting swains
Sole monarch acknowledged of Marybone plains.

It is turned into prose in Thackeray's 'Virginians.' Indeed, neither Ned Sutton, the pipe-maker of Gravesend and champion of Kent, nor Tom Buck, nor Bob Stokes, could resist his skill and valour. He was never beaten but once, and then by Sutton in one of their previous combats; and the defeat was generally allowed to have been owing to Figg's illness at the time. In August 1725 a singular contest took place in the amphitheatre. Sutton and a female 'heroine' of Kent fought Stokes and his consort of London. The sum of 40*l.* was to be paid to the man or woman who gave the most cuts with the sword, and 20*l.* to the combatant who dealt the most blows at quarterstaff, besides the collection in the box.

Figg fought his 271st battle in October 1730, with one Holmes, whose wrist he cut to the bone. In December 1731 he and Sparks contended with the broadsword at the French or Little Theatre in the Haymarket, before the Duke of Lorraine, Count Kinski, and other persons of distinction. A newspaper of the day observed that 'the beauty and judgment of the sword was delineated in a very extraordinary manner by these two champions, and with very little bloodshed; his serene highness was extremely pleased, and expressed his entire satisfaction, and ordered them a handsome gratuity.'

Figg kept a great tiled booth on the Bowling Green, Southwark, during the time of the fair, and entertained the town with the 'manly arts of foil-play, back-sword, cudgelling, and boxing.' The performances began daily at noon, and closed at ten o'clock (Egan, *Boxiana*, i. 44). Figg died on 7 Dec. 1734, and was buried on the 11th in Marylebone churchyard.

Captain John Godfrey says: 'Fig was the Atlas of the sword, and may he remain the gladiating statue. In him strength, resolution, and unparallel'd judgement conspired to form a matchless Master. There was a Majesty shone in his countenance and blazed in all his actions beyond all I ever saw. . . . He was just as much a greater Master than any other I ever saw, as he was a greater judge of time and measure' (*Treatise upon the Science of Defence*, 1747, pp. 40, 41).

His portrait, by J. Ellys, was engraved by Faber. Another portrait, painted by Hogarth, was bought by Mr. Vernon at Samuel Ireland's sale in 1801 for 11*s.* There are also portraits of Figg in Hogarth's 'Modern Midnight Conversation,' the 'Rake's

Progress,' plate 2, and 'Southwark Fair.' One of Figg's tickets of admission, engraved by Hogarth, is highly prized by collectors.

[Nichols's Anecdotes of Hogarth (1833), pp. 298, 387; Egan's Boxiana, i. 20–9, 44; Byrom's Remains, i. 194; Hist. Reg. 1735, Chron. Diary, p. 6; Lysons's Environs, iii. 259; Malcolm's London Anecdotes (1808), pp. 46, 339–42, 344–6; Noble's Contin. of Granger, iii. 479; Evans's Cat. of Engraved Portraits, Nos. 3874, 3875; Thackeray's Virginians; Thornbury's Old and New London, iv. 406, 430, 455, vi. 58; Reliquiæ Hearnianæ (1869), iii. 164; Cunningham's Handbook of London (1849), ii. 534; Hone's Every-day Book, ii. 780.] T. C.

**FILBIE, WILLIAM** (1555 ?–1582), catholic priest, was born at Oxford about 1555, and educated in Lincoln College, but not liking the established religion he forsook the university, and went to the English College of Douay, then temporarily removed to Rheims. On 25 March 1581 he was ordained priest in the church of St. Mary at Rheims, by the bishop of Châlons-sur-Marne, and soon afterwards he returned to England upon the mission. He was apprehended at Henley while incautiously attempting to speak to Father Edmund Campion, who was being conducted to London with other prisoners (Simpson, *Edmund Campion*, p. 228). They were all committed to the Tower, 22 July 1581. Filbie was arraigned and condemned on 20 Nov., together with three other priests. They were executed at Tyburn on 30 May 1582. While Filbie was under the scaffold the sheriff told him he had orders to reprieve him if he would own the crime he was charged with and conform to the established church, but Filbie refused to save his life on such conditions.

An account of his death, by an eye-witness, is printed in Cardinal Allen's 'Briefe Historie of the Martyrdom of 12 reuerend Priests, executed within these twelue Monthes for Confession and Defence of Catholicke Faith, but vnder false Pretence of Treason,' 1582, 8vo.

Filbie's name is included in the list of English martyrs who were beatified by a decree of Pope Leo XIII, dated 29 Dec. 1886.

[Bridgewater's Concertatio Ecclesiæ Catholicæ, p. 90; Challoner's Missionary Priests (1741), i. 87; Dodd's Church Hist. ii. 103; Douay Diaries, pp. 10, 28, 176, 178 bis, 181, 188, 293; Evans's Cat. of Engraved Portraits, No. 15847; Historia del glorioso Martirio di sedici Sacerdoti martirizati in Inghilterra (Macerata, 1583), p. 138; Notes and Queries, 6th ser. v. 23; Raisse's Catalogus Christi Sacerdotum, p. 32; Simpson's Edmund Campion, p. 380; Stow's Annales (1615), p. 694; Tablet, 15 Jan. 1887, pp. 81, 82.] T. C.

**FILCOCK, ROGER** (*d* 1601), jesuit, a native of Sandwich, Kent, arrived at the English College of Douay, then temporarily removed to Rheims, on 15 June 1588, and was enrolled among the grammarians and batelers. On 29 Sept. 1590 he was sent with nine other students to colonise the seminary of St. Alban, which had just been founded at Valladolid by Philip II of Spain (*Douay Diaries*, p. 234). After his ordination he petitioned to be sent on the English mission. He had long desired to enter the Society of Jesus, but Father Henry Garnett, the superior, from prudential motives declined to admit him until he had had two years' experience of the English mission, to which he was sent in 1598. At the expiration of that time he entered the society and was about to proceed to Flanders for his two years' noviceship, when he was apprehended and committed to Newgate, where he made a brief probation of a few months instead. On 23 Feb. 1600–1 he was arraigned, under the statute of 27 Elizabeth, for being a priest and coming into this realm. He was convicted upon the bare suspicion of his being a priest, for he neither admitted nor denied that he was one, and no evidence was produced. He was executed at Tyburn on 27 Feb. 1601. Mark Barkworth [q. v.], a Benedictine monk, and Mrs. Ann Line suffered at the same time. Filcock's portrait has been engraved.

[Challoner's Missionary Priests (1741), i. 395; Douay Diaries, p. 219; Foley's Records, i. 405, vii. 254; Granger's Biog. Hist. of England, 5th ed. i. 276; Kobler's Martyrer und Bekenner der Gesellschaft Jesu in England, p. 151; Morris's Troubles of our Catholic Forefathers, i. 158, 181; Oliver's Jesuit Collections, p. 90; Tanner's Societas Jesu usque ad Sanguinis et Vitæ profusionem militans, p. 50.] T. C.

**FILLAN, FOILAN, or FELAN** (with other varieties of form), Saint (*d.* 777 ?), was an Irish missionary in Scotland in the middle of the eighth century. The date of his death has been conjecturally assigned to about 777. His commemoration day in the Scottish calendar is 9 Jan. He was the son of Feredach, a prince in Munster, and Kentigerna, daughter of Kellach Cualann, king of Leinster, and sister to St. Congan. His mother died in A.D. 734. Being thrown into a river on his birth on account of deformity, he was rescued by St. Ibar. He became a monk at first in one of the monasteries of St. Munnu Fintan, and subsequently went from Ireland to the part of Argyll afterwards called Ross, where two churches, Kilkoan and Killellan, derive their names respectively from his uncle Congan and himself. A cave and a church were

also named from him in Fife. But he seems chiefly to have made his abode at Killin in Perthshire, where a river, a strath, an abbey built by him and Congan in Glendochart, and a church, all perpetuated his name, and where stones supposed to be consecrated by connection with him are still preserved at the mill.

Two precious relics of this saint are treasured at Edinburgh in the museum of the Society of Antiquaries of Scotland. They are his crosier and his bell. Of the crosier the earliest existing record is found in an inquiry (of which the original is preserved in the Breadalbane charter-room at Taymouth Castle), held before a jury at Glendochart on 2 April 1428, as to the privileges attaching to its possession, it being then held by Finlay Jore (Dewar), and it was found that every inhabitant of the parish was bound to contribute annually a certain quantity of meal in proportion to his holding, the possessor of the crosier being bound, in return, to go with the relic when called upon in search of lost or stolen goods. The name by which the crosier was then called was the *coygerach*, or, as in a later form, the *quigrich*; the word is supposed to mean a stranger, but why it was thus applied is not known, unless as marking that the crosier was of foreign origin. It next appears in letters patent of James III, dated 11 July 1487, which testified that it had been in the possession of the same family from the days of Robert Bruce, and which letters were registered at Edinburgh by Malice Doire (Dewar) in 1734. In 1782 the Malice Doire who then held it was a mere day labourer, and it was seen in his cottage by an English tourist, whose description was communicated to the Scottish Society of Antiquaries. The owner, after 1795, emigrated to Canada, and all trace of its locality was long lost, until in 1859 Dr. Daniel Wilson of Toronto happily succeeded in finding it in the possession of a descendant of the emigrant, a well-to-do farmer named Alexander Dewar. He, at the age of eighty-seven, being desirous that the relic should be restored to Scotland and secured from injury, sold it on 30 Dec. 1876, to be kept in the museum at Edinburgh, 'in all time to come, for the use, benefit, and enjoyment of the Scottish nation.' It is of silver gilt, and ornamented with filigree work; but upon examination the silver was found to form an outer case enclosing an older staff of bronze or copper. The second relic, the bell (which weighs 8 lbs. 14 oz.), is thought by some to be pre-Christian. It was long preserved in an ancient churchyard in Strathfillan in Perthshire, where it was regarded as possessing great curative powers, especially in cases of insanity. It was in most shameless frolic stolen thence by an English traveller in 1798, and carried by him to his house in Hertfordshire, where it remained lost to the world until 1869, when it was restored to Scotland by the means of Bishop Alexander Forbes of Brechin. Hector Boece has linked the saint with the winning of the battle of Bannockburn, and consequently with the history of the Scottish nation, by a legend, of which he is the sole narrator, that Bruce was accustomed to carry about with him an arm of St. Fillan, set in silver, as an amulet insuring good fortune; that the chaplain to whose care it was entrusted brought only the empty case to the field, faithlessly fearing that the fortune of war might lead to the loss of the precious contents; but that the night before the battle the case was suddenly heard to open and close of itself, and on examination it was found that the arm had returned to its place. And Boece puts in the mouth of the king a reference to this miracle in his speech to his army before the battle. That the veneration for the saint was in some way connected with Bruce is shown not merely by his reign being assigned (as noticed above) as the time at which the Dewar family were entrusted with the crosier, but also from an entry in the 'Exchequer Rolls of Scotland' (1878, i. 214) of the payment in 1329, the year of Bruce's death, to his natural son, Sir Robert Bruce, of 20*l.* towards the building of St. Fillan's church.

[Breviarium Aberdonense, 1854, pars hyem., propr. ss., ff. 24 *b*–27 *b*; Miscellany of Spalding Club, iii. 239, 1846; Black Book of Taymouth, 1855, pref., p. xxxv; Bishop A. P. Forbes's Kalendars of Scottish Saints, 1872, pp. 341–6. The history of the crosier is given, with engravings, in Archæologia Scotica, Transactions of Soc. Antiq. of Scotland, iii. 289–91, 1831; Proceedings of the same society, iii. 233–4, 1862, and with all the documents, and an exhaustive description by Dr. John Stuart, in xii. 122–82, 1878. Both the inner and outer cases are described and engraved in Joseph Anderson's Scotland in early Christian Times, i. 216–24, 1881, where also the bell is figured and described at pp. 186–94.]

W. D. M.

FILLIAN, JOHN (*fl.* 1658–1680), engraver, was a pupil of William Faithorne the elder [q. v.], and worked in his style, though he never attained his excellence. Evelyn, in his 'Sculptura' (1662), speaks of him as 'J. Fellian, disciple of Mr. Faithorne, who is a hopeful young man.' He died early, about 1680, before these hopes could be realised. Very few of his engravings exist, notably a portrait of Thomas Cromwell, earl of Essex, published by P. Stent in 1658, a good work; a portrait of his master,

Faithorne, from a drawing by himself; a copy of J. Payne's portrait of Paracelsus; 'Dr. Michael,' after Guido Reni; and the frontispiece to P. Heylyn's 'Cosmography,' published in 1669. Walpole was of opinion that Faithorne's engraving of 'Christ with a Globe,' from a picture attributed to Raphael, was completed by Fillian.

[Redgrave's Dict. of Artists; Walpole's Anecd. of Painting, ed. Dallaway and Wornum; Le Blanc's Manuel de l'Amateur d'Estampes; Evelyn's Sculptura.] L. C.

FILLS, ROBERT (*fl.* 1562), translator from the French, published in 1562 'The Lawes and Statutes of Geneva, as well concerning Ecclesiastical Discipline as Civill Regiment, with certeine Proclamations duly executed, whereby God's religion is most purely mainteined, and their commonwealth quietli governed.' The volume contains a dedication to 'Lord Robert Duddley,' in which Fills explains that he has done his work to confute those who say 'against men of our profession' that 'we departed oute of this realme in the late tyme of banishement of Goddes churche onelye to this ende, to enjoye more unchastised freedome of sensuall lyfe.' In 1563 (according to HERBERT) appeared 'A Briefe and Piththie Summe of the Christian Faith, made in forme of a Confession, with a confutation of all such superstitious errours as are contrary thereunto. Made by Theodore de Beza. Translated out of Frenche by R. F.' In a long dedication to Lord Hastings Fills speaks of himself as 'knowing the author [Beza], and being somewhat acquainted with him,' and makes a fierce attack upon the secular pursuits of the English clergy, complaining of the 'myngle mangle of spirituall and temporall regiment,' and asserting that many cathedral churches are 'a very refuge and denne of ydell, ignoraunt, and unpreaching lubbers.' Several editions of this work were printed. In 1568, according to Tanner and Maunsell, Fills published 'Godly Prayers and Meditations paraphrasticallye made upon all the Psalmes very necessary for al the godly, translated out of Frenche into Englishe.' The book was published again in 1577, and a third time in 1590 with the title, taken from the dedication, of 'The Anatomie of the Soule.' Besides these there is an undated translation entitled 'Meditations of True and Perfect Consolation, declared in two tables: in the first is seven considerations of the evills which happen unto us; in the second seven considerations of the good we receive. Translated out of French by Rob. Fills.'

[Tanner's Bibliotheca, p. 279; Ames's Typogr. Antiq. (Herbert); Maunsell's Cat. of English Printed Books, p. 50.] R. B.

FILMER, EDWARD (*fl.* 1707), dramatist, born in or about 1657, was the second son of Sir Robert Filmer, bart., of East Sutton, Kent, who died 22 March 1676, by his wife, Dorothy, daughter of Maurice Tuke of Layer Marney, Essex (BERRY, *County Genealogies*, Kent, p. 187). Hasted (*Hist. of Kent*, fol. ed., ii. 418 *n.* g) wrongly describes him as the 'second son of Sir Edward Filmer, who died in 1629.' He was himself seated at East Sutton. In 1672 he was admitted as founder's kin fellow of All Souls' College, Oxford, and took the degree of B.A. on 17 Dec. of that year, proceeding B.C.L. 21 Feb. 1675, D.C.L. 27 Oct. 1681 (*Cat. of Oxford Graduates*, 1851, p. 229). He wrote a lugubrious blank verse tragedy of extreme length, called 'The Unnatural Brother,' 4to, London, 1697, which appears to have been acted three times at the theatre in Little Lincoln's Inn Fields (GENEST, *Hist. of the Stage*, ii. 114). It met with a 'very cold reception,' which the author ascribes principally to his having 'made choice of too few persons in the drama, and that the stage was never filled; there seldom appearing above two at a time, and never above three, till the end and winding up of the whole. . . . If these must be thought faults now in our nicer age, I am sure they were not thought such heretofore by the Antients' (Preface). Part of this drama was reproduced by Pierre Antoine Motteux as 'The Unfortunate Couple; a short Tragedy,' in 'The Novelty,' &c., 4to, 1697. Filmer defended the stage against the attacks of Jeremy Collier in a sensible, well-written treatise entitled 'A Defence of Plays, or the Stage Vindicated, from several Passages in Mr. Collier's Short View, &c. Wherein is offer'd the most probable method of Reforming our Plays. With a Consideration how far Vicious Characters may be allow'd on the Stage,' 8vo, London, 1707. Collier replied in 'A Farther Vindication of the Short View,' &c., 8vo, London, 1708. Hasted (loc. cit.) is again wrong when he states that Filmer 'died in 1703.' By license, dated 29 Jan. 1686–7, he married Archiballa, only daughter and heiress of Archibald Clinkard or Clenkard of Sutton Valence, Kent (CHESTER, *London Marriage Licences*, ed. Foster, col. 484), and was buried at East Sutton.

[Baker's Biographia Dramatica (Reed and Jones), i. 242, iii. 371–2.] G. G.

FILMER, SIR ROBERT (*d.* 1653), political writer, was the eldest son of Sir Edward Filmer, knighted by Elizabeth, by his wife Elizabeth, daughter of Richard Argall (or Argol) of East Sutton, Kent. Sir Edward bought

the manor of East Sutton from his brother-in-law, John Argall of Colchester. Robert Filmer was at Trinity College, Cambridge, and was matriculated 5 July 1604. John Grant dedicated to him Ambrose Fisher's 'Defence of the Liturgy.' They had been contemporaries at college, and Fisher had conceived the work at the house of Filmer's uncle at Colchester. Filmer was knighted by Charles I at the beginning of his reign. He married Anne, daughter and coheiress of Martin Heton, bishop of Ely, by whom he had six sons and two daughters. He was a strong royalist, and suffered much during the civil war. It is said that his house at East Sutton was plundered ten times, and that in 1644 he was imprisoned in 'Leeds Castle' in Kent. He died 26 May 1653. His eldest son, Edward, died unmarried in 1669. His younger son, Robert, became first baronet in 1674.

Wotton, after noticing Filmer's sufferings in 1644, says that he died in 1635, which is no doubt an accidental transposition of the above date given by Hasted. A letter from Heylyn to Filmer's son Edward in the 'Patriarcha' speaks highly of the father's affability, learning, and orthodoxy, and regrets that they had been separated for some time before Filmer's death by Heylyn's loss of his preferment at Westminster.

Filmer's chief work, the 'Patriarcha,' remained in manuscript till 1680. Other treatises were republished about the same time, as the tory party considered them suitable for the controversies of the day. A list is given in an anonymous preface to 'The Power of Kings, and in particular of the King of England . . .' first published in 1680. They are: 1. 'The Anarchy of a Limited and Mixed Monarchy,' 1648 (against Hunton). 2. 'The Freeholder's Grand Inquest,' 1648. 3. 'Observations concerning the Original of Government' (against Hobbes, Milton, and Grotius), 1652 (with the 'Anarchy,' &c., annexed). 4. 'Observations on Aristotle's Politiques touching Forms of Government,' 1652. 5. 'Advertisement to the Jurymen of England touching Witches, together with the difference between a Hebrew and an English Witch,' 1653; they were anonymous. Nos. 3 and 4 are mentioned by Heylyn. Copies of 1, 2, and 4 are in the British Museum. No. 2 has been attributed to Sir Robert Holbourne. They were published together in 1679, and in 1680 appeared also (6) the 'Patriarcha, or the Natural Power of Kings asserted . . .' separately, and with a title-page, 'Discourses,' to include the treatises of 1679. A second edition of the 'Patriarcha,' edited with an essay by Edmund Bohun [q. v.], appeared in 1685. The list above named also mentions 'Quæstiones Quodlibeticæ, a discourse whether it may be lawful to take use for money,' as written in 1630 and printed in 1656. A tract with the same English title was published in 1678, with a preface by Sir Roger Twysden, who says that it was written 'almost thirty years since.' A Latin tract called 'Quæstio Quodlibetica' was published at Cambridge in 1630, but it discusses the lawfulness of bearing arms under a prince of another religion. Another tract attributed to Filmer in the same list, 'Of the Blasphemie against the Holy Ghost,' 1646, is by John Hales, in whose tracts (1677) it is reprinted. Filmer in the above treatises defends usury, and, without expressly denying witchcraft, writes satirically against Perkins, its defender. His political treatises are a defence of the patriarchal theory, and an attack upon the social compact doctrine of Hobbes and others. He agrees with Hobbes's absolutism while objecting to his doctrine of the original base of government. Filmer is chiefly remembered through the first of Locke's 'Two Treatises on Government,' published in 1690, in which the 'Patriarcha' is attacked as the accepted manifesto of the absolutist party. It had also been attacked by Locke's friend, James Tyrrell, in a treatise called 'Patriarcha non Monarcha,' 1681. Mr. Gairdner points out that Filmer took a sensible view in the treatises upon usury and witchcraft, and thinks that his historical theory of the English constitution is more correct than that of his opponents, while his doctrine of the patriarchal origin of government is not more absurd than that of the social compact. If metaphysicians were to be condemned for the intrinsic absurdity of the doctrines which they have defended, few indeed would pass muster. But it can hardly be said that Filmer shows the powers of mind which give value to many defences of absurd theories. Locke says that so much 'glib nonsense was never put together in well-sounding English;' Hallam says that it is 'hardly possible to find a more trifling and feeble work.' Macaulay's agreement with these great whig authorities might be expected, but a rehabilitation would not be easy.

[Wotton's Baronetage (1771), ii. 387 (the original documents from which Wotton wrote are in Add. MS. 24120, ff. 317, 319, 321); Cole in Add. MS. 5869, f. 26; Hasted's Kent. ii. 418; Gairdner's Studies in English History, pp. 273, 274; Hallam's Literature of Europe, iii. 339, 340; Macaulay's History, chap. i.] L. S.

**FINAN**, Saint (*d.* 661), bishop of Lindisfarne, was a monk of Iona, and succeeded Aidan [q. v.] in the see of Lindisfarne in

652. He was ordained in Scotland according to the rites of the Columban church. His diocese at Lindisfarne embraced nearly all Northumbria. He rebuilt his church, after the Scottish fashion, of oaken planks thatched with reeds, and devoted himself to missionary work outside Northumbria. His chief success was in Mercia. Oswiu, king of Northumbria, made the conversion of Peada, Penda's son, a condition of the marriage of the Mercian prince with his own daughter Alchfleda. Finan baptised Peada near the river Tyne, probably at Benwell, and consecrated Diuma, one of his priests, first bishop of Mercia. Similarly with the aid of King Oswiu Finan baptised Sigebert, king of the East-Saxons, at the same place. St. Cedd [q.v.] went from Mercia as a missionary to Sigebert's kingdom, and was consecrated a bishop by Finan when on a visit to him at a later period, in consideration of his success. Finan observed the Columban method of celebrating Easter, and was impervious to argument on the point, although one Ronan, a Scottish priest, who had studied in France and Italy, endeavoured to change his views. Finan died on 31 Aug. 661, but his opposition to the Roman ritual deprived him of a place in the calendar. He appears, however, in the Scottish lists and in the Aberdeen breviary.

[The Rev. Canon Raine in the Dictionary of Christian Biography; Colgan's Acta SS. Hiberniæ, i. 357; Hardy's Cat. i. 1, 59 (Rolls Ser.); Bædæ Eccl. Hist. iii. 21, 22, 25.]

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